

The Complete
EEBO-TCP
Unformatted
Puritan *and*
Non-Conformist
Collection v-2.0
Vol. 3
Ainsworth pt.2 –
Allestree pt.1

*Compiled & Updated by
David Jonescue, Logan West,
& Alex Sarrouf 2022-23*

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Project Note – V2

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The initial content of this document was downloaded from the Early English Books Online (EEBO-TCP) website. The books were transcribed in a character for character manner and since there was no standard spelling during that time, it can be a bit cumbersome to read, with variations such as "unlesse", "vnlesse", and "vnles" appearing regularly.

With that in mind, this project is intended to clean up those books as much as possible and make them more accessible to the interested reader. A list of variant spellings and their corrections was utilized to clean up the text, but this is only as comprehensive as the list itself. Because of the nature of the original transcription, some words have missing characters or places where the original language (e.g., Greek) was not transcribed. The original text also contained linked footnotes and these have not been incorporated. *Included in these works are some, but very limited text taken from other public domain sources.*

Although this is admittedly no substitute for a properly proofread and scholarly edition, we believe that the result is a body of work which is far more accessible, particularly for searching and reading, than its predecessor (though our thankfulness for EEBO-TCP cannot be expressed.) The documents have been cleaned and presented to the best of our present ability, in what we hope is a pleasing and useful format for the vast majority of Christian brothers and sisters who desire to access and read these spiritually nourishing works.

For the sake of this collection, it has attempted to take a traditional theological as well as historical approach to Puritan research, meaning that, while there were some Arminian Puritans, those have been omitted if observed, and also, while there were other Non-Conformists that were Catholic, Quaker, Brownist, Pilgrims, etc., this collection has tried to observe only works from theologically reformed Puritans; Baptist, Presbyterian, and Congregational Non-Conformists; as well as CoE or Anglican clergy that were sympathetic or assistive to the Puritan cause. Furthermore, this collection only contains works from the period between 1500-1700, not just because that is the standard historical period of Puritanism, but because this is also the limit of the works found on EEBO-TCP. This is not an exhaustive collection of Puritan/Non-Conformist works, but a collection of those pertinent works which were located on EEBO-TCP which enables the searching thereof by their conversion from facsimile to text. The reason the alphabetical flow of the authors in these titles are not perfectly in order, is because many names were added well into the compiling of these texts, and we had to choose between prolonging publication to start over, or continue and publish with the names somewhat out of order.

Finally, please forgive our eagerness in the midst of imperfection in offering such an errant publication. Given the sheer number of texts, time constraints, and other duties; this is the best we can offer for now; yet, knowing the spiritual treasures within these pages, we pray that this effort, though feeble, will still result in the edification of His Church, in the name of our Lord Jesus Christ, to the glorification of our Gracious God. ****All of the text and titles included in these works are in the public domain, and can be used in any way; for profit or otherwise, by anybody or entity. Only this specific derivative and creative work is bound by the creative common license listed above.* -- Soli Deo Gloria

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Matth. 9. 37. 38.

Surely the harvest is great, but the laborers are few. Wherefore pray the Lord of the harvest, that he would send forth laborers into his harvest.

Imprinted 1630.

To my beloved brethren in the faith and fellowship of the Gospel in all places specially those my native countrymen resident in Amsterdam, grace and peace from our God in Christ.

BEloved the Scripture tells us that while the Ark of God tarried in Kiriath-jearim, the time being long (for it was twenty years) all Jsraell lamented after the Lord *1. Sam. 7. 2.* The same affections me thinks I perceive in many of you, even for the sundry years absence of the Lord's ministers, whereby our comfortable portion in the Lord's house is greatly lessened, for being left now as sheep upon the bare commons, I fear we may truly cry with the Prophet, *My leannes, my leannes,* and with all being divers times hurried and torn with the loud out cries, and hard handling of furious and unmerciful spirits, who under pretence of godly zeal and hatred against sin, ungodlily massacre the true & living members of Christ's body, and by pulling out the squared living stones endanger the fall of the house. And herewith considering what reproach not only ourselves, but also the truth itself sustains by reason of such courses, for now the ways of Zion mourn, in that few or none come to her solemnities so that we may truly take up that complaint of the Prophet *Lament. 1. 8. Jerusalem hath grievously sinned, therefore she is in derision: all that honored her, despise her, because they have seen her filthiness: yea, she sigheth and turneth backward.* And besides all this, the vigilant adversary is as forward to discourage and dishearten us by slandering our holy practice with scisme and profaneness. Who duly weighing these things brethren cā refrain pitying us as

our savior Christ did *the multitude, because they were dispersed, and scattered abroad, as sheep having no shepherd*. But this being now toward the end or last days, love in men towards others is grown cold, every man seeking his own and not that that is Christ's, Therefore brethren let us at last learn to be wise for ourselves, in weighing the danger of biting and devouring one another which tends to the consuming one of another *Gallat. 5. 15*. Let us hereafter study to be quiet. *1. Thess. 4. 11*. and if any yet lust to be contentious, we must answer with the same Apostle, We have no such custom. *1. Cor. 11. 16*. And touching those that seem to be possessed with Diotrephes spirit, who are unwearied to prate against us with malicious words, & not therewith content thrust them out of the Church that witness for us, and testify against their iniquitye, what shall I say of them (since they reject the word of God, and all wholesome counsel for their amendment, contrary to the very letter of the 38. Article of our published confession of faith) but only leave them to the Lord who only hath power to change them or cut them of. In the mean time read & consider that affectionate exhortation of the Apostle *Rom. 16. 17*. Now I beseech you brethren mark them diligently which cause division and offenses, contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not the Lord Jesus Christ but themselves. Yet least they should take themselves hereby to be wronged if nothing be said farther, amongst the many evils done us, I have thought fitting to give the Christian reader a taste of some, to will them in the fear of God to consider their ways in their hearts, and judge without partiality their courses by the law of God, so may they soon see, how injuriously and irregularly they have walked ever since the death of our wise, faithful, and honored guides, who spake enough to declare our danger, and the means (through God's blessing) to avoid it, for who can forget those oft pressed speeches of our Teacher upon his death bed when he earnestly exhorted even to his last breath, to Christian moderation in the affairs of the Church, as the main thing wherein our tranquilly would consist, and he had great reason to urge it upon some, because many years experience bad taught him how fierce, unadvised, & preposterous he had found some (to be left now in main trust as the principal) from time to time, in kindling fire that their wisdom and understanding found work enough to quench. And the last deceased Elder that best knew him that was principally aimed at, said in direct words, that it would never be well with the Church while it was guided by a strangers head, & who can deny his words to be true hitherto, nay let even himself and his privy counselors speak, whether in their firey zeal they did not instantly so far forget our Teachers counsel for moderation, that they sought up and forced into the Church new causeless troubles contrary to the Law & Gospel, as the Church of Leyden plainly proved to them, & contrary to the very letter of the 8. Position of our Apology.

For when even in a mere matter of advise (desired of us by another Church) the Church here had come to a peaceable conclusion to the content of each part that differed in matter of judgment, and that the Elder had solemnly promised to write a letter accordingly, certain discontented brethren made a meeting to change that solemn agreement of the Church, the Elder consenting & acting with them, which he bringing and reading to the Church, it was instantly blamed in the Elder, for writing contrary to the Churches joint agreement, and his own promise, and so he was turned back (after much striving by him & his confederats, who

were afterwards discovered as guilty of that they unjustly had censured others for) & willed to write the first peaceable agreemēt, that the church might not be farther troubled, but in soms absence (minded chief) the next Lord's day, there was advantage taken of the time, & the letter brought again unaltered in the least, and by a strong and violent hand those many masters then so far prevailed against those that pressed the former conclusiō, that the letter was consented to by the Church to be sent away as it was, only crossing out my name, because I could be no testimony, in that my name was produced for, and now the Church was so transported, that they refused so much as to signify under their letter, either that some brethren were differing minded thereto, or to take the advise of the Church of Leyden that were jointly interested with them.

But farther here was another thing yet worse, for either the Elder alone, or these privy counselors with him, stood not to this second agreement the Church made, but wrote another with alterations, additions, and diminishings besides the Churches knowledge or consent, & sent it for the Churches mind and act; yet behold the other brethren that never saw or heard this new forged letter, till near two years after they were cast out of the Church (which was dispatched in hast, even in 14. days time least they should be prevented) upon the very suspitiō, that a few of thē met to write to cōtradict the Churches action, in hir letter of advise, by the sole, yet false, information of the Elder, two of them were singled out, and selected from the rest, and produced to the Church for evil, which yet the informer professed, that the thing informed and accused, might be holy just, and good, for ought he knew, yet being desirous to get matter, the matter was prosecuted in the Church by interrogatoryes to find out sin, which the brethren testified against, as contrary to the law of love which thinks no evil, & rule of Christ *Matth. 18*. Yet offered they the suspected act to sight & correctiō wherein soever it should be found amiss, and with all protesting solemnly they had neither done the thing so suspected, nor intended it; & yet behold the brethren were cast out without the knowledge of sin or due dealing for sin, save that for refusing to answer intrapping demands, which they urged submission unto as God's word & Christ's government, they were Consured as contemners of both, and the maintenance of this both Elders & Church are now so wedded to, that the chief of them blush not to affirm, that rather then they will go back from what they have done herein, they will go on in it, yea though two of them do not remain together. And yet who sees not their palpable gross partiallity in sparing their offending favorites in matters of scandalous and evil nature, least their evil combination be weakened, discovered, or broken. Oh how much better were it they would cease to abound in their own sense, and take counsel from such as in the fear of God are both able and willing to direct them better. O that they would learn to be wise at the last, so through the good hand of our God there might be some recovery of what is lost. Whereas now their irregular proceedings have made our brethren in all places to hang down their heads, as they have been plainly certiyed frō sundry Churches. Now from these and the like offenses divers that were of us turn their backs upon us, and betake themselves to live at large, as if now the door of indifferency or libertinisme were set open, that it matters not whom they hear, or where they walk, anywhere or nowhere, and measuring these men's sins with others they think they can hardly go to worse: And whence riseth all this, & much more

of the like, but even for the want of faithful Pastors and Teachers, and godly discreet and able guides or Rulers in the Church? but what hope of ever such worthyes coming in, when there is such an hideous noise in the house, by such unruly masters which cruelly smite some, wound others, & cast their dear brethren out at the windows. Hence come families to be divided, the loving husband from his beloved wife, the affectionate parents from their dear Children, hence come families to be spoiled by remissnes in neglect, nay, in utter laying aside of joint family duties; the new vessels want their seasoning, the tender plants their due watering, and so become barren before their full growth. So that we may justly take up the complaint of the Prophet *Habakuk* 1. 2. 3. 4. *Oh Lord how long shall I cry and thou will not hear! even cry out to thee for violence and thou will not help! Why dost thoushew me iniquity, & cause me to behold sorrow? for spoiling and violence are before me: and there are that raise up strife and contention, &c.* Oh consider this ye that are so bent to spoiling, repent and turn in time, least the *living stones* crying in the wall of the spiritual house, the *corner stone* be offended, and fall upon you and grind you to pieces. But I desire your conversion and not subversion, if the will of the Lord so be, though ye have been bold to vent your worst you can imagine against me upon all occasions, and for your presumptuous determining my eternal estate, the Lord forgive you. If you please to read what is here writ, I hope through the Lord it may turn your courses, that ye may see your duty is to build and not to destroy. They were the instructiōs our late faithful Teacher M. Ainsworth, delivered to us all, the last time he ever executed his ministry with us, which was at such a time as his body & natural strength were so decayed, that he wanted (as ye know) ability to come up again, even that very Lord's day in the afternoon as his usual manner was, wherein his faithfullnes may be seen even to his last gasp, in striving to feed the flock even when the hand of God was heavy upon him in that sore perplexing and tedious disease of the stone, of which in a few days after he died, yet since even in his strong pains (that sometime by reason of the extremity caused a stay of speech, to the grief of the hearers and beholders) he was delivered of this, as the last fruit of his ministry, let the Israel of God love it as Jacob did Benjamin the dear son of his beloved wife, of whom she died. It is not for nothing that the Holy Ghost expressly tells us. These be the last words of David 2. *Sam.* 23. 1. Give me leave therefore (though not to call you together as Jacob did his sons when he was to deliver his last words to them *Gen.* 49.) yet to entreat you to read what our loving Teacher as a father spake in his charge last to us. And though some or the most of you heard them set out in the lively voice God's solemn ordinance of preaching, yet let it not grieve you, that I write to you some of the same things, so far as my slow hand could extend to compass, the fullness of his words I profess not to report, no nor yet the sum or substance of everything he hence delivered, no nor yet have I published things so well as J might have done, had I set upon the work to write it out fair instantly, while things were green in my own & others memoryes, but now these notes having lain by me near 8. years before I set upon this resolution, it is more defective then is requisite for the report of a work of so able and faithful a man, yet I trust none will be offended at me for this my service of love, since if ought shall be found amiss, I am willing the blame lie upon my misunderstanding or forgetfulness, and so let him be free, whoever approved himself in his ministry to every man's conscience. Besides, had I been exact in taking, yet considering his condition at the time of the delivery, it is not probable to come so refined to satisfy this

curious carping age, whom nothing almost pleaseth, but novelly garnished with human art. But as the contents of the sermon tend not that way, so neither do I pass to please the world herein. My chief drift is, to commend the remembrance both of the person and work, that ye may be affected with the days of old, when we went together to the house of God with joy, as those that keep a feast, that so we may resolve with the Prophet *Isaiah*. 62. 1. 6. 7. Not to hold our tongues for Jerusalem's sake, nor give the Lord rest till he repair and set it up, that so the righteousness thereof may break forth as the light, and salvation thereof as a burning lamp. I end with the heavenly words uttered when our great and good shepherd came into the world. *Luk*. 2. 14. Glory to God in the highest, & on earth peace, good will toward men.

Your brother in all Christian affection SABINE STARESMORE.

1. PETER 2. 4.

To whom coming as unto a living stone disallowed of men, but chosen of God and precious.

5. Ye also as living stones, be made a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

The purpose of the Apostle in these words and those following, is to exhort all Christians to the increase of faith and holiness of life. He having before mentioned the bounty of our Lord Jesus Christ, who hath afforded the sincere milk of his Word, that they might grow thereby: Now because Paul may plant, & Apollos may water, but it is only God that gives the increase, he doth thereby lead them to the Lord Jesus Christ, who hath so provided for his newborn babes that they may have wherewith to grow up.

First he speaks of coming to Christ, describing him *a living stone* as he is elsewhere called *the chief corner stone* in this building, upon whom all the people of God ought to rely, he being then the chief corner stone, notwithstanding he be disallowed of men, yet to God he is *elect and precious*.

The first duty the Holy Ghost here teacheth us is, That we should be careful to get faith and holiness in our persons which we do obtain by coming to Christ: secondly we are next to come to his house, that is, to become members of his visible Church. Now we come to Christ first by his call of us by the preaching of his word, as Christ saith *Cometo me*, &c. secondly by the drawing of the father. So that there are two ways or means to come to Christ, the one is outward, the other inward, the first is the Word, the second is the Spirit, by persuading our hearts and bringing us to the obedience of the Gospel.

Next we are to consider from what we are called, namely from that that is by nature sinful, from our sinful estate, secondly whereto we are called, that is, to Christ, that we may become living stones, to be built *a spiritual house*.

Christ is called a living stone as having life in himself, and giving life to his church, he is called the chief corner stone in way of similitude; for as the corner stone to the building, is to join the walls together, so Christ is to the whole Church, he joins all his, both Jews and

Gentiles into one spiritual house. Again he is called a stone in respect of his firmness of grace given of God by him; so that all that are built upon him, are as a house built upon a rock which stands sure against all assaults, opposed by our Savior to an house built upon the sand which falls when tempestuous assaults come: so is it with us, we have a firm foundation which is God's decree, his love stablished to us in Christ.

Is Christ then such a firm and sure foundation, it is for the exceeding comfort of all his people, that however they be opposed by the world and Satan yet they shall remain firm forever, the gates of hell shall never prevail against them.

Again hath Christ life not only for himself but for us, this is to show us our duties that we carry ourselves as living stones in his spiritual house which is his Church, he that is Christ's must be a new creature, by faith he must put on Christ, for unless we come to Christ by faith, we shall depart from him without fruit: and by these several comparisons laid down in scripture we are to know the grace of Christ is set forth to us. He is a living stone and he makes us living stones, he gives life to the whole body.

He is called also living bread, whosoever eat him (that is believe in him) shall live by him, if any man eat of this bread he shall live forever.

He is called the vine and we the branches, he that abides in him brings forth fruit, but without him we can do nothing, by him alone we bring forth fruit, and expect salvation in the day of the Lord.

Disallowed of men.) First this was in his own person when he was here, so also in his after. In himself, in that he had neither house nor home; for he was a carpenter & brought up without school learning, and because of his base and low estate, he was despised and men regarded him not.

2. The Jews were crossed in their error, while they expected salvation by the works of the law, but he declares, if they will have salvation they must have it by him, without him none can see God, to the Jews then Christ was a stumbling block, by them judged an enemy to God and Moses.

3. Christ came preaching the death of the cross, which to the Gentiles is foolishness, and in respect of his plain & simple administration of the Gospel, for these causes he may be said to be disallowed of men.

This is spoken to comfort us against the scandal of the cross, when we see he is rejected of the world not only in himself, but in his servants, Is Christ then not respected? let us not be offended, for Christ was to enter into glory by suffering, let us then willingly endure despising here, that we may have glory in the life to come, for this cause are we to arm ourselves against the temptations of this world, because if the master of the house was thus entreated and disallowed of men, we his servants must not murmur if we drink also of the same cup, therefore we are not to think that the Kingdom of Christ here is a pompous outward Kingdom, but it consists in righteousness peace and joy in the Holy Ghost, and those that are his subjects must be meek and humble; and therefore let all take heed that

they be not offended at Christ's meanness, nor yet stumble at the afflictions that come for his sake.

The 3. thing, (*elect of God and precious.*) Whence we may observe, how opposite the actions of God and men are, men make no account of Christ, but count him vile, but God honors and prefers him, it is prophesied of him that he should grow as a branch out of a dry ground, so saith the Prophet Isaiah of him, and David compares him to a worm and no man, despised of men, yet this hinders not God's respect of him, for after suffering he came to glory: Thus it is with all his people, although they are despised of men, yet are they in account with God, God accounts them his treasure, he pitcheth his tabernacle amongst them, with whom he will dwell.

Christ is called the elect of God by the Prophet Isaiah, my servant whom I have chosen, so we are chosen in Christ, before the world was, God gives us eternal life by him.

In that Christ is elect and we in him, it is to show the assurance of salvation by Christ, as Christ died and went to glory, so shall we also, even as God did regard him as his only begotten son, in whom he is well pleased, notwithstanding all his baseness in the world's esteem; so doth God account of all true Christians, for this is for farther manifestation of the glory of God in accepting them in his son Christ.

(*Ye also as living stones are built up a Spiritual House.*) As in the first place we said, it is not enough to come to Christ in our persons, but we must adjoin to his Church, so now we must not content ourselves with personal good, but we must seek farther perfection to become members of his visible Church, It is not lawful for Christians to wander in the world or to live alone, nor to adjoin themselves in communion with false Churches, but as it is in the Acts, *The Lord added to the Church such as should be saved*, unto this estate all are bound to come, and so to be made partakers of all Christ's graces, who couples all the body together, for this cause are they called living stones in similitude from the stones of the temple compacted into one body, but the stones of the Temple were liveless, these living, and herein they differ. As the first Temple was a figure of Christ, so also it signified all the body of the faithful, who make all one house, over which Christ is set. If we then be his house let us hold fast our rejoicing to the end.

Moreover although those stones in that first Temple built by Salomō were without life, yet God took possession of it; and dwelt in the midst of it, how much more with them that are a temple joined together of living stones.

Now as this is for encouragement to all to become members of his Church, so also it showeth who are the fit members of his Church, even those only that are living stones.

And in that the members of the Church ought to be living stones, it should teach us, not to be idle in good works, faith without works is dead, and just men live by faith, by faith we are made partakers of the death of Christ and all other benefits, Christ is the head of the body: As is the nature of the head, so must the members be, and as the parts of the body natural, have life from the head, so also we from Christ, as he is the head and is living, so ought all

true Christians that come to him; it is a thing against nature that a dead body should be fastened to a living head, and therefore whoever is not fastened to him by faith, cannot be made partakers of his life, therefore however hypocrites may come into the Church by their seeming regeneratiō, yet not having the life of God in them, they can receive no benefitt from Christ by the ministry of man. But because we are to insist upon the similitude of a building we will return to that.

We are built into an house three manner of ways, first by the gifts of the spirit, when God gives ability to build up one another by the graces we receive frō the Spirit of God, 2. Besides these, there are offices proceeding from the Lord Christ, of which some were master builders as the Apostles, and Prophets, next after them the Evangelists, upō the Doctrines they taught and writ the church is built, as the Apostle testifyes to the *Ephes.* 2. 20. 21. To these he adds the ordinary ministry of the church, Pastors and Teachers *Eph.* 4. 11. 12. Unto these two we have a third namely the operations of God the father, who makes his word powerful and effectual, giving us grace to understand and apply it; and to bring forth the fruit of it: so that from the Father, Son and Holy Ghost, we receive life & these benefitts here spokē of, and so become a spiritual house. This spiritual house is opposed to the matereall house built by Solomon, which was but a figure as the Apostle saith to the Hebrews.

We are therefore to be careful that the graces of God be not received in us in vain, but that we grow in grace in faith and holiness, that we may be built up an holy house & habitation by his spirit. In this life we are but in the growth, but in the life to come, we shall come to be perfect men, now in the mean time we are to know we are in this world as Christ was in this world, still growing.

There is all ways an end of building, as the Apostle saith *Eph.* 2. 20. The whole church is built upon the foundation of the Apostles and Prophets Jesus Christ himself being the chief corner stone, in whom all the building is coupled together. 1. groweth to be an holy temple in Lord, whereby the holy Ghost shows, the state of the Church figured by the Temple. The second end is in the 22. verse, to be the habitation of God by the Spirit, hence is it the holy Ghost saith, know ye not that your body is the temple of the holy Ghost?

Thus being the temple of God, we may build upō the assurance of the Lord's promise of dwelling amongst us, as it is said, I will walk & dwell amongst them and pitch my Tabernacle amongst you, I will be your God & ye shall be my people, thus the most heavenly promises are set down under this mystery, the full accomplishment whereof shall be fulfilled in the world to come: In the mean time as Solomon prayed at the dedicatiō of the Temple, behold the heaven of heavens cannot contain thee, so we may say, what are we, that God should dwell amongst us, or that he should pour out the graces of his spirit upon us? and forasmuch as we should be a spiritual house, we are to take heed that we defile not our bodies or souls: see what care God had of old of the Temple, none defiled, might enter therein, if a matereall house was so carefully kept, how much more the living house the church of God, if the former were carefully watched and looked to, to keep it from pollution, how much more should we be careful to keep ourselves from our own or others sins, therefore let us take heed that we harbor not uncleanness within us, but that we labor to be holy as he is holy,

because we are built a spiritual house. Solomon's house was seven years in building, so we in this house of God must be still in building in that faith to which God hath called us.

The end of that house was to declare God's word amongst them, and there did the Lord promise he would accept their offerings.

From the house we are now to speak of the priesthood, for that he speaks of next, (*an holy priesthood.*) As of *Christ*, we are called Christ•ans, so from the particular offices of Christ, as of Prophet, Priest, and King, we are ever with h•m made partakers of the same, we have the anointing of Christ to make us prophets priests and Kings, of his priesthood we see here, that we should be *an holy priesthood*. Touching the holiness of the priesthood it was appointed by the Lord only to some, for none might take that honor upon them but he that was called of God as was Aaron, so no spiritual priest now, but he that is called of Christ, therefore there is now no true priests but of Christ, as Christ offered to his father a spiritual sacrifice acceptable, so we by him are made able to offer spiritual sacrifices.

The second thing belonging to the priesthood, they must be without blemish, if any were blemished they were to be putt from their office, signifying thereby that he that is our high priest, must be holy harmless and undefiled, separate from sinners, the priest must abstain from unclean things, we are not to marvel the Lord should be so careful of the priests, since he will be honored in those that come near him, they were to be tried and known to be of holy conversation in the sight of God; the same thing is required of us, that we purge out that natural corruption wherein we were born, that we should be changed frō our deformities, and shake off our corruptions in the sight of God, that we may be holy as the priests of God, to offer holy sacrifices to him.

The sacrifices that the priests did offer of old were of two sorts, some were to putt away sin, some for thansgiving to God. These sacrifices are now ceased, for Christ once offering himself hath satisfied all, and hath putt an end to all those legal types, therefore now no sacrifice either bloody or unbloody is any sacrifice for our sin, but only the blood of Christ which cleanseth us from all sin.

First for the burnt offerings they were signs of our offering our bodies and souls to the Lord, for in it the whole creature was given unto God, only the priest had the skin for his labor, other free will offerings, some were of beasts, some of fowls, and other of corn, now in those offerings of beasts ad fowls, they were not to be brought dead: but living, and therefore no fish that dyes so soon as it is out of the water was fit for sacrifice.

God hereby teacheth us, not to bring lame and dead sacrifices, but to present ourselves as living sacrifices, holy, acceptable to the Lord in Jesus Christ. These things did the law of Moses teach them in those legal sacrifices, but unto us we know all those outward sacrifices are abolished, and therefore we are not to do so, but we are to kill our worldly lusts, we must present our bodies and souls to God, and serve him with all our hearts, with all our soul, and with all our strength, and this more then all burnt offerings and sacrifices.

For first spiritual sacrifices do consist in the heart, of which David speaks in the 51. Psalm, *The sacrifices of God are a brokenheart, a broken and contrite heart, O God thou wilt not despise.* Then is there the fruit of the lips, so that we must not only have holy affections, but also out mouths and lips must sing to his praise, we must have no unprofitable and profane words to come out of our mouths. 3. Likewise all our actions and benefits to the poor are acceptable sacrifices, To do good, and to distribute forgett not, for with such sacrifices God is well pleased, so that in general, all good works God appoints us to walk in, in prayer, in thansgiving, in performing duties one to another, in relief of our brethren, wherein we are poured out as in sacrifice for our brethren.

Acceptable to God by Jesus Christ. These sacrifices then must be so offered as they may be accepted in Jesus Christ. If a man offered sacrifice not accepted, he both lost his charge and his reward, so God doth not respect sacrifices that are not offered in Jesus Christ.

He then that would have his service pleasing to God, must first have his person accepted, otherwise his sacrifice cannot be well pleasing to God, so in Cain and Abel, the Lord had respect to Abel, & his offering, first his person was accepted then his offering, the reason is, because the the sacrifice of the wicked is abominable to God, therefore no wicked man can offer a sweet smelling sacrifice to God, because himself being wicked all his actions the Lord hath no respect to. Secondly God doth not only require holiness in our persons, but he farther requires that they be done at his cōmaund, for if men had offered any other sacrifice then he commanded, it was a thing that he abhorred, therefore in offering their children to Moloch the Lord protests against it as a thing he never commanded, whatsoever worship then is done by the precepts of men without the commandment of God it is vain and sinful, In vain do they worship me (saith Christ) that teach for Doctrines the commandments of men.

3. As we have a care to do what God commands, yet are we not to think for the worthiness of the work done to be accepted; but simply to delight to do it as a thing commanded of God in obedience to him.

4. We must have faith, that so it may be well pleasing to him, we must perform it in him in whom the father is well pleased, that is in Jesus Christ, the reason is, because every man by nature being corrupted, we cannot offer anything wherewith God is pleased, As it was impossible that the blood of bulls and goats should purge sin, so is it not possible to offer any other sacrifice pleasing to God, but only that that is done in faith of Christ. 2. It must be by and through Jesus Christ, because he is the Mediator of the new testament, because God & we are not at one, therefore we must have a Mediator, and there is no other Mediator between God and man but Jesus Christ, therefore whosoever offer any duty & not in faith in Christ, they cannot please God, be they prayers or any other service. In the sacrifices of old they were still to have salt, as salt keeps from putrifying, so it also alters the relish of the flesh: which is to teach us, not to think to come to God in the taste of our own works, but by the Covenaut of Jesus Christ.

The sum of all is that we are called of God from our natural and corrupt state, to the state of grace in Jesus Christ, which is despised in the world, but rich in the sight of God, and so ought it to be esteemed of us above all things, even the greatest riches & honors of this world. Let us not then pass for the reproach of the world, for having Christ we have all, therefore we are to esteem of this privilege aright, and forasmuch as God requireth holiness should be in his house of old, and we are his spiritual house, let us not think that God requireth less of us thē of old. Labor we to keep ourselves without spott, As Christ was said to be faithful in his own house, whose house we are if we hold fast the confidence, & rejoicing of the hope firm unto the end, for this is our happiness that we are called to the communion of himself & spiritt, he defends us frō evil, & doth us good, here and forever, and so should we be thankful to God, for if God would be honored of the fathers in the matereall temple, how much more of us, to whom he hath given the spiritual house & spiritual sacrifices, the fathers saluted the promises a far off, God providing some better thing for us, that they without us should not be made perfect.

A Postscript to the Brethren absent.

BRethren, it may haply seem strangeto you, that the people here complained of, should be so irregular, in their proceedings, & so singular, as to reject the help of all, but since they had their reasons, I thought it requisite to give thē their due herein. The reason why they proceeded not by the rule Matt. 18. was, because in this case, they had nothing to do with it, but Joshua 22. & 1. Thes. 5. 22. And the reason why they rejected all others help was, because they said they were contrary to all mē. As for farther things observed, J refer myself to the indifferent present, whether I have not set down their offenses sparingly, they having bē mostly in addition in a constant course more then 7. years: yet (with grief I speak it) they are so confidentand overjust in their courses, that they continue wearylesse condemning all others, & censure those within their power that withstand them in it, and this in deed and truth, is the fountain whence all our present troubles have issued. This I thought necessary to declare, because it ministers just occasion to many godly persons to stumble at us. Things thus proposed: Let the Brethren judge between us.

FINIS.

P-HA-10. Covnterpoyson considerations touching the points in difference between the godly ministers and people of the Church of England, and the seduced brethren of the separation : argvments that the best assemblies of the present church of England are true visible churches : that the preachers in the best assemblies of Engl. are true ministers of Christ : Mr. Bernard's book entitled The Separatists Schism : Mr Crashawes questions propounded in his sermon preached at the cross - Ainsworth, Henry, 1571-1622?

COVNTERPOYSON CONSIDERATIONS touching the points in difference between the godly ministers and people of the Church of England, and the seduced brethren of the Separation.

ARGVMENTS That the best assemblies of the present Church of England, are true visible Churches.

That the Preachers in the best assemblies of Engl. are true ministers of Christ.

Mr BERNARDS book entitled The SEPARATISTS SCHISME

Mr CRASHAWES *Questions* propounded in his Sermon preached at the Cross.

Examined and Answered by HENRY AINSWORTH

Lord God the strength of my salvation; *cover thou* my head, in the Day of battle,
Psal. 140.7.

[illustration]

RIGHT RIGHT

Printed in the year 1642.

A fore-speech to the Christian reader.

THE truth and church of God, by multitude of enemies, hath ever been d•sgraced and trodden down in the world that many which have seemed to love and seek after it, have stumbled at the reproach & oppotision of the same. Yet the godly wise have understood & discerned things that differ. It is a great help unto the weak and simple, when the deceits and snares wherewith the adversary seeketh to destroy the sowl, are o•enly discovered, by the light of God's word and for this cause have I endeavored according to the measure of knowledge and grace given unto me, to make answer unto such reasons cavils and calumniation, as are given out against that part of the truth, which this church witnesseth unto the world, touching our separation from the Church of Engl. the *Considerations & Arguments* first answered, were written by *Mr Spr* a Minister of *Glocestershire*; & in them (as I suppose) the sum and weight of that which may be said for that church, is comprised. *Mr Bernard's* book hath rather show then weight of reason, as the judicious reader may perceive; and seemeth to be penned by him, rather for disgrace of others then defense of themselves. But no better fruit can be expected from such as rebel against the light which themselves once seemed to regard. *Mr Crashawes* questions are rather to stumble at, then to direct the

ignorant as having neither weight of argument against us nor for themselves. Yet as by all these means the truth is oppugned, so by all contrary good means it should be defended; that wisdom may be justified of all her children, and others left without excuse. How weak and insufficient the adversaries reasons are in particular, the answers unto them more particularly will show. Here I will briefly observe, some general things whereby falsehood endeavoreth to uphold it self; and how it may by the prudente be discried. Vntruth hat sought to preuayl.

1. By perse•uting such as have spoken against, or forsaken her iniquity. iniquity. This the blood of God's martyrs shed in all ages proclaimeth unto all men. And thus have the chief Pastors of the Church of *England* dealt with Christ's lambs, in these our days. For having gotten into their hands the sword of the Magistrate, they there with have smitten such as with the word, (the sword of the spirit) they could not convince. In which they fulfill the measure of their Fathers; for so have the Papal Prelates used to feed their flocks

2. By blaspheming and preaching against the faith & witnesses thereof. For they that hold forth the truth are exposed to the reproach & venim of the tongue, and many unjust calumniationes come forth against their persons, especially the principal of them, whom evil minded men do most malign. Also the cause it self is often wronged, whiles the truth thereof, and reasons that uphold it, are sv•pressed; arguments feigned and confuted which wer never made, or otherwise made then the adversaries pretend; and sometimes such articles and errors imputed, as from which it is altogether free. How others heretofore have carried themselves this way, all records show: how men at this day have dealt with us and the truth which we embrace; many pulpits in *Engl.* can witness. besides private calumnies innumerable, and some public pamphletes. The stench of their reproachful mouths, hath caused many to distaste the sweet savor of the Gospel, and caused also for a while a dislike in sundry of us, till God in mercy visited and saved us from the deceitful tongue.

3. Yet is not this enough, but men seek to bear down the truth by writing against and to the defamation of the same, with all exquisite cunning and fraud to disgrace it, and by plausible reasons to persuade unto error. If any would see this, let the general arguments used at this day against us, consonant and agreeable to the reasons of Papists & other ancient adversaries of the Gospel, be observed.

1. The Papists have continually exclaimed against them for leaving their mother the ch: of Rome that bare them; crying out *the Church the Church, the Catholic church;* and saying that *Luther and all the pack of their first fathers, were children of their mother the Catholic Church and are gone out from them.* And when the Protestants objected her sins, for which they left her, it was pleaded again, *will ye forsake your mother because she wanteth perfect beauty, or because there is some deformity in her &c?* Moreover they would allege (to prove them schismatiks) how in that ch: *th•y had been regenerated and made h•r citezens and members by baptism. &c* that from her they had their first faith and knowledge, yea even *the Bible* it self, *which treasure their church ever had the custody of;* and many such like.

These are the main reasons objected to us at this day, they tell us the Church of England is the mother of the faithful, that the ministry thereof *hath begotten us, if ever we were truly begotten in the spirit*; asking us where else we were regenerate, *•f not in the womb of that their church &c.* And if we tell them of their transgressions, for which we forsake them, they answer, *though there were in our church these wounds you speak of, yet do they not come near the heart, they be not deadly, they may blemish the beauty but endanger not the life of our church. &c. therefor• your separation from us, is scismaticall and unjust.* and many such like pleas they pretend.

2, For the church of Rome, it hath by her Mediators been alleged, that *in her is retained the profession of Christ authorety of scriptures and Apostolic doctrine, as touching all the chief or capital articles of religion; and that the church is to be esteemed by the foundation thereof which is Christ, on which foundation though they that came after, built wood and hay and stubble instead of silver and gold and precious stones; yet have they not by and by departed from the foundation &c.* Now who knoweth not, that this is the bulwark of the church of Eng. now, against all batteries, and one of the chiefest reasons whereby they retain many simple and well affected people among them? and that may be also seen in this book following pag. 43.105 119. & 123. and in many other of their writings.

3. Universal consent agreement and applause of Churches in all nations, of Synods and Councils, of Fathers and learned men have been the continual boast of Papists in all their books against the Protestants: now they in *En•l* to bear out their estate, urge again and again the like against us; that when God's word will not uphold them, yet man's word at least may honor them before the people. See after in this treatise. pag 9. & 22. & 44, & 5. & 89, 91.92.128.

4. Whereas the truth hath brought for her defense the evident scriptures. papists have been wont to carp at the allegations and interpretations of them, and challenge their adversaries for corrupting them; the formal protestants in Engl. have done the like against the Reformists, and they now use the like color against us; but how truly. let the particulars show after in this book, pag. 90.91.97.

5. To revile and calumniate such as forsook them hath been the common practice of Papists, calling them *heretics, schismatics, Lutherens, Calumists &c.* and matching them with wicked heretics heretofore, & now living: The same way do our adversaries now walk in proclaiming us to be *Schismatiks, Seduced, Brownists, Donatists &c.* and to make us the more odious unto the people, they enroll us sometime with the most vile blasphemers that they can mention. For he was esteemed a forward •reacher among them, who to grace his own cause by disgracing the truth, would needs join us with the blasphemer *Hacket*, (sometimes a brother of the reformists, and hot mainteyner of their cause,) & to make his malice the more remarkable, he puts in the margin of his book, *The brownest and Hacket of an evil spirit*; and that which he writeth besides, is so fraudulently set down, that the simple reader who know•th not our cause, may think that this *Hacket* was one of us. This abuse we su•fer, because (forsooth) we were thought to hinder their coūterfeyt reformation, which *Hacket* would have set up by

force for which they bear their reproach at his hands that wrote *English Scottizing for discipline*; but this man most injuriously would turn it upon us.

These and the like arguments do evil men continually use against the truth which presseth them; and which they seek to suppress, but all in uayne: for it will preuayl, mangre their opposition; and that which they think to hinder the Gospel b•, God will turn to the furtherance of the same, and confusion of his adversaries.

Against these and all other like colors wherewith false churches a• adorned, two means have been used for to discover the falsehood; th• one manifesting the fact or estate of a person or people; the other• the lawfulness of the same. The commandment of God is a lantern; and the law a light to declare what is good or evil: and evidences there are of every public estate and action. For in all ages God hath moved some to observe and speak against the abuses reigning; and some have recorded things for their glory, which turn unto their shame. •y this mean• the skirts of the whore of Rome have been discovered, whiles some that loved, and othersome that loathed her, have painted out her filthiness: which being compared with the chastity of Christ's spouse set forth in holy writ, hath caused righteous men, (as was foretold to judge her children after the manner of harlots and of murderers; and the very horns of that beast, to hate the whore and burn her with fire. And we at this day that witness the truth against the remainders of that whores cup, are driven to break silence & to plead for Christ in public, because the adversaries so importune us, by continual preaching and writing against us, and seeking to bear out all with the cloke •f the gospel, and to hide the iniquities under a veil of professing truths fundamental, they will hardly be a known of the manifold evils and gross corruptions, that preuayl in their assemblies. Therefore also are we forced to produce their own writers for to witness with us; who both heretofore and to this day, complain of the sins that reign among them And worthy it is to be observed how the ministers of England are come to contradict and depart from their own grounds, for to maintain their corrupt estate. For now they utterly deny the visible church to be a *company of faithful people that truly worship Christ and readily obey him*; co•tra•y both to all the scriptures and to their own Articles d of religio•. A•d Mr Bernard in the name of *all the divines in their church*, yea (if we •ay bele•ue him) *of all the reformed Churches in Christendom*, telleth us with a marginal note also to have it *well observed*, that *the true word of God preached. and true sacraments of Christ administered, are infallible toke•s of a true church. I say not (saith he) the word truly preach•d, nor the sacr•m•nts rightly administered: but thus; the true word preached, the true sacr•m•n•• administered.* Now lay these things together and see what a holy communion they will make the church of God to be: namely, if not a ro•t of miscreants, yet at least a mesceline multitude of believers and infidel•, holy and profane. Among whom it the true word be preached, though never so curruptly falsely perversely, by any Popeling, Baalist. or Balaamite; if the true sacraments be administered, though never so superstitiously profanely and disorderly, to the open wicked &c. yet there must needs be a true church. Such heavenly doctrine, or rather such hellish error is now taught by the transformed ministers, for to make mē keep communion with *Belial*.

Against these and other like impostures, have I endeavored to bring out the truth, (though naked and destitute of all worldly ornaments,; and by it to manifest the present aberations of my country from the primitive faith of Christ; I have also produced their own testimonies against them, that the Saints on eart may say, *their rock is not as our Rock, even our enemies being judges*. And if they will yet resist, the world may see, they are condemned by themselves, But my harts desire and prayer for my brethren is, that they may be saved; turning from darkness to light, and from the power of Satan unto God that they may receive forgiveness of sins, and inheretance among them which are sanctified by faith in Christ.

H•ny Ainsworth,

A Direction to some principal things contained in this book.

- *Administration* of the Ministers of Engl, scanned; with the effects pag, 14. &c. 58. &c. 60. &c. 62. &c. 109. &c. 110. &c.
- *Antichrists* kingdom not overthrown by the ministers of Engl. pag. 61. &c.
- *Begetting of faith*, how it is pag. 5, 6: It is no essential note of a true church, p, 6. It should be before the planting of a church p. 40, 41 146.
- *Building* of the church, and how it is performed in England p. 33 34: &c
- *Christ*, not the head, Mediator, Prophet, Priest, or King, of the church of England p, 74. &c. not the spouse of the same, pag, 42. &c
- *Compulsion* to the faith and church, used in Engl. but unwarrantable. pag 120.78.131. &c.. p 133,
- *Constitution* of a church. pag, 98.99.
- *K. Edwards* reformation of religion, and how it was accepted. pag. 120.133
- *Foundation* Christ; and *Fundamental truth*. pretended and discused, pag 34.123, &c. 126.117. &c
- *Gifts*, prove not a true ministry. pag, 13: &c.
- *Matter* of the church of Engl. pag, 106.
- *Ministry* of the church of Engl. pag, 108 &c.
- *A Papist* argument against the church of Engl. pag. 111.
- *Pattern* of planting a church. pag. 44.
- *Popular* government, obie•ted and answered. pag. 101, &c.
- *Popes* authors of many ordinances now in Engl pag. 137, &c.

- *Positions concerneng a true church.* pag. 65 &c.
- *Profession in Engl. contrary to their estate and pra•tise.* pag, 124, &c
- *Reformation by the Kings of Judah.* p. 134. &c
- *Reformed churches,* alleged for approbation of the church of Engl. and answered, pag. 9, 10.22 &c. 48, 51, •2, &c. 128, 129.
- *Repentance* not truly preached or practiced in the church of Engl. pag. 45. &c. 56. &c.
- *Separation* proved necessary: p, 5, 22, granted by our adversaries, pag. 1:
- *Synns* suffered, how they defile the church. pag. 101. &c.
- *Spirits of the Prophets subject to the Prophets* scanned pag. 28.29.
- *Testimonies of the ministers of Engl. against the estate of that church, concerning*
 - The people pag. 2.107.108.59, 60, 62.122.125, 126.127.
 - The ministry and ministers pag. 3.11.112.81, 114.119, 136, 142, 143.
 - The worship, pag, 3,
 - The church governors. pag, 4,
- *Worship of God in the church of England, polluted pleaded for & against,* pag. 137. &c,

CONSIDERATIONS, Touching the points in difference, between the godly <...> people of the Church of England; and the seduced brethren, of the separation.

A Separation we deny not, from the corruptions of the Church wherein we live; 1 in judgment, 2 profession, 3 practice: 1 of teaching eu•ry part of truth and righteousness; 2 of performing the things we teach; 3 of reprovng every part of sin and error; 4 and abstaining from all corruptions of life and d•ctrine: for which particulars, so many of both parts have suffered and do suffer so many things. But the difference is, we suffer for separating in the Church: you, out of the Church. And this to be true, you know: unless you will cavil, against your own conscience and knowledge.

Answer.

WHO so examineth these your *Considerations*, and weigheth them in the balance of equity: may find them wanting in many points, touching the differences between your Church, and us that separate frō the same; and insufficient in the points that are handled to persuade any wise heart to return unto you. You ouerpasse 1 the hierarchy of your spiritual Lord's the prelates with their under officers which reign over you; 1 and the form of God's worship by your Liturgy or service book set up and used in all your parishes. These are two main exceptions that we make against you, though you dissemble them in this your writing, and insist upon other two, 1 the people, and 2 inferior ministry (as I conceive you;) as if these

only were the points of difference between us and you. Which whether you have done of ignorance, or of fraud rather, to deceive your reader; I leave it upon your conscience to consider of.

Again, the two things that you take upon you to handle, you set down in these terms, *the godly Ministers and people of the Church of England*; whereas our separation is from your Church in general. wherein many ungodly ministers and people are to be found, standing in commixture, or confusion rather, as one body with those which are esteemed more godly and religious: and therefore you deal not sincerely, to make our separation to seem but from apart and those the godly.

Again, whereas there is a scisme in your Church, by two contrary factions at war with yourselves, *Conformitans* and *Puritans*, (as you style one another.) you deal not plainly, to tell us whither party you mean to defend, but lead your reader into clouds and mist, speaking of *godly ministers and people*; not naming who or where they are. That though one may guess whom you mean, yet you write so generally & covertly that if danger or in convenience come by anything you have said, you may shift it of to either side for your best advantage.

A ¶ you deny not from the corruptions of the Church wherein ¶ live; yet <...> not what those corruptions are, which behooved you to have done, if you would have effected or returned unto you. For we are verily persuaded, that they are nothing but your corruptions ¶ we have separated from; and therefore cannot reioyne our selves unto you till they be removed. And seeing you may mind some things to be corruptions in your Church, and we othersome: it cannot be we should well accord, till particulars be related; which therefore (if you write again,) we pray you in your next to set down

Yet for the present, it is well that the truth hath wrung out such a testimony from your own mouth and pen; whiles you grant and deny not such a separation in general, as you mention: to the branches whereof if you will stand, and abide also by which you have heretofore written; I doubt not but the discreet reader will see, your battle is not so much against us as against yourselves; & the sword which you have drawn ¶ slay such as be upright of way, doth enter into the very heart of your own Church; & the bowes which you have bent at us, are broken.

For we forsake your Church for this main corruption, that all, sorts of profane and wicked men have been and are, both they and their seed, received into and nourished within the bowels of your Church contrary to the first covenant of our redemption, wherein God with his own mouth proclaimed & perpetually enmity and war against the Serpent and his seed, which the woman and her seed should wage; though with the brusing of the heel thereof. *Gen. 3*. Contrary also to the example of all God's Churches since the world began, who always were separated from the ungodly, as the scriptures show.

Now that this is a corruption among you, yourselves have taught saying and complaining that in the Church are swarms of *Atheists, idolaters, Papists erroneous and heretical sectaries, witches, charmers, sorcerers, murderers, thieves, adulterers, liars, &c* Also that among you the holy

Sacraments are communicated with the Papists, the holy misteris of God profaned, the Gentiles enter into the Temple of God, the holy things are indifferently communicated with clean and unclean, circumcised and uncircumcised. Again that there be thousands which be men and women grown, which if a man ask them how they shall be saved they cannot tell. As for wickedness in pride envy hatred and all sins that can be named almost. it death overflow; and yet you are not ashamed to say are they not Christians? This Testimony being true, I hope yourselves now will be ashamed to plead that such a people are Christians & to be communicated with; or deny that we may separate from them in things concerning God.

An other weighty cause of our separation is, that you have a popish ministry over this profane multitude; touching which, yourselves also have thus written; either we must have a right ministry of God, and a right government of the Church according to the scriptures set up, both which we lack; or else there can be no right religion &c. Now for the present ministry that is among you, as Parsons, Vicars, parish priests, Stipendaries, with the rest, you said, that come from the pope, as out of the Troian horses belly, to the destruction of God's kingdom.

An other cause why we refuse communion with you, is for that you serve God not as himself commandeth, but after your own devising, or by imitation rather of the Roman Antichrist: which yourselves have proclaimed though we should hold our peace; for of your service book you say, it was culled and picked out of the Popish dunhill the portuis and mass bookfull of all abominations: & that in the order of your service, there is no edification but confusion. Now this seemeth unto us no small corruption, that you should offer unto God that filth which you have picked out of the Popes dunghill. May we not say unto you, with the prophet, Offer such things unto your Prince; will he be content with you, or except your person, saith the Lord of hosts? You know that Christ hath said their, offerings of blood I will not offer; and yet will you take your drink offerings out of the great wheres cup, which the holy Ghost saith is full of abominations, and of the filthiness of her fornication? What more loathsome thing could you have found under the sun?

Again we have forsaken your Church because the ecclesiastical government and governors, the Lord's spiritual, are not according to the ordinance of that Lord who is the Spirit, but after the institution of his enemy Antichrist. And that this is a fowl corruption, we have also learned from yourselves, which say, The government now used by Archbishops and Rps. &c, is both Antichristian and diuinish. That it is that which giveth leave to a man, to be anything saving, a sound Christian. Item that that Vgly and ilfavoured hierarchy, or Church princelins, which instituted at the first by antichrists devise did afterward villy serve the Pope of Rome to accomplish the misterie of iniquity, and to destroy the Church of Christ and doth yet still at this day serve him: must be abolished, that no remnants, ne yet any show thereof remain, if so be we will have Christ to reign over us. Item that that profane jurisdiction of Lordly Lord Archbishops, Bps, Archdeacons, Chancellors, Officials &c. as contrary to God's government, and wholly vnderpropt by the canon & Popish law, and with all joined with hypocrisy vaynglorie lordliness and tyranny. even for these respects, (if there were no more,) are to be utterly rooted out of the Church; except possibly we mean by reconciliation to make Christ and Antichrist friends: Thus have we been taught by yourselves, what corruptions there are in the Church, even so many and so great, that you complained

thus, *as our lacks are, there can be no right religion*: and now you have added unto all the former to teach us a *separation from your corruptions* and this not only in 1 *judgment*, or 2 *profession*, but also in 3 *practice* and that we should not only *reprove* (as you heretofore have done.) *every part of sin and error*, but *abstain also from a'l corruptions of life and doctrine*. And now we would pray you tell us, seeing *corruption* hath so ceased upon, and possessed (by your own confession (both Priest and people, both worship, and ecclesiastical gouernent; that *as your lacks are, there can be no right religion*: and seeing from all corruption we mus• separate: What then rema•neth for us to commun•cate with you in? For take away these corruptions out of your church, and you shall se• an utter d•ssolution and abolishing of the same. Though now it spread it self like agreene bay tree: yet will it p•se away and be gone, and though one seek•t, it cannot be found.

And is it not strange, that when yourselves have taught us how esteem of your people, ministry, divine service and church government; how also to walk and carry our selves, where such corrupt•ons ar, and we have but departed from these corruptions, (for, any truth that is among you, we have not forsaken:) that yet you will say we are *seduced*? Are not you then the *seducers*? We do but practice that which you have taught us, If you would have us to return unto you, first justify by the word of God, that people, ministry, and worship, that you have condemned: refute your own writings; and build again the things which you have destroyed. So when you have made yourselves trespassers, if we be not able by God's word to prove that the things we refrain from, are as bad as you have written; we will, by his grace, come again unto you. Til then, let the discreet reader m•nde, whither you deal not with us as did the horsemen of Egypt with the Isra•lite•; that after you hau• given us leave to depart, you thus persue us with your writings, to bring us back again to our ancient bondage. Again, whether you that pretend a *separating in the church*, & condemn our *separating out of it* though your Church be so thoroughly corru•t, as before is shown and now call us *seduced*: deserve not rather to be called yourselves *The seducing brethren of the separation*. But let us hear what it is you now say for yourselves.

On our part, consider,

1. THis separation that we make, is grounded.

1. On God's comm•ndements, Matt. 15.14. Rom. 16.17. Eph. 5.7.11. 2. Thes. 3.•14.15. Tim 6.5. Tit. 3.10. 1. Pet 4.4.

2. On the examples of all the prophets, Apostles, & Christ himself who separated in the Church & not out of th' Ch•. albeit in most corrupt estate, & yet communicated in th•t which was good; reprovng refusing & suffering for abst•yning from evil. Luk. 2.2•. 2 24 & 22.7.8.9. Mat. 22 3. &, 20, & 6, 1 2 5.16 & 11.16.17 18.9.20. &. 12 31.34 39. & 23 totum. And (note) those Churches were Antanosaicall as you say ours are Antichristian: yet for as much 〈...〉 th• 〈◇〉 Christ, as •ur Church doth at least, Luk 1, 9 10, Job. 1 2••1. & 7 23.17 31 4• 42. & 10, 24. Rom. 3 2.3. & 9.4. w•th Gen 49.10 A.t. 2 39. th•y separated not from them.

Answer.

IF by the *Comm•ndements of God*, by the *examples of Christ, his* 〈◇〉 *and A•stles*, we may & m•st separate from all corruptions main te••ed in a true Church: then ought we much more to separate from the• being maynteyned in a false; vnle•se; a false Church have more privileg, t•en • cr•e And we consider that our separation is from the corr•ptiō: of • false Church;

2. The scr•ptures also are plain, that we must separate and forsake all false Churches, as well as corruptions in a true, 2. Cor. 6 17. *Come out from among them, and separate your selves saith the Lord, and touch no unclean th•ng, and I will receive you. Revelation. 18 4 Go out of her my people, that ye receive not of her plagues. Hosea. 4.15. Come not ye unto Gilgal, neither give up to Beth•ven; and many the like* How rightly then do you allege scriptures, as if they taught us separation in a Church only, and not out of it also; when it is false, and Idolatros?

3. Yo•r selves are a president to us of like practice, in separating not in but out of the Church of Rome: as yo• have dealt with the mother, so do we with the daughter; because *like mother like daughter*, according to the proverb; Eze. 16.44.

4. You allege th•examples of all the proph•ts; yet show you not any that •all•ed by your r•le, to se•arate in the Church and not out of it. We are sure they called the people out of the Church of Israel when it was idolatrous, a•d forbad them to come at their a•semblies. Hos, 2.2.3.4. & 4 15.17 Amos. 5.5. And how they co•ld themselves join with that Church from which they separated others is strange ūto us; especially cōsi•erin• that Israel in that estate, is noted by the pro•het Azariah to be *with•ut the true God, without P•rist to teach, •nd wiht•ut law*; 1, Chro. 15.3 and may we think, he separated not *from* that Church; The Israelites th•n, sacr•icid to Devils, not to G•, Deut. 3• 17. Chron. 11.15 and will yo• s•y the prophets separated not *from* them?

5. The like I Answer to the examples of Christ and his Apostles; who as t•ey abstained from corruptiōs in the Iewish Church; so were they q••re sep•r•te• from all false Churches as the Sam•ritans and other like Mat 10 5. John. 4.22. Act. 2.40. & 199 so th•r examples also, do approve our practice.

6. W•ere as you would have noted that those Churches (which Christ and h•s Ap•stles co••unicated with) were *Antiansaicall* as yours we •ay ar• 〈◇〉 : I 〈◇〉 t•e compar•son, For • the Jewish Church consist•d it all, 〈...〉 the same, Levite, 20, 21.16.) of a people separated not only from heathens, but also from f•lse professors, heretics, and idolaters; and were children of the prophets a•d covenant of God; John. 4.9 Act 3.25. But your Church cōns•steth •f an inseparated people, children of Idolatrous Priests, & strangers from the covenant of God.

2. The Jews then, had their sacrifices, services and solemn feasts, according to Moses Law; Mat 8.4. Mar, 14.12. Luk 9.•O. & 2.21, 24 and Chr•st himself j•st•f•ed th•r worship John. 4.22. but your service, worship, and f•stival•, are after Antichrists law, translated out of his mass-book.

3. Th•r Priests were according to Moses inst•tution, of Aaron's line Luk, 1, 5. with 1 Chro. 2.1, 10 their Scribes and Pharisees, sate in Moses cha•re; Mat 23.2, your Priests after the Popes institution your prelates fit in Antichrist chair. So they wer not so much against Moses; as

you are against Christ: and that your Church *reteyneth not the foundation Christ*, shall through his grace anon be proved.

The 2. Consideration.

2. OUR Church hath the essential notes of a true church, able to beget a true saving faith, to work the fruits of the spirit, to make a man a true and perfect Christian, and last of all to save him. To the which also Christ hath tied his gracious promise and blessing to the end of the world Rom, 10, 13, 17, Mat, 28 19.20. Act, 20.32. 2 Tim. 3.15.16. 1. Tim. 4.16 I am. 1.21. Isa 55, 11.

Answer.

These *notes* which you propound, 1 are not the essential notes of a true Church: a neither (if they were,) are they ordinarily found in your Church

1. These are not *essential notes*, because; 1 One man may have all this you speak of; and no one man, is or can be a Church, for that consisteth of a multitude or number of persons it is an assembly or convocation; jointly together it is a body, and everyone severally is but a member. 1. Cor 12, 20.27, That one man may have all your *essential notes*, may appear in Pavls example, who was able to *beget a true saving faith, to work the fruits of the spirit*, and so the rest. 1. Cor. 4 •5. Gal. 3, 2 5.

2. An Angel may have all the notes you mention; and no Angel is a Church. For example, the Angel Gabriel, who was sent to give Daniel knowledge and understanding, and preached liully of Christ's death, & the benefits thereof. Dan. 9.21.22, &c

3. A wicked man may do all that you speak of; but no wicked man is a true church. Judas sent forth with the other Apostles to preach and work miracles, might bring others to salvation by his doctrine, though h•mselſe were a re•robate Mat. 10.5, 6. &c,

4. A true Church is the spouse & hous of Christ, & bringeth him forth a s•piritually seed. But, as God gave the blessing of multi•lying childrē, only to lawful married estate, yet often it cometh to pass, through h•s almighty power and goodne•e that harlots also are partakers of this ble•sing: and do bring forth children: so the blessing of spiritual propagation, is peculiar to the true Church; yet God, which brought light out of darkness, causeth some children to be borne and brought up unto him in false Churches For example; the Church of Rome, (the mother of whoredoms and abominations of the earth) hath doubtless, since she was wedded to Antichrist, borne and brought up, by the general true grounds of Chrstian rel•geon taught in her, many children of God, and heirs of salvation, This I s•ppose yourselves will not deny, neither yet w•ll you say, that Rome is Christ true Church. Your reason then is, as if Thamer should have pleaded, I am able to bear c•ildren, to nurse and bring them up to man's estate, &c. therefore I am my Father Judah• true and lawful wife, Gen. 38, 15.18. &c.

2. Now if these were *essent•all notes*, which you have set down: yet help they you nothing, for I deny that they ar ordinarily found in your Ch•rch. For, though I doubt not but the doctrine of your Church hath saved many: yet that is God's extraordinary blessing, not the ordinary

effects of your Church. This is the thing you should have proved, by comparing your Church and ministerie with the Laws and promises in God's word: which because you have not done, but only quoted some scriptures generally; which men of all religions may do likewise;) I will by one or two of the scriptures that yourself here cite, show how unlike you are to a true Church and Ministry.

In Rom. 10.3.17. the Apostle treateth of two things, 1 of calling on the name of the Lord, and 2 of faith, by hearing his word.

1. *Whosoever call th upon the name of the Lord shall be saved.* This we are to understand according to David's exposition, *whosoever calleth upon him in truth.* Psa. 145 18. for God is a spirit, and must be worshiped in spirit and truth, John. 4.24. but the worship and calling upon God which your Church useth, in reading the prayers letanie collects, and other like things of your Leiturgie, translated out of AntiChrist mass-book, is carnal false Idolatrous; for such a manner of divine service you have no commandment or warrant in the scriptures. And this popish worship, begetteth not, but destroyeth faith and the true calling on God's name, and deceiveth men's souls; for in vain they worship me (saith Christ,) teaching for doctrine the precepts of men; Mat. 15.9, and, they that wait upon lying vanities, forsake their own mercy. *Jonah*, 1, 8

2. For the other point, *Faith is by bearing (or byreport)* saith the Apostle; and proveth it by *Isa.* 53.1. *Lord who hath believed our bearing;* that is, *our report*, Now no man can truly and faithfully report unless God hath first spoken unto him; neither can any man fruitfully hear other report or doctrine then the Lord's; and so hearing is by the *word of God*, in the mouths of such as are sent, as he showeth in the 15 verse. But your Ministers are not truly and lawfully sent, (for they cannot show either calling, ordination, or office, according to Christ's Testament;) therefore they cannot truly and lawfully preach his word and consequently, cannot beget (ordinarily) a true saving faith.

The next scripture also *Mat*, 28 19, 20, plainly condemneth the state of your Church and ministerie: for,

1. There, is a lawful calling, authorizing and sending; of minister from him that hath all power in heaven and in earth, saying *Go therefore and teach:* but such a sending your ministers have not; for (as yourselves have said,) *they enter not in by Christ but by a Popish and unlawful vocation.*

2. There, is a commandment to *teach (or make disciples,)* before they be received into the Church by baptism, for them that are taught, such only as gladly receive and believe the word, are to be baptized and admitted into the Church. as the practice of the Apostle showeth, *Act.*, 40 41. but your Church was not thus gathered or planted by the preaching of the Gospel: but by the commandment of the Magistrate: neither were only the willing believers received, and others refused; but the whole profane multitudes were admitted, or rather compelled into your church where they and their seed are still retained,

3. There, God's Ministers are willed to teach Christians so baptized to *observe all things whatsoever Christ commanded* his Apostles verse. 20, & so they have his gracious promise and blessing to the end of the world: but in your church, many things are observed which Christ never commanded. Yea the Ministry and government appointed in his Testament, are held and confirmed by practice among you, not to be perpetual, not necessary, nor fitting for your state: but another pompous ministry, and Lordly ecclesiastical government; after the manner of the court of Rome. And as for power and liberty to observe Christ's commandments, that is far from your people, which all are in bondage to the *Bishops* and their courts; having not Christian freedom to censure sin or sinners or practice the ordinances of the Gospel, as the Apostles did unless Princes and Parliaments will permit or command them.

The like may be said, and returned upon you, from the other scriptures by you alleged; all which do concern the true church and ministry, as yourselves will not deny: and so will help you nothing until you prove your church and ministry such, Boast not therefore of a true saving faith and fruits of the spirit; when such bitter fruits and works of the flesh, do reign among you: for *faith without works* $\langle \phi \rangle$ *dead*. I am. 2.26.

Now then, if you will give us leave to consider the state of your Church aright, we would mind it thus. *your Church hath the essential notes of a false Church*. namely a confuse profane worldly people, with an Antichristian Prelacie, and priesthood over them; *able to beget ordinarily, but a vain and dead faith*, through want of the true ministry of the word in Christ's ordinance, and by means of the false worship and false doctrines that are in your Church; to work the fruits of the flesh, as the idolatries and other sinful actions abounding in your Church do show; *to make a man a very Antichristian*, by resisting persecuting and blaspheming, the true way of Christ and practice of his Gospel; (which alas, too many do,) and *last of all to destroy him*. if he repent not of his sin and find mercy with the Lord. which we desire you all may find, for the salvation of your souls.

The 3. Consideration.

Our Church and ministry, are approved of and rejoiced for, of all the pure reformed Churches in the world. Our confession by them placed in the Harmonie of Confessions; giving us the right hand of fellowship: as also by all the godly learned, and most sound and excellent fathers & lights of the church, that ever lived in or meddle with our church; Bucer Mar•yr, Fagius, Alasio, Knoxe, who lived in our church; Calvin, Beza, Bullinger, Gualter, Zanchius, Junius, Rolocus &c. with others very many, who have given their testimony and approbation to our church and ministry. Wherein if our errors were fundamental, damnable and Antichristian, (as you term them,) these churches and persons had undoubtedly the spirit of discerning. and could not be deceived all at once. 1. Cor. 11, 16. & 14.33. & 15. & 10.15 & 14.32, 37, 2. Thes. 1.4.

Answer.

Though you come against us with horsemen and chariots, yet we will remember the name of the Lord our God; by whose word alone all doctrines must be tried all persons must judge and be judged. It is incident to the best men and purest churches, to err and be deceived wherefore their sentences and approbations, must be examined by God's word. If you say otherwise you teach corrupt and popish doctrine. With such weapons as these, have the Papists long fought against you, and where you can bring one, they can bring many to witness for them and their Romish superstitions. Antiquity, universality, and such like popular reasons. they seek to uphold their kingdom withal:

2. The word of God condemning your church and ministry, (as we have often proved; and our proofs lie upon you yet unanswered;) though all churches in the world, should approve of you, your case were no whit the better; for all men are vanity.

3. The Jews objected as weighty arguments against Christ himself, when they said, *with any of the rulers or of the Pharisees* (ϕ) *in him, but this people which know not the Law, are cursed.* Ioh 7, 1.19.

4. If the reformed Church's approve so well of your Church and ministers, they are not only against us but against themselves: for their own Churches consist of separated and voluntary people, whereas yours are confused and compelled; they condemn and have reprobated the hierarchy and ministry of Archbishop, Lord bishops &c. Priests, Parsons, Vicars &c. which are yet among you and have among them another ministry. Now how they can approve of two sorts of Churches & ministers, so contrary one to another, let them look to it.

5. It seemeth to me, you are very laud in your praise, which now vaunt so of the approbation and rejoicing of *all the pure reformed Churches in the world*: whereas heretofore you complained that you had *all the best reformed Churches throughout Christendom against you*. Again the *Harmony* that you mention, was set forth but by the French and Belgic churches; the things that they approve among you, are certain general heads of religion which a Bishop wrote in an Apology of your Church: most of all which heads, we our selves also approve and rejoice for But the controversies between you and us, touching the gathering and constituting of a Church; the manner of divine service; the form of Church government, and the like; are either not at all, or in very general terms set down in that booke: and so verie slenderly, if ought at all, by them approved or rejoiced for. To give an instance or two; in the tenth section of that *Harmony*, treating of the Church, your English confession is so short and in general words, I doubt not but the Pope himself will subscribe unto it, letting him have his own interpretation. In the 15 section of *Eccliasicall meetings*; you speak of prayer, in the tongue which all your people understand. Now because the Reformed churches approve of this, we must take it belike, that they approve of your Leiturgie and service book also, and all your public worship, though it be not set down for any to judge of. In the 16. section, of *Holy day's, fasts &c.* there you write against *purgatory*; which being put into the *Harmonie*, is enough (as seemeth) to prove that other churches approve of all your Pope holy-days and festivals. The like may be minded for other points, as in the 17. section for *ceremonies & things indifferent*; which being approved of and rejoiced for by all the Reformed churches in the world; the Prelats will have a shrewd hand against you that are called *Puritans*, for standing

so much against the ceremonies of your Church, as you do. And for your ministry, I marvel you say not that, it is *approved of and rejoyced for* of the Pope also, for in the 11. section of that *Harmony*, you believe these orders and degrees of ministers in the Church, 1 *Deacons*. 2 *Priests*, and 3 *Bishops*; which orders, whether the *Reformed Churches* approve of or no, I am sure the *Counsel of Trent* doth, and hath decreed, *If any shall say, that in the Catholik Church there is not a Hirarchie instituted by divine ordination, which consisteth of Bishops. and Priests and ministers, let him be accursed.* Council. Trident. Sess 23. Can. 6. But now seeing not only the Fathers of the *Counsel of Trent*, but all *reformed Churches in the world*, (as you said, do approve of and rejoice for this your ministry; I hope the Bishops and hirarchie of your Church shall no more be preached & written against by your inferior Priests, (as many a day they have been,) as being Antichristian.

Thus may you see what a weak foundation, you bring for your church and ministry; and if we lyfted to fight against you with your own weapons; we could allege many things from the persons whom you cite; against your present church and ministry: but the word of God yieldeth us armor enough for this battle against you, as in due time through his grace shall be seen.

6. In the meanwhile, it shall not be amiss to put the reader in mind, how yourselves heretofore have judged and written of your ministry, which you say it is *approved of and rejoyced for, of all the pure reformed churches in the world.* your ministers being (as before is noted, *Deacons, Priests and Bishops*; Of the *Deacenship* you have written, that *it is a mere human institution, a degree to the Priesthood, and nothing like to the ordinance of God.* Of *Priests &c.* that *they cam from the Pope. as out of the Troian horses belly to the destruction of God's kingdom.* Of the *Bishops &c.* that you account them no natural members of the body of Christ church because they are of human addition, not borne with her, nor grown up with her from the cradle, Agayne that *they be rather members of the strumpet of Rome, then of the spouse of the Lamb &c.* And have not you & the reformed Churches great cause now to rejoice for this ministry.

7. Moreover consider you also, how we may allege, that now 10. years sithence, we have published our *Confession of faith*, and causes of our separation from your Church and ministry, to the learned Universities of the Reformed churches; with desire if in our faith or practice we erred, that they would show it us: but to this day, we know not any that have undertaken so to do: wherefore we also may suppose by their silence, that they approve our case or at least suspend their judgments and condemn, us not.

8. Finally, it is written in one of the scriptures that you quote, *the spiritual man judgeth all things, but he himself is judged of no man*; 1 Cor. •, 15. Now every true Christian is a *spiritual man* Gal. 6. 1. 1 Pet 2.5. therefore he may judge and discern by God's word and spirit, faith from here sie, and the true church from the false; he may see with his eyes & live by his own faith, and not depend upon other men, to live & walk in sin till other churches condemn it. Let every man therefore retayn his liberty, and take heed how he judgeth.

4. *The only wicked Papists, Atheists, and most ungodly ones: are adversaries to our godly ministers and people. The godly in all places and times among us, by them alone and ordinarily have been converted unto Christ, and by them approved, reuenced, and obeyed always in the Lord.*

Answer.

1. IF the only wicked be adversaries, to your Godly ministers and people; it pertaineth not to us, who hate none of you, but wish well and pray for you all; even for our persecutors we are adversaries only to the sins, & corruption that are among you; & whiles we reprove you for sinne, you should reuend that we love, and hate you not, as the law teacheth. We say therefore with the Apostle; *are we become your enemies because we tell you the truth?* Gal. 4 16.

2, The Atheists and wicked one that so hate your godly ministers and people; are they not also members of your own Church? So then your church is divided against it self, and you are aduers one to another. And why tell you us of this, as a consideration to reduce us to your church, when we because such Atheists & wicked are (contrary to God's will) suffered among you, do separate from your Church?

3. Again, who be those godly ministers and people you mean? If such as are called *Puritans*; they have (I suppose) more adversaries than friends in your church; yea the public state, alwes and canons of your church are against them, and all that know the truth of God, and their estate aright, have just cause to blame them for their long halting and dissembling. If the *Prelates* be those godly ministers, they have in regard of their unlawful places and proceedings; many good people for their adversaries, both within and without the land, and yourselves also which *suffer for separation in your church*. By neither of these two contrary factions among you, are men *ordinarily converted unto Christ*, both sorts setting themselves against the true way of Christ for gathering and government of the Church, and worship of God; and so do hinder men's salvation, and deserve to be not approved, but reprov'd in the name of the Lord.

The 5. Consideration.

5. GOD hath given witness for the truth of our ministry, by the undoubted testimony of his gracious presence and approbation of the same; by his gifts of 1. sanctification. 2 knowledge. 3 spirit of discerning. 4. of utterance. 5 of power and authority in teaching, 6 effectual and ordinary calling and begetting to the faith of God, and bringing them from darkness to light, from the old man to the new, from the flesh unto the spirit; which ministry of ours; begat you also, if ever you were truly begotten in the spirit, & by God's mercie hath begotten me, & other his unworthy servants.

Answer

1. The Papists will say as much as all this and more too, (if words will serve for the ministry of their church; they boast of their Friars, & Jesus's holiness, knowledge, utterance & authority in teaching and their marvelous effects in converting to Christianity, the Indians & other heathens all over the world Yea what religion, glorieth not in the sanctity, gifts and effects of their ministry? But God's word must try all.

2. The ministry of our Church being *Archbishops, L. Bishops, Deans, Archdeacons, &c Priests, and Deacons*, as is to be seen in the books statutes, and canons of your church: you bring not here any one word of God, or text of scriptures (which are his testimonies,) to witness for the truth of your ministry: and this is indeed worthy to be considered of us & of all that shall read your *Considerations*

3. Your own brethren heretofore confessed and complained to the Parliament, that you *lack in England a right ministry of God; that the ministers are neither proved, elected, called, nor ordained, according to God's word*. This testimony being true, how then doth God give witness for the truth of your ministry.

4. The witnesses that you bring, if they be examined, will say little or nothing to this purpose. For,

1. The gift of sanctification, is a common note of Christianity, 1. Thes. 4.3. 1 Pet. 2.9. and therefore no special note of a ministry. This was *Korah's* argument when he would have usurped the Priesthood. *All the congregation is holy everyone of them: why may they not therefore be Priests?* Num. 16.3.10. But what saith the scripture? *No man taketh the honor to himself but he that is called of God, as Aaron was.* Heb. 5.4.

2.3. The second and third 2 *knowledge, 3 of the spirit of discerning*, are also general for the whole church, and not special for the ministry; Rom. 15.14. Phil. 1.10. Yea some in the flock, may have a greater measure both of sanctification and of knowledge; then the Pastor or teacher or any Officer

It cannot be denied but *Barsabas* had knowledge as well as *Matthias*; yet was he not therefore an Apostle, Act. 1.23.26. and they whose genealogies could not be found, had knowledge as well as the other Priests yet were they not therefore kept in the Priesthood, Ezra 2.62. Boast not you therefore of your knowledge, but show us your genealogies in the scriptures There be a great many in your ministry called dumb Priests which are but bare readers, by whose means many people perish for want of knowledge: these testimonies will be dumb for them; yet your church proclaimeth them to, be true ministers.

Your best ministers, of whose knowledge you boast, show themselves ignorant; (or worse,) in the $\langle \diamond \rangle$ or $\langle \diamond \rangle$ planting of a church whyles; they will have it (as their practice proveth) with commixture of all form without separation: where as they cannot show any true church since the beginning of the world, but was of a separated people. Gen. 61.2. & 12 1. Lev, 20.23.24. Ezr. 6 21. Act. 2, 40.41. & 19:9. &c.

4. 5. The fourth and fifth, 4. *utterance, with 5 power & authority in teaching*, are needful in such as are ministers, but no necessary proof of a true ministry. For had not the false Apostles and Prophets. *utterance and power*; that preached with eloquence and wisdom of words disgracing the Apostles and Prophets of the Lord? 2 Cor. 10.10. & 11.13.15. 1. Kin. 22.4. Ier. 23.31. & 28.1.2.10, 11. 2 Tim. 3.8.

Your ministers, many preach not at all many preach to maintain the pompous prelacy, & laudable ceremonies of your Church: and they that preach best, show little power or authority For how many years have they been preaching for *Discipline*, and against some corruption of your church? yet nothing prevailed, but are further now at last then they were at the first. Who knoweth not that the prelates have closed up the mouths of many Ministers, that the prophesy of Isaiah is verified upon them; Isa. 56.10. and yet you boast of their *utterance & authority in teaching*.

But lamentable ministers are they all; and the best of them may be seen to be but briars; and to have betrayed the authority of Christ; For when they took the *Order of Priesthood* as they call it, they solemnly promised even before the Lord, and by his help, that *they would give their faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded, & as this realm hath received the same. according to the commandments of God so that they mought teach the people committed to their care and charge with all diligence to keep & observe the same.* They promised also, *reverently to obey their ordinary & other chief ministers is to whom the government & charge is committed ou'r them, following with a glad mind and will their godly admoni'ion, and submitting thenseluu to their godly judgement.* Yet your forward preachers (as they are esteemed,) do not minister the doctrine sacraments and discipline of Christ as th' Lord hath commanded; but sue and wait for authority from the Magistrate, to have that wh'ch they count the true discipline of Christ erected in their parishes; which because the civil Magistrate doeth not they practice not the discipline, nor teach their people to keep and observe the same yea they blame us for practising Christ's laws without the Magistrates leave, as if Christ wer not head of the church, & Prince of all the Kings of the earth. Again they administer not their doctrine sacraments and discipline, *as this realm hath received, neither reverently obey their Ordinaries*, but resist, preach and write against the Bishops, their canons, rites and ceremonies. as much as they dare Thus halt they between two opinions, and practice neither the discipline of Chr'st nor of the prelates while; yet they would seem to practise both: being in this point like to the Samaritans, which while they would both fear the Lord and serve their images also, they neither feared God, nor did after their ordinances, as the scriptures saith. What then may we esteem of your ministers *power and authority in teaching*

Aaine, consider you if some Absalom, Adonia, or other usurper, should say; I have 1 sanctification, 2 knowledge, 3 spirit of discerning, 4 of utterance, 5 of power and authority in judging, 6 effectual & ordinary deciding & ending of controversies &c therefore I am a lawful King, Judge or Magistrate; and God hath given witness by these vndoubted testimonies, of the truth of my Magistracy: whether this should serve him, or these testimonies approve his office? yet are these most pregnant proofs of your Ministry.

6. The 6. and last testimonies is, their *effectual & ordinary calling and bringing to the faith of God, &c.* This I have before touched and shown that ordinarily they beget not, but hinder the true faith: they keep the people in blindness and idolatry, wh'ch is a work of darkness and of the flesh; and if by their preaching any be brought to the true faith, I account it God's extraordinary work, which I doubt not but is also against the Papist.

Again, if this were granted them, I would know what office they would claim in the church hereby; whether Apostleship of some other function. For in the Church of Corinth were many teachers and instructours yet begat they not their people to the faith, for the Apostle Paul challengeth to be their father only, and to have begotten them in Christ through the gospel. 1. Cor, 4.15. So there may be a lawful Pastor or Teacher in a church, which never begat any of them to the faith, but only nourisheth and increaseth faith in them, that were begotten afore He is chosen to feed the flock. 1. Pet. 5.2. not to beget the same; the flock is a company of faithful people, begotten before they have a Pastor.

The begetting of faith, was first and chiefly by the Apostles and Evangelists, that went about preaching the word, to them that had not heard it. Rom. 15, 20.21. It is also by the ministers of churches, or prophets; (though not in office of ministry,) when unbelievers come into their assemblies, 1 Cor. 14.24.25. It is also by all Christians privately men and women which preaching and witnessing the truth of the Gospel, reading talking, conferring of the scriptures, do convert many unto God inform their children and families in the faith, and save their souls, Act 8.4: & 18.8 1 Cor. 7.16. Eph. 6.4. Deut. 6.7.

So the begetting of faith, is no certain testimony of a true Ministry. Whereas therefore you conclude, that your Ministry *begat us also, if ever we were truly begotten in the spirit:* we may answer you with Moses *we take to much upon you. ye sons of Levi.* For know you not the wind bloweth where it listeth, and you hear the sound thereof, but cannot tell whence it cometh or whether it goeth; and so is every man that is born of the spirit? It seemeth you count nothing *preaching* but that which is in the pulpit; nothing *the word of God*, but that which cometh out of your Ministers lips: but thanks be unto God that hath given us better to discern the work of his grace, and hath breathed upon us with his holy spirit; whiles your Ministers stood like the 4. Angels in the corners of the earth, holding the winds that they should not blow.

The 6 Consideration.

6. Also our godly people have all the marks and tokens of God's people and elect, 1 which the scriptures set down, 2 which the people in the time of Christ and his Apostles had, 3 which the professors of any church that is now in the world have, 4 yea which yourselves in your supposed perfection can boast of: which is sealed unto them, 1 by the care, peace, and testimony of a good conscience in all things. 2 by suffering for sundry parts both of righteousness and $\langle \diamond \rangle$ 3 by effectual comforts in such sufferings, 4 assurance of faith, of hope, of remission of sins; God's dear love unto them; 5 by spiritual love and the fruits thereof, 6. by the progress and daily growth in knowledge strength and godliness &c.

Answer.

THAT many of your people are God's elect, I undoubtedly acknowledge: and I would to God such were the estate of you everyone. Yet the constitution of your people in your church, is not a Communion of Saints with which we may participate: but a confuse mixture of all sorts of men from which the godly must separate, as touching the worship of God.

In this your defense of them, you begin thus, *Our Godly people*, But who are they, can we tell? are not all your people godly? of the true church it is written, *thy people shall be all righteous* if your people be not such? why make you not a separation from the ungodly, that will not be reclaimed; or why cast you them not out from among you? Thus ought you to do by the Testament of Christ. 2. Cor. 6.14.17. 1. Cor. 5.13, If you do it not, you profane God's everlasting covenant.

I deny not but many hypocrites and reprobates will creep into the true church; and much ungodliness will their break out, as in any assembly in the world: but when it is seen, the sinner is presently to be reprov'd; and either must purge himself by repentance, or be excommunicate. Luk. 17.3. Mat, 18.15.16 17. Thus still the church continueth a communion of Saints, an unleavened lump, a holy nation. 1 Cor. 1, & 5. • 1 Pet. 2 9.

Now for your *works* and *tokens*; you say they *have all 1 which the scriptures set forth*. This is denied, and had you searched the scriptures▪ you might easily have seen it otherwise. For;

They are not a separate people called out from the world: which is one principal mark, (as before I have shown,) urged often in the scriptures. 1. King. 8 53. Isa. 52.1• Ier, 15.19. John. 17.14.16, Reu'18.4.

They are not the Lord's free people, enjoying the liberty of the gospel: but in thralldom to strange Lord and laws ecclesiastical. Contrary to Law. •5.42.55. 1 Cor. 7.•3. John, 8, 32 36 Gal. 5 1.

They walk not in the truth of the gospel; but in many things are corrupted with the remainders of popish superstitions and idolatry. Contrarie, to Psal. 26.3. 3 John 3, 4. Rom. 6, 4. Ephe, 2, 10. 1 Cor, 10, 14.2•. Reu. 14, 9.12.

In these and many other particulars, your, people are contrary to the scriptures: so the principal marks are wanting.

2 Next you compare them with *the professors of any church new in the world* This is more bolle then wiselie spoken of you: show if you can any reformed church, whose people are like yours, for ••rr mixed•re of all sorts or in like bondage to Antichristian •relates; or that use like superstitions and idolatries in the worship of God, and daily conversation. Remember also what some of yourselves have written heretofore; how that *Of all the nations that, have rencunced that whore of Rome there is none in the world so far out of square, as England, in reteyning the Popish hierarchy*.

Your last comparison is with *ourselves*, whom you twite with *supposed perfection*: wherein you injury us, and yet help not yourselves. For we *suppose* no *perfection* at all to be in us, either in knowledge or practice but are privy to our selves of our infirmities;; and are sure we have more also then we can discern. Yet by the grace of God we are that we are and his grace is not in vain in us, but as it hath brought us out of confusion bondage and Idolatry, wherein your people still remain, so we trust it will keep us in the truth of the gos•el, until we come to perfection in the kingdom of our father which is in heaven.

3. Next you speak of the *sealing* hereof unto your people, 1. *By the care, peace and testi•ny of a good conscience in all things.* what *care* can be seen in such confused careless walking of your people, commixt in one body, with the profane and serpents seed? what peace of conscience can there be, when men do walk in open transgression of God's law except such as whereby a man falsely bless•eth himself, saying *I shall have peace, although I walk according to the stubbornness of my own heart?* Deut. 29, 19, *There is no peace saith the Lord, unto the wicked,* Isa. 48.22. The ways of your people being wicked, their spiritual actions idolatrous it must needs be a blind or corrupt *conscience* that testifieth for thē in this estate.

2.3. Their 2 *sufferings*, and 3 *effectual comforts* in them; we will believe when we see them. For the present, we behold many of your peopl• for avoiding the cross of Christ to subm•t to the Idolatries of your Church against their own conscience and confe•sion, Very few that will suffer for any part of the truth but none at all that suffer for all, except such as forsake your confused assemblies. And if one or two in a shire, do suffer a little trouble, for not being buxome enough to the Prelates and their co•rts: what is that to j•stify the profane multitudes and general state of your people, which are readier to p•rsecute, then to suffer persec•tion for r•ghteousnes sake; as we have had l•entable experience these m•ny yeires. W••refore, as their sufferings, so I think their *Comforts* are.

4, Their *assur•nce of faith, of hope, of remission of sins▪ and of God's dear love unto th••*; may well be boast• of, but not soundlie felt. For where so many evil works do abound and reign, there is not true faith, and consequently no ••re hope of remi•sion of sins. Shew us therefore your faith by your works for we c•nnot see your harts. Bnt this we find in the scriptures, that yo•r for•fathers; when the Prophets re•ro•ed the• for their sins, woe•ld vaunt as you do an• lean vpo• the L•rd a•d •ay, *is not the Lord a•ong us; no evil can come up•n us.* Mic. 3 11. This gl•rying of inward graces when outward transgre•sions do prevail: is mere delusion; common with all sorts and sects of religion. Even the *h•rlot* can boast of her peace offerings, Pro 7.14. and the *Ph•risee* thanketh God, that he is not as other men Luk. 18 11.

5 Their *spritual love and fr•ites thereof*, let them record th•t have tasted of. It is well known in the land, how many of God's children hau• been empouerished, afflicted, tormented, by long and lamentable imprisonment vexation and spoil of goods, exile and other like means women left widows, and children fatherless. How your godly people have visited comforted and relieved them▪ is not so well known: it may be their charity hath been in secret, and their left hand knoweth not what their right hath done. Wherefore you needed not have offered this to our consideration, who are so ūaquainted with their love: let them selves rather consider how they shall answer whē they come to that howr mentioned, Mat. 25.34 35.41, 42. &c. If you think they have shown love to their friends and favorites; that will procure them but little thank, even sinners and publicans do the same. Luk. 6.32.33. &c.

6, Their *progress and daily growth in knowledge strength▪ & godliness*, is ill seen in the estate they stand; there being at this day rather moe gross abominations urged and observed in your public assemblies, then have been heretofore; and your ch•rch further from reformation now in the end, thē was at the begin•••: that unless you come to walk as your *brethren of th•*

separation, and quite abandon the hope of reforming *Babel*; it will shortly appear that all your labors be but spiders webs; and your expectation vanity and vexation of spirit

The 7. Consideration

Consider how God hath witnessed his love and approbation to our church, 1 by many victories and deliverances from the enemies of Christ, 2 long continuance of the gospel among us 3 strange judgments on the enemies & persecutors of the gospel. 4 the power and blessing in casting out Devils. 5 prayer heard both in spiritual and earthly things, 6 by throwing down the Church of *◊*, and building of the Church of God, by preaching, disputing and printing of many excellent works and volumes published of all sorts which none of you in anything have ever yet attained, but only to throw down God's church to raise dissension among brethren, to rent the church, to distract the ignorant, to afford the weak to hinder the cause of reformation, to bear false witness against your brethren, and bely the holy ordinances of God.

Answer.

1. IF *many victories and deliverances*, be an undoubted testimony of God's love and approbation of a people and their religion; then *◊* might well have boasted of his religion, who conquered seventy Kings and made them gather bread under his table. Judge. 1.7. Then *Raisak* his reason was good, which he alledgeth against the Israelites, for that he had conquered so many nations 2 *Kin* 18, 33-34, 35. If on the *Turks* at this day, may triumph over Christian religion, because they have warrayed a great part of the world & taken from Christians many kingdoms and provinces. Yea this very reason did heathen men heretofore allege for defence of pagan Rome, as that by it Rome had been kept against *◊*, and therefore Rome had got the Empire of all provinces and parts of the world; because, it worshiped and served *◊* gods that were in the world, even the unknown God's also. I would wish you therefore to mind better ground for the truth of religion: and remember what is written of the ancient Babylonians: after their victories; *Then shall they take courage, & transgress and do wickedly imputing this their power unto their God's* Habak. 1.11.

2. The long continuance of the gospel among you, will make the more against you at the day of your accounts because you yield no better obedience to the gospel as your present idolatrous estate showeth. The gospel was among the men of the old world; 120, years taught by Noah, a preacher of righteousness; yet at last they perished by the stood for their disobedience: therefore though it hath been with you, about half that time, you also may perish, if you repent not. But (note) you take it for granted which is yet to be proved, that the gospel is among you: whereas the true preaching and practice thereof, you cannot endure. The sound of the Gospel, by the pretence of them that publish peace, is this *Thy God o Zion reigneth; Judah keep thy solemn feasts performe thy vows, for the wicked shall no more pass through thee (he is utterly out off. Isa. 52, 7, Nahum. 1.15. with Rom. 10 15. but Christ reigneth not yet among you by his own officers and laws, (as hath been confessed by the best of your Ministers;) you keep the solemn feasts of Antichrist, as your Christmas. Concelinas, Halloweas Easster, and many the like; and*

the wicked at still in the midst of you, and walk on every side; yea are exalted; which David saith is a form for the sons of men. *Psal. 12.8.*

3. The strange judgments on enemies and persecutors, are good warnings for you that you persecute your brethren no longer: we have seen & minded some, upon no mean men among you; but wish not to see more we rather desire the conversion of our enemies.

4. The power and blessing in casting out Devils, (though it may be questioned whether it be so or no in your Church,) is a thing that the Papists can boast of more then you. See their late supplication 37. *reason of religion.* Secondly, such Devils as are said to dwell in Babylon, *Reu. 18, 2.* we plainly see you have no power to cast out.

3 I would wish you to remember the words of Christ, *Many will say to me in that day; Lord Lord, have we not by thy name prophesied. and by thy name cast out devils &c. and then will I profess to them I never knew you depart from me. ye that work iniquity. Mat. 7.22.23.*

5 For your prayer heard both in spiritual and earthly things take heed you deceiv not yourselves; many years have you prayed & fasted for your discipline and pretended reformation; but how you have been heard, your present state showeth. As for *earthly things*, if God give them unto you, it is no sound proof that he approveth your prayers, much less your church. Some evil men's eyes stand out for fatness, they have more then the heart desireth; but their wealth is not in their hand, there for the council of the wicked be far from me. God heard the prayer of the King of the Philistines; *Gen 20.4.6*, he answered at the sacrifices of the soothsayer Balaam; *Num, 23, 3, 4, 15, 16.* &c, shall we think God therefore allowed of their religion?

Again, what people in the world is not persuaded and will not say that God heareth their prayers? Evē the heathens would boast thus of their false God's; as *Julian* protested that *Aesulapius* had often healed him being sick: and *Ovid*, that he had often seen *Jupiter's* anger appeased with incense. &c. See you not then, that as the Saints when they walk upright before the Lord, have assurance, and sound comfort thereby that he heareth their prayers which they make according to his will: so hypocrites and ethnicks have also their false persuasions that their prayers are heard and vain comforts according? Vaunt not therefore of your prayers being heard, so long as you do works which are to be abhorred but remember how it is written, *whosoever we ask, we receive. (of God, because we keep his $\langle \diamond \rangle$, and do those things that are pleasing in his sight. Heb. 3.21.*

6. Your throwing down the church of Antichrist, and building the church of God, by reaching, &c. is according to the proverb, *Clowdes and wind without $\langle \diamond \rangle$* . Let your brethren be witnesses; Of the first they say, *Antichrist reigneth amongst you:* Of the latter, that *as yet you are scarce come to $\langle \dots \rangle$ a church rightly reformed*, and again; that *the walls of Zion he even with the ground.* Yet now you vaunt of throwing down Antichrist's church and building God's.

The Martyrs in Q Mary's days did indeed by their faithful testimonies and patient sufferings, throw down a great part of Antichrist church but sithence that time, what have you done, unless it hath been to repayr Jericho? For many gross abuses which those Martyrs abhorred, are now stilly maintained and practiced in your church: but farther thē they went, have you

not stepped a foot & if some of your inferior ministry, have spokē or writē against a few foolish ceremonies; yet others of your chiefest ministers have written as much for them, that what superstition your church pulleth down with the left hand, it setteth up with the right. The Prelates and their side have written against you that seek reformation of Babel: and they both have set against us that make separation from Babel: and yet you here offer to our consideration, how you have built Zion. But the Lord will visit both you & your building; then shall your reword be according to your works.

In the end you ease yo•r stomach against us, as they that *throw down God's church, raise dissention*, with many moe grievous calumniation, which in your distempered affection you throw forth. More wisdom, and much more modesty had it been, if you had spared these reproaches til you had convinced us of such things. But I see how your zeal did carry you Hezekiah threw down the idolatrous places in Israel; and reduced the people unto God's true worship 2 Chro 31.1.2, &c. & 30.1.2 &c. Rabsaketh reproached him for this, as having done sacrilege against his own God. Isa. 36.7 We, by the word of our testimony, throw down your idolatrous high places, superstitions, ceremonies, false worship and m•nister•e you charge us w•th throwing down *God's church*, and lode us with many criminations. But it is yourselves that trouble Israel; for do we •eproue you for any good thing in doctrine or practice; or have we left any truth that is among you; And if by our testimony of the gospel, *diss•ntion be raised* and your *church rent, the ignorant distracted & weak offended*: blame not us which testify the truth, but yourselves and such as re•ist it. Think you that Chr•st came to give peace on the earth? he hath told you *may but rather debate*. For five in one house shall be, di•ided, three against two and two against three, father against sonn mother against d•ughter: and ble•sed is he that shall not be offended in Christ When the Temple of God is opened in heaven, & the ark of his couen•t seen therein there are *lightnings, and voices, and thunderings, & earthquak•, and much bayl*. Think it not strange then, if troubles do follow follow the preaching of the Gospel; neither impute your own faults unto us: but submit your necks unto the yoke of Christ, lest he send out his arrows and scatter you. and increase lightnings and destroy you. How your churches •state hat• been justified by you, the reader may se by that you have brought? and how far we are from your unchristian calumnies shall further app•a•, by the help of God, in the answer to your other *Considerations*, that now next follow.

On your part, consider,

1, YOur Separation is very strange, vnboard of in any age of the Church, having no show of warrant from God's word, either by commandment or example.

Answer.

YOv would not call our separation *strange*, if yourself were not a stranger from the common wealth of Israel. What age was there ever in the world, since light was separated from darkness; that heard not of *separation* from the false Ch•rch, the fast man Adam saw it. in the separation of Seths poster•ty from Caines. Noah did the like in Shem posterity from Chams. Abraham was called out of Chaldee: Lot out of Sodom: Israel, out of Egypt and Babel; faithful Judah from rebellious Israel; Christ's disciples, from faithle••e Jews and Gentiles; and all the

Lord's people. from your confused Babylon Yea God him self did first teach it when he made a separation between the w^oman's seed and the Serpents, Gen. 3.5. And yet you say, it hath *no show of warrant from God's word* Hereafter I suppose you will say so no more, but will see if you can prove yourselves a true Church, meet to be communicated withal: which when you do, we by God's grace will return unto you.

The 2. Consideration.

2, *THE* points in difference between us and you did arise at first from persons, in whom God testified against your present causes, 1 Mr. Bolton hanged himself; • Mr. Brown revolted and came back from you; 3 Mr. Peery, Barrow, and Greenwood were hanged; 4 Mr. Iohnsons and the rest banished: and (note) not by heathen and Ant-Christian tyrants, as were true Martyrs of Christ, but by Christian Magistrate's professing and maynt^yning the Gospel of Christ. Besides your principal pillars of greatest reckoning gifts and judgment, have returned from you unto the Church of England; as Harrison, Smith, Crud, Slad, and sundry other ministers and men of learning and account, who also lived holily, and died most comfortably in the Lord notwithstanding.

Answer.

IT is a wonder, if you be a teacher in your church that your salt is so vasauory. Shall *men's persons* now be brought against the case of Christ have you no better learned him? Mought not a *Cananite* or *Philistian* have reasoned thus against *Israel*? *The wares against us and you did arise at first from persons in whom God testified against your present cause. Some werebrunt with fire, somesunk into the earth alive, some were destroyed byserpents. some bypestilence, some by theenemies sword. some by the sword of their own brethren. even Moses and A•ron your •rincipall pillars of greatest reckoning, died in the desert for their sin, and ofsix hundred thousand men that came out of Egypt to fight against us onlytwo men are left alive: and (note) these things have come upon you b• the hand of your God, whom you say, that he hath sent you to war against us* Thus might a *Pagā* have pleaded against God's church then; with as much truth and more color then you that are called a Christian, can do against us. But let us see your particulars.

1. *Mr. Bolton* (yo^o say) *h•nged himself*. And so did *Judas*, one of the •irst and principal publisher of Christ's Gospel. Will you therefore call Christ^o•aity into question for it? Besides this *Bolton*. (one of the Elders of that separated Church whereof *Mr. Fits.* was Pastor in the beginning of Q. Eliz. reign,) first revolted at Paul's Cross, was reprovved and excom•unicate for this by the church: and aft^r not having grace to return or •epent, hanged himself. This is testified to me by one yet living among us, who though• was member of that church & well acquainted with the affairs th^oreof: and with this matter, and saw the man dead. Which being so *Boltons* Martyrdom is little for the credit of your cause and church where of he died a member

2 *Mr. Brown revolted &c.* And to did *Demas*, and divers others in all ages, who loved this present world, more then God. But consider you here the Apostles words: *what though some have been unfaithful, shall their unfaithfulness make the faith of God without effect? Far be it.* Rom. 3.3 4. besides, how well *Mr. Brown* approveth of your church, though he live in it; if you ask him I suppose, will tell yov.

3. *Mr. Penry Barrow, and Greenwood were hanged.* And so was *Christ* himself; and (note) not by heathen tyranns, (for *Pilate* washed his hands of his blood;) but by Priests, Scribes, and Pharisees, professing and mainteyning the religion of God, as your church now doth. And you that allege the *hanging* of these men to reproach our faith: it is probable that if you had then lived, you would have reproached *Christ* him self; in the fellowship of whose afflictions and reproaches, we now rejoyce and are not ashamed. But fulfill you the measure of your forefathers.

4. *Mr. Iohnsens and the rest* 〈◇〉 . And so was *I•hn*, the *sonn of thunder*; and many other of God's people many t•mes You and your church shall have small cause to boast of your persecuting *Christ's* witnesses, when the day of your 〈◇〉 shall come.

Your captions *note* that these •unishments are *ne•lie heathen tyrant••* but by profess•ed Christians• is indeed worthy to be noted and lamented: yet is it of no note or force, to disprove the truth of our cause. For who •ersecuted Chr•st and his Apostles more then the Israelites God's peculiar and profess•ed people? who m•re then the builders, refused him the chief corner-stone? whe•e were the Prophets killed, but in Jerusalem? Yea not only false Chr•st•ans and hypocrites, but God's elect-servants may so be overtaken, as to persecute and kill the Lord's people. Did not the *Patriarch•* sel Joseph into Egypt, when some of them would have k•lled him? was not *Sol•m•n* a good King? Yet sought he to kill Ierob•am without cause; whom God had appointed to be King after him. Was not *Aja* a godly King, and good reformer of the church (yet was he wroth with *Hanani the Seer*, and put him into prison, only for speaking unto him the word of the Lord. What weight is there then in thi• your cavil, that our affliction are by Christian magistrates, therefore out cause is evil? Good princes may be over carried either by their own affections; or by the suggestions and provocations of other men. And if you will not yet see your folly, mind this for yourselves; that you which 〈◇〉 called *Puritans*, are molested, imprisoned, persecuted: and (note) not by hethen and Antichristian tyranns; but by your own Christian magistrates and Bishops, professing and maynteyning the gospel of *Christ*. *Ergo*, either your cause or your argument is naught.

Your last point is partly false, and partly frivolous: for *Mr. Harrison•* returned not unto your church of England; but died at *Middleburgh* in this faith that we profess. *Mr. Smith, Crud*, and some others, (which never were officers. much less pillars, in our Church,) did indeed forsake their first faith, and died soon after; with what *comfort*, themselves now know. But what if many more had forsaken us, yet the truth of the gospel which we profess, shall stand.

Christian religion was at a low ebb, when so many went back, that *Jesus* said to the twelve *will you also gee away?* Yet Christianity still flourisheth, and shall, so long as the moon endureth. And we with comfort do behold; that though many bad ones have gone away• yet God bringeth better in their place daily.

The 3. Consideration

3. NOte your dissensions between 1 Brown and Harrison, 2 Brown 〈◇〉 Barron, 3 Barro• and Francis Johnson; 4 Francis and George Johnson; 5 •r. Johnson and Mr. Slade (that great

scholar) 6 Chaph•n and others a•out Anahaptisme, nay none of your great Rab•ines but have grossly disagr•d disagreed among themselves. It pi•ieth us to see your poor congregation, how lamentably it hath been rent with mutual dissensions bitings, and devouring of ech•ethers▪ wh•ch doubtless is no 〈◊〉 •f the spirit of God. These are not lies but matters known; and they are matters horrible and strange.

Answer.

IF you were an Atheist or Pagan▪ as you profess to be a Christian: you mought in this ma••r repr•ch the church of God •uer since the world began; saying. *Note the dissensions, •etween Kain and Abel; Cham and Noah; Esaw and Jacob, Joseph and the Patriarchs, Moses and the Israelites; Moses and the Levites, Moses and his •wn sister and brother, Gedeon and the men of Ephraim, of Succ•th. and of Pennel, Ab•melech and his brethren I•phth and his brethren, Benjamin and the other tri•es of Israel, Saul and David, David and Absalom, the ten tribes and the two, from Jereboam's times and after, the Pharisees & Sadducees in the Jewish Church, the Apostles of Christ, the diss•ntions in Corenth and the other Apostolic Chur•hes: These are not lies, but matters known, and r•corded in the scriptures: and they are matters horrible and s•rangem.* So then, if your proposed C•nsideration be of weight to turn us from our present faith, because of the *dissensions* that have been among us: the like consideration •naught turn us also (which God forbid) from all faith and religion, & make us as very Athe•sts, as a many of your church already are. And indeed where unto leadeth this manner reasoning which you use, b•t unto Atheism•? For if an Infidel •hold mind religion, mought he not be kept back, by consid•r•ng the dissensions, in fa•th, between Painims, Jews, Mahometists, and Chr•stians, and a Jew or Turk be kept from Christianity, because of the dis•entions between Protestants, Papists, Arians, Anabaptists and other sects many? Yea are not the Papists at this day hindered from true religion, by noting (as you do) the dissensions between Luther, Zwinglius, Calv•n &c? But it seemeth all these were far from your cons•deration, or if you minded them yet were they but motes in your ey: they be *our dissensions*, ours only that trouble you *It pitieth you to see our poor congregation. how lamentably it hath been rent &c.* but you are hard-hearted, and take no pity belike on your own Church. which you so highly commend unto us, though dissensions for discipline, (that I speak not of other matters) have been so great, that you ha•e not only preached & printed on against another now many a year and that in very bitter and hostile manner, but also, persecu•ede imprisoned & fought the blood on of another. Well, howsoever we have indeed just cause to lament, that by our dissensions, you and others have taken occasion to blaspheme the truth of God: yet herein have we comfort that such things must be amongst us (as the Holy Ghost saith,) *that they which are approued may be known.* And you, if by no means you will learn the estate of a Church here on earth, where it is in continual war with the Serpent and his seed; but still you think these things *horrible and strange*: take heed you stumble not at the stone Christ to your destruction & have your abiding in that house, which the strongman armed keepeth and the things that he possesseth are in peace. *Luk 11.21.*

The 4. Consideration.

4. Your chiefest teachers cannot as yet determine, what the discipline is that they would have as what the difference is between a Pastor & a Doctor, whether Apostates ought to be admitted to office in the church &c.

Answer.

1, There is no such dissention among us touching these matters as you would here insinuate: though if there were, yet our imperfection and difference in judgment showeth that we are weak men; but no whit preudceth the truth we profess.

2, The heathen Philosophers, in the *Ni•ocean* Synod. objected the like against Christians, that they agreed not in opinion among themselves *Szozomen. lib. 1, cap. 18.*

3. Your self heathen-like, may object against *Paul and Barnaba* (two of the chiefest teachers of Christian religion,) one of the two things wherewith you here do reproach us; because they not only *could not determine* whether *John Mark*, (who had before departed frō them) should accompany them in the work of the Gospel; but were so stirred, that *they departed asunder one from the other*, *Act. 15.37.38.39.40.*

4. You might much better blame your own Church and chiefest teachers, that *cannot as yet determine what the discipline is that they would have*; witness your long continued controversies in print; wherein what ado you make about *discipline*, all the world knoweth. If yourselves would walk better, in the truth, peace and concord of the gospel, you might with more equity find fault with us: pul therefore the beam first out of your own eye.

The 5 Consideration.

5 THE Lord hath also testified against you, by giving over very many people, 1 to Atheism. 2 carnal life, 3 Papism, 4 Anabaptism, 5 Ari•nijme, 6 Familism, which are not slanders but matters known to all that are acquainted with the course and state of your Church.

Answer.

All this being true, it showeth the badness of some men, not any badness in the faith we profess. An infidel might have objected unto Israel. as you do here: *The Lord hath testified against you, by giving over over very many of your people, to Carnal life, Sed•mitrie. Peorisme, Bautisme, & many other idolatries with strange God's.* The Papists may and do object the like things to yourselves at this day. much more justly then you do to us. For when any such have appeared among us, we presently cast them out if they repented not: whereas with you, such are still retained in the bosom of your Church; yea such heretics and vicious persons, as we have excommunicate; you do entertayn, as is known to all that ar acquainted with your estate. Wherefore the Lord hath testified *for us*, not *against us*, whiles by the light of his word, such hypocrites have been discovered and avoided: but you are condemned by your own doctrine, whiles such miscreants, and flagitioius persons are kept in your communion.

The 6. Consideration

6. THE churches and godly learned persons that ever heard of your separation, did not approve of it, which was the quarrel that Fr Johnson had with Mr Junius, and he sharply replieth on him. Nay Mr Barrow plainly raiseth at Calvin and the Geneva church, and even at all churches in Christendom. in his *Discouerie*: and counsels not with other reformed churches about their separation. but Answers (as Mr Johnson doth) the word is near us, we need not go over the seas to seek it as if the Spirit of the Prophets were not subject to the Prophets, and himself (as the Pope) had infallible rule of interpretation of the scriptures in his breast.

Answer,

THE strength of this reason, is quelled before, in the answer to the third of your first *Considerations*: thither I refer the reader.

Further I answer, here that you teach such doctrine, as standeth not with Christian freedom or truth, whiles you would forbid us the profession and practice of the Gospel, til we have consulted with, and be approved of other persons and Churches. For though I grant there is a good use of aduising with other Churches, (if conveniently we can,) either when cases are difficult. or when in any respect it do concern them: yet that in all matters of religiō Christians should be bound thus to walk when the sin to them is evident, which to other Churches (not well acquainted with their estate,) is not so perspicuous; this were to abridge Christian liberty, and to bring our consciences in bondage unto men; that though God forbid us all communion with idolatry, yet we may not separate unless they approve it. It is contrary to the word of God, which teacheth us that God's commandment is *not hid* from his people *neither is far off, not alost in heaven, nor beyond the sea, but in our mouths & •rts to do it.* But you to deceive your reader, allege this, as if it were *Mr. Barrows* or *Mr Johnson's reason*, and *not the doctrine of Moses* and of the *Apostle*.

The col•r that you bring for yourself, is that saying of the Apostle *the spirits of the proph•ts are s•biect to the proph•ts* 1 Cor. 14.32 which scripture considered by the words and circumstances of it, will in no we•se prove your purpose. F•r. first it may be q•estioned. whether the meanin• be, that the spirits of the prophets are subject to *other* prophets or to *th•mselves*. For the Prophets among the gentiles, (such as the Corinthians naturally were, (were s•bjeet unto, & carried and ruled by their spirits, and not their spirits subject to them: so that they could not choose but s•e•ke, (as S•bylla w•tne•seth of her self.) neither could they lin or cease speaking, when they would themselves yea and in holy scripture we see how Balaam prophesied good to Israel, and ble•sed, when he would have cursed th•m• Saul also and his messengers, prophesied (as it were) by constraint, being ouermastered by the spirit, so as he could not co•teyn himself, bu• stripping off his clothes, prophe••e• all that day and all that night, when he had no pur•ose thus to do. Now therefore, where as the Apostle here had ordained, that if anything were re•eled to another that fare by the first prophet should hold his peace, because *almight prophesy one by one*: if any should allege, that they could not hold their peace, but must speak, so long as their spirit moved thē he telleth them, that *the spirits of th• prophets are su•i•ct to the prophets*; so intimating that they may, if they will give others le•ue to speak showing also a reason hereof because *God is not (the author) q of confusion but of*

peace. And if thus we understand the Apostle, his words make nothing for that you say. Unto this also may be added, that he speaketh this affirmatively, they are subject, and not by way of ordinance, *let them be subject*, as else where he useth: and as other things in this place are spoken; as *Let the prophets speak; Let the first hold his peace; Let women be silent*.

But be it granted (which I will not deny) that he meaneth their spirits were subject to *other* Prophets; because when they had spoken *others* were to *judge*: yet those *other*, were the Prophets of the same church and there present not in other churches. For Paul meant not, that the spirits of the Prophets in *Corinth*, were subject to the prophets in *Rome* or *Iudoea* and so must send to them for approbation; but appointeth like order in this, as was in all (other) the Churches of the Saints. And if they were bound (as you would have us) to send and submit to other churches, and others likewise to them; then no Church hath no power in itself, to approve of her prophets, or Ministers or of their doctrine, without the good liking of others. Which how far it is from the Apostles mind I leave it for the discreet reader to judge: neither think I but your own brethren will dissent so collecting from this place Howsoever they do, it is very like if you had lived in Ahab's days and should have heard 400 prophets at once prophesying good unto the King, and *Micaiah* only prophesying evil: you would with *Zidkijah* have smitten him on the cheek, (as now you do us in reproach,) & told him that his spirit must be subject to the prophets, especially they being so many, and he but alone.

But if it were further granted unto you, that we must be subject to the prophets of other churches: yet I suppose you will not deny but all prophets and churches must try and judge everything by the word of God according to which if any man speak not, his judgment is not to be regarded. And we, have offered and do still offer our doctrine and practice to the trial of all men by that word: if men either will not try nor give sentence at all, or do judge amiss; we are not bound to wait upon them; but must live by our own faith. The reformed churches have been written to by us; (for we know and acknowledge them to be true church and our brethren in the Lord:) they give us no Answer. Shall we continue still in bondage to Antichrist, til they bid us come out? What scripture teacheth us so? If they or any, convince us of error or evil, and we yield not; let us be esteemed accordingly: otherwise if we walk in the truth, and they will not approve it, be it upon them, as they shall answer before the Lord.

Mr. Junius, whom you mention to *reply so sharply*, neither approveth your Church, nor condemneth our practice. no not though he were instantly urged: the writings between him and us are extant to the world, let the reader judge what both sides have said.

Your censure of Mr, *Barrow*, (or scoffing rather at him,) neither hurteth him or us, nor helpeth you. His plain dealing in reprovng the corruptions of these times. you call railing; it is marvel you say not also the prophets railed on the people of Israel, when they used sharp rebukes; for I suppose you can hardly show any hard speech that *Mr. Barrow* there writeth; which the Prophets and Apostles have not used before. But if he were overcaried with some severe speeches in a good cause' neither we not himself ever justified that infirmity, we know that we are frail men let the sharpness therefore be his but the truth (which he sharply teacheth) God's:

And why carp you at the manner of his writing. and meddle not with the matter? That book with others have discovered the idolatries of your church; which neither by you nor any, have ever yet been answered & refuted by the scriptures. For yourself, let the reader judge what you have said.

The 7 Consideration.

7. THE great and gross disorder and partiality in administering of your discipline, which George Johnson showeth cheerly; besides the wants of sanctimony and common duties of godliness, which (he saith) are to be found in far greater measure in the common professors of the church of England: and saith further, that the Dutch churches take you for a most unquiet, contentious, and disorderly people.

Answer.

THIS article you object unto us, upon one man's report that was for lying, and slandering, false accusation, and contention. himself cast out of our Church. By what rule or word of God, can you admit of the testimony of an excommunicate against a whole congregation? Reason also might teach you, that no man standing against a church to excommunication, will ever speak well of that church, in the cause wherein he standeth.

But grant that this all were true which he reporteth what would you urge upon it? that therefore Christianity which we profess, is evil? so perhaps a Turk or Jew would do with as much reason as you can conclude, that our separation from you is evil. Was there ever any truth, (think you,) that men did walk in it as they ought? or any Church in the world, wherein the discipline (as you call it) was administered as it should Julian the Apostate, (that wrote so much against Christ,) reading the testimonies of Moses, the Prophets and Apostles, *Deut. 9.7.22.24, Isa. 59 3, 4, 5, &c. Mic. 3.9.11. 1. Cor. 5.1.2, & 11.21.22, &c. 3 John. 9.10.* had as good ground to blame the Israelites and Christians for their manners & discipline, and consequently to dissuade them from their faith as you do us: yea he might allege faithful and undeniable witnesses: whereas you rely upon a slanderer.

Finally, what aim you at, in all this, but to draw us back unto your church; and there it is like. we shall find *discipline* without *disorder* or *partiality* to weet, in your Bishops courts, for there the discipline of your church is to be seen. Of which, we need say nothing; the voice almost of all the land crieth out of their abominations. Only we observe how pregnant your persuasions are, to make us believe, that because there are sins in *Zion*, there be none in *Babylon*.

The 8 Consideration

8. GOD never witnessed for you, nor gave testimony of his approving your separation whether we consider your ministry or people. For hardly can you show any one person converted by your ministry from papistry or atheism, or other open wickedness; as by God's blessing multitudes have been by ours: but only have you seduced and wrought upon the tender consciences of such as by our ministry were first begotten unto Christ, But (which is

specially to be observed) from your distracted and divided congregations, multitudes have fallen away, to every kind of impiety & herisie reigning in the world.

Answer.

IF God approve our separation and our ministry by his word, (as we are sur• he doth) it is yeno•gh, though our ministry have not *converted any*. Your reason is as if a C•inite should ha•e said unto N•ah *God never witnesed for thee nor gave testimony of his approving thy building of the Ark: for hardly canst thou show any one person converted by thy precahng or Ark building, these 120. years.*

Our ministry belongeth to our church; the assemblies whereof *Papists, Ath•ists & such like* wicked ones use not to frequent: and how is it po•sible •ur ministry should convert such as come not to hear it. If we w•ld object unto you, that few *Turks and Saracens* have been converted by y•ur m••isterie: what would you answer? Yet where you say *•e can har•lie sh•w my &c.* we can (if need wer) show you many that wer sometime prof•in & irreligious whiles they were of your church but cōm•ng and he•rng by God's providence the doctrine of our church, have been recl•ymed from their lewd life & do walk holily in the faith with us. It is true in •eed that our cause hath wrought most vpō such as being sometimes vn•er yo•r ministry, had tender consciences & pliable to the truth others, of more corrupt consciences have set against & blasphemed it• T•e •••ideratio• of this in any wise man's judgment will rather lead unto, •hen •rom our cause; when the better sort (by your own confession) do come unto us; the worsen and refuse remain still with you.

Your last point which you would have *specially to be observed* that *multitudes ha•e fallen from us, to every kind of heresy and impiety*, is indeed worthy to be observed. For first the scripture is fulfilled, which saith, *m•ny sh•ll •leave unto them faynedly, Dan. 11.34*, Secondly being fallen if they had come to a more holy faith & better walking whē they were gone out from us, it might have import• ours to be evil: but now that they have fallen to gross heresy & impiety; it argueth God's hand so be heavy up on them because they continued not in the truth with us. And this the scripture confirmeth saying of such as *receive not the love of the truth*, that they might be saved; that therefore God will send them strong delusion, that they shall belee• lies; and of such as *depart from the faith*; that they shall give heed unto spirits of errors and doctrines of Devils. It is also to be observed that all such impious & heretical persons as have departed from us; are interteyned with you in your communion, (unless themselves refuse to commun•cate with you;) your church is the receptacle of all s•ch Apostataes, & there they are suffered in herisie & impiety so as they w•l fr•q•ēt your assemblies. Better reasons therefore & more weithty consid•rations• ha•e you need to allege; before you can persuade us to retur•e unto your church; for these hitherto propounded & examined are found too too l•ght. But it may be, better follow.

ARGVMENTS. That the best assemblies of the present church of ENGLAND, are true visible CHVRCHES.

1. IN what churches soever are found in public practice, the things that essentially constitute a true visible church; they are true visible churches of Christ.

But in the best of our assemblies are found in public practice the things that essentially constitute a true visible church:

Therefore the best of our assemblies, are true visible Churches.

Proof of the assumption

A visible church is the house of God, 1 Tim. 3.15. Now the means or things that constitute it, are 1 Foundation Jesus Christ to build upon; 1 Cor 3.11 Mat 16.18. 2 Builders; that is, such preaching ministers of the word, as do build in godliness, convert and confirm. 1 Cor 3 10. 3 Instrument of building the word of God. Eph. 2.20. 4 Matter to be built; people joined together in the profession of the Gospel. 1 Cor 3.9 Eph. 2, 20.

But all these are found in public practice in the best of our assemblies. Therefore in the best of our assemblies, are found in public practice, the things that constitute a true visible church.

Answer.

THE title of your arguments containeth 1 an error or absurdity; 2 & argueth some check in your own consciences for defense of your Church. 1 The error is, that you divide the *church of England* into many *Churches*; making the first (as I conjecture) a *national Church*; the other, *parishionall*. This is an error, because it is an human invention and differeth from the scripture, which showeth many churches to be in a nation or country; as in Judea, Asia, Galatia &c, Gal, 1, 2, 21. Reu. 1.4. but showeth not any nationall church. Now that yours is a national church not only the name and title, but also the constitution showeth; for it hath a Pastor over it, the Archbishop of Canterbury Primate and Metropolitan, your most reverend father in God; who maketh and consecrateth the Diocesan Bishops. (whereupon there are Diocesan churches or Sees; and they again make the Parish Priests. To him and to his successors, the inferior Bishops have sworn (*so help them god through Jesus Christ.*) *all due reverence and obedience*. If the mould of this Church were not fetched from Rome; show where you learned it.

2. The check which the title argueth to be in your conscience, appeareth it that you plead but for the *best assemblies of the present church of England*; for do you not hereby intimate, that there is a worsor sort which you will not plead for? yet both best, and worst are all one body, one church and communion: If your Church of England be Christ's why maintain you not the whole? is not every part and parcel of Christ's church to be defended? Think you that the priests and people of Israel, would have maintained the Most holy place of their Temple only, & have suffered the rest of the house to be ruinate and trodden under foot. or if they did thus, should they have done well? How persidiously then do you deal with your church, (if it be the true church of Christ,) that you seek to uphold your *Sanctum sanctum*, your best assemblies; and neglect the rest. Or, if you would make one piece of your church Christ and another piece Antichrists, where both be in brotherhood and unity together: it is as absurd as if you would make one part of your body human, another bestial one piece God's another Devils. It is contrary also to the plain scriptures which say; *what*

communion hath light with darknese •hat conserd hath Christ with belial meaning. none at all. Either therefore you must justify your whole Church; or you must with us make a separation. How long will you halt between two opinions.

To your Argument I answer; the proofs of your *assumption* fail you.

A visible church (you say) is *the house of God*. True; but your *Bethel*, will be found *Betha•en*. the hou•e of Idolatry.

You make the things constituting your house to be fowr 1 *Foundation* 2 *Builders*, 3 *Instruments*, 4 *Matter*, But the form or fashion of the building, you leave quite out: perhaps you saw that it would not endure the trial▪ when it should be compared with the pattern that God shown in the Mount.

The Prophet Haggai reproved the Jews for that God's house was not built among them. If you had bē there. you would have disproud the Prophet by this sophistry. We have the 1 *Foundation* laid. Hag. 2.9, 2 *Builders* we have many both priests and people 3 *Instruments* also for to hew and square the timber and stone as axes &c. 4 and *matter* wherewith to build, as wood from the mountain, and stone from the qarrie. Therefore (though the stones be neither laid nor squared. nor the timber hewn, fitted or framed: because with us are found the things that essentially constitute a visible house,) we have the true house of God, But if your own material houses were no otherwise built, then your church is, by this your argument. you would have but an uncouth dwelling. If you read Gen. 11. you shall find the tower of Babel, to be as well built as your church; for there was the 1 *Foundation* laid; 2 *Builders* many, 3 *instruments* also; & 4 *matter* both brick and slime.

Now let us examine the things which you say you have; and do bu• barelie say for you prove it not.

1. The *Foundation* is *Jesus Christ to build upon*. 1 Cor. 3.11 Mat. 16.18. But this *Foundation* is not yet rightly laid in your assemblies you have it only in name and show: Christ is near in your mouths, but far from your actions. If you had shown by the scriptures how Christ is laid for the foundation of the church: it would soon have been seen that your house is set upon the sands. For you have not him for the mediator, prophet, priest, or king of your church, as it is now established. Many truths I acknowledge are taught among you but many untruths are also mixed with them, and the power of godliness is denied; for the truths that are taught cannot be practiced. Your church hath also other spiritual Lord's and laws then Christ and his testament; as your Prelates, with their canons, articles, and decrees imposed upon you to be observed on pain of excommunication and, further penalties So Christ alone, is not your foundation, but his servants also you ar to whom you obey.

2. Your *builders* are your *preaching ministers*, but I deny them to be God's builders, let them show when God designed them as he did *Bezaleel & Aholia'•*, to make his sanctuary. let them show by the word their office and calling as the Apostle Paul, of whom mention is made in the place you allege, 1 Cor 3:10.) did •n all his Epistles. Otherwise, not all that offer

themselves to build may be admitted; for you know how it is written; *It is not for you, and for us, to build the house unto our God.* Ezra. 4.3.

In most of your parish assemblies, you have but one *preaching minister*; and so but one *builder*, and he will be a good while in building the house; and if he be taken away (as many are) then your church wanteth one of the 4 essent all things In many parishes there be unpreaching ministers; your church maketh them builders also, (though you do not,) and unto such if we were among you, should we be constrained to submit our souls.

The Bishops are master builders in all your churches, they command and control you their inferior Priests: if you build not by their line they throw down quickly all your building, and thrust the builders out of doors. These are like the horns that Zechariah saw which scattered Judah, so that a man darst not lift up his head; but your preaching ministers are not like the *carpenters* that came to fray them away. How great a jarr there is between your *builders*. we all do know; and long it will be ere they agree together to build God's house; or the work be finished for Christ to dwell in, when the master workmen work all awry and when (as you complained to the Parliament) *the walls of Zion, lie even with the ground.*

3. The *instrument* of building is *the word of God.* (as you allege Eph. 2.20. delivered by the Prophets and Apostles and Christ himself. But your builders use not this instrument aright, in doctrine or practice, they new not here with the rough stone, and knotty timber they reform not the profain & rebellious people, neither have they power in their arms to cut off any one wicked man; for the axe of excommunication is in the Bishops hand alone, and his commissaries; he hath the keys to open & shut the doors of your Church; the parish priest hath perhaps a weeding hook, and may suspend from the sacrament a while, by virtue of his service-book: but the greatest wound that he can make herewith, the Bishop or his substitute will quickly heal. Again you have besides the Bible, Apocripha books, commanded by law to be read in your church: also that other instrument called the *service book*: and with this tool your best min•sters build up your church, and the reading hereof doth now much edify, in all your parishes: though the days hauee been when you could say, that *in all the order of your service, there was no edification but confusion.* And who put this instrument into your ministers hands? Christ in his testament appointed none such. Your church hath also Homily books to build withal, and many edifying canons and ceremonies, such tools the Prel•es have allowed for your building. even the instruments of the *foolish she•heard*, Za. 11, 15.16. & if you will not believe me believe yourselves which heretofore have complained and written thus, *No preacher may without great danger of the law utter all the truth comprised in the book of God It is so circumscribed and wrapped within the compass of such statutes, such penalties, such iniunctions, such advertisements, such articles, such canons, such sober caueats and such manifold pamphlets that in manner it doth but peep out from behind the skreen. The laws of the land. the book of common prayer, the Queens iniunctions, the Commissioners aduertisements, the Bishops canons, Linwoods provincials, every Bishops articles in his diocese, my Lord of Canterburies sober •aueats, his licences to preachers, and his high court of prerogative or grave fatherly faculties. these to-gither or the worst of them, (as some of them be too bad) may not be broken or offended against, but with more danger then to offend against the bible. To the subscribing & subscribing again, & th•*

third subscribing are required: for these preachers & others are indited▪ are fined, or prisoned, are excommunicated, are banished, and have worse things threatened them. And the Bible that must have no further scope, then by these it is assigned. Is this to profess God's word Is this a reformation? &c. Thus have we your own confessiō what manner of instruments your church is built with, and all men may, see, what small cause you have to boast of the word of God, amongst you.

The *matter* of the building, is *people joined together in the profession of the Gospel*. And what manner of people are joined together in your church? are there not all sorts of profane, wicked and irreligious persons, as well as religious and men of better life? and where find you in the scriptures such *matter* for God's house? The texts by you alleged teach far otherwise: for the Church of *Corinth*, were *saints by calling*, even *called of God unto the fellowship of his son Jesus Christ*. 1 Cor 1, 2, 9, and the Apostle never said to any profane or confused people *ye are God's husbandry. God's building*, So for the other text if you had minded either that which is before or after, it might have stayed you from applying it to your church. For the Apostle writing to the *Saints*, (not to the profane) which were at Ephesus, saith, *Now y• are no more strangers and forreners. but citizens with the saints and of the how should of God*; and after, he showeth how in Christ *all the bulding coupled together, groweth unto an holy temple in the Lord*. But neither are your people *saints by calling*. neither can you say of your church of England, that all the bulding (of all the parishes) coupled together, groweth to an holy Temple in the Lord; for yourself here defend not all, but the *best on•lie*. And we know well, that the m•ltitudes of profane wicked persons and miscreants, mere strangers and forreners, are of the *matter* of your church; and are bu•lded in and with the same (if the word and sacraments do bu•ld among you) even the vilest of the• when they go to the gibbet, as pleasantly as Agag did to his death Now mind with your sel•es, if God have commanded to build his house with the fine Ceder and Sittim trees: & you take the thorns and briars of the wilderness, or wild figtrees of the plain: whether Christ (who is faithful to him that hath appointed him, even as Moses was in all his house,) when he shall take a view of all your work, will allow of your labors, and bless you for them, as Moses blessed the builders of the tabernacle. Exod. 39.43. Your first argument therefore is to weak to uphold your church or best assemblies, and the assumption of your profyllogisme is denied.

The 2 argument,

2. THose Churches whose true members are only espoused to Christ, a true visible Churches; Ephe. 5.30.32 2. Cor. 11.2.

But the true members of our best assemblies. are espoused only to Christ. Therefore &c.

Proof of the assumption,

They are espoused only to Chri•si. which are endued with true saving faith. Eph. 5 30.31.32. with John. 15.3 4.5.7. & 17, 20.21.

But the true members of our best assemblies, are endued with a true saving faith confessed by Mr. Johnson in Jacob. pag. 7· Look also in the confirmation of the 5. argument following here.

Therefore &c.

Answer.

Here again you have gott another starting hole, whiles you plead but for the *true members* of your *best assemblies*; yet neither tell you us which are your *best assemblies*, nor who be the *true members* of them; that how to follow or where to find you we cannot tell. As is the way of an eagle in the air, such is the way of an adultrous woman, it is hid and cannot be known. But I will see if I can discover your falsehood though I cannot find your footing.

First I deny that *the true members of your best assemblies are espoused only to Christ*. for (as the prophet said of Israel,) lift up your eyes ūto the high placs & behold where you have not played the harlot. Now whils a church doth play the harlot, Christ willeth us to plead with her, that *she is not his wife, ney•her is he her husband*. Idolatry is spiritual whoredom, as the Prophets testify, Psa. 106 39. Ier. 3.9. Deut. 31.16. but the *true members* of your *best assemblies*, commit idolatry in their daily worship according to their Romish leiturgy or book of commō prayer, an idol of your own inuentiō. How are they thē espoused to Christ alone? Yes they are (say you,) because they *ar endued with true saving faith* I answer; *Faith* is in the heart, as it is written, *with the heart man believeth*, Rom. 10.10. The heart no man knoweth but God alone; as again it is written, *thou (Lord) only knowest the harts of all the children of men* 1 King, 8, 39, So then I ask you how you know that your members have *true faith*; your answer must needs be, (unless you w•ll make yourself a God,) you know it not but by their words and works. Well thē let us bring these to th' trial; their *confession* and the•r *practice*; leaving their *faith* to God that knows it The *conf•ssion* of the•r *faith* is set down in their service book, the 12. articles of the Creed. But this *Creed* the Papists also confess and read in their church; and if it will prove your people to have true faith it will prove theirs to have likewise; & you say no more for England, then for Rome. Again the Apostle saith, there are some which *profess that they know God but in works do deny him, and are abominable and disobedient and to every good work reprobate*. So then words are not enough, to prove *true faith* But we must come to the Apostle James his trial, *show me thy faith out of thy works; for faith without works is dead*. Now the works of your people are apparent to be evil; they standing in communion or confusion rather with the unclean, profane and, wicked whereby all God's holy things are defiled; as it is written, Num. 19.22. Hag. 2.14. submitting their souls to Antichristian prelates and priests, and hearing their voice, contrari• to *John*,) 10, 5. worshiping God in vain, after their own invented service book, which is a high transgression of the second commandment; Exo 20 And these things are general and public; the particular and more private in•q•ities, will not easily be numbered. Whereas therefore you would persuade us your church is *espoused only to Christ*, (although her fornicat•ions are so manifest between her breasts, because she saith. she *believeth only in Christ*; it is with no more color, then as if *Bilhah* (whē she was known to lie with Reuben,) should have pleaded; yet am I an honest woman, and espoused to Jacob only, for my love and hearty affection is towards him alone. But the wise man teacheth us, these be but the tricks of an adultrous woman, *she eateth and wipeth her mouth & saith I have done no iniquity*. Pro, 30, 20.

The scriptures which yourself alleage; do also make against your chvrch. Eph 5 30. *We are members of (Christ's) body. of his flesh and of his bones.* First your church can show no covenant that was made between Christ and her, at any time: the gathering and planting of your church having been by the Magistrates authority: not by the word of Christ, winning men's souls unto his faith, separating them from the unbelievers, and taking them to communion with himself. Secondly, in saying *his body*, the Apostle excludeth all other bodies; as more plainly appeareth in the other scripture, 2 Cor. 11.2. where he prepared the church *as a pure virgin for Christ*, which cannot be whiles she defileth herself with others; as doth your church with the abominations of the Papists; compāying also in the bed of love, with the Prelates, (whom the better son of you have confessed to be Antichristian) and their infer•our priests, who work upon men's consciences by their jurisdiction, ministry, doctrines, canons &c. being as the *bridegrooms* of your church, not *the friends of the bridegroom* which *stand and hear and rejoyce for the bridegrooms voice*; for, that Christ should speak and rule, unless it be according to their own canons; they cannot endure.

The other places in John. 15. & 17. will confirm also that the true members of your best assemblies are not espoused only to Christ For Christ showeth, that his *Father is the husbandman*, who calleth and bringeth unto and planteth in him the *true vine*; all the branches, that is the particular persons of the Church. But the true members of your best assemblies: are as yet the branches of that false Antichristian vine. your confused church of England: not separated from, but living and growing in one stock, body and communion with the idolatrous and profane. So that you cannot say, as did the Israel of God. *Thou hast brought a vine out of Egypt, thou hast cast out the heathens & plāted it.* Christ showeth that his branches were purged of the Father, by the word spoken unto thē; your members ar not yet purged or cleansed by the word of Christ, from their idolatries, and profane communion with the ympes of Satan,. The word of life the word of separatiō from the serpēt & his seed; hath not yet sounded in the ears, or at least, not sunk into the harts of your people. Christ branches bring forth much fruit, through their abiding in him, being able without him to do nothing: your branches bear little fruit but unto themselves; and (as Moses foretold) *their grapes are grapes of gal their clusters bitter*, for the public idolatries used in your assemblies, after the manner of the mother of Rome. show that your vine is of the vine of Sodom. Christ prayed only for them that should believe in him through the word, that they all might be one in the Father and the Son, as the Father in him, and he in the Father; but the true members of your best assemblies, are one with the world, for whom Christ would not pray; being on spiritual body, & joined in communiō with the whole multitude of profane and wicked of the land; That strange it is you should read the scriptures and not discern, how far you are from being united with Christ, who as himself was not of the world, so neither are his people, but chosen and separated out of the same.

Whereas you bring no proof that your people have true faith, but by *Mr, Johnson's* confession; it showeth how distressed and helpless your estate is. Yet do you great wrong to *Mr. Io*, (as the reader may see in the place that you cite;) For although *considering them apart from the constitution of your Church* he thinketh by the appearance of the knowledge faith and fruits of diverse. that they may well be thought in regard of God's election in Christ, to be heirs of

salvation, and in that respect true Christians: yet *in respect of the constitution of your Church*, he saith, *they cannot be judged true Christian*. Now we deal against your church in regard of the *constitution* thereof; not doubting but God hath many elect heirs of salvation among you, which we leave unto him that knows them. Your argument then from Mr Johnson's confession, is faulty, and agreeth not with the rules of right reasoning; for whereas he limiteth his judgment of them, showing in what respect it is & plainly excepteth their church-constitution: you bear your reader in hand as if he granted it without limitation? and that too, according to the Scriptures in your first proposition, which evidently do concern the churches constitution. You may much abuse any man's words, if what he speaketh respectively you will take and allege as spoken absolute. So your proof faileth you.

In the end you refer us, *to the confirmation of your 5, Argument following to the Answer whereof I also refer the reader*

Now though *I* have answered first to the *assumption* or second part of your argument on proof whereof you do insist: yet the first part also shall be better examined, ere I let it pass: *Those churches* (you say) *whose true members are only espoused to Christ. are true visible churches*. By *true members* I conceive you do mean. (not as the truth is, all baptized and so retained in your church, but) some few choice persons, or forward professors, among whom there is an imaginary brotherhood, and separation from the other profane in your parishes; though in every deed they stand all one body. If thus you intend (as the proof of your *assumption* plainly intimateth you do,) then offer you violence to the similitud of marriage or espousall which all men know is not with some few members of a woman's body, as her fingers, or hands &c, but with the whole woman, who giveth her self by covenant unto her spouse or husband. And as in civil marriage so it is in spiritual; for Israel of old. when the Lord became a husband unto them, did not some of them, but all the multitude generally make covenant with their God: the scriptures also which you alleg, *Eph, 5.2 Cor 11* speak of the whole body of the church, not of a few select members of the same. For though it be true of every visible church, that some only are elect howsoever all be called; yet the discerning of this belongeth to God alone, and not to us; who esteem of persons according to their outward covenant profession, and walking. Your reason then seems to be like this; *That woman's whose true members,*) as namely. her eye, and ear. and some of her fingers) *are espoused onlie to such a man. She is his true and lawful wife. But the true members of N,* (howsoever her whole body in general is coupled with an adulterer; and the most of her members are affected and wholly given over to that adulterer, and her pretended husband they hate, & never made covenant with,) *are espoused only to such a man Therefore. &c.* If this reason be not absurd. let him that readeth judge; and if such absurdity be not implied in your argument, show if you can in your next writing; for if you strive to avoid this, you will fall into another evil as shall then be manifested.

The 3. argument

IN what churches soever, is such an ordinance of God in public use and for by which there is ordinarily made an undoubted resurrection or quickening from the death of sin unto the life of grace, and a new birth: they are true visible churches of Christ. I am, 1, 18, 1 Pet, 1 23.

But in the best of our assemblies is such an ordinance of God &c. Therefore &c.

The assumption is manifest. because by that ordinance of preaching which is in public use and force. there is ordinarily made an undoubted new birth; seeing there do ordinarily appear in many. the undoubted fruits and testimonies of God's spirit, after the public and ordinary preaching of the word. in our best assemblies.

Answer.

THE first part of this your argument seemeth to imply an error; as that a church is first gathered & constituted of an unregenerate profane and worldly people; over which are set Pastors and Teachers, who by preaching the Gospel do beget them or some of them unto the faith and quicken them from the death of sin &c which quickening or new birth, is a proof that they are a true visible church. This course I find to be contrary unto the scriptures; which I would thus manifest. When the Lord Jesus would show mercy to the world, and call his elect out of the same, he sent Apostles Prophets and Evangelists to preach his salvation to all people's. The people to whom they preached, were not (for the most part) churches of God. but assemblies of heathens and idolaters; as for example, the men of Lystra of Corinth; of Athens where Paul preached in Mars street; and other like places. By means of this manner preaching many people were regenerate or become a new quickened from the death of sin and turned from idols to the living God. And being thus begotten unto God, they were separated from others that believed not. and joined together into a holy communion, not having other officers over them for a while till men were fitted for such a work. Therefore oft times the Apostles departed to other places and left the Evangelists to redress things that remained, and to ordain them Elders in every city, as the Apostles appointed them These Elders, called generally *Bishops* or *Overseers*, had charge of their particular flocks, and might not go from them as did the Apostles. but attend and feed them: These now could not properly be said to beget their people to the faith, (as the Apostle noteth to the Corinthians) but to feed and instruct them; and therefore are not called *Fathers*, but *Feeders*, or *Pasters*. and *Pedagogues*. *Child-leaders* or *Instructeurs*. From which I gather, that people must regenerate and borne again, before they may be admitted into any particular church, or have officers over them; and that ordinary ministers, which feed their flocks, cannot be said to beget them, as is the common want of you Ministers in England. which methinks even reason itself might show you: For you that are now over your parishes, how found you your people at first, a church or no church? If you say a church then you begat them not, but entered upon other men's labors that were before you if you say they were not a church, then you condemn the state of your parishes as they were planted, before you were their Ministers. Now then to come to your proposition; In *whats ever churches* (that is assemblies. for so I understand you to use the word generally, as the Scripture sometime useth *Ecclesia*, (is such an ordinance of God in public use and force, by which there is ordinarily made an undoubted new birth &c. they are true visible churches of Christ: This I deny; for in the assemblies of the heathens in the Apostles days (as before is proved) there was such an ordinance of God sometimes in public use and force, as by it ordinarily there was made an undoubted new birth; as the fruit of the Apostles preaching showeth yet were not those assemblies of

heathens, true visible churches of Christ. but such only as were converted to God and separated from the rest that believed not; and joined in a holy communion together were true visible churches.

Whereas you assume, that *in the best of your assemblies is such an ordinance of God* &c this also I deny for your ministers are not God's ordinance, he hath not called or sent them, they execute no lawful office in your assemblies. But your assumption (you say) *is manifest, because by that ordinance of preaching which is in public use and force. there is ordinarily made an undoubted new birth.* I answer, first in very many of your assemblies there is no such ordinance of preaching in public use, as you here boast of; but bare reading only: yet those assemblies are by the Constitutions of your church, to be reputed as true visible churches as the other. Secondly in those other other where preaching is, I deny that there is *ordinarily made an undoubted new birth*; Your proof is, because *there do ordinarily appear in many, the undoubted fruits and testimonis of God's spirit* &c. I answer, first if this be so, yet what will these many, help the most and greatest number, in whom such fruits appear not? When many of the heathens believed the Apostles word, did their belief bring the other that believed not, into the church did not the Apostles separate the believers from the rest. and teach them to come from among them? Yet you for the faith of some, will unite all the assembly unto Christ and his church, contrary to the Apostles practice, and to all the scriptures. Secondly, I deny that there doth *ordinarily appear in many* such undoubted fruits of God's spirit after your ordinary preaching as for which we may esteem them true visible churches. Some fruits I know there do appear; so do there among the Papists: yea they take occasion for such things to reproach you. that there follow not so many good works after your preaching as after their doctrine; but among neither of you: are those fruits seen, which by the testimony of scriptures will prove you true visible churches. So we have here but your bare affirmation to rest upon: and though I might thus end with as bare a denial: till you bring further proof, yet for to help the reader. I will show that ordinarily there appeareth not *a new birth* after your preaching. Because of your public idolatrous estate, wherein you stand subject to Antichristian Prelates and canons whiles you have your public worship after the Romish idolatrous manner, and are still coming led in one body with the profane, and serents seed, with many other evils among you: which plainly show you want the *new birth* and are still in your old mothers womb. This the scriptures which you allege in your proposition will confirm; for the Apostles show, I am, 1, 18 1 Pet 1, 23. that Christ's church is a people *begotten of God with the word of truth*; that is the Gospel: but your church was first begotten. gathered, constituted, ordered, and is still continued, by the Magistrates word and authority; which if it did not enforce the people. the estate wherein you now stand, would soon be changed; your church dissolved, and either be better or Worse. And where you learned so to enforce faith, and constrein men to be members of your church I cannot tell; unless you follow Muhammad's doctrine who taught that men should be compelled to the faith, by war and sword.

Again, the Apostle addeth this for a testimony and end of our new birth, that we should be as *the first fruit of God's creatures* This men are not, till they be as was Israel, hallowed to the Lord; Ier, 2, 3, which was by separation from the world Levite, 20.26, and a willing covenant with the Lord Exod. 19.5, 6.8; Dut, 26, 17, 18, 19, And that the like must be of us Christians,

another scripture confirmeth, saying, *These are they which are not defiled with women, for they are virgins; (this implieth a separation from the world; which follow the Lamb whosoever he goeth, (this argueth a covenant and communion with Christ: and in the next words. both points are repeated.) these are 1 bought from men. being the first fruits 2 unto God and to the Lamb: after this followeth the fruit, and in their mouth found no guile, for they are without spot before the throne of God.* Whereas therefore you have stood so long against us for separation and would maintain a mere confusion of all sorts of people in a Church, upon an imaginary separation made in the clouds of your own fancies while outwardly and indeed, you are one body with the wicked: you are undoubtedly not yet borne a new; your Church hath not strength to bring forth: your ministers are unskillful midwives; and the saying of the Prophet concerning the people of Ephraim, is verified also upon your people *be is an unwise son. else would be not stand still such a time. even in the breaking forth of the children.* Hos 13, 13.

The 4. Argument.

IN what churches soever all things needful to salvation by public authority and general approbation, are ordinarily and publicly taught they are true visible Churches.

But in the best of our assemblies are &c.

Therefore true visible churches.

Proof of the assumption,

In what churches soever are ordinarily and publicly taught. the doctrines whereby the people of God were converted and saved in the time of Christ and his Apostles. in those churches are all things needful to salvation taught. But in the best of our assemblies are &c, Ergo &c. Proof of this assumption appeareth out of Luk. 1.77, 78. with Mar. 1, 4.15. Luk. 24, 47. Act. 2.37, 38, 41. Act, 11, 17 18. Act 16.30.31, and 20.21.

If it be objected that the points in question between us. be needful to salvation: it is thus disproved.

All things needful to salvation are clearly set down in the scriptures to the understanding of the spiritual 1 Cor 2.15. Dan 12.10. Pro. 8 9. and the things that are not open to the spiritual, are not needful to salvation.

But the points in question between us, are not clearly set down in scripture to the understanding of the spiritual; as appeareth both by thousands of ministers and people of the church of England and other foreign churches among whom are the chiefest lights of this age as Calvin, Beza, Junius, Piscator. Gwalther. Zanchius with others, which were undoubtedly spiritual; are of contrary judgment to the Separatists as also in that it is not agreed upon among themselves. what is the discipline and order required by the word in every point, nor in any other points of difference among them. namely touching the differences of the office of Doctor and Pastor &c.

Answer.

First wishing the reader to remember what is answered to the first part of your former Syllogism; I will without further repetition, proceed to proceed in answer of this; where the ground and proposition of your first argument is imperfect, so that which you build thereon is unsound. For whereas you speak of *all things needfull to salvation &c. to be publicly taught*: you should have added also, *are observed or done*; according to Christ's saying *ye are my friends if ye do whatsoever I command you*. If men hear truth taught and obey it not, it avayles them nothing Therefore as the Apostle saith, *be ye doers of the word, and not hearers only. deceiving yourselves*.

Your *assumption* also is denied: for in your best assemblies all things needful to salvation be not taught, much less done or practiced. To give an instance; to be separated from the unbelievers, and to be joined together unto a holy communion and church; is needful to salvation; 2 Cor, 6, 17.18. Act, 1 47, Isa 65.9, Reu 21, 24. This is neither taught nor practiced in your assemblies but oppugned by all the cavils you can. Your proof of the assumption is, a comparison of your church with those in Christ's time and th' Apostles. I answer you again, your church is not like those in doctrine or in practice of things needful to salvation.

Then you say, *the proof of this assumption appeareth out of Luk. 1.77. &c.* This is a strange proof of your *assumption*, which is this, *But in the best of our assemblies are taught &c.* Doth Luk 1, 77. show what is taught in your assemblies? and why doth not Mat, 15, 9. and 23, 16 17, &c. show what is taught there also? The places that you allege show what doctrine was taught in the Jewish and Apostolic church; not what is taught in yours. It must be therefore your own writings, sermons, doctrine, practice and estate. that must prove your assumption. But you will say (perhaps) your doctrines and practices. agree with those mentioned in these scriptures. That I deny; and would therefore that you should have made application of the particulars: Which because you have not done, I will do for you.

You allege Luk, 1, 77.78. with Mar, 1.4.15 where *knowledge of salvation is given unto (God's) people. by remission of their sins, through the tender mercy of our God &c. & this was done, by preaching the baptisime of amendment of life, for remission of sins. and belief in the Gospel.* So in Luk. 24, 47 *repentance and remission of sins should be preached in Christ's name among all nations.* The same things are also taught in all the other places which you cite, as the reader may see in the texts. Now these things (you will say) are taught and observed among you. I show the contrary thus.

First you *give knowledge of salvation*, (though falsely) unto other then to *his*, that is to *God's people*; in as much as you give the sacraments, which are the seals of our salvation unto the profane and wicked and their seed thus prostituting the most holy things. even Christ himselfe, unto haters and blasphemers of God, (as you cannot deny but a number of your church are) and such as make a mock of religion; and herein you are guilty of high sacrilege against God.

Secondly, the doctrine of *repentance*. is not truly taught nor obeyed in your Church. For unto true repentance is required, 1 a knowledge or notice given and taken of sins; Isa 58, 1, Lam, 2, 14 & 3 39, 40. 2 an acknowledgment or confession made of sins, (as a testimony of true

sorrow of heart,) with asking mercy *Leu* 4, 13, 14. &c, & 5, 5.6, *Psal.* 32, 3, 5, 3 and a forsaking of sins, or amendment of life. *Prov.* 28, 13, *Psal,* 28.21.2 *Cor.* 7, 11. *Eze.* 18, 21.

Now the sins of your church have not by your Ministers been signified to your people; as namely their confuse estate and commixture with the wicked; though it be a sin everywhere reprov'd in the scriptures. as before is shown.

The great transgressions which your people daily commit in God's publick worship, whiles, you have your own wilworship, and stinted prayers without warrant from Christs testament, read in place of God's true spiritual service; these are not preached against, reprov'd or cast out by your ministers doctrine; but contrariwise, they have by word & writing sought to maintain the same. The servile subjection that both ministers and people, are in, under your Lord's the Bishops and their courts; is not discovered by your ministers to be a sin and bondage which you must depart from, if you will be subject to that only Lord & master Christ though secretly they have sought to undermine that jurisdiction of Bishops which how can they do, if it be of Christ; or how may any stand under it, if it be of Antichrist?

This being the sinful state of your church, as we well know. (and you are never able to justify yourselves;) your ministers not teaching repentance for these things, nor being suffered by your Church to speak against them, teach not repentance truly. For, It is not enough to cry out of Idolatry, or to preach repentance from sins in general; for so they do among the Papists, but the particular sins of every people and person must be reprov'd; yea every sin that is seen and discerned, or else your preachers do not their duty. God's word teacheth us that if a man walk in any one sin though he do not all he shall not live. but die the death *Ezek.* 18, 11, 13. When *Gibeah* was given over to the Sin of Sodom, if the Priests and prophets should have preached against idolatry, swearing, breaking of the Sabbath, and such like evils. and not against that particular filthines which the people followed should they have preached repentance truly? When Israel followed Iereboams calves at Dan and Bethel, if the ministers then had preached against Sodomy, whoredom, drunkenness, and the like, and not cried out against that present idol worship, but pleaded rather for it: should they have taught repentance truly? Even thus it is with your best ministers, they will thunder out in their pulpits, against Popery, and idolatry in general against theft, whoredom, pride, covetousness, and many other iniquities, but the sin which cleaveth so fast to the bones of our Church, these heinous enormities in God's worship amongst you these they meddle not with, neither upon pain of excommunication draw the people to repentance for them; as after I will further show. Perhaps now and then they will glance at the Bps. or some other corruptions, but bring the people from under these iniquities, they do not, nay they plead for them rather, and cry out upon us, which have forsaken so gross abominations.

Now there being no notice given by the ministers, or taken by the people of the sins wherein they live: the other two parts of true repentance do also fail among you: for far you be from confessing your sins, which though you offer the sacrifice of fools, yet will you not know that you do evil, and most far from amending them, when with so high a hand you do maintain them: although the testimony and offerings of us your despised and persecuted

brethren, against them, have sounded in your ears now man•e a day. Thus teach they not *repentance* aright.

As for *faith* it cannot be sound, and true, where it hath not ground o• the covenant and promise of God: God's covenant and •romise of salvation, you have not without repentance, as Christ said, *Except ye repent. you shall all likewise p•rish* for surely God will wound the hairie •ate of him that walketh in his sins. To preach *faith* therefore. and a•ply justification by faith, to an unrepentant people, is to •rofane that holy doctrine, and turn the grace of God into licent•ousnes. But to give the seals of the righteousness of faith, (baptism, and the Lord's supper) to the wicked blasphemers, irreligious, and to their seed, it is a sin of sin• for which your ministers shall give an heavy account to Christ at his appearing. as have counted the •recious blood of his testament an vnholi• thing. and washed and fed therewith e•en dogs and swine, as the scripture calleth such ungodly •ersons. And thus you have not truly taught among you either *rep•ntance* from dead works or *faith* towards God, which are the doctrine of *the beginning of Christ* and the very foundation, as the Apostle saith.

I will now also compare the practice of the Apostles (in the plac• which you cite) with yours, that the reader may see how your right eye is blinded, to bring scripture so plain against yourselves. In Act. 2, 37, &c, the manner of gathering and planting that church' is thus described. There was first the word preached. by the Apostles, verse 14 &c which being heard, pricked the harts of the •eople, verse, 37. there was repentance taught (not for adultery, theft, worshiping of Idols o• the like, whereof it may be that people was not known to be guilty. but) for their particular trespass in refusing of Jesus Christ, into whose name they must be baptized, if they would be saved, verse 38, then followed a plain separation from such as frowardly resisted the truth. verse. 40, and none were baptized or joined to the church but such as gladly received the word verse 41. After this followed a cont•newing (notwithstanding the imminent peril of trouble and persecution for the truth sake,) in the Apostles doct•ne, and fellowship, and breaking of bread, and prayer•; verse 42, If you had walked in this primitive churches steps you should before the constituting of your Church, have preached unto the poor ignorant and idolatrous Papists, (which was the general face of the land at Q Mary's death,) repentance for their sins in all their idolatries. w•ll worships, and superstitions, subjection to Antichrist, his prelacy, priesthood, and government. &c. To such as had their harts pricked with your doctrine, you should have shown the true way of the Gospel faith, and holy walking therein You should have taught• them a separation from the profane and obstinate; and have gathered into the Church, such only as gladly received the word; and with them you should have walked in a holy communion and practice of Christ's ordinances, th•ugh Princes and Parl•aments, though•gh men and Angels, should have forbidden, & threatened you for it. Thus had your church bē the daughter of th•t mother church in Ier•salem, whereas now by neglecting this pattern, and reteyning the Popish confuse multitude, and a great part of their ministry and worship; you have imitated B•bylon •e mother of fornications, a•d •re as unlike Zion, as you are like yourselves.

The objection which you feared, and therefore would prevent with answer.: is yet of more weight then will be eased by your syllogism; the a•sumption whereof I deny For the true

constituting of a Church by the word preached, calling men to a willing holy covenant with God separating them from the ways of Satan & Antichrist. his false & idolatrous worship, priesthood and government. uniting them together in the communion of the true faith, and bond of love and peace, (which are the controversies between you and us,) these points are clearly set down in scriptures to the understanding of the spiritual, as the history of all the Bible, and the practice of the Apostles, and primitive churches already alleged do plainly show and I am sure you will not deny, but they were *spiritual*.

Whereas you would argue, they are not clearly set down to the understanding of the spiritual, because *thousands of ministers and people of the church of England, are of contrary judgment to us*: first we have many testimonies of your own ministers for the things that we defend against you as in this and other books we have manifested. Secondly, if we had no such testimony, yet what do you but make yourselves judges in your own cause, that though we bring never so plain evidence against you from the word, yet if you see it not, or will not see. it must not be needful for salvation. More unsound and popish doctrine hath seldom been taught But I leave unto you the saying of Christ unto the Pharisees, *If you were blind ye should not have sin. but now ye say, WE SEE therefore your sin remaineth, John, 9, 11.*

And whereas you further bring against us, *foreign churches*, and special persons the *chiefest lights of this age*, first mind whither this be not also a ground of Popery, so to press human authority: and whether the Papists cannot for many of their heresies, allege the ancient fathers, (the *chiefest lights of their ages*) whom yourselves I suppose will not deny but to be spiritual, seeing their testimonies are often alleged by your church in pulpits and in print.

Secondly, this your dealing is such, as both the better sort of the late Fathers (as Augustine for example, who was of mind that counsels, Bishops &c. ought not to be objected, for trial of controversies, but the holy scriptures only,) and the very superstitious Popelings themselves have condemned: saying that *we are rather to believe one private faithful man than a whole Council. and the Pope (himself) if a man have better authority & reason on his side.*

Thirdly your objection and pleading against us, is much like as if the Jews should have objected against Christianity. thus: It is not needful to salvation to believe that Jesus who was crucified is the Christ: for then it would be clearly set down in scripture to the understanding of the spiritual *Dan 12, 10, Prov, 8, 9*, but that it is not for the thousands of priests and people of Israel, God's own people, among whom are the chiefest lights of this age, the Rabbin's, expounders of the law &c. which are undoubtedly spiritual; are of contrary judgment to you his disciples, *Job 7 47, 48, 49.52.*

Fourthly, (as I have before answered) foreign churches, and the lights in them, have clearly seen the things we stand for, and do assent with us, touching separation from Antichristianism, gathering into and walking in a holy communion of Saints, and other points of greatest moment between you and us. as their *Harmony of Confessions*, besides other particular books many. do testify. If you object their particular judgment of your churches estate, I answer, that is not needful to salvation therefore they may miss in it; and yet be spiritual: for if men in their own churches profess and walk in the truth so far as God gives

them to see; and think better of other churches than they do deserve, such errors even the most spiritual are subject unto.

It was clearly revealed in scriptures that the Gentiles should be called under the Gospel, *Deut* 32.43 *Gen.* 12, 3 *Psal.* 67. & 117 *Isa.* 11.10 Chr•st •imself plainly confirmed and commanded it, *Mat*, 28.19, *John*, 10, 16, *Act* 1, 8. Yet the Apostle Peter himself and many other spiritual men, perceived it not till in more special and particular wise it was to them revealed *Act.* 10.14, 28, 34, 3•, & 11, 2, •, 18. As Peter and many other godly then, failed in esteeming worse of the Gentiles than they should: so learned and godly men now may fail, in esteeming better of your est•t• then it doth deseru•.

The 5. Argument.

WHatsoever church is the mother of the faithful, is a true visible church, but the best of our assemblies are &c. Ergo true visible churches.

The preposition is true. because that regeneration and new birth, is only ordinarly wrought by the word preached, *Rom*, 10.8.17. *I am.* 1.18. 1, *Pet.* 1, 23. which is only and ordinarily found in the visible Church. *Gal*, 5, 26. 1 *John.* •. 5.

The assumption is true, because many are ordinarily new borne in our best assemblies, by the ordinance of preaching in public use and force; as appeareth by Mr Johnson's foresaid confession, as also by the means of the causes and means ordained by God to beget faith in the hearers, and efficacy, thereof, *Esa.* 55, 11, *Rom.* 10.17, and lastly, •y the infallible effects of faith, and fruits of the spirit, appearing in the true members of our best assemblies, *Gal.* 5, 6, 22.

Answer.

HEre you seem to bring a new argument, though it be but the old in a new coat: for take away this mantel wherewith your *Major* is clothed, *The mother of the faithful*; and all the rest will be but *regeneration* and *new birth*. wrought as (you say) by the preaching in your best assemblies. Which things we heard in your third argument, and there refuted. As you here urge them again, I further answer, first to your proposition. *Whatsoever church* (say you) *is the mother of the faithful, is a true visible church* But *Israel* (say I) in her idolatrous estate, was *the mother of the faithful*; yet was she not in that estate *a true visible church*: therefore your proposition is not true

That *Israel* then was the *mother of the faithful*, appeareth by the words of the Lord *Plead with your mother Hos*, 2, 2, That they which were willed thus to plead, were *the faithful* appeareth by the•r names *Ammi & Ruhamah*, that is, *My people* and *she that hath obtained mercy*. That yet notwithstanding this mother was not *a true visible church*, appeareth by the Plea to be made against her, *She is not my wife, neither am I her husbād*: her estate being (as elsewhere is said) *without the true God*; and her children that continewed in her idolatry, should *obtain no mercy*, Thus you see a church may be said to be the mother of the faithful, and yet not be a true Church of God.

You would confirm the *proposition* to be *true*. because regeneration and new birth is ordinarily wrought by the word preached, which is one lie and ordinarily, found in the visible church. I answer, the word preached is to be found also in the false church; as among Papists, Anabaptists, Anabaptists &c. as ordinary if not more ordinary then •n many of you• assemblies: and although there be not such or so many truths •aught among them as are among you, yet the word that is taught, hath effect for sanct•fication of life, in as great measure, as ordinar•lie appeareth in your Church of Engl.; where so much profannes reigneth, as all men see and know.

The church of Rome. is as yourselves pr•fe••e, a fall•e church: yet doubt I not, neither do I think you doubt but sundry children have been borne unto God by that harlot. The church of En•land, it as we profess; a false church, your Ministry also fall•e: yet God which brought light out of darkness, hath brought forth, (I do•bt not,) and saved many of his dear ch•ldren among you. But let not thi• embolden the rest to continue with you in your false est•te: least they find no mercy with the Lord, because they be children of fornications.

To your *assumption* then I answer, as you first set it down. I grant it; yet will not your conclusion follow for it may be *a mother of the faithful* and yet *no true visible church*; for the reason foreshowed, But as you afterward explain yourself saying; *the assumption is true because many a•e ordinarily new borne, &c.* I deny it thus to be true, because neither is a new birth *ordinarily* to be had among you neither have you God's *ordinance of preaching in public use and force*. If your people were truel•e regenerate they would not sin; m•stike me not, I know the remainders of sin dwell in the best men, and draw them to that they neither would not ought, but as th• Apostle saith, *He that is borne of God sinneth not*. And seeing so many and great sins reign in your best assemblies. how can you say you are regenerate? for I have before manifested, that ordinarily people are kept and continued among you, in an unholy communion with the wicked and irreligious, and nourished with s•perstition and idolatr•: these and the like things are no tokens of true *regeneration*.

Mr Johnson's confession, is before treated of: and will not import that which you would infer.

The *causes* and means *ordained by God to beget faith*, are not by *Esa, 55 11, R•m, 10.17.* proved to be among you For there is spoken of the *word going out of the Lord's mouth*: but your min•sters are not the Lord's mouth, because they ha•e not from him their calling; sending and authority to preach, b•t have it from his enemy Antichrist, and (as the Apostle saith) *how shall th•y preach except they be sent?* Neither are they as *the Lord's mouth*: because they separate not the precious from the vile. *Ier. 15 19.*

Neither are the *infallible effects of faith &c.* proved by *G•l. 5, 6, •2.* to be in *the true members of your best assemblies*: For seeing *faith* is there said to *work by love*, and there is no *love of Christ*, unless men *keep his commandments*, and his command•ments are not kept in your idolatrou• assemblies: it cannot be affirmed that you love the Lord, if so you contine• continue in sin: or that you have true faith. But rather, seeing the contrary works of the flesh; which the Apostle there mentioneth. adultery. fornication, &c, idolatry, witchcraft, hatred &c. contentions. seditions heresies, &c. are found in the true members of your church, (for all

among you are baptized, and all baptized are true members;) you are more rightly to be reputed unregenerate and vnsanct•fied, in that your sinnfull and confused estate. Neither have you Christ's power in your *best assemblies* to cast out the wicked from among you: but they are fostered. f•d, and blessed. with your word, prayers, sacraments, &c. and such as abstain from your idolatry and from communion with the wicked; you hate, reproach, excommunicate and persecute: that your church, is indeed, a mother to the profane. But a stepmother to the faithful.

The 6, argument,

THose Churches for whom the Churches of God rei•ice. are true Church• 2. Thes. 1.4.

But our best assemblies are such, for whom the churches of God rejoice.

Ergo.

The reason of the proposition is, because the churches of God have the spirit of discerning; a true church and ministry from a false; as John 10.27, 5. Ma• 24, 24 1 Cor. 14 32. and 10.15• 1 John. 4 1•

The assumption is true; because all the churches of God, rejoice, in our best assemblies; and have given us the right hand of fellowship and testimony of a true••hurch; having joined our public confession with their Harmony.

Answer.

THIS argument is one and the same, with the third of your first *Constlerations*, save that it hath gotten the fashion of a syllogism. The in s•fficiencie of this reason, I have there shown, and thither do refer the reader. Further here I answer, that you turn the testimony of the reformed churches, to your best advantage, yet neither with equity, nor good success For they joy not for your best assemblies, more then for your worst. but for your Church in general, and the confesion of the same. They rejoice for every Bishop, Priest and Deacon, and for every Parish that maketh such confession. as *Bishop Jewel* in his *Apology* hath set down: Part of which *Apology* they have united with their *Harm•nie*. And why bring you them as approving your best assemblies only. Your Lord's the Prelates may truly say you do them wrong: to apply unto yourselves the applause which other churches give to their *Apology*. They will tell you in your own words, *the churches of God have the spirit of discerning a true church and Ministry from a false*. But the reformed •hurches have discerned the national church of England, (whereof the Archb•shop of Cant• is Pastor• to be a true church; they have discerned the *Di•cesan Bish•ps* in England as well as the *Parish Priests*, to be true Ministers; and rejoice as well for their *Sees*, as for yo•r *Parishes*, having joined these all alike in their *Harmony* And what will you (*that suff•r s• many things for sep•rating in y•ur ch•rch*. as yo• syd) answer to your right reverend Fathers, against whom like unnatural children, yo• hau• striven so long, and would have them with their j•risd•ct•on •ut out of your church th•t the P•rsh priest or Deacon m•ght Lord it alone.

More particularly I answer: yo•r first proposition is unsound, & cannot be pro•ed from the scripture you allege 2 *Th•s.* 1.4. from which text yo• must conclude on this fa•h•on. P•ul and Siluanus and Timotheu• rejoiced of the Thesalonians in other churches of G•d, because of their patience and faith in all persecutions &c. Therefore the reformed church• rejoicing for the church of England. it must needs be a true church. The conseq•ence is denied. True churches may err in their judgment of another church, especially if the• be not rightly informed of the stat• thereof? as the reformed churches are not by that your Apology. Moreover he that mindeth the things recorded of that church, 1 *Thes.* 1, 3, 6, 7, 9 &c. and the different estate to be seen in your church: may soon percei•e their is no l•ke cause of joy for you •s for them; that if there be a l•ke effe•t, it is in error.

The *reason of the proposition*, is no better confirmed by the scriptures you allege: For when Chr•t saith *John.* 10, 27, 5. *M• sheep h•ar my voice and they will not follow a stranger*; doeth he send his sheep to other flocks, to try their shepherds by; or if I see my shepherd to be a th•ef, a hireling, a wolf? m•st I commit my sowl unto h•m, because other shepherds w•ll give him the right hand o• fellowship? In the other scriptures, say n•t the Apostles to the particular churches. and persons, *judge ye what I sa•? try ye th• spirit and believe not every spirit*; But you would not have our selves to iud•e or try, but to send over sea, and hear what other churches judge; if they ap•roue we must not disallow. You may as well bid us. put out our own eyes. that other men may lead us; and as soon will we foll•w you in that, as in this your popish counsel. We have learned to live by our own faith. and know that every man shall bear h•s own b•rden, and answer for himself to God.

But you will tell us, if we can judge and discern the true church: others can do it also and better. I answer, I may err judgment, & so may others, even whole churches, therefore let every man look how he judgeth, and how he de•endeth on other men: and let evey man's •udgment be tried by the scriptures. For this cause we say unto you; seeing we have fought for the judgment of other churches, but can get no answer. procure you some reasons from them, in defense of your church, ministry, worship, and ecclesiastical gouer•meant: and if by God's word they can just•fy those things, and evince that we have done evil to depart from you: we will return unto you. Otherwise if they rejoyce neu•r so m•ch for your estate: we are ver•lie persuaded, that both they and you have more caus• to mourn, for the many abominations that are am•ng <◇>

To conclude, consider in an example, the weight of your argument; for by the like re•son the envious ministers in Paul's time, mought thus ha•e just•fied themselves

That m•nisterie and ministration for which the Apostles of Christ rejoyce, is true to be obeyed, and continued in. But our ministry and min•stration is such as for it the Apostle Paul rejoiceth, yea and will r•ioyce Philip • 16.18.

If you Answer the Apostle rejoiced for the preaching of Christ, not forth envious affection of the preachers, who might be damned themselves, notwithstanding their true doctrine: it is true. And so mind *I* for the reformed churches. They rejoyce for the many truths you profess•e against Popery, (as we also do the like,) yet may you nevertheless perish for your

false constitution, idolatrous worship, popish hierarchy and other transgressions that are among you. Amend your lives therefore, and turn your feet into the ways of peace, for if you rely upon man, an• make •lesh yo•r arm; and will not he•r the word of the Lord that condemneth your iniquities. you sh•ll perish in your sins, & other ch•rches shall not be able to excuse of s•ue you

ARGVMENTS That the PREACHERS of the best assemblies of the church of ENGLAND, are true ministers of Christ. I

TH• pr•achers after whose public & powerful doctrine, of the word do ordinarily follow repē•ance, conversion to God, saving faith in Christ, love to the brethr•n, and o•he• fruits of the spi•it Gal. 5, 6, 22. in the hearers, are true ministers of God and of the visible ch•rc•:

But •fter •he d•ctrine of God's word taught by the preachers of our best asse•bli•s, do ord•narily appear the fruits of the spirit in the hearers.

Th•refore th• preachers of our best assemblies, are true ministers of Christ.

The •roposition is proved, because only the word that God doth send in the ⟨◇⟩ o• his ministers, is ordinarily effectu•ll for these things Ier. 23, 22, Esa. 55 11. Mat, 7, 20, Luk 1, 76 John. 10.1, 2. 1 Cor, 9 1. •, & 4, 15.

Th• assumption is proved by the answer to the assumption of the 4 argume•• ⟨◇⟩ th• church•.

Answer.

OUR separation is from your Church consisting of many assembly• all compact into ore bod•e, and from all your Ministry both prelacy and priesthood. We cannot tell which assemblies or ministers be *best*; for they that seem best may prove worst, because they most deceive the simple: the wolf that comes in a sheep's coat, is no whit better than he that cometh in his native hiew: but he may do more harm, in that he is disguised. Reason would persuade us, that the Bishops are *the preachers of your best assemblies*, for they have greatest dignity, fatherhood and authority in your church: they preach in the highest and most honorable assemblies of the land; they are most careful to observe their *oath of due obedience*, to keep the canon• orders laws and ceremonies of your church and set themselves against such as secretly undermine the state of the church and ministry of England, yet openly stand members and professed friends of the same. They and their assemblies, are best ordered after the constitution and laws of your church. So that to speak as I think, I know not which assemblies be best, where the Leven hath sow red the whole lump; though I can guess which you do mean: but plain dealing about your ministers and as•emblies would have beseemed you best. Tel us therefore (when you next write) what ministers you mean; whether the Bishops, Deans, Doctors &c. that are in the cathedral churches; or the Doctors and Divines that are in your universities; or th• Parsons, Vicars, Lecturers that are in your Parishes? Again what Ministers they be whither Apostles or Prophets or Evangelists or Pastors or Teachers; for all these are ministers, Eph. 4. and meet it is to know your meaning: for though

Apostles and Pastors be both ministers ordained of Christ, yet if one will say every Pastor is an Apostle, he is but a liar. So you see it is needful that we ransack these your ambiguous and general terms. Now for your argument; first I answer to the proposition, that though these fruits you mention, do many times follow the doctrine of Christ's ministers, yet not theirs only, nor always Not only because other men that are not in office of Ministry may by exercise of their gifts work such fruits, as appeareth 1 Cor. 14.1.31.3.24, 25. &c. I appeal also to yourselves, whether you think not that your best ministers, though silenced, or degraded, from all ministerial office: may not▪ when they teach, work repentance, faith and other fruits of the spirit.

Neither do these fruits *always* follow the doctrine of true ministers; for Noah preached 120 years yet followed there not faith, and repentance in the old world: Christ himself preached to Chorazin and Bethsaida; yet left the *woe* upon them; and complaineth (in Isaiah that he had *labored in vain* among the Jews: and of Israel it is said, *All the day long have I stretched out my hand a disobedient and g•ynsaying people*. To reason therefore from the effects, this man wrought faith by his teaching therefore he is a true minister; or this man wrought not faith by his teaching, therefore no true minister; is unsound, and vnconcludable by the scriptures

The proofs of your proposition being examined, will be found to light for your purpose; if you mean that the officers doctrine, only, or always, is effectual for these things, to weat, *repentance, faith &c* often I know it is; and always it hath effect, either to life or death in the hearers.

Your scriptures are, *Ier*, 23, 22. which showeth what true prophets should labor to do, namely to turn sinners from their evil way &c, (whereas the false prophets did otherwise, *Eze*, 13, 22:) but proveth not, that the prophets only did this; for the Priests and Levites did it also *Mal*, 2, 6, yea private men may often turn their neighbors from evil, *Leu* 4, 27.8. & 19.17. *Prov*. 31.26, *Mal*. 3, 16, *Mat*. 18.15. *I am*. 5.19, 20. neither proveth it, that the prophets always did this; for Isaiah crieth, *Lord who hath believed our report?* *Isa*. 53.1 and it is written, that *the Lord testified to Israel by all the Prophets and by all the Seers, saying, turn from your evil ways &c. nevertheless they would not obey but hardened th•ir necks &c.* *2 Ki*•, 17, 13, 14

The next place *Isa* 55.11. showeth the nature of God's word, which is effect••ll to make better or worse as he will that sendeth it: not always t• convert, for Pharaoh was hardened by it: not only by the officers, f•r ••is hono•r is to *all the Saints*, to have the high acts of God in their m••thes, and a two edged sword in their hands, to execute vengeance in the heathens, and corrections among the people &c. *Psal*, 149 6, 7.9.

The fruits whereby false prophets are known from true; *Mat*. 7.0, are not the effects of their doctrine by converting men only; for so many true prophets heretofore should have been judged false: but the doctrine it self, and the works of life and conversation, are the prophets fruits; which also may both be good, in them that have no office at all.

The next place *Luk*. 1.76. speaketh in part•cular of John's extraordinary office, and work wherein God employed him; and proveth your purpose no more then the other.

*John, 1•, 1, 2. speaketh of lawful enterers into the sheepfold by the door, and of thieves that clime up another way. What this will say for your ministers I know not unless, to prove them thieves; for their entrance into the ministry by the d•ore, that is, by Christ's ordinance i• his church they cannot show; no lawful office or calling have they to witn•sse for them Yea they are ashamed of their office, calling, and entrance by the Bishops, and secretly do disclaym that to their people, & pretend their gifts, graces and effects, for proof of their ministry, <◊ > many of us that have dealt with them; do know: But what say I, *secr•lie*? nay openly and in print they have yielded, that *th•y enter not in by Christ, but by a popish and unlawful vocati•n*. The like seemeth •o be closelie implied in these your arguments, where you neither name what office your preachers have, nor how lawfullie they come by it, as the reader may observe.*

The words of the Apostle, 1 Cor. 9.1, 2, & 4.15. show two things, 1 • lawful office of Apostleship, 2 and God's blessing upon his labors in that office: neither of Which can be shown by your ministers; neither proveth it yo•r proposition more then the other places. For I hold with you that God's lawful ministers, are the principal, and most excellent ordinary outward means, for to work repentance, faith, &c. but not the *only*, as you would have it.

The *Assumption*, namely, that such effects do follow your preachers doctrine is denied. You refer us for the proof thereof, to that which you wrote before: and I also refer the reader to that which is before answered And here I will add a further demonstration, that true repentance cannot follow your preachers doctrine, in as much as they teach not true repentance, neither can teach it because their mouths are mouzled by your church that they may not speak For thus it hath enacted.

Whosoever shall hereafter affi•me that the form of God's worship in the Church of England established by law, and contained in the book of Common prayer &c. is a corrupt, superstitious or unlawful worship of God, or containeth anything in it, that is repugnant to the scriptures, let him be excommunicated ipso facto; and not restored but by the Bishop of the place, or Archbishop after his repentance and public revocation of such his wicked errors.

Whosoever shall hereafter affirm that the rites and ceremonies of the church of England by law established, are wicked, Antichristian or superstitious, or such as being commanded by lawful authority, men who are zealously and godly affected, may not with any good conscience approve them, use them or as occasion requireth subscribe unto them; let him be excommunicated, ipso facto, and not restored until he repent, and publicly revoke such his wicked errors.

Whosoever shall hereafter aff•rm that the government of the Church of Eng. under his Majesty by Archbishops, Bishops Deans, Archdeacons and the rest that do bear office in the same, is Antichristian or repugnant to the word of God, let him be excommunicated ipso facto, and so continue until he repent and publicly revoke such his wicked errors.

Whosoever shall hereafter affirm or teach that the form and manner of making and consecrating Bishops, Priests, and Deacons, containeth anything in it that is repugnant to the word of God c let him be excommunicated ipso facto; not to be restored until he repent and publicly revoke such his wicked errors.

These and the like constitutions, hath your representative church of England made for maintenance of their worship, ministry, ecclesiastical government, rites ceremonies. &c, against which your forward preachers heretofore so earnestly inveighed, as being corrupt unlawful and antichristian: but now behold their mouths are shut, they may not preach repentance for the many abominations that are among you; if they do, they are excommunicated *ipso facto*, and then are they neither officers nor members of your church. Wherefore your ministers are either fain to hold their peace, and be such as the Prophet complaineth of, that *rise not up in the breaches, nor make up the hedge for the house of Israel, to stand in the battle in the day of the Lord*; or else they preach for defense of your own invented worship, pompous clergy, and laudable ceremonies; and are such as the prophet blameth for having seen a vain vision, and spoken a lying divination, saying, the Lord saith it, albeit he hath not spoken. What reward then can they expect for their preaching but as the Lord there threateneth, that his hand shall be upon them, they shall not be in th' assembly of his people, nor written in the writing of the house of Israel. Wherefore if there be any weight or soundness in this your argument, it may be returned upon you thus. The preachers after whose public doctrine do ordinarily follow impenitency, and continuance in an evil and idolatrous estate of life in the hearers, are not the true ministers of God. But after the doctrine of the preachers of your best assemblies, do ordinarily follow and appear impenitency, idolatry and other fruits of the flesh in the hearers: (as is proved by the answer to this and to the assumption of your 4 argument for the churches.) Therefore the preachers of your best assemblies, are not the true Ministers of God.

The 2 Argument

Such Ministers as have promise of salvation in their present standing, are true Ministers of Christ.

But so have the ministers of our best assemblies; Ergo. &c.

Proof of the assumption,

Because the promise of salvation is given to such Ministers as 1, are faithful and wise stewards, giving the household meat in due season Mat, 24, 45. 2. build gold silver or stubble on the foundation 1 Cor 3, 12, 15. 3. continue in taking heed to themselves and unto learning 1 Tim. 4, 16. 4, feed the flock willingly, of a ready mind, as ensamples, 1 Pet. 5.4. 5. turn many souls to righteousness. Dan. 12, 3.6. Ez• 1, 3. Thou shalt save thine own soul.

But these things do the ministers of our best assemblies: Ergo.

Answer.

The *assumption* of this argument I deny; and will consider the 6. reasons that you bring to prove it.

1. *Are faithful and wise stewards &c.*] but your ministers are your Lord Bishops stewards or bayliffes, not the Lord Chr•sts: by them the•r m•uthe; are •ened and shut a 〈◊〉. For let them show when, where• & how God gave the st•war•shi• and key of the house to them, as he

did to *E•akin*, Th•s should be first cleared, before they presume to administer as stewards. Did not the *Bishop* (after they had •romised their reverend obedience unto him) say unto each of them, *Rec•ive the holy Ghost wh•se sins thou dost forgive th•y ar forgiven &c, & be thou a faithful dispensour of the word of God, &c?* Thus have they their *stewardship* or •ffice of *dispens•tion*, fr•m their *spiritual Lord*, and reverend *Father* the •relate; who by his presuming to give the *Holy Gh•st*, should seem to be *Christ*, or rather, as I think *Antichrist*: but say you whether he be, when you next write. As is their calling, such is their administration: for, they feed not *God's household*, but confuse assembly•, wherein are many •rofane, •uch as *Christ calleth dogs & swine*, unworthy to be at his table; though your *stewards* admit them to the table of your church, to your most holy actions.

Neither give they them *meat in due season*; for such diet as is meet for them, to rebuke them for their idolatrous estate, they give them not; false doctr•nes many they give them to feed on and such meats *Christ* never left for his household. Finally, if the *Bishops* silence them, & set unpreaching priests in their places, they feed their flocks no longer but leave them to the wolf. And are these your faithful stewards? They are such as was the steward *Shebna*, to whom the Lord said *what hast thou to do• h•r•? I will drive the from thy station. Isa, 22, 15, 19.*

2, *Build gol• si•uer or stuble on th'fōūda••ō* First there is not yet a good *foundation* laid of your ch•rch; what then is your *building*? There is no good *foundat•on*, because your church never yet stroke a holy and orderly *covenant* with *Christ*, according to the rules of his testament.

S•condly they ha•e not been called or sent of *God* to *build*, but either have intruded themselves, or else by the *Bishops*, the Lord's of your harvest, have these y•ur laborers been thrist forth.

Thirdly they bu•ld much *stubble* indeed, little *gold* or *silver* that will endure the *s•re*; let the frame and constitution of your church, the worship, ministry and government thereof, be brought to the trial of *God's* word, and it w•ll burn these thin•s to ashes. Yet if your min•sters will be content their works shall burn; and will upon the true foundation build better• they •ay through the mercy of *God* be saved, which I heartily wish unto them all Otherwise, thus saith the Lord; *Because th•y hau• deceived my people, saying PEACE and there was no peace; and one built up a wall, and behold the others daubed it with vptempered mortar, say unto them which daub it with untempered mortar, that it shall fallI will destroy the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord.*

3. *Continew in taking heed to themselves and unto learn•ng.*] First, these words were spoken to one, that had a lawful office, calling and entrance and so serveth nothing for your ministers, that want all these. Secondly by *learning* is meant *teaching* of the people, (as the words following also show;) which he willeth *Timothy* to *continue* in: but this your ministers do not; for the doctrine that is most needful for the present state of the people, they teach not; besides, if their Lord's the *Bishops* forbid them, they continue not with their flocks, nor their flocks with them; but another hirel•ng comes in their place.

4. *Feed the flock willingly*) First Christ's flock is of sheep, not of carnal worldlings, atheists, blasphemers, and other like wild beasts of the forest: Christ would not have his children's bread to be cast unto dogs; as your ministers apply their word and sacraments, to the most profane and their seed.

Secondly to *feed* importeth also, to *rule & govern*; but that your ministers do not, both they and their flocks are subject to other Lord's & governors, the Prelates, which love preeminence, and have authority over your church to suspend, silence, and excommunicate priests and people. If the flocks of your Ministers were Christ's sheep, they would not hear the voice of strangers, *John*, 10.5. But the people of your parishes, if the Bishop depose their shepherd and set a wolf or a blind guide over them they submit unto him, and take him for their priest; and their former shepherd feeds no more, but gives place to the stranger. *O idol shepherd, that leaveth the flock Zach*, 11, 17.

5. *Turn many souls to righteousness.*) The contrary is true: they hinder many souls from righteousness, by preaching against the truth and witnesses thereof, by pleading for *Baal*, and toleration of the evils that are among you

6. *Eze 3. Thou shalt save thine own soul.*) This was conditional, if he warned the wicked of the evil way wherein he walked; *verse*. 18.19. &c. which your ministers do not, (as before is shown,) but strengthen the people in an evil way. How then shall they save their souls? Again this was spoken to *Ezekiel* who had a lawful office, calling & sending from God, *verse*. 1.4.11. &c. and you should first have proved that your Ministers have these and then you might have spoken of their administration. But seeing they have neither true office, lawful calling, nor good administration: your conclusion is amiss, for the premisses do not prove it.

The 3. Argument.

Those ministers by whom the Saints are gathered, which do the work of the ministry, which edify the body of Christ, are the ministers of Christ. But such are the ministers of our best assemblies: Ergo

The proposition is made manifest by *Eph.* 4.11, 12, where it approves that these works are proper effects of the public ministry given by Christ: also none can ordinarily build up God's church, but such as God giveth to this end *1 Cor.* 3.5, 6, 9, 10.

The assumption is proved, because the ministers of our best assemblies, do gather the Saints from the reprobates, making a manifest separation, and being gathered, do build the body of Christ in godliness, by their ordinary preaching in these assemblies.

Answer.

The assumption or 2, part of your argument that *such are the Ministers of your best assemblies*, is denied; for these reasons.

1 In Ephes 4. it is said, *He*, (that is *Christ*,) gave but your ministers are given by the Bishops: and for disobey•ence to them, are taken away again from your parishes: Christ never gave such hirelings

2. The ministers mentioned in *Eph. 4*, are *Apostle•s Propets Evangelists Pastors and Teachers*. Your min•sters are none of these, but *Priests, Parsons Vicars, &c.* whose very names, besides their offices, calling &c.) show them to be from Antichr•st.

3. Your ministers *gather not the Saints*, but persecute and scatter them as we know by experience: they gather (or keep being gathered) a cōfused idolatrous multitude, such as is in their parishes: the right way of gathering a church by separation from the world, they know not, or will not acknowledge.

4. They do not the *work* of Christ's *ministry*, which is aright to dispense the word, seals, censures &c according to the scriptures: but the work of Antichrists ministry, in reading the service book, marrying, burying, churching of women, & the like; as in your *Leiturgie* & other church books are set down.

5. They edify not the *body of Christ*, but build and fortify the tower of Babel their confused assemblies; which were constituted of ignorant idolatrous papists, and other profane, the very body of Antichrist: but the way of truth and such as walk therein, are evil spoken of by your Ministers, as their books, sermons, conferences &c, daily show. For all which reasons, the right conclusion of your argument should be this, that *the ministers* of your best assemblies. are the ministers of Antichrist.

To prove, your assumption, you give us your bare word, saying *they do gather the Saints from the reprobates; making a manifest separatiō* &c. This is to prove the same by the same: they do so because they do so; whereas all the world may see, they do not so. For the church of Eng., and parish assemblies thereof, from which we have departed, consist of all sorts of persons; the ministers stand priests by law to the whole parishes, whereof all are partakers of the holy things of God, everyone baptized &c. and can you say, they are not then built in and with your church? And for separation, we know your priests, nor the whole parish, cannot excommunicate any, be they never so blasphemous, wicked or licentious: that power is in the Bishops courts And how few are excommunicated for their heresies, blasphemies, atheism or wicked life, who knoweth not: but for well doing, you have excommunicated many. And further, if any of your ministers should go about to make a separation or gather any other churches or assemblies, then are already by the laws of the land established and allowed they are *ipso facto* excommunicated, by force of the *Canons* of your church; made in Anno 1603. *Can. 9, 11, 1•*. So still the open wicked remain edified with the rest in your church, & there is no such separation, as you against all men's knowledge do pretend. Your argument therefore is no better, then as if *Jereboam's* priests should thus have pleaded. Those priests that teach Jacob. God's judgments, and Israel his law, that put incense before the face of God, and and b•rnt offerings upon his alter, are the true priests of God: Deut, 33.10 But these things do we: therefore we are true priests. If you say their assum•tion is false; the like is said of yours; and your works plainly prove your assumption most untrue.

The 4. Argument

Those ministers by whose ministry and preaching, the overthrow of the kingdom of Antichrist is effected, are the ministers of Christ. But such are the ministers of our best assemblies: Ergo the true ministers of Christ The proposition is proved, 2 Cor, 10, 4 5.2 Thes 2.8. Reu, 14.6.7.8. & 18 12. & 11, 3, 11.

The assumption is manifest; for that the ministers of our best assemblies have weakened and thrown down and do still fight and prevail against the kingdom of Antichrist, by the power of Christ; 2. Thes, 2, 8, and Satan cannot cast out Satan. Mark. 3.23.

Answer

There is no cause or person so bad, but many have store of such arguments as you bring for your ministers wherein you assume & take for granted that which is most needful to be proved: & if we will not believe your bold affirmation, contrary to our knowledge and the truth of your estate, your ministry hath nothing to justify or confirm it.

The assumption of this argument I deny; for your ministers have not thrown down Antichrists kingdome, but sought rather to hold it up. Here in stead of due proof, you tell us *it is manifest, for that the ministers of your best assemblies have weakened &c, the kingdom of Antichrist.* Thus again you prou the sae by the saie; & say that is manifest which is most obscur & unknown ūto us: & to discover your falsehood, I will briefly show, how the scriptures that you bring for your *propositiō*; do disprou your *assumptiō*.

The weapons of our warfare (saith the Apostle. 2 Cor, 10, 4, 5.) *are not carnal but mighty through God, to cast down holds, casting down the imaginations and every high thing that is exalted against the knowledge of God. &c.* But the *weapons* of your ministers *warfare*, have been *carnal*, not mighty through God. For against the remaynders of Antichrists kingdom among you, they have sued to Parliaments, that the arm of fleeh might throw down the prelates, their courts, and corruptions but when the state hath not hearkened to them, what have your ministers done but submitted themselves to their spiritual Lord's; or at least wise ceased their warfare against them; and in their sermons and writings, have turned the edge of their sword against us that have departed from Babylon And what have they thrown down by their preaching these half hundred years? Is there any of their Romish abuses, that they have got reformed? any one of the rabble of Antichristian officers, courts, canons &c. cast out of the Church? Nay themselves now are cast out, if they speak or write anymore against them, as they did in times past. Do not all their people stand still in subjection under that Liturgy, prelacy, priesthood and popish ecclesiastical government which were set over them at the first? They have warred with the *Antichristians*, as did Israel with the *Canaanites*; when they were mixed among them, and learned their works, and served their idols, which were their ruin. Therefore are these enemies, become thorns to the sides, and pricks to the eyes of your best ministers and people, vexing them in the land wherein they dwell; as God did threaten Num. 33, 55.

So when th' Apostle saith 2 *Thes*, 2.8. *that the Lord shall consume (Antichrist with the spirit of his mouth, and abolish him with the brightness of his coming;* may we not hereby learn, that God's *spirit* is not in your ministers mouths, seeing they have not consumed or abolished, the Antichristian prelacy, and other abominations of that man of sin? nay it is evident they maynten Antichrist, for have they not all, received their ministry from the prelates & promised obedience to their ordinaris, yet your preachers wer woēt to say the prelates ar Antichristiā. Again if your ministers had in them the *spirit* of the Lord's mouth, they would ere this time, have made a separatiō from the wicked, popish, & sinful generation, for God said unto Jeremiah, *if thou take away the precious from the vile, thou shall be as my mouth.* But this doctrine of *separation*, your ministers will neither teach, nor suffer to be taught; but lock up the kingdom of heaven as much as they can, that men may not enter: they blame us for nothing so much, as for separation, when nothing is more needful to be done, if we will keep the covenant of our God, and maintain that war which his own Majesty first proclaimed, between the woman's seed, and the ser•ents, Gen. 3, 15. so unlike your ministers be to the *mouth of God.* As unlike they are also to those *Angels* and *witnesses* Reu. 18. & 14. & 11. wh•ch cried the downfall of Antichrists pompous church and ministry, and called all God's children out of it, saying *Go cut of her my people;* but your ministers cry that men should tarry within, as the potters, that contrary to God's commandment dwelt with the king (of Babel) for h•s work: and such as are gone out, they labor to bring back again, saying that with them is the true doctrine of salvation; their errors ar not fundamental their corruptions abolish not from Christ, all reformed churches ap•roue of the•r church and ministry: and many such Babylonian songs, have we heard among them And whereas in *Re•*, 14 there followed an Angel, that with a loud voice threatened all those that worshipped the *beast* and his *image* and received his mark in forehead or in hand; your ministers themselves stand under that wrath, whiles the mark of the beast is so open in the•r foreheads, by that false ministry of *priesthood* which they have received from the *Bishops* whose unlawful authority and jurisdiction they submit unto and teach men to do the like in wh•ch respect they cannot excuse themselves from worshipping the *Beast*, seeing that hierarchy and prelacy' is by the light of God's word and by the a•testation of the Christian reformed churches, and by your own confession heretofore, found to be Antichr•stian; if the *Pope* be *Anti•hris•*, & *R•me* be the throne of the *Beast*. Thus men may see that your ministers are far from overthrowing *Antichrist* kingdom & yourself have shown a good reason why: *Satan cannot cast out Satan.*

The 5. argument.

THose ministers which are the savior of death to the wicked, and life to the godly, are the true ministers of Christ, 1 Cor. 2.16.

Such are the ministers of our best ass•mblies. Ergo true ministers of Christ.

Answer.

THis naked argument, hath not a ragg to help to cover the falsehood of the a••umption; wherefore •t may soon be stripped and let go. *I dispr•ue that which you have as•umed th•s.*

Your min•sters are not the *savior of death to the wicked*, because they suffer them in the bosom of the•r church; by their sacraments and blessin•s, confirm them in their sins, do not excommunicate the profane or vicious liver, but let them remain in mixture with the rest, and plead for such a people, to be the true church of God.

They are not the *savor of life to the godly* because they preach not the way of l•fe tr•ely, by separating from idolaters and idolatry, and gathering to a h•lie communi•n in the faith and obedience of the gospel.

B•t while• they persecute, preach, and write against God's children, which pr•ctise the or•inances of his covenant, and by fayr pretexts and tolerable reasons, seek to draw them back to their confused assemblis they are l•ke those whom the Lord reprov'd thus; *And will ye pollute me among my people, for hand•uls of barley, and fr• pieces of bread. and to stay the souls of them that should not die, and to give life to the soul• that should not live, in lying to my people, that hear your lies?* Ezek 13.19.

The 6. Argument.

These ministers that are hated of all men for the sake of Christ, are the true ministers of Christ; 1 Cor. 4, 9, 10.11..12.13.. 2. Cor. 6.4.5, 6.8.. Mat. 10:•2. Such are the ministers of our best assembly, Therefore true ministers of Christ.

The MINOR is proved, for that th•y are hated of the most part, and of the most evil of all sorts, as were the Apostles and desciples of Christ.

Consider what *I* say, •nd the Lord give thee understanding in all things, 2 Tim, 2.7.

Answer.

THis your last reason comes all too late, and will help your ministry nothing, For by the discussing of your former arguments We have seen that your ministers c•nnot prove their office, calling or entrance into the sheepfold, by Christ neither administer they according to his testament, but after their own invented leit•rgie laws, and Cannons, So that if they be hated of all men in respect of their ministry, they are not hated for Christ's sake; seeing they have none of his ministry, hated it may be they ar• of many; so, are Fr•ars and Monks, and the rest of Anti-christs clergy, so it is written that the † *whore shall be hated, made desolate and naked, her flesh eaten and she burned with fire*; but it is the cause, not the suffering which makes the martyr, Whereas therefore your *minor is proved* by a bare affirmation only, that so it is; (as is your manner of disputing; you must take a better course, and prove things otherwise, ere we, will yield: for the Arian, and Anabaptists, and all sorts of religion, will Plead that both they and their ministers are hated for Christ's sake: but every tree is known by its fruits.

Yet have yea no such cause to complain of *hatred*; for the ministry of your Church; is aproued and rejoiced for, (as yourself while are said, (of all the, foreign reformed Churches in the world; and at home we know, how it is revered, honored and obeyed. Your chiefest ministers being acknowledged for *spiritual Lord's, and right reverend Fathers*; the inferior

priests, as sound and excellent Divines, followed and flockked after by the people. And how they are provided for by rich Bishopricks. & fat benefices, all over the Land; besides their daily entertainment, at great and rich men's tables; who is there among you that knoweth not, These are not signs of hatred.

Therefore let him that readeth consider indeed what you have said; and *the Lord give him understanding in all things.*

O England

ISRAEL thy Prophets are like the foxes in the wast places, Ezek. 13.4.

Positions concerning a true Church

INTending to set down some arguments against the corrupt estate of the present church of England; I thought it profitable to prefix some few positions, as a ground, whereby thou mayest (good reader;) judge the better of that which shall be said. Yet mean I not to handle this point at large, which in so many other writings thou moist profitably read: but only to observe such principal things as may give light unto the simple, who many of them mistake this doctrine of the Chur•h, and erring once, are •y seducers further led astray The Lord reduce all hi• that err, and stablish his servants in the truth forever.

THIS our English word *Church*, through custom of speech is commonly used for the *Temple* or place where people come together for the worship of God: but they that are any th•ng excercised in religion, know, that it also signifieth the *People*, which gather together for divine service; and this is the •irst and proper meaning of the word *Chur•h*, as it is used to express the original scripture terms, *Kahal* and *Ecclesia*.

2. This name *Church*, we English men (which c•me of the Saxons) have received from the Saxon, German, and Duitch comes *Cyri•*, *Kirch*, *Kerck*; whereby those nations now, do usually call their *Temples* or meeting-places: but the people which come together in them, they call the *Gemeine*, and the *Gemeinte*, that is to say, the *Communialtie*; & we in our first English Bibles called it, the *Congregation*.

3. As all religion is learned out of holy scriptures, so the name and doctrine of the church, is from thence to be deduced; and there the *Church* is called in Hebrew *Kahal* or *Kehillab*, which signifieth a *Convocation* or *Assemblie* of people, and *Ghnedah*, that is to say a *Congregation*: in Greek it is named *Ecclesia*, that is in like manner, a *Conuocation* or people called forth to an assembly, and sometime *Synag•gee*, that is a *Congregation*: which word is also used for the place where•n the people assembled.

4 The Hebrew word *Kahal* is diversely used; sometimes more generally for a great or universal multitude, as of nations and of pe••les sometimes more particularly for an a••embly of one nation: as of the Israelites; sometimes for apart of them, as the Elders and Governors; or some of the tribes of Israel apart; or some of all the tr•bes, even men, women and children: and indifferently for any assembly, and this not only of God's people, but of heathens also & infidels.

5. Likewise the Greek word *Ecclesia* is of as large extent and signification; used sometime for the church •enerally, sometime for a particular church or congregation in a city: someti•es more •articula•lie in a house or family, sometimes (in the Greek version of the old test•meant) for an as•embly of Governors, or company of Prophets, or congre•at•on of the people: and finally for any as•embly lawful or unlawful, of good men or of evil.

6. These words thus genreall, are in more special sort both by the scriptures, and by use of speech among all religious peole restrained and applied to such Assemblies and congregations as are called and gathered for divine excercises: and so our English name of *church* is attributed peculiarly to spiritual or religious assemblies, called *ecclesiastica*•• and not to any other assemblies civil or pol•t•call.

7. Of religious or ecclesiastical assemblies generally considered, there ar many s•rts in the world, all disalowed of god, save one sort only which he acknowledgeth to be his, and hath separated to himself from all the rest.

8. The many false sorts, may be reduced unto fowr; 1 The as•emblies of *Pagans* or *heathen people*, which profess•e some God, God's, or, Goddesses, whom they do worship, ignorantly, having cha•ged the truth of God into a lie, and so serving creatures, not (indeed) the creator, which is blessed forever. Amen. 2 The assemblies of Jews who profess the true God (after a s•rt) and allow the writings of Moses a•d the prophets, b•t abhor Christ Jesus our Savior, and reject the new testament, 3 The a••emblies of *Mahomis*s, as Persians, Turks, Moors, &c. wh•ch profess also after their manner, that one true God of whom Moses and the prophets wrote, and acknowledge Chr•st to be a Pro•het sent of God, yea and the breath or s•irit of God yet believe •hey not that he is God, or the son of God, or savior of the world, but follow the lies and fablies of their false prophet *Mahomet*. 4. Finally the churches or assemblies of *false Christians*, which profess God and •i• Son Christ, into whose name they are baptized; but by their works do deny him, and by their errors and heresies, do overthrow the truth of rel••ion.

9. The 1 thre•e sorts, *P•gans*, *Jews*, and *Mahometists*, beca•se of thei• so open and manifest d•ny all of Christ and salvation by him, are generally generally of Christians reputed as *no Churches*, the la•ter are re•uted *no true* but *false church*s, and so also do they esteem of true Christians, and one of another Herevpon is continual controversy be•ween true •nd and false chr•stians, which is the true church, and how it •ay be known.

10. To help the weak and doubtful in this case, I will so truly and plainly as by the grace of God I can, describe the tr•e Church, which in the holy scr••tures is called the *Congregation and chur•hof God*, consisting of godly and holy peole named *Saints*; opposed to the wicked or *malignant church*s, the Synagoues of Satan.

11. The true church is a people called of God by the Gospel, from the world, unto the communion or fellowshi• of his son Jesus Chr•st, in whom they are coupled and built together. to be the habitation of God by the spirit

12 The church is said to be a *people, nation* or *generation*, because it consisteth of many persons, or of a multitude little or great: for though a particular Christian is *called*, and of the church; yet no man is a *church* or *congregation*,

13. It is a *people called*; because every concourse or assembly is not a true church: none of themselves can come unto this estate, unless they be called or drawn thereunto: and they are said to be called *of God*, because he only calleth and draweth men unto Christ with a holy calling; and addeth them to his church, no human power or authority is able to do it,

14. The *Gospel* noted to be the means of our calling, he maketh known unto his people outwardly by his word spoken and written, and inwardly by his holy spirit: and thus the Church are all the taught of God.

15. The state out of which the Church is called, is said to be out of or from the world, whereby is meant, first *Satan the Prince of this world*, from whose power they are turned unto God; secondly, the wicked people of the world, called the *children of the Devil*, from whose communion and fellowship in their religion, and all other wicked actions, we must be separated, thirdly, the corruption of nature in our selves, the lust of the flesh, the lust of the eyes, and the pride of life, all which are of the world. and which we must hate and crucify, & so turn and become like little children, even borne again, that we may see the kingdom of God

16. The estate whereunto God called his church in this life, is generally *to the communion* (or fellowship) *of his son Jesus Christ*, as being their only mediator and Savior, the Prophet Priest and King of the church; which they believing and professing, are all made partakers (in a proportion and in their measure) of these three offices with him

17. Jesus Christ is the *Prophet* raised up of God unto his people to teach them all that God commanded him which also he did, both by himself, and by the Ministry of his servants sent of him. And as all the treasures of wisdom and knowledge are hid in him, so him the church must hear; for all heavenly wisdom and knowledge is to be learned of him; and every person which shall not hear this Prophet, shall be destroyed out of the people.

18, This Prophet call office of Christ, he hath communicated with the church, by giving to the same his *word* for their instruction and comfort, and grafting the same within them, his *spirit* also as an *Anoynting* to teach them all things giving gifts also, or ministers, to open and apply the same unto their souls, likewise power and freedom by witness profession and practice, to hold forth that word of life as lights in the world: thereby to preach unto others the *faith* of Christ, to *edify* and build up one another daily therein, to provoke unto love and to good works. to admonish and reprehend for evil and iniquity; to forgive and comfort one another in the bowels of Christ, whose word therefore all ought to labor that it may dwell plenteously in them, that if any man speak, it may be as the words of God.

19. Jesus the son of God, is also the great *high priest* or *Sacrificer* of the Church by whose obedience, and sacrifice or oblation of his own body and blood, the church is cleansed from

all sin, and reconciled to God: by whose intercession the church, with the holy actions & oblations of the same, are accepted of God, and made heirs of blessing.

20. And this his Priestly office, is imparted to his church, as they have not only interest in his death and sufferings whereby they are reconciled to God, but also are themselves made a *holy priesthood*, to offer up spiritual sacrifices acceptable to God by him: giving up their own bodies a living sacrifice; mortifying their members which are on earth and crucifying the flesh with the affections and lusts; offering up contrite and broken hearts, with sacrifices of praise confessing to his name; and praying not only every man for himself, but one for another, doing good and distributing to the necessities of the Saints, suffering affliction for the Gospel and finally if they be called thereunto, pouring out their souls unto death for the truths sake.

21. The Lord Jesus Christ, is also the governor and king over Zion God's holy mount, and sitteth at his Fathers right hand and reigneth till all his enemies be made his footstool, being a *King, judge, and lawgiver*, to his people, commanding and ruling them by his word and spirit, judging them in justice and equity, preserving and defending them by his almighty power, from all their enemies.

22. And this his kingly office he so communicateth with his church; as they are by him preserved and defended from all adversary Power, freed from the dominion of sin and tyranny of Satan from subjection to the world, and servitude unto men: and restored to the joyful liberty of the Children of God, the world and all things in it made theirs: that howsoever they have still to combat with the Devil to wrestle against principallities & powers: to suffer hatred & affliction of the world; and to war with the fleshly lusts, which fight against the soul: yet neither death, nor life, nor Angels, nor principallities, nor powers, nor, things present nor things to come nor, height nor depth, nor any other creature, shall be able to separate them from the love of God which is in Christ Jesus our Lord; who hath made them *Kings and Priests* unto God even his father, and they shall reign on the earth, till their resurrection here their time, they come to reign with him in glory, in the heavens forever

23. Unto the participation of these promises and heavenly graces, are all peoples invited by the Gospel preached; and such as obey the calling of God, and come unto Christ, are united unto him their head and mediator, from whom proceedeth the *Justification* and *sanctification* of the Church.

24. *Justification* is the partaking of Christ's justice or righteousness, in his fulfilling and obeying the law of God, and discharging all our debts and trespasses by his death; so freeing us from the curse, and setting us in full favor with God and under his blessing: which righteousness of Christ's, is fully made ours, and imputed to us by faith for our justification,

25. *Sanctification* is the partaking of Christ's holiness by being grafted with him to the similitude of his death and resurrection; whereby the corruption of nature or old man in us, becometh crucified and buried with him; and the new man or image of God is put on and renewed daily in a holy conversation.

26. H•th•rto of the Churches union and communion with Christ her head: now followeth the union of the churches member•, one with another: which is their• cou•ling together as one body by the communion of one and the same spirit, faith, and love,

27. The union of the members one with another is to be considered generally or totally; and particularly. Generally as the ch•rch is called *universal* or *ca•holik*, comprehending the whole family of God in heaven and in earth, and the fraternity or brotherhood of all Christians which are •n the world: in whom there is but one faith, in one and the same God by that one Lord Ies•s Christ, throu•h one Sp•rit. Thus have they all one *Father* which is God; one *mother*, Jerusalem which is above, and by the mediation of Chr•st are all made one, baptized by one spirit into one body, and all made to drink into one spirit.

28 More Particularly, they that are called of God, and members o••he Church universal, are united and gathered into many churches or congregatiōs, in several cities & countr•es: every of which churches being joined together in the profession and practice of the Gospel of Christ, have his power and presence with them, and is to conuene or come together in one for the worsh•p of God, and performance of public duties

29. Whatsoever promise or blessing of God, is bestowed on the church on earth generally considered: the same may be apprehended & enjoyed by every particular church, (though not in like measure by all: as the promises general, and examples particular of the church, in Corinth, and others mentioned in the scr•pture, do confirm.

30. The Testament of Christ showeth us no Prouintiall, National, Em•erial, or other l•ke Church, having several meetings or a•semblies, and special Pastors over the same: neither, since th• Apostles Prophets & •vangelists were taken from this world, are there any other lawful Bishops or Church-governors, then the Bishops or Overseers of the particular churches; neither ever was there other lawful *Head*, *Lord*, or *Lord's spiritual*, of the Church, then Jesus Chr•st alone.

31 Unto the ch•rch are to be admitted, all unto whom the covenant and promise of God doth apperteyn; and they are so many as the Lord our God shall call; and all those are called (in the judgment of man,) which having heard the word of God, do profess repentance from dead works, and faith in God, by Jesus Christ the alone Savior of •he world, and promise obedience to the word, through the holy Ghost the sanctifier of the elect. Such of all sorts and estates of people in the world, are with their seed to be received into, and nourished •n the church; their ignorance being holpen by instruction, their weakness borne by lenity, their faults corrected *i* with love and meekness; and their feeble consciences comforted with the promises of God.

3•. Out of the Ch•rch are all s•ch to be kept, as are profane, worldly and wicked, until they be called of God unto repentance & faith in his promise: and out of it are to be cast all such as sin against the law of Go•, by error or corruption, in doctrine or conversation; and will not by pr•uate or public admonition, be reclaimed and amended

33; Every particular church or congregation throughout the world hau•ng equal interest in Christ, and in his word or covenant: consequently ha•e equal power. and ought to have a l•ke care; to practice all the commandments and ordinances of the Lord, standing fast in the l•berty where with Christ hath made them free.

34, Everyone that would be saved, ought to join himself unto some particular church, where God's name is se•, and known, and called upon: that in and with the same, he may grow up in the fa•th, and love of Christ unto salvation.

35. Although the church consisteth only of s•ch as are called, yet these are of two sorts, some outwardly only and for a time, which though they be in the church yet are they not indeed of the Church; othersome called also inwardly effectually and forever. So that the churches on earth, have many hypocrites and reprobates for members of them: whose secret sins, defile themselves alone. Howbeit the Lord knoweth them that are his; & a true Christian may by the word <◇> spirit of the Lord, and fruits of his faith, have assurance that himself is the Lord's; of others, he is for their outward good profession and conversation which he seeth, to hope and judge as of himself, leauin• the final doom and judgment, until the Lord come, who will l•hten things that are hid in darkness and make the counsels of the harts manifest; and will reward every man according as his works shall be

36, The best churches on eart are always subject to have open & grievous sinas of all sorts, break out in them: all which •niquitie• m•st speedily be redressed, and every church purged by repentance or casting out of the impenitent; least wrath do come on all the congregation,

37. For churches by sinning and impenitence therein, may forfeyt their covenant, and be forsaken of God; and for their adulteries by d•uorced from Christ, and so left of his people, the candlestick being removed out of the place.

38, By this which hath been said, may appear, that every people called of God into covenant and communion, with Christ, and one with another, and, so walking, though with much weakness, ignorance and daily syn; is to be esteemed a true church of God: but they that are not so called and come into covenant with the Lord, howsoever they may profess many excellent truths, yet want they the main essential thing which, makes a true church.

39, A church thus having the essence or being: by ref•rence unto or conjunction with Christ, which is a secret and spiritual thing; cannot now as it is a church, properly be seen with carnal eye Whereas then the church is said to be *visible*, it is figuratively spoken, and after a sort; to weet so far as by a people's profession and conversation seen or heard, men may discern and judge, by the rules of God's word

40. As Christ the head and savior of his body, cannot be found or known by the wit or wisdom of man, but by the revelation of God: so the Church which is his body kingdom and spouse, ca•ot be discerned by natural or human skill, but by the manifestation of God alone through his word and spirit.

41, Hence it is that the true churches of God, are both contemned and condemned of the world as heretics, schismatiks, sedetious, &c. when the false antichristian assemblies are highly honored and regarded. For they wh•ch understand not the word of God, (wh•ch natural men do not,) nor have the spirit of God, (which natural men have not) how should they rightly judge of, or discern the Church of God?

42. And Satan to deceive the simple, doth deck his synagogues with many ornaments of the church of Christ, as the preaching of the word, prayers, sacraments discipline c he procureth them also honor amplitude and prosperity: when from the true church ofttimes he taketh not only outward peace and glory; but bereaveth the same of Christ's public ministry of the word and sacraments; by, persecuting, imprisoning, banishing and killing the officers of the Church, and scatteting the members.

43. Yet is not Satan's synagogue for all the pomp thereof, a church of God; because it inioyeth and useth not his word and holy things aright according to his heavenly ordinance, Neither can the true churches be spoiled or deprived of the word of God, which is graffed in them, and able to save their souls, is seed immortal and endureth forever: but in the mids of their many afflictions, they both hold forth that word of life, as lights unto the world; and by the same do edify and comfort one another, in the faith and fear of God; whose power and presence they have with them in all estates and places.

44 So to conclude, a true church is a sacred communially, consociate and knit together into a mystical body, whose head is Christ; whose members, Christians of any nation or condition; whose soul is the word and whose spirit is the spirit of the living God: who gathereth together dry desolate bones, layeth synewes on them, makes flesh to grow, and covereth them with skin, and putteth breath in them that they may live, and stand upon their feet an exceeding great army Unto him for all his blessings, be praise in his churches throughout all generations; Amen & Amen.

ARGVMENTS Disprouing the present estate and constitution of the CHURCH of ENGLAND

[I] *EVERY true Church, is the body of Christ, and hath him for the head thereof: For •t is wr•tten, (God) hath appointed him over all •h•ngs the head of the church which is his body Eph, 1, 22, 23 and again, to the church of Corinth it is said, y• are the b•dy of Christ 1 Cor, 12, 27.*

But the church of England, is not the body of Christ, neither hath him for the h•ad thereof. Because, it wa• first constituted as now it standeth, of the members of *Antichrist*; namely the idolatrous Pap•sts, which openly professed Antichristian sme in *Q. Mary's* days, ha•ing *Abadden* the Pope for their head; and spilled much Christian blood, that they might maintain their Romish abominations. Who all (except some few that of themselves refused,) were at the beginning of *Q. Elisabeths* reign, rece•ued into the body of the church, and so have continued, they and their seed ever since. Yet did they not then, enter in by repentance and faith in Christ, (which two things are the beginning and foundation of the kingdom of God,) but by the commandment of the Magistrate, were compelled unto the Church, sacraments, ministry &c. which then were by law establ•shed and ever since continewed. Now the Magistrates law,

cannot work faith in any; seeing faith is the gift of God, and by his word only is wrought in man's heart So that the Magistrate though he ou•th to abolish idolatr•e, and set up God's true worship, to suppress all errors, and cause the truth to be taught, yet cannot he constreyn men to join unto the church, but they must do it willi•gly and gladly, the Lord persuading them hereunto. And these, (of whom we speak) not being persuaded by the Lord and his word, but (•s the worldly multitude always is,) be•ng ready to receive any religion the prince wo•ld establish, rather than they would suffer persecution, wherein that their popish estate, the body of Antichrist, yet then compelled and vn•ted unto this church. Again, not only those that were popishly <◊> and superstitious; but such also as were profane and irreligi•ous, atheists, blasphemers, whoremongers, thieves, drunkards, witches, and all other ungodly persons, of which then were and still are too too many in the land these all, though by reason of their wicked and miserable estate, •hey w•rlimmes of Satan, and (as the scripture calleth such,) children of the Devil, were yet received, into the Church likewise, they and •heir seed & so continue; as the state of that Church plainly showeth. For e•en to this day, profane people, mockers and contemners of religion, tha• blaspheme God and his holy name even in the streets as they walk; such as cal themselves the *donned crew*, Familists, Athe•sts, and all other sorts of miscreants and wicked livers, are members of the Church of En•land, united with the body and partakers of the sacraments, and other holy act•ons of the same.

Now these children of wrath, this sinnfull generation, cannot possibly be members of the body of *Christ*, nor have him for their head, seeing they are not partakers of his life and spirit, nor called to his faith, neither admitteth he any such unto him until they repent; he hath no cōcord with *Belial*, therefore not with the children of Belial: the members of his glorious body must not be the dead, st•nking, and abominable members of *Satan* Light and darkness, heaven and hell, will as soon be united together. Neither will it be enough to say that some are affected to reli•ion, are of better life, and conversation &c. and that for their sakes, the residew are sanct•fied, and may be joined unto, and reputed Christ's body and Church: for they that profess more sincerity, yet are not come to a true •rofe•sion of the Gospel, or reno•ncing of Idolatry; but after the•r false and popish manner, worship God with the rest, remaining one body one Church with them. Now we are taught of God that the religious are so far from sanctifying the wicked, as contrariwise the wicked do pollute them, *whatsoever the unclean person toucheth saith the Lord,) shall be unclean, and the person which toucheth him shall be unclean: • wherefore come out from among them, and separate yourselves, and touch no vncl•ane thing, and I will receive you, and I will be a Father unto you and ye shall be my sons and daughters, saith the Lord almighty.* So then the religious and well affected people must separate from the rest, if they would be acknowledged of God for his and not think by their holiness, to sanctify the profane.

Again, it is as easy to make peace & agreement between Christ & the Diuill, as between Christ and such open obstinate sinners, the children of the Devil; yea it overturneth at once the first promise of salvation made by God, and so the very ground of Christian religion. For when God first promised redemption to mankind; it was by Christ the *seed of the woman* that should crush the serpents head, who in due time appeared for this purpose, that he might

loose the works of the Devil; & destroy and abolish him And as then the Lord put enmity between Christ and the serpent so did he also between him and the serpents seed that is wicked men, which being *children of the Devil* would take the Devils part to hate and kill Christ, and root out his children and religion: according to which decree and word of his Father, our Lord Jesus set himself not only against the *Serpent*. but against such wicked men also, as would not be turned from their impiety; therefore he saith by his prophets *Do not I hate them that hate thee ô Lor? &c, I hate them with an unfeigned hatred, as they were my utter enemies. I hate the assembly of evil doers, and company not with the wicked; Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the city of the Lord; Three shepherds I cut of in one month, and my soul loathed loathed them, and their soul abhorred me:* with many such like speeches, throughout the scriptures; whereby Christ shown how far he was and would be, from being head unto such wretches, or any way admitting them unto his body, or the communion of his Church. And for his arch-enemy the Roman *Antichrist* and his adherents, the Lord Jesus Faithful and true that judgeth and warreth righteously, he with his heavenly warriors after him, fighteth with that *Beast*, and with the kings of the earth that make battle against him; and is so far from peace with them, as he giveth unto *all the fowls of heaven for to eat, the flesh of the Kings & his captayns, the flesh of mighty men, and of horses and those that sit on them, the flesh of all freemen and bondmen, of small and great; and casteth the beast into the lake of fire.* By this may appear that Christ is no head of such Antichristians, nor of any other profane wicked worldlings; seeing his spirith gives them not life and motion, but they are carried by the spirit of Satan that possesseth them; and warred against with the sword that cometh out of Christ's mouth neither can they be knit unto him by joints or bands; as all his body and members thereof are: & consequently that the Popish and profane multitude of the Realm of England, which at *Q. Mary's* death, were made and esteemed a Church; and they and their seed ever since without separation so continewing; and at this day all the notorious wicked still commingled with the rest; that this Church cannot be said to have *Christ* for the head, neither is it his body.

Therefore the Church of England, is not the true Church of God.

[II] *EVERY true Church of God, hath Christ for the mediator and Advocate of the same.* For it is written *there is one God, & one mediator between God & man, which is the man Christ Jesus; and if any man sin, we have an Advocate with the Father, Jesus Christ the just.* Neither is there salvation in any other; for among men there is given no other name under heaven, whereby we must be saved, *Act. 4.12.*

But the Church of England hath not Christ for the mediator and Advocate of the same, Because, Christ is not Mediator of any other covenant or testament, then that which God promised by his prophits to make with the house of Israel, nor of any other people, then of such as are under that covenant promised, which was that he would put his law in their inward parts (or mind) and write it in their hearts, and he would be their God, and they should be his people, and that he would forgive their iniquity, and remember their sins no more. Of this new testament or covenant, established upon better promises then was the old, is Christ the Mediator, (as the Apostle teacheth) and not of any other human or profane covenant, made by or among the

sons of Adam. Now that the Church of England, (as it is publicly and generally constituted,) is not as yet come under this covenant, may appear by the particular conditions of the same. First, let the exceeding profaneness and irreligion that is among them, the open contempt of God, blaspheming of his name, despising of his word, and innumerable wicked acts, without fear or shame committed, besides the idolatrous false worship performed by all in their public assemblies, according to their stunted popish leitoargie, learned and received from the Roman Antichrist: let these (I say) and the like, speak to every Christian conscience, whither *God's law be written in the mind or inward parts* of such, which is one part of the covenant, whereof Christ is Mediator; and which grace he promised by his Prophets to bestow upon his Church and people, when he should be their God: and when the grace of God, that bringeth salvation unto all men, did appear; it taught so much.

Secondly, that this church of England, hath no promise that *their sins and iniquities are forgiven*, which is another part of the covenant, appeareth by their impenitency in this evil estate. For the profane, scoff at repentance, and scorn all admonition, they despise wisdoms counsel, and such as reprove, they turn again and rent them. And for the idolatries and false worship of the whole; the great iniquities in the hierarchy ministry, orders, rites, ceremonies &c, they are far from repentance which will here no reproof, nor suffer any to speak against their corruptions, but have generally agreed and decreed such to be excommunicated, as shall affirm any of these things to be wicked or idolatrous; and they that would call them to repentance for their sins, or refuse to communicate with them in these evils, are persecuted, imprisoned, banished, and have long suffered at their hands many calamities. And all people are forced by fair and colorable pretenses or by threatening and punishments, to walk still in these sins. Thus want they the *foundation* of repentance from dead works, and consequently of faith towards God for without repentance there is no promise of pardon; & without promise, there can be no faith; and without faith; no covenant or testament confirm with them or their seed, as all the scriptures show; & if no *Covenant*, then also no *Mediator*.

Thirdly, that the sum of the Covenant, (namely *I will be their God and they shall be my people*;) is wanting also unto these, may be seen by their estate compared with the Apostles doctrine, who upon this promise, presently inferreth a *coming out, and separation of themselves*, from the world, if they would have the Lord to *receive them*. Which separation from the ungodly, as it was not at the first constituting of this Church observed, so unto this day it is resisted, and pleaded against, and the holy scriptures unsufferable abused to mayteyn a confuse mixed multitude of all sorts of people to be a true church. But, Christ is no Mediator for such a mixture, as himself said to his Father *I pray not for the world, but for them which thou hast given me for they are thine; and they are not of the world, as I am not of the world*.

Fourthly the Church of England is not under this covenant, because every covenant is made upon conditions willingly agreed and assented unto on both parties, as was in that covenant made between God and the Israelites of old. For God being a spirit, must be covenanted with & worshipped in spirit, he requireth the heart and mind, which if it be not freely given him, all religion is in vain. But this hearty and willing submission foretold to be,

and seen in God's people heretofore, was not seen in this Church, which was by law of man compelled, not by love of Christ constrained to enter into this communion and religion, at the beginning of Q Elis reign, as in the former argument is shown. Such complusion unto religion, where God persuadeth not the heart, maketh men hypocrites, not true Christians: which not only God's word, but even l•ght of reason teacheth, as *Themistius* a Philoso•her acknowledged, when he said of state professors, that follow the Emperors religions, that *they worship not God, but the purple robe*, that is the authority and persons of Pr•nces.

Moreover the church of England hath not Christ for their Mediator, because they cannot come unto God by him, nor have assurance by faith that he maketh intercession for them; for that they offer unto God, a worship or service which themselves have made and taken by im•tation out of Ant•christs Massebook; which Leit•rgie or Divine seru•ce, having in it also many erroneous, superstitious and idolatrous ordi•ances, rites, and ceremonies,) being not required of God, nor warrantable by Christ's testament; they read out of their book daily in their a•semblies, and offer or obtrude •t upon God. By means whereof they also extinguish the true way of calling upon God, by the help of his sp•rit, (as the Apostle teacheth; and bring in a fleshly and dead kind of service, reading other men's words instead of their own praying and calling on the name of the Lord. Which human devise, is contrary to the second commandment, that forbiddeth us to make or submit unto *any similitude or likeness of anything in heaven, earth or under the earth*, in matters concerning the worsh•p of God. And it, being against the old covenant or testament, which Christ hath confirmed unto every •od and ⟨ϕ⟩; against the new testament also, which calleth us unto a worship of God, in *spirit and truth*: hath no promise to be sanctified by Christ's Med•ation, who sanctifieth no idols, nor idol service or false worshi•, but contrariwise hath testified, *their offerings of blood, will I not offer, nor by make mention of their names with my lips*. For as much then, as the people which worshippeth, is not the called, justified, sanct•fied pe•ple of G•d; but an unlawful c•mmixture ⟨ϕ⟩ fall sorts of •ers•ns, and forasmuch as the worship itself which they read with and before •he holy bible, and thrust upon God whither he like it or not, is a false dead and vain invented worship of their own, not commanded of God not justifiable by his word: it cannot be by the doctrine of the scripture or a any prom•ses therein, that Christ should be *Mediator* for such worship or worship•rs, or put any odors unto such prayers.

Therefore the church of England is not the true church of God.

EVERY true church of God, hath Christ for the Prophet of the same For of ⟨ϕ⟩ it is written, I will raise them up a Prophet from among th•ir brethren [III] &c. and every person which shall not hear that Prophet shall be desered ⟨ϕ⟩ the people. Dut, 18.18. Act, 3 23.

But th••hurch of England hath not Christ for the Prophet of the same. Because it hath neither himself in his own person, to teach them, (for he is now in he•en, and there must be until the time that all things be restored;) neither hath it his appointed ordinan•e of teaching by prophesy or office; which if it had, Christ were the Prophet of the same, as himself said *if I send any, he that receiveth him receiveth me*. The church of England h•th not Christ's ordinance of *prophesy* without office; for it is unknown, vnpractised, and unsufferable among them, for

private men to preach in their assemblies, they must be ministers allowed by the *Ordinary*, else it is punishable by the law of their church, though by the law of Christ, all men may prophesy in his church, which is to speak to edifying, to exhortation and to comfort, and all men are exhorted to covet this more than other spiritual gifts. 1. Cor. 14 verse. 31.3.1.39, Neither hath the church of England Christ's appointed officers to teach, which are set down in scripture to be these, *Apostles, Prophets, Evangelists Pastors, and Teachers, Ephe 4.11.* (Of which the first three served for the first publishing of the gospel throughout the world; the latter two continue still unto the worlds end,) but instead of these it hath the hierarchy and ministry of Antichrist to teach the same; namely Metropolitan *Archbishops, Lord Bishops, Deans &c. Priests;* and *Deacons;* which is none of Christ's Ministry, either in name, office, calling, administration or maintenance, but the very ministry of the man of sin as he left it in the land, and as is to be seen at this day in *Rome* and other his dominions, and in the laws and canons of the popish church, where are all the offices that now be in England. Thus having not the ministry given of Christ, but a different ministry given of Antichrist, it followeth also by proportion from Christ's words, saying *he that receiveth him (that I send) receiveth me, and he that receiveth me, receiveth him that sent me:* that the church of England receiving such as Antichrist the *Pope* did send hath received Antichrist himself, and so hath entertained him for their Prophet and not Christ.

Now where it is objected, that there are many excellent truths publicly taught in this church and by this ministry of *England;* it is answered that is not enough unless it were taught in and according to the ordinance of God. For false Prophets teach much truth, as is to be seen among Papists, Anabaptists, Arians, and other like heretics. And as the moral good works which heathens do, in honoring their parents and Magistrates, giving alms, abstaining from and punishing murder, adultery, theft, &c. are not indeed good works, according to Christian religion, because they are not done in obedience to God's word, by persons that are called justified and sanctified by that word, and so not done in faith, and consequently cannot please God: even so the theological works which Antichristians do, in preaching the truth, praying, ministering the sacraments, &c. are not indeed, works pleasing unto God, because they are not done by persons that please him, (for always the man must be accepted before his work can be;) and such persons please him not, as without his calling and sending presume to administer his holy things. It is not therefore the work, but the word of God that sanctifieth the work, which we must look unto; for as by this the virtuous heroic and religious acts of the Patriarchs and other holy men, differ from the like acts of Pagans, and infidels: so also by this, the difference is to be put between the works and administrations of true and false Christians. And seeing the ministers of England are not by Christ called and sent, (as the better sort of themselves heretofore have confessed,) & so have not his word to warrant their administration: whatsoever good doctrine they teach, it proves them no more to be true ministers, then the excellent doctrines and prophecies of the soothsayer *Balaam,* will prove him to be a true minister of God, or that the *Moabites* or *Madianites* having him to sacrifice, prophesy and teach among them, had an ordinance or prophet of God. See *Deut. 18, 10.11.14.15. &c.*

Again Christ is not the Prophet of this church, because a great part of his word and scriptures, and of the graces of his spirit, are here never spoken nor heard nor suffered to be uttered: and contrariwise much of man's word and writing is brought in; as Apocrypha books made of old the Service and homily books made of late, in which also there be manifest errors, lies contradictions to the holy scriptures, idolatrous and and superstitious doctrines, rites, ceremonies &c. taught unto and observed, by th' priests & people, an idle & soul-murthering ministry maynteyned, Christs spiritual graces given for teaching and building up his church, quenched, with other like evils. The proof of this may be seen in their communiō book, whose Calendar alotteth what is to be read daily and yerely in all their Assemblies: where many chapters of the Bible are wholly and perpetually excluded, many Apocrypha chapters read as holy scriptures. And by the written homilies, the graces and utterance of God's spirit are extinguished that man's erroneous writing may come in place. Besides this all preaching Ministers so limited and restrained in their doctrine that they may not preach against any sin by public authority established, and if they do, they are silenced excommunicated &c. this indignity and dishonor Christ will not suffer at man's hands, to have his word and man's word matched together, his spirit spirit & truth restrained: he will be Prophet alōe or not at all. as they that with the true God and his true worship, had other God's also, & other worships, are said in scripture to forsake the true God, and to be without him: so they that with the true Prophet and doctor Christ and his doctrine, have other also; may rightly be said to have forsaken him and to be without him. For when men set their thresholds by the Lord's and their posts by his; they defile his holy name with their abominations, and in vain they worship him, that teach such doctrines as be precepts of men

Moreover thi• Church wanteth part and communion with Christ in that propheticall office, which he hath imparted to his people, namely power and freedom to witness, profess, practice, and hold forth the word of life, and all that Christ hath commanded; to admonish & reprove one another for sin and transgression, and either if they repent to forgive them, or if they repent not, to follow them further unto the church and even to excommunication for their obstinate violating God's law. That they have not power or freedom to profess and practice the truth of the Gospel in these things, appeareth by their servile subjection to the hierarchy, laws and canons which are amongst them, whereby they are restrained from professing and practicing any further truth then is by law established among them, but must obey & follow all that their spiritual Lord's the Bishops do enjoin them, and may not speak against or reprove any of the abominations that ar in their church worship, Ministry, ceremonies &c. neither have power to deal according to that rule of Christ *Mat. 18 15.* &c. for any sin, be it never so horrible and manifest, but must leave it to the censure of the Prelate or hi• Commissarie, who at his pleasure buyeth and selleth the sins and souls of men. This bondage the people should not be in if they had and enjoined the word of God, which is the truth; for that truth would make them free, that they should not in this sort be servants of men. But now not ha•ing power to profess, much less to practice the truth: nor to reprove the evils that reign among them; not having the free use of God's word in private, nor the

right and lawful Ministry or use thereof in public; they cannot be said to have Christ for their Prophet, and *Therefore the Church of England, is not the true Church of God.*

EVERY true Church of God hath Christ for the Priest and Sacrificer of the [IIII,] s^me, for he only is the high Priest of our profession, and to him it was sworn, thou art a Priest forever, after the order of Melchizedek. Heb, 3, 1, & 5.5, 6, 10, & 9, 11. &c.

But the Church of England hath not Christ for the Priest or sacrificer of the s^me. Because the gifts and sacrifices which it offereth unto God, are not presented and offered unto him by Christ; neither is this church reconciled unto God by him. And first the worship and service which they perform unto God, their prayers, praises and confessions, (which now are Christ^an men's sacrifices,) are not offered and sanctified by Christ, because they are false and id^ltrous, wherewith Christ hath no communion. For ^onstead of true spir^tuall prayer and praises the fruits of God's spirit in his ^eo^le; they read a written liturgy translated out of the Mass book: and accord^ong as they are stinted in the same, they speak; obser^oing also the many Popish ordinances, r^otes, and ceremonies commanded in the same, as their holy and festival days, holy eues and fasting d^oyes, absoluti^on of sins by their priests, confirmati^on of Baptism by the^r Prelates, profanation of the Sacraments by pri^ate administration and howsling with them, by gossips, by idolatrous signs and gestures of cro^oe, kneeling &c. also marrying by the Priest with sign of the ring, churching of wom^e, burial of the dead, read^ong curses or comminations instead of discipline, besides the sundry errors and untruths in that book, vain repet^tions in their prayers, and the like. All which being commanded and used daily by law of their church, without ground from God's word, which approveth none of these idolatries but condemneth them; are not sanctified by Christ nor presented unto God hi^o Father; For he will not offer the idol sacrifices, neither will God accept such things as by his law he teacheth all men to abhor.

Secondly; whereas the bodies and souls of men are also spiritual and li^oing sacrifices, and the persons offered in the Church by the Ministe^oy of the Gospel, should be as the *holy fl^ock, as the flock of Jerusalem in their solemn feasts*, that so the oblation of them might be *acceptable being sanctified by the holy Ghost*: the people offered in this church are a confuse unsanctified m^oltitude, not separated from the world, (as before in the first argument is shown,) and many of them so wicked, (even by the confesse^on of their own ministers, and in every honest man's conscience, as they neither deseru to be laid on God's alter, nor to be touched of any true Israelite in such respect. Yet ar they by the Priests of this church offered daily unto God, in their administration, and blessed in his name. Yea the precious sacrifice of the body and blood of Christ (remembered and re^oresented by bread and wine at his supper,) is prostitut^o as if it were an unholy thing) to the profane and wicked in this church, which being unworthy receivers, are guilty of the body and blood of Chr^ost as were the wretche^o that crucified h^om. Also *Baptism* which should be an engraffing into Christ his death burial and resurrection, and a s^ogne of washing away men's sins in his blood; is given to the seed of the ungodly, blasphemers, and enemies of Christ, unto whom by no right it doth apperteyn. Which sacrilegious profanation of the holy mysteries, showeth a manifest contempt of Christ represented in them: who as he communicateth not himself with such wicked persons so

neither the signs and seals of himself and the redemption that he wrought for his elect. For by his suffering he consecrated them only that are sanctified, that by faith do eat his flesh and drink his blood, & the wicked which have no portion in his death and oblation, when they participate in these seals of grace, do but eat and drink judgment to themselves; the ministers which so prostitute Christ unto the teeth of his enemies, and tread under foot the son of God, if they repent not shall not escape his hand which said, *Vengeance is mine, I will repay*: & the people which by an imaginary separation are or seem to be sundered from those profane, and yet communicate together in such things, do even by that action show that they are one body with them; for so it is written, *we that are many, are one bread and one body, because we all are partakers of one bread.* 1 Cor 10, 17.

This bringing of Satan's seed into the church, unto the altar of God, may further be minded as a high degree of violating the second commandment, whereby all images idols and similitudes whatsoever, of the Devils or men's invention or forming, are severely forbidden to be brought into God's house, or used in his worship. Now such images or Idols, are these wicked persons. For as children are the images of their parents; and all faithful people called the children of God, are God's lively images in Christ, whose image and similitude they carry, himself being truly and properly the sole image of the invisible God his Father, and they all being borne a new of him, are changed into the same image from glory to glory, as by the spirit of the Lord, being renewed in knowledge after the image of him that created them so Satan's children, (as wicked worldlings be called in scripture,) are his lively images, having lost the first image of God, wherein they were created; and into the image of the Serpent are changed daily by his spirit that ruleth in them; and him they represent in his malicious nature and actions. As it is sin, and so esteemed, to have images and representations, of beasts, of fowls, of fishes, &c. brought into the church and worship of God: so would and well might it be esteemed more horrible if in any Christian congregation, there should be brought in pictures of the Devil or other like helish representations. Yet men will not see the horror of this sin, that the living images and pictures of the Serpent, even wicked and profane people, his seed and children, should be brought into the Church and worship of God, to have part and interest in Christ and his covenant, whether he will or not; to be offered unto God & laid upon his altar for spiriritual sacrifices: though they be much more abominable then unclean beasts were under the law, as the substance or figured thing, is more then the figure and shadow.

But doubtless God, who abhorreth all idols and religious images of human devise; and Christ, who would not offer the bloody sacrifices of idolaters; abhorreth this confusion of Satan's images within his church neither will the high-priest after the order of *Melchizedek*, offer such to his Father, or be priest unto them. Otherwise he should not be so faithful in the house of God, as was Aaron, nor the sacrifice; of the Gospel, be so holy as the shadows of the law, which were vblemished.

Finally, all that have Christ for their Priest, are by him to bring their sacrifices for their sins unto God, that so attonement may be made through his intercession. For every high Priest is ordained for men in things pertaining to God, that he may offer gifts and sacrifices for sins;

and every man is appointed of God to present his sacrifice by the Priest, who is to make atonement for him concerning his sin, that it may be forgiven him. But the church of England, (in as much as it persisteth in sin, and will not repent of the many transgressions daily committed in their public worship and administration of holy things, refuseth reconciliation by him who is the high Priest of good things to come; and able perfectly to save them that come unto God by him. This their impenitency appeareth not only by their perseverance in evil doing, notwithstanding all the admonitions and reproofs that have sounded in their ears these many years,) but above all, by their ungodly Canons & constitutions made by the whole representative church of Engl: and submitted unto by the rest of the people. Whereby they publish unto all the world, how they are hardened in their evils, that excommunicate punish and persecute all that speak against or refuse to communicate with their people, prelacy, priesthood, worship, ceremonies, &c. wherein are so many sins and idolatries.

For as much then as the public service and sacrifice of this church is idolatrous, the holy mysteries, of Christ profaned, the people unsanctified, and their sins unrepented of; there is no word or promise in scripture that Christ is the Priest or sacrificer of such worship or worshippers

Therefore the Church of England is not the true Church of God.

[V] *EVERY true church of God, hath Christ for the King thereof; For of him the Father saith I have set my King upon Zion my holy, mountayn; and he must reign, till he hath put all his enemies under his feet, and shall sit upon the throne of David & upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever, Isa. 9.7.*

But the church of England hath not Christ for the King thereof. first, because it hath not these officers which he hath appointed to govern his church under him, namely, *Pastors, Teachers, and Elders:* but instead of them it hath the hierarchy or Prelacye of Antichrist, *Archbishops, Lord Bishops, Chanellors, Archdeacons, Commissaries, &c.* who reign or tyrannize over the souls of men by their unlawful jurisdiction, ruling over many Churches making them constitutions and canons prescribing them words, both for prayer and doctrine; summoning, censuring, excommunicating, absolving, both priests and people, making and deposing ministers, giving the holy Ghost exercising also civil offices in the common wealth, and carrying the titles both of Christ, and of the God's, the Magistrates, into whose places they intrude having no warrant for their spiritual Lordships in the Testament of Christ. Secondly, because this church hath not the Laws and statutes of Christ for to govern the same; for although they have the holy Bible among them, yet are not the ordinances therein written, practiced or suffered to be practiced in these assemblies. As for an instance, the way and means which Christ hath appointed for repressing of sin (that enemy which his scepter always beateth down) namely first private admonition. Secondly with witnesses, Thirdly by telling the Church, and then if the sinner be not reclaimed, casting him out or delivering him to Satan by the power of our Lord Jesus Christ, given to every congregation; this holy and orderly walking, is unknown, this power is wanting in all these Parishes, who cannot excommunicate any person be he never so profane wicked or blasphemous. But

contrariwise •ll must repayr to the Bishops Chancellors or Commissaries courts, where things are handled and judged according to their own laws and canons, and not by the rules of Christ.

Thirdly, because the people of this church were and are (even by the confession of our aduersari•s) of all sorts of people, as well wicked as Godly, and sins of all sorts do abound and reign among them that if the good laws of the common wealth did not repre•se them, there would be no living in peace among them. Such profane worldly people. are not the subjects of Christ, his kingdom is not of the world, neither is it for the open wicked, but for the repentant and believing, for the poor in spirit, the meek, the merciful, the persecuted for righteousness; sake not for persecutors haters & cōtemners of the truth. If thus it should be then were Christ's kingdom divided in & against it self, and so could not endure & be perpetual, as the scripture saith it shall be. For both by the oracle of God, *Gen 3*, and by experience we learn and see there is continual war between the woman's seed and the serpents, Christians and the Antichristians, the children of God and the children of Belial or impiety so that the having of such sinful in the church, is the bane and ruin of Christ's kingdom and religion. The covenant made with the house of David (on whose throne Christ sitteth forever) is an everlasting covenant perfect in all points & sure, but the wicked shall be everyone as thorns thrust away, because they cannot be taken with hands, but the man that shall touch them must be defended with iron and with the shaft of a spear: and they shall be burnt with fire in the same place.

Finally, this Church wanteth Christ's power against Syn, Satan, and •ntichrist; if any would deal against sin and sinners, he hath no w•y, but by complaint to the Antichristian spiritual courts. (for the civil magistrate punisheth civilly, and not with ecclesiastical censure, which is the power and sceptor whereof we speak,) and if those courts refuse to censure the sinner (as they seldom cast out any except it be for well doing, or not appearing at their Summons,) there is no redress of any evil among them As for ecclesiastical matters, and the many abuses and abominations that are in the church, ministry, worship, ceremonies &c. the Priests and people of the parishes are in bondage to the Prelates, in servile subjection to their ungodly decrees, censures and cursing Canons; no spiritual Christian power have they against this tyranny, but are fain to seek to the arm of flesh, the Prince and Parliament, for redress; who if they refuse or neglect to help them; then remain they under the Prelates Antichristian yoke still, as hath now appeared by their practice these many years. But if they had Christ for their King, his truth, his word, would make them free, he would make them also Kings and Priests unto God his Father; that howsoever the supressing & abolishing of this unruly hierarchy with their many abominations, is to be left unto the Magistrate who only hath power from God to execute this vengeance, yet every man should deliver his own sowl, abstaining from error, false worship, superstition, popish thralldom & all other evil whatsoever, though with affliction, bonds, banishment &c. and stand fast in the liberty wherewith Christ hath made him free, without yoke of thralldom. For he will reign in the midst of his enemies; Satan and sin he hath subdued, as for himself so for all his people and subjects, whom he hath redeemed out of all Satanean and Balylonian bondage, that sin should reign no more over them. But if they forsak this fredom, & take vpō them th' yoke of

Antichrist, his servants they are to whom they obey, Which this church doing to the Antichristian Prelates whom they acknowledge for their *spiritual Lord's*, receiving and obeying their hests and canons, retheyning and nourishing such as be enemies and rebels against Christ, and remaining in spiritual bondage: cannot be said to have Christ for their King and Lawgiuer, *Therefore the Church of England is not the true Church of God.*

THE *sum of all that which hath been said, is this*, That Church which hath not Christ for th' Head, Mediator, Prophet Priest & King of the same; hath not God his Father for God of the same: *because the Father and the son are one.* John. 10.0, and *whosoever hath not the Son hath not the Father*, 1 John. 2 23.3 John, 9.

But the Church of England hath not Christ for the head, Mediator, Prophet, Priest or King of th' same *as by the former Arguments hath ben proved.*

Wherefore it hath not God the Father for God of the same, *and consequently is not his Church.*

THat church which is not the true church of Christ and of God; ought not by any true Christian to be continued or communicated with: but must be forsaken & separated from; & a true church of God sought and joined unto, where Christ and salvation by him, may undoubtedly be had. *Because we are willed to abstain and separate from the false church*, 2, Cor 6 1•, 17; Reu. 18, 4 Hos 4.15. Isa. 48, 20. Ier 51.45, Zach. 2.6, 7, 1 Cor 10.20, 1, &c. *We are willed also to seek and join unto a true church*, Deut. 12, 5 Song. 1.6. Ier 50 4, 5. Isa, 65, 9. Psal. 26, 5.6, & 87, 2, 5 6, Act, 2, 47.

But the church of Engl. is before proved not to be the true church of Christ and of God. Therefore it ought to be separated from; & a true church sought for, and joined to, of such as would be saved.

THose Ministers which have and execute the ministry of a falls church are not the true ministers of Christ, & consequently not to be heard or obeyed as shepherds of our souls. *Because the ministry of a false church, must needs be false also, seeing the church having no interest in Christ, can have no interest in a Christian ministry.* Besides Christ hath given his ministry to his own church only, Eph 4.11.12, 14.15, 16. 1 Cor. 12, 27, 28. See also *John*, 10.1, 4.5, Act, 20, 28. John. 21, 15, 16.

But all the ministers of the church of England, have and execute the ministry of a falls church; for so by the former arguments that church is proved.

Therefore they are not the true ministers of Christ, and consequently not to be heard or obeyed as shepherds of our souls.

For the further descrying of the false ministry of this church, I refer the (good reader) to a treatise lately published entitled, *Reasons and Arguments proving that it is not lawful to hear the Ministry of Engl.*

And to another heretofore published, called *A treatise of the Ministry of the Church of England.*

I will put enimitie between thee (ô Serpent) and the woman, and between thy seed and her seed: He, shall crush thy head; and thou, shalt crush his heel. Gen. 3.15.

Forasmuch as the children are partakers of flesh and blood, he also (Christ) himself likewise took part of the same: that through death he might abolish him that had the power of death, that is, the Diuill; and that he might deliver them all which fo• fear of death all their life time were subject to bondage. Heb. 2.14:15.

And there was war in heaven: Michael and his Angels warred against the Dragon; the Dragon also warred, & his Angels; but prevailed not, neither was their place found anymore in heaven And cast was the great Dragon, that old Serpent, called *Devil* and *Satan*, that deceaueth the whole world: cast was he into the earth, and his Angels were cast with him *Reu*, 12.7.8, 9.

A BRIEF ANSWER TO Mr BERNARDS BOOK; INTI•VLED, *The Separati•ts Scisme.*

WHen the former treatise was almost finished; among other adversaries *Mr Bernard* cometh forth to fight against the truth, which but a while since he would needs seem to favor: but things not succeeding to his exspectation, he hath changed his love into hatred, And in the bitterness of his zeal, he hath sent out a treatise containing *Disswasions* from the practice of the Gospel, which he pleaseth to call *The separatists schism*, or *Brownism*. Though in his book there be little weight of reason or truth to be seen, nor anything which may grealy trouble a discreet reader, who is but meanly acquainted without cause: yet both for the stopping of the man's mouth, if it may be, who maketh *huy and cry* after some of us, as in his *Prooeme* to the reader he proclaimeth; and for help of the simple who may be offended at the truth, not discerning his fraud. I thought it needful to observe and answer briefly, the principal things by him objected; many of which are before in this treatise, and in other books more largely refuted; and all of •hem may, if need require, hereafter by some other, be particularly refelled. Herein now the Lord give me wisdom, to discover this adversaries falsehood; and thee (good reader) understanding to discern it.

Of his PROBABILITIES,

THE first means whereby Mr BERNARD would dissuade from the truth, which he calleth *Brownism*, are *Probabilities* or *lik•lihoods that the way is not good*: and they are in number (as himself hath cast them,) seven.

- 1. *The Novelty of it.*
- 2. *The agreement thereof with ancient schismatiks.*
- 3. *The ill means by which it is mayteyned, namely, by abuse of scripture & deceauable reasoning.*
- 4. *The want of approbation of the reformed Churches.*
- 5. *The conde•nation thereof by all their Divines, (vidz of the church of England.)*

- 6. *God's judgment against it*
- 7. *The •ll success• it hath had.*

Such likelihoods as these, the Papists heretofore with as much color and truth, have alleged against the church of England; heathens and enemies have in former ages objected the like things to the church of Christ, and *Mr Ber.* speaketh but that which hath been spoken before him, fulfilling the measure of his forefathers. But to the particulars.

The Novelty he maketh to be in *differing from all the best reformed churches in Christendom* But if a Papist had to deal with him, he would bring those reformed churches also within the compass of Novelty: and then *Mr Bern.* would flee, (as his brethren before him have done) to the scriptures for *antiquity*: as he would answer a Papist, so will I answer him; let the scriptures speak for the differences between other churches and us. But here *Mr Bern.* is mute; and meddles not with this controversy he thought belike the very name of *Noveltie* and of the *reformed churches* would fray the simple

If it be Novelty to differ from the *reformed churches*, then may he blame his own church of Engl. more than us, seeing it differeth from those churches in more and weightier points than we do: yea it hateth persecuteth silenceth & excommunicateth those ministers & people, that stand up & plead for such things as the reformed churches have and practice. Again these churches have rejected and written against many of the Antichristian enormities that are now in England. So if it be likely, we are not in the truth because we differ from the churches in few things; it is more likely *Mr Bern.* and his brethren, are not in the truth, because they differ from them in many Wherefore let him first pull the beam out of his own eye. Again where he standeth upon the hard words which some of us have uttered of the Presbytery &c. if he had not an evil and partial eye he might have seen many more hard & reproachful words used by his right reverend Fathers, and fellow priests against the Presbytery and discipline which the reformed churches have, and the reforming ministers of Engl. would have. That still his weapon entereth into his own bowels.

His 2 likelihood he maketh to be *our agreement with ancient schismatiks*: yet any points wherein we agree with them in evil, he nameth not much less proveth; but referreth us to *Mr Giffords* pains herein, who had long since his answer by *Mr Greenwood* to every particular of that his pretended consimilitude between the *Donatists* and us; to which answer I refer the reader. Again, this objection is such as the Papists make against the church of England for so *N. D.* compareth *Protestants* with *Donatists*; and let us see what answer the Priests of England can make for themselves that will not as well, if not better, clear us And to come a little near to this our adversary, we could put *Mr Ber.* in mind of his own ways, wherein he might see himself more like a *schismatic* than any of us: for we openly profess our departure from the church of England, as from a false church, so proved by evident grounds out of Gods word; whereas *Mr Bernard* holding it to be a true church & abiding in it, yet he and a hundred with him, made not long since a pretended covenant together; whereby they separated from the unpreaching ministers, and all that hate to be reformed Yet are those rearing priests of as good authority by the Laws and Canons of that Church as himself, and the Conformists of

far greater esteem in this church, then the Reformists. Whether this be not a plain schism, and *Mr Bern* a factious person thus to carry himselfe in a church, let himself say: as also whether he be not for this, *ipso facto* excommunicated, by force of the own Canon which saith,

Whosoever shall hereafter separate themselves from the Communion of Saints as it is approved by the Apostles rules in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians who are conformable to the doctrine, governments, rites and ceremonies of the church of England to be profane and unmeet for them to join with in Christian profession: let them be excommunicated ipso facto, and not restored but by the Archbishop after their repentance and public revocation of such their wicked errors. Into like danger doth he come by Canon. 11, and 12.

The *il* means, by which our cause is maintained, he maketh to be *strange exposition of scripture, &c.*

First *Mr Bern.* here walketh still in the Papists steps, who object the like unto the Protestants. Let an indifferent reader (say they) peruse the learnedst book of these reformers, and he shall see in them false allegations of Fathers, corruptions of scriptures, fathers, and councils &c. Secondly I answer our expositions may seem strange to such as are themselves strangers from God: but the Godly wise can discern, to whom (if they have read our books,) I lean the judging of this probability. Now this old calumniatio which *Satā* laid upon the Saint, how truly *Mr Bern.* hath laid upon us, let his proofs show, which are in these two particulars. First, that *one of us saith, All the truth is not taught in the Church of England, and to prove this, Act. 20 21. is cited.* Which *one of us* thus citeth Act. 20 and where; *Mr Bern.* nameth not. Good cause we have to suspect his faithfulness; for in his book he chargeth us with some errors, which we hold not, as after shall appear. And he that would so injury the whole, what may we think he will do for a part. I suppose therefore the party cited that scripture to prove the whole truth ought to be taught which because it may be questioned whether it be needful at all times, therefore the Apostles example is brought. As for the Priests of England, $\langle \diamond \rangle$ they preach not the whole truth, is proved by their daily practice, who balk many truths, touching the church, ministry worship, government &c. as all that observe their doctrines know very well. It is proved also by the laws and canons of their church, which excommunicate all such as shall by the truth reprove the falsehoods and abominations that are among them, as before in this treatise is shown. And *Mr Bern.* is very silly, if he expect any scriptures to prove what is now taught in his church. Furthermore if it be granted him, that Act. 20. were by someone of us alleged for the purpose he pretendeth: yet it is no more likelihood that our cause is evil, then that his brethren's cause and plea against us is evil, for they without all doubt do allege scriptures for to prove things done in Engl: which it is not possible by the scriptures for to show, See before in this book pag. 43. &c 44. But what speak I of others *Mr Bern,* himselfe is faine to use such colors, else would the glory of his church soon fade: for in the 48, page of his book he allegeth God for witness that they are his people, 1 by giving them his word, Psa, 147.19 20. 2 by his effectual working thereby, Ier, 22, 22, therefore there is the voice of the son of God, John. 5.25, &c. If these be found and sufficient proofs, that England hath God's word, because Israel had it,

and so in the rest; then why may not men allege like Scriptures and proofs against them, saying, *They are stained with their own works, and go a whoring with their own inventions*; Psal. 106, 39. *from the Prophets of Jerusalem, is hyprocrisie gone forth into all the Land*, Ier. 23.15, *I have not sent these Prophets saith the Lord: yet they ran &c.* Ier. 23.21. and the like. So then *Mr Bern.* must either bring better reasons for himself, or else he may blush to blame others for that wherein himself is more faulty then they; if they be faulty at all.

The other particular which he specifieth is, that *places setting forth the invisible church &c. we bring to set forth the visible church by*; as namely; 1. *Pet.* 2.9, 10. But *Mr Bern.* shows his reader no reason at all, why that Scripture must be understood of the invisible church, as he Sayth; and it is an easy matter for him to find faults without reasō, in any man's writing. That place of *Peter*, (as the wise reader may perceive,) Speaketh of and to the visible or Sensible church: for th' Apostle wrote to the visible Christians, the strangers that then dwelt in *Pontus Galatia*, &c. and this which he speaketh to them in Chap. 2, 9.10. is as *Moses* of old spake to the visible church of *Israel*, Exod. 19:6. Again, he mentioneth the end of their calling to this dignity, vidz. *to show forth the virtues of him that had called them out of darkness into his marvelous light*; which whether it appertaynes not to the visible church, I leave it for every true member thereof to judge. And such as these, are the exceptions that *D. Allison* (to whom he referreth us,) took heretofore: which because they are unworthy a Dr. of Divinity, we have though best to pass by, as unworthy of reply, till further occasion.

The 4. likelihood is, *that we have not the approbation of any reformed churches Churches for our cause*. This is much like his first probability, before answered, and seemeth to be a main propp to uphold the church of England, which love to make flesh their arm. The reader may see this point thrice urged before in this book, and thrice answered. I refer him also to our Letters unto *Mr Junius* whom *Mr Bern.* mentioneth: & finally to the *Apology of the church of England*, where themselves say, unto the like objections of the Papists, *th' truth of the Gospel of Jesus Christ dependeth not upon councils*, (add also, nor upon Churches;) *nor as S. Paul saith, upon the judgments of mortal creatures*.

The 5. is, the condemnation of this way by *the Divines* (of England) *both living and dead*, &c. But this is no other likelihood then it is like *Mr Bern.* (if he had then lived) would have alleged against Christ himself, when the learned Priests, Rabbin's, and Divines of Israel, condemned his way and doctrine *John.* 7.48.49. & 19, 7. &c. If these learned English Di•ines have confuted us, let *Mr Bern.* or any show the scriptures and reasons by which they have done it: if they were our adversaries without reason, (as some of them he mentioneth, show little or none at all,) wise men will esteem them accordingly But if such a Divine as *Bredwel* do but call our *curse a by-path*, this sentence is authentic enough, for *Mr Bern* to put in his book.

The 6. is, *the Lord's judgment giving sentence with them* (of England) & *against us*. These things as they are before more prudently urged, both for the good success of the English ministers, and bad ys•ue of many of us, so I leave the reader unto the answers before made pag, 13. &c, 23. &c. Only I would advise *Mr Bern.* to look better to his words, when he next write, and not to set down such positions, as may tend to Atheism or Judaism; as wherein his brother *Boltons* case that hanged himself he Sayth, *which end the Lord letteth not his special instruments*

to come unto, &c. A Jew upon this grant, would trouble *Mr Bernard* to defend Christianity; seeing *Judas* hanged himself, who was a far more special instrument of the Lord, being an Apostle; then *Bolton* that was but a ruling Elder; and not *the first brocher of this way*, as *Mr Bern.* very untruly (upon *Mr Giffords* report, if he so reported) doth allege. Besides that *Judas* after a sort repented and acknowledged his sin, and was not (that we know of) excommunicate, yet came to that woeful end; whereas *Bolton* for revolting from his faith at *Paul's cross*, was dealt with, excommunicated, and so died (for ought that is known) without repentance, a member of *Mr Bernard's* church. See before, pag. 23.

The 7. is, *the ill success it hath had, these very many years, being no more increased.*

The natural man perceiveth not the things of God; but judging by the outward appearance, gives unrighteous judgment. If *M. Bernard* had lived in *Noah's* days, and seen his 120. years labors and preaching spent in vain, how would he have stumbled at the work of God, that gave his word no other effect in the world? And loe it is written *as it was in the days of Noah, so shall it be in the Days of the Son of man.* But had *Mr Bern.* been in the days following, when *Israel* very few in number walked from nation to nation, from one kingdom to another people, and notwithstanding the promise of multiplication, yet in 200. years and mo^r, had increased but unto 70. souls, and as many moe years were in Egyptian bondage: and had he in the mean while seen the *Princes of Israel*, and *Dukes of Esau* with the Kings that reigned in his land, before any King in *Israel.* how would this man (may we think) have gathered likelihoods, or rather have concluded out of doubt against the poor afflicted church of God? But it is no new thing to hear this pleading from such carnal gospellers. Well, not totell him of God's gracious work in bringing many to this truth and causing moe to listen after it daily, let *Mr Bern.* look to himself and his fellow Reformists, and if his right eye be not blent, let him acknowledge God's hand a^ainst themselves, who heretofore had so many fautors, and that not of the meanest in the land: yet now are repressed as troublers of the church, and their counterfeit reformation further from all likelihood of effecting then was at the first. And this much of his unlikely likelihoods.

Of his REASONS.

HIS reasons now follow, *of more force* (as he pretends) than his *bare probabilities.* These are threefold, taken 1 *from the evil of the entrāce, in to this way;* 2 *from our persons so greueously sinning in this way;* 3 *from our opinions which are altogether erroneous and false.*

The first sort of reasons, have this foundation.

The entrance is very sinful and cursed. Because of these 2 great evils. 1 That we do not only condemn corruptions and the notorious wicked, but also forsake all former Christian profession amongst them. A man must cast off that word there with them which made them alive; also the faithful messengers of God, the Fathers which begat him: yea he must renounce all fellowship of the godly there &c.

But we may with the Prophet truly complain of this man, that his mouth is full of cursing and deceit and fraud; for how often have we in our public writings protested our consent in

all the holy doctrines that themselves profess: only because we cannot enjoy them without Antichristian abominations; which the Prelates impose, and the Priests and people practice we have separated from those assemblies, where idolatry is publicly set up and maintained from those blind guides that would seem to make concord between light and darkness, Christ and Belial, and under show of many truths, seduce men's souls unto destruction. Did the church of England *forsake all former Christian profession* among the Papists, when they left the Pope and some of his Prelates, Mass, images &c. If not; then neither do we that have left but the remnants of Popery yet retained; and do walk in the truth to our knowledge and utmost power as God enableth us; not casting off any jote of his word, nor any faithful messenger of his, or other godly person, as this adversary calumniateth. His heart knows better, though it sendeth forth such bitter waters.

2. Next this he saith *with such a renunciation of truth, must be retained, much untruth*: the particulars are 1 *that men must believe our way to be the truth of God*; 2 *and then condemn their church as a false church*.

Whether our way be not *the truth of God*, let the Godly judge by his word; by it also let them try the estate of the church of England. But Mr Bern. begging the question, will have things to be taken for *untruths*, before trial or due conviction. To help himself he seeks advantage by that *we have published* as he saith *under our hand, that the differences between us and them, are only such corruptions as are by us set down*. Though the word *only* be not ours, but Mr Bern. own; yet to let this pass as ordinary with him, what gathers he from it? *Corruptions* saith he, *do not make a false church, but a corrupt church, (make the worst of it that can be;) as corruptions in a man, maketh but a corrupt man, and not a false man*. First let the reader observe that he speaks not a word of those *corruptions* which we set down; neither indeed is he able with our corruption to plead for them. Secondly it is very corrupt and gross that he would persuade, *no corruptions* can make a church to be false: for then rebellious Israel, though they *corrupted all their works*, was a true church still; but Moses foretold that for *corrupting themselves*, they should be none of God's *children* but a *froward and crooked generation*. Now let Mr Bern *make the best of it* he can. His similitude of a *man* is not fit in this case. A *man* is a *substance*, but a church consisteth in *relation* or reference to Christ, as a wife to her husband. But if a man's wife play the whore never so often and openly, she may be, by Mr Bern. doctrine esteemed a *corrupt* but not a *false* wife. Such distinctiō he may carry to the stews. Corruptions there may grow in churches and they yet be true churches as at Pergamos, Thyatira, &c. corruptions also there may be that will make true churches false; as in *Israel* and *Rome*, where first were assemblies of *Saints*; afterward they became whores and habitations of *Devils*. And there may be such corruptions in the constituting of a church that embraceth much truth, as will make it from the first a false church, as in *Samaria*, 2. *Kin.* 1^o, 27.28. &c

His second sort of reasons, is *from the grievous sins that are among v^o, by reason whereof (from our own ground) we may not (saith he) be joined with*. The sins he reckoneth 6.

First, *that woeful entrance before named*. I answer, that Mr Bern. entered into this reason with untruth, and continued in it with begging the question, as before is shown. So that this his

objection is very woeful and the man deserveth rather to be pitied then answered in his iole
 〈◇〉 made without proof.

The second is a hie degree of unthankfulness both to God that begat us lie, is word, and to our mother the church of Engl. that bar us. I answer, 〈◇〉 thank God for that knowledge of him wh•ch we atteyned unto in the Church of England, and are thankful also (as is meet) to all the instruments which God hath used to bring us unto knowledge: but now when God hath shown us a further truth, (as what ch•le of his, seeth not more daily,) we should show great vnthankf•lnes if we would not walk in it, much more if we should blaspheme and persecute it, as Mr. Bern. and many of his fellow Priests do, struggling against the light that shineth upon them; A papist may have occasion of thankfulness unto G•d and men, for the knowledge of God and Christ which he hath get in th•Ro•ish church, far abo•e that which he could have had among Pagans: yet if upon sight of the errors in Popery, he forsake that false church and join to some other true, no man can without ungodliness, condemn him of unthankfulness. The Papists heretofore have used such reasons as these aga•nst the Protestants; now they, for want of better apply them a••inst us.

The third sin imputed to us is, that *we are full of spiritual vnchariblenes* First toward th•m that will not go our way, nor be inclinable to us whom (he saith) *we deeply censure and deadly condemn.*

First, this also is an old popish cavil, used often against the Protestants. One telleth them, they *deserve the punishments of Parricides*, for scoffing, taunting, contemning and reviling their forefathers.

2. Our *vncharitablenes*, (if such it be) is this, that we pray for and wish unto all, as to our own souls, even life and peace we seek to cover a multitude of sins which then is done, when sinners are converted from going astray. And for this cause we speak that which we believe and know, though the world therefore hate us.

3 *C•nsu••* or *condemn* those that go not our way we do not, we know every man shall stand or fall to his own master. It is the sin only which we condemn, the sinner we seek to save, leaving him to the Lord who shall judge both him and us at the last day.

4. But how charitable the ministers of England are unto us let thei• continual reproaches and vituperies in pulpit and in print show: and how they *censure* and *condemn* us and all that will not go *their way*; let Mr. Bernard's own book speak where by the sentence of his *godly ministers*, everyone is damned, as *cutting himself off from Christ*, whosoever wittingly and continually separateth from the church of England, where yet so innumerable abominations and idolatries do abound.

2. Secondly our *vncharitablenes* (as he saith) *is a most ungodly desire as ever was heard of, to have the w•rd utterly extinguished among them, Egyptian darkness to come over them, rather then that it should be preachedly such as do not favor our course &c.*

Our desire is, that the *Egyptian darkness* which now covereth the land by means of the false Prophets that are therein, were done away; and that the true light of the Gos•ell were risen

unto them. We are sorry to see the prophets (which have night for a vision and darkness for a divination, as was threatened of God,) •o to deceive the people, by preaching lies in the name of the Lord, when he never sent them Christ hath no need of such falsers to help up h•s k•ngdome he hath ways and means enough, by his own ordinance & min•stery to build up his •hurch, though Antichrists clergy be sent back to the bottomless pit from whence they came. We know men gather not grapes of thorns nor figs of thistles. Lamentable experience these many years, showeth what hurt and misery cometh by this false hierarchy and priesthood, which upholds idolatry, profaneness, and human traditions; pleads for sin, and against the truth; to the destruction of men's souls. We wish people therefore to beware of false prophets, though they come in sheep's clothing; and to seek the Lord by his own ministry, not by Ant christ: for the thief cometh not but to steal, to kill and to d•stroy. Let them see by the lamps of God in his own Sanctuary and Candlestick, and walk in the light of *Jerusalem* his church, which hath the glory of God arisen upon it leaving *Vr* of the *Chaldees*, and walking no long•r in the light of the fire and sparks that men have kindled to themselves least they lie down in sorrow.

3. The last point of our *vucharital lenes*, wh•ch *M. Bern.* saith is *the highest degree of all*, is *that we are sorry and en•ious that the good things of God do prosper with them.* &c.

That the *good things of God do prosper with them*, and the truth prevail manger all opposition; we have cause to rejoyce for, and do rejoyce, Yea and we doubt not, but the envious writings and dealings of Mr. Bern and his fellows, against the gospel, God will turn to the furtherance of the same; and the generation of the righteous shall be blessed which the wicked shall see and fret and gnash their teeth and pine away; when their desire shall perish. But what are the *good things* Mr. Bern. meaneth? Not the truth of God indeed, for that he blasphemeth and writeth against as *Schism* and *Brownism*. Nor the reformists cause, called *Puritanism*; for that prospereth not, as all men see, but decreaseth daily. The Prelates are the men that prevail, for a wh•le; their canons are confirmed, their ceremonies flourish, and their horns are exalted. Whether *M, Bern*, himself (who wrote not l•ng since a book against them, which also he was willing a gentleman should have printed in his own name, that *M, Bern.* might have slept in a wh•le <◇> whither himself I say, and his fellow Reformists who are disa•oynt•d of their hope, be not sorry for this prosperity, let themselves say. As for vt we have learned not to fret or en•y when we see the wicked flourish; for they shall so•n be cut down as grass, and wither as the green herb. Sorry we are indeed for their lamentable estate and desire that they may find mercy, at the hands of the Lord.

Our fo•rth kind of sin, he saith is, *our abusing of the werd, misaleging* and <◇> it, &c. This was the third of his *probabilities* before answered, and is here for a show mustered again among our sins; but nakedly and without all proof: I leave it therefo•e to the reproof of God; and to the godly judgments of all that shall read our writings and allegations of the scriptures.

The 5. sin is *our willful persisting in our schism*. This is again to beg the question, first let it appear to be schism that we are in, let the reasons a•d grounds of our separation be orderly dealt in, and soundly convinced by God's word: then if we yield not, let us be holden *willful*.

Otherwise, to *persist* in well doing is good And as easily do the Papists cal Protestants *schismatics*, as they us. Whether *M Bernard* with all the helps that he hath had from other men, hath convinced us of schism, let the godly judge. If reproaching of us, and idle excursions into by matters, be a conviction; doubtle••e he hath done it better then any before him.

The 6. syn, is *our railing and s••ffing*, and (as he saith) *Henry Barrowes blasphemies, who hath •gr•giously abused all their holiest exercises of religion, &c.* I answer, if such sin be in any of us, it is even by our selves condemned; and •f by human infirmity any have been overtaken with unseasoned speeches, we desire the Christian reader to bear with and pardon it in us, as himself would have pardon of God The like hath *Mr. Barr••* earnestly entreated in his *Preface* to his *Discouery*, as the reader may see; so far was he from delighting in such ways.

Secondly I answer (howsoever I will not justify all the words of another man, nor yet mine own, for in many things we sin all;) that many of the th•ngs which this man counteth *railings, scoffs* and *blasphemies*, are no other speeches them the hol• Ghost hath used before us in the scriptures, and appl•ed to like persons; and seemed as harsh to men of those times, as these do to men now.

Thirdly it is lkely that some be rather the printers fault (unless *Mr. Bernard* hath forged them himself), then *Mr Barrowes*.

Fourthly the Reformists themselves, amongst whom *Mr Bern.* sometimes seemed one, have uttered as hard speeches against the Prelate• & other corruptions of their own church; though now like time seruers they gloze with their reverend Fathers; as this man maketh the first of *Mr Barrowes* railings scoffs and blasphemies to be his calling the Bishops *Antichristian*. But how many volum•s have themselves heretofore written of this argument? And who amongst us hath ever dealt as did *Mar•in Marprelate* among themselves?

Finally *Mr. Barrow* did sharply in 〈...〉 against the reforming preachers, as being the greatest deceivers of the people, under show of holiness. This maketh them a•ayn so e•er agai•st him; but whither he spake not right of them, may in part be seen already, & time will show more; they can no longer halt as hitherto they have; but either they must rec•ncile them to th•ir *Fath•rs*, or quite forsake them: and a ble•sed work of God it is, that the most dangerous seducers should thus first be discou••d.

The third and last sort of *reasons* which *M. Bern.* useth against us, is, *Our errors*, and (as he saith) the *matter of our s•hisme*.

The errors which he reckoneth up, and undertaketh to confute ar• ten. The first of them is that *we hold the constitution of their church to be a false constitution*. To this he saith,

1. That we cannot prove this simply by any plain doc•rine of scripture &c. 2. *That* it is against the evidence of the scriptures, which maketh the word, (Mat. 28.19. Mar 16 15. 2 Cor. 5.19. & 11 2. Job, 23.23.24. Act. 2.14.37.38. & 16.32.33.) the external proof•sion Act. 8.12.37.38.) and Sacraments (Mat. 28, 19. 1 Cor. 10.16.) the visible and true constitution of a company so

gathered and knit together; and so was theirs constituted: as that book of (Mr. Ber.) showeth; and as in another ere long shall be plainly manifested &c.

First *Mr Ber.* setteth down barely this as our position and doctrine, not naming place or book where it is written, nor the proofs that we make of it, but peremptorily saith *we cannot prove it*. Whereas it hath in many books by many plain doctrines of scripture been evidently proved, so as *Mr Bern.* and all his fellow priests could never yet, make a plain and direct answer And if when book is written after book, no refutation be made, but a bare deneyall, as here *M. Bern.* saith *we cannot prove it*, I say the ministers of Engl. may so turn away anything; but with what credit or conscience, the wise will judge.

Secondly, for *M. Bernard's* reason, it self wanteth a good constitution, being to confusedly set down, as a man knows not what he makes the constitution of a church; or how he would conclude that their church is constituted aright. He pretends the *word* to be the *Constitution* of a church; whereas the scriptures that he quoteth, and reason it self might teach him, that the *word* is the instrument or means of Constituting, & conseruing the church constituted; so also be the sacraments. But as the constitution of a common wealth or of a city is a gathering and uniting of people together into a civil polity: so the Constitution of the *common wealth of Israel*, (as the church is called) and of the city of God the new *Jerusalem*, is a gathering and uniting of people into a diuine polity: the form of which polity is *Order*, as the heathens acknowledged, calling polity, *an order of a city*: which *Order* is requisite in all actions and administrations of the church as the Apostle * showeth, and specially specially in the constitution thereof: so that next unto *faith* in God, it *s to be esteemed most necessary for all holy societies Wherefore Pa'l rejoiced for these two things in the Church at *Col'ss*, even their *order*, & their steadfast *faith* in Christ. Now whereas to the constitutiō of a church there belong • a people, as the *matt'r* whereof, and 2 a calling, gathering and uniting together, as the *form* whereof the church consisteth. in both these the *Constitution* of the Church of *Engl.* hath (in sundry treatises) been •roued false. For with them all sorts of profane worldly and wicked •ersons, are received as the matter whereof the church is built, contrary to the •layn and manifest doctrine of the scriptures. *Leu.* 20.24 1 *Kin* 8 53. *Act.* 2.40, and 19.8 •*John.* 17.16. 2 *Cor.* 6.14, •7, 18. The form and order of their v'iting is als• strange; for these profane people, even all persons in a familie, an• all families in a parish, are united into one *parish church*, as it is called; not voluntarily, •as ought to be in the true church, but by constraint, not by any due proof•sion of repentance from •ead work• and faith in God; but by the priests readin• a *Confession absolution*, and such like popish st•ff as is to be seen in their service book, not under the guidance of Chr•sts officers, but of a *Parson, Vicar, Curate* or other like creature of the Bishops, who in many places can but read English unto them. And this with the other *Parshes* of the Dioc••e so gathered also, are united into one *See* or *Doces*•• church under a Lord Bishop and his Co•rtiers, and all the Dioces into two Pro•inciall churches, the Provincial, into one national church, called the *Church of England*, over all which there is a *most reverend Father* and *spiritual Lord, Archbushop, Primate, and Metropolitan*: under whom all Bishops and Priests of the land are subject; and all people and parishes in the land bound to obey the dead canons and decrees, which he the Ach Lord with his brethren of the governing clergy, agree of in their *repre•atiue church* in the Conuocation house, if once the Civil

Magistrate give life unto them. This form and order of a church is not to be found in Christs Testament; but received it is from the church of Rome by heritage or succession; as the Papists boast of (to the dishonor of Protestants) when they say; *A religion &c. that distinguished the multitude into, p̄rishes ̄roportiōed ̄he tithes, annexed th̄ Glebeland, fōnded the Bishoprics, ̄mitted the Dioceses &c.* So, as the mother is the daughter is, false in her c̄stitutiō; though in the doctrine which she profeseth she is far better & purer thē that whoremother of Rome. The discussing of thes things. as Mr Bern. refereth to other places & books, so also do I; seeing in thī place ̄e hath brought nothing of weight to prove his cōstitutiō. For the script̄re that he alegeth, & the 3. things that he colecteth from thē; do make against his pur̄ose. The word is not by Christ's m̄nistry rihtly; reached & applied to the people, but insufferably abused to the maintenance or the confusion and idolatries that are among them: the sacraments are highly profāed and prostituted to the most ungodly and thir seed, and popishly administered, and the external profession which the people, make is by constraint, and therefore naught worth: besides it is corrupt and idolatrous, being a mixed profession, partly of the truth of God, & partly of their own inventions, as appeareth by their *Communion book Canons*, and the like.

Our second error should be, that *we hold their Constitution a real idol, and so them idolaters.* To confute this, Mr Ber. saith that *he h̄th perused in any scriptures, and can see none that take an idol or idolaters in any such s̄nse; aḡn, that Marlorat mentioneth 47. idols, and not one of them in ̄he s̄nse.*

Whether this article be of Mr Bernard's own forgin̄, or where he hath had it, I cannot tell; his reader must take all of his cred̄, for he lets not down his author. As for his confutation hereof, it is very slender, that becāse *he seeth it not, or Mālorat nameth it not*, therefore it is no idol. For it is no sure position that Mr Bernard seeth all that ̄he scriptures; teach; and both he and Marlorat may as soon number the hayres of their heads, ā all the idols that are in the world. Well therefore yet may ̄t be a *real idol*, for ōght that this man hath said to save it. And if it be a false constit̄tion (as before is prōed) set up instead of a true, what is it better then a very idol. In the end he t̄rneth and renteth us for making ōr own constitution (as he saith) an *idol or goddess*; and feigneth that we may say, *Great is the Goddess Constitution; great is Diana of the B̄nists* B̄t seeing this is but a rēroch of a scorner, and the reproach reacheth unto Christ himself who hath appointed the frame order and constitution of h̄s own ch̄rch, which we have labored for I leave him for this calumination, unto his rebuke, who will teach him one day no more to blaspheme.

And whether (may we think) tendeth the invective of this vain man, who thus skoffeth at the Constitution of Christ's church, but to bring in a mere *ataxie* or conf̄sion, worse then was at Babels tower-building: for take away the orderly framing and constituting of a church, and there will be but a *Tohu*, (as the scripture speaketh,) a rude indigest heap or confute *Chaos*, more beseeming the wild beasts of the wood, then any human, much les̄e divine pol̄ty.

That *such as are not of a particular constituted church, (to weet such a one as ours is,) are no subjects of Christ's kingdom.*

Neither is this position set down in our words; (to my knowledge;) neither doth *Mr Bernard* take away, but confirm rather the thing that we hold; for he granteth that *they offend God, which may and do not ordinarily, (having 〈ϕ〉 canes offered) live in a church rightly constituted;* and we grant that many of Christ's subjects, for want of means, do not live in a true constituted church, If therefore he were not a caviller, he would not have reckoned this among our errors.

That all nor in our way, are without: and we apply against them (in Engl.) 1 Cor. 5, 12, Eph. 2, 12.

The first part of this position, you must impu•e to *Mr Bernard's* charity, who w•ll needs frame our assertions for us, because he thinks we cannot speak for our selves; we might leave it unto him to frame an answer also. But if he would let us tell, what we hold, it is, *that all not in the way •f Ch•ist, are without:* and if this be an error, let him make the most of it.

The applying of those scriptures against them, he must be content to bear, til he or his brethren can prove themselves a true church; for though there b• great differences of people's professing religion, some with more truth, •ome with less; yet all not w•thin Christ's church, are *without*, as th• A•ostle speaketh. *Mr Bernard's* exception, that *those places are meant of s•ch as never professed Christ at all;* is childish: why doth he not except a•a•n•t the holy Ghost himself, who ap•lieth against the false Christ•ans of the R•mish Church, words and s•eaches meant first of heathen Babylon, that proof•ed not God or Christ at all.

His boasting of the *word, sacraments, effects and deliverances;* are before in this traatise taken away. And *Mr Bernard's* proofs, are but a begging of the question, which he blameth in other•, as before is obs•rued.

That only Sayncts, that is, a people forsaking all known sin, of which they m•y be convinced, doing all the known will of God, increasing and abiding ever thr••, are the only matter of a visi•le church.

Th•s Position I de•ey, and disclaym also the errors which he gathereth from •t: and therefore will spend no time in answering it; but refer *Mr Ben* to them that have so spoken or written, if any be. This we hold (〈ϕ〉 let us se what *Mr Bernard* can say against it,) that *Saints by calling* are the only mater of a true visible church. Yet withal we hold, that •any be calle•, but few chosen.

That •he power of Christ, that is, authority to preach, to administer the sacram••s, and to exercise the censures of the Church, belongeth to the whole Ch•rch, yea to everyone of them. And not the principal members thereof.

This opinion, he calleth the *A, b, c, of Brownism:* but he may put it if he please in the *Criss-cross rew of Bernardisme;* he himself being the first that I ever heard to utter such a position. This point he much urgeth and •relleth us with; he mentoned it in his *For•speech* to the Reader, thus, *Th• Pa•ist saith, Christ's ruling power is in the Pope; nay, saith the Protestant. i• is in the ecclestaticall governors, Bishops, may saith the Puritan, it is in the Presbyterte; nay, saith the Brownist, it is in the body of the Congregation, the multitude, called the Church. And in this beginneth Brown•sme. &c.*

Here first I require of *Mr Bern.* that he produce his authors, and show the book, or writing, where we have avouched such things. He tells his reader of all the errors that he chargeth us with, that *we hold & cannot deny them, being already avouched under our hands: and that he will not wrong us in setting them down, &c.* Yet durst he not (as every honest writer in such controversies use to do; and if he do not in his next, the reader may esteem of his truth and honesty as it is.

Next, for the point it self, I answer, *Christ's ruling power*, which the Papists say is *in the Pope*; we say not (as this man calumniateth us) that it is *in the body of the Congregation, the multitude*, but in Christ himself; and that the Pope is Antichrist, not for taking into his hands the power of the *multitude*, but of Christ, to rule and govern the church as *Head* of the same.

Again, *Christ's ruling power*, which the Protestants say is in the *Bishops* the Prelates, we do not say it is in the *multitude*; but in Christ himself: for he only is *Lord* of the Church, he only is *Archbishop* or *Chief pastor*; he only walketh among the seven golden Candlesticks, as Overseer of the seven churches; ruling them by his laws canons and decrees. Whereas the *Bishops* of England are *spirituall Lord's*, and one is *Archishop* and *Primate* over all: they rule many churches and ministers, make new canons and decrees in their Conuocation house; prescribe forms and words of prayer, and of preaching, by their *liturgy* and homilies, and other like spiritual jurisdiction, apperteyning to Christ alone, thus are they very Antichrists; and therefore with their exorbitant usurped. power, ought utterly to be abolished out of all Christian churches.

Neither, that *ruling power of Christ*, which the *Protestants* (whereby I suppose, *Mr Bern.* meaneth the Christian reform churches in other countries,) say is in the *Presbytery*; do we say, is in the *multitude* for we acknowledge Christ to have ordained a *Presbitry*; or *Eldership*, and that in every church, for to teach and rule them by his own word and laws, unto whom all the multitude, the members. the Saints ought to obey and submit themselves, as the scriptures teach And for the particular branches of this 6. *Error* that *Mr Bernard* chargeth us with, *That the power of Christ, that is, authority to preach, belongeth to the whole church, ye to everyone of them, &c.* we deny it, as he sets it down, and for the help of the reader whom he abuseth, will distinctly set down our opinion.

The word of God, is given to all and every member of the Church to read, and exercise privately: but publicly in the Church there is a double use, 1 in prophesy, and 2 in office, as the Apostle distinguisheth. The office of teaching is laid upon some few chosen & ordained thereunto Into this office may no man intrude, or usurp it, without a lawful calling. This we have long since published, as a part of our faith *Confess*, Art. 19.20.21. Teaching in way of prophesy, (which the Apostle treateth of 1 *Cor*, 14) is absolutely us lawful for all women in the church, but men, so many as have the gift and ability from God, may all prophesie one by one, of which point see our *Confess* Art 34. And this is that we hold concerning preaching, which whether it be an error and *Mr Bern.* hath so proved it, let the indifferent reader judge.

For the second point, *authority to administer the sacraments*, that it should belong to *everyone of the church*; we utterly deny; and marvel at *Mr Bernard's* unconscionable dealing with us, for

in our Confession he could not but see, (unless he winked,) this plainly expressed, *no sacraments to be administered until the Pastors or Teachers be chosen and ordained into their office.*

The third and last, *that everyone hath authority to execute the censures of the church* we also deny; but hold, that every member hath authority to rebuke his brother for sin, and if he repent to forgive him, if not, to take witness; if yet he repent not, to tell it to the church, which church hath Christ's power to judge all within the same, and cast out from among them all wicked men: Now that *everyone* hath not this power, nor yet any member or members apart, we have plainly signified in our *Confession*, Art. 24. If this be an error in Mr Bernard's account, let him by the scriptures confute it, not only in us but in a principal minister of his own church, *Folk*, who hath written that *the keys of the kingdom of heaven whatsoever they are; be committed to the whole church, and not to one person only, as Corian, Augustine, Chrysostom, Jerome, and all the ancient Doctors agree; lie to the scriptures do confess.*

So then for *popular government*, (which Mr Bern. would traduce us by,) we hold it not, we approve it not, for if the multitude govern, then who shall be governed? Christian liberty (which all have) is one thing, the raynes of government (which some have) is another thing. Now how far the people's right and liberty and benefit thereby extendeth, would require a larged course to show, which is not my purpose here. It is ye no^ogh to manifest the iniquity of this adversary who would father such errors on us, dealing like his predecessors the Papists, who in this wise reproched the Protestants, as laboring *to bring all things under the rule of the rash unconstant people and unlearned multitude*; and to make the church *democraticall and popular, because everyone of the people by his private spirit, is supreme judge and head in matters of religion.*

Our different judgment and practice from the church of *Engl.* where all *men* as they call them, are forbidden all speaking or expounding of the word in the public assemblies, and where a Bishop, Chancellor, or Commissary, hath power to excommunicate by a *Latin writ &c.* Our difference also and dislike of the Presbyteries practice, whereby people are excluded, and deprived of a great part of their Christian liberty and benefit thereby, is in other books largely treated of, with scriptures & reasons many, which *M. Bern.* neither orderly handleth, nor soundly confuteth, as the wise reader may see; but ignorantly and confusedly shuffleth them over; running into by matters, and unjust calumniation. I will end therefore with the words of one of his fellow ministers, who touching this point of Church government writeth much more soundly then by Mr. Bern. in his blindness, hath done, *Mr Jacob* I mean, which saith, *It is childish, and without all wit, to cry out against us as our adversaries do▪ Popularity, Anarchy &c. for our so▪ well grounded and so approved an assertion.*

That the sin of one man publickly and obstinately stood in, being not reformed nor the offender cast out, doth so pollute the whole congregation, that none may communicate with him same in any of the holy things of God, (though it be a church rightly constituted, till the party be excommunicated.

I deny again this to be either our judgment or practice Mr. Bern. saith the former position is the ground of this; and so it seemeth, he calumniating us in the former, thought he might do likewise in this. We profess and have long since published, that *none is to separate for faults &*

corru•tiōs, which may & so long as the Church cōsist•th of m•rtall men will fall out and aris• among them; but by due order to s•k r•dress th•reof

Now that every Chr•stian not only may b• tought to rebuke his neighbor for sin, we ha•e plain laws both •n the Old Testament and the new *Levite. 19.17. Luk. 17.3.* That sinners not repenting, are after the second admonition to be signified unto the church, is also Christ's ordinance, *Mat. 18, 15.17.*

But what •f •he church will not cast him out? I answer; Synns are either con•rouertible or manifest. If controuertible and d•ubtf•ll; men ought to bear one with another's different judgment; if they do not, but, any for this make a breach or separation, they syn.

But if the sin be manifest, as for example a man is convict of adultery, blasphemy, theft or the like: and the church will not rebuke him nor cast him out, but suffer him obstinate and impenitent in his wickedness; and plead for him aga•nst such us call upon them for iudgem•nt: then are all such abettors of the wicked, sinners themselves; and that in a high degree, as th' Apostle noteth *Rom. 1 31* the whole lump is leuened, *1 Cor. 5, 1, 6. &c.* and now not that one man's sin, but the sin of them all, is that which polluteth them: for they favor and justify a wicked man more then God; therefore woe is unto them, and Solomon saith, *He that saith to the wicked, thou art righteous him shall the people curse, and the multitude shall abhor him. Prov, 24 24*

If M, Bern think the sin is the less, because a church maynteyns it; he is much deceived; evil, the more common it is▪ the worse •t is; because God is more dishonored, and men's souls more endangered.

If he think men should regard and reverence the church in this case▪ the law teacheth every man not to follow the many (or, the mighty) to do evil, nor agree in a controversy to decline after many, and overthrow (the right.) The •round of all this is plain in God's law, if any one of the people sinned against any of the commandments of the Lord, and one shown him his sin which he had committed, he was to bring his sacrifice, a testification of his repentance. If a ruler sinned, or the high priest himself, they were to do likewise. If the whole Congregation sinned, the like law was for them: God respected no persons; but if they that sinned were greater or moe in number, they were so far from being savored, as they had the greater sacrifice enjoined them, a private man offered a she-goat, a ruler a he-goat, the high Priest, and the Congregation, a young b•llock. These laws were given to all sorts of persons, for all manner sins' and the law was again repeated and stablished from that day forward throughout their generations, *Num. 15.22.23. &c.* But if any man despised this law, and sinned with a high hand, the same blasphemed the Lord, and was to be cut off from among his peo•le. *Num. 15.30.31* Now further, that the whole congregation taking Part with wicked men in syn, after due admonition, are all defiled and subject to like judgment, we have a plain example in the whole Tribe of Benjamin, where in Gibeh one of their towns filthiness was committed, the Tribe was called upon to deliver th•se wicked men to death, that evil might be put away from Israel, ••t when they would not deliver them, all the other tribes warred against that tr•be, and almost rooted out every man of the same. Likewise the tr•bes

of Israel in another case, said to some of their brethren, *seeing ye rebel today against the Lord; even tomorrow he will be wroth with all the Congregation of Israel. Did not Achan sin, &c. and wrath fell on all the congregation of Israel and this man alone perished not in his wickedness.* What Mr Bern. seeth or how he readeth the scriptures I cannot tell; but if he knew the contagion of sin or guilt of the same, he would never have writen as he hath done Now where he pleadeth that men should not for the offender, refrain the *holy things of God, abh•rr the sacrifices* &c. We grant it. The holy things are always to be revered, God's house and sacrifices frequented, when we may without sin But we deny such an assembly to be God's church, as with a high hand sinneth, and blasphemeth the Lord. The sacrifice of the wicked is an abomination. And it cannot be said that any holy thing is lawfully administered in such a society where all agree together to maintain open iniquity, and do despise the word of the Lord, calling them to repentance If they do not thus, we hold it not lawful to separate from them, nor in any wise at any time, till all holy and orderly means be used for their reclayming.

That every of their assemblies are false churches.

This we hold indeed, being understood of the ordinary cathedral & parish assemblies of England, which all are by one line. For defense of these churches *Mr Bern.* refers the reader to another treatise after, and so do *I* to the answer of the same, following. Yet least he should seem •o say nothing, *Mr Ber* excepteth 1 *That they have no false head, for, they hold Jesus Christ. I* answer, so might *Jeroboam* have pleaded for himself & his people, that they had no false head, but the true God which brought them out of the Land of Egypt. Yet were they a false church The Papists Papists and Anabaptists at this day, hold and profess Jesus Christ: yet such errors are among them, as Christ in deed is denyed: the parishes of England profess him also, but such is their estate otherwise, that they have him not truly for a head, prophet, priest, or king unto them; as before is proved. But it is enough for Mr Bernard to affirm without proof: and *correction* with him is a needfuller argument in this case t•ē *i•struction* For when the Priests li•s preserve not knowledge how should men be answered but by the gaole or gallows?

2. *The matter* (saith he) is not false: *and to show this he noteth a difference between No matter, true matter, and false matter. No matter are th•y which make no profession of Christ at all; as Jews, Turks, and Pagans, True (visible) matter are all such as openly profess this main truth, that Jesus the son of Mary is the son of God• Christ the Lord, by whom only & alone they shall be saved. And false matter is contrary to this true matter.*

I answer; this *false matter* is very rawly set down, for being contrary to the former *true*, it may imply *Jews*, and *Turks*, whom he made *no matter*: and then it confoundeth his own distinction. But if he mean that they which profess not Christ rightly and truly, as he setteth down, are a *false matter*, then, say I; •t will evince the matter of their Churches to be false, seeing there is not aright and true profession of Chr•st, made by their parishes• But *Mr Ber.* leaving out this word *rightly & truly*, tells us *they all profess this faith*, as is apparent 1 *by the doctrine of their church* (vidz. that in the *Harmony of Confessions*,) 2 *by the same publicly preached* 3 *by the same maintained by their laws, writings and blood of holy martyrs.* I answer, if all

this were granted▪ yet will it not prove Mr Bernard's purpose, for some may write and preach the truth, the Magistrate may establish it by law, and some may seal it with their blood; and yet not all the nation be a *true matter* for Christ's church, except they also make like profession Which that the parishes of England do not, the profaneness of the multitudes show. But least I be thought to speak of envy, let us hear the testimony of their own ministers and such as were no favorers of us at all▪ as their malicious writings of us showeth Mr Nichols esteemed a forward preacher among them▪ saith, *We find by great experience, (and I have now five and twenty years observed it,) that in those places where there is not preaching and private conferring of the Minister and the people; the most part have as little knowledge of God and of Christ, as Turks and Pagans.* To confirm this, he gives us an example in his own flock *For I have been in a parish saith he) of fowr hundred communicants, and maruelling that my preaching was so little regarded, I took upon me to confer with every man and woman, before they received the communion. & I asked them of Christ, what he was in his person; what his office; how firm came into the world; what punishment for sin; what becomes of our bodies being rotten in the grave and lastly whither it were possible for a man to live so uprightly, that by well doing he might win heaven. In all the former questions, I scarce found ten in the hundred to have any knowledge, but in the last question, scarce one, but did affirm, that man might be saved▪ by his own well doing, and that he trusted he did so live, that by God's grace he should obt•yn everlasting life by ser•ving of God and god prayers &c.* Now then, this being so, *tell me I pray yu (saith Mr Ni•hols▪ first for Ath•isme, whether these be any bettor then A•h•is•s, whi•h know not Christ?* And tell me I pray you Mr Bernard whether th••• be a *•rue matter*, such as Christ's church consisteth of? But you would •a•• us believe the Bishops and Priests of Engl. are wondrous men; for i••hey write books, or preach sermons to the people, their whole Dioceses and Parishes must needs be esteemed converts and profelytes. Such effect & grace was never heard of before, since the world began. More absurd it is to say, that the good laws of the Magistrate, do make a profane idolatrous multitude, true professors: but most of all, that because some few were martyrs, therefore they that killed the martyrs, profess Christ truly. If these be not pregnant reasons, then M. Bernard's book is little worth. 3. But he proceedeth and saith, *The visible form is not false; which is the uniting of us unto God, and one to another uisibly.* This he would prove by 3, reasons 1 *because the word is preached and offered to the people;* 2 *Because of the people's open profession of their faith, unto the doctrine, God working in them a will to receive it.* 3 *because the Lord's supper is in use among them.* Sundry scriptures are alleged to show that thus the primitive churches were planted and constituted; all which we grant; but when he comes to apply these to themselves; he barely assumes, that thus is their case; neither answering any reason of ours to the contrary, nor showing any reason of his own, to confirm that which he saith. And what cause in the world, what church is so bad; but may thus be pleaded for? He knows well, that we except, (and the visible estate of that church, their own monuments, records, complaints, &c. do bear witness with us,) that they were planted in this religion and profession by force of the Magistrates law; that multitudes are profane; that many thousands want the preaching of the word; that they ar all compelled to come to church, be baptized, receive the communion, and the like; and what profession the poor ignorant people make, is before manifested. If he would hear more of their profession, and subjection to the word and ministry, Mr. Nichols shows it thus; *How little have they esteemed the godly and*

learned ministers! How content they be with simple and ignorant men! How hardly are they drawn to pay duties which law hath appointed! How many quarrels they pick against painful ministers! And how little reverence they give to any that are faithful! How they follow their covetousness and pleasures! How they fill all sorts of courts with brawls, foolish and willful strifes, and suits, and demurs in law with murders, whoredoms▪ dronkennes, and all disorder. Loe this is the commendations of the professant people of the Church of Engl, whom Mr Bernard pleadeth for.

As for their constitution and uniting together into parishes▪ dioceses, pro•inces, and at last in to one national church with an Archbishop & his high court over all it is before shown to be a R•mis•t•o•, and antichristian, n•t justifiable by the law or testament of Christ.

4. Lastly, the visi•le properties are (he saith) not false •ut true, namely th•se, 1 Con•inuance in heari•g of the d•ct•ine of Christ received, and using of th• sacraments and prayer. 2 The hol•ing out of this truth an• 〈ϕ〉 sacra•ents as 〈ϕ〉 displ•ed, against the ene•y▪ 3 A care for the welfare of all, and everyone for 〈ϕ〉 and ech for o•her.

But all this build•ng is on a s•ndy ground: for their esta•e (as before is m•nif•stead▪ be•ng evil: the long•r they continue in it, the worse it is f•r them Cont•nuance to read •he service book, and homilies, to •rostitute t•e Sacra•ents to the profane, to administer them after a •opish m•nn•r, by a false m•n•ster•; these are the banners and ensigns of Antichrist▪ dis•laid •n all his a•embles; that poor souls have cause to complain a• in the Psalm, they have s•t up thi• banners for signs. As for *the care of the well•are of all*, &c. which Mr. B•rn. boasteth of: let Mr. Nichols foresaid complaynt of the people on the one hand▪ and the Bishops, & Priests open neglect & contempt of the people on the other hand, show what care they have one of another. For how many souls are miserably famished by dum, negligent, and non resident priests evil beasts and slow bellies. How many preachers are put out for not subscri•ng and using the ceremonies, &c. These, that I g•ue no other instances, show what care there is of men's sowless am•• them; which he that commendeth, shows himself careless what he speaks or writes.

Our 9. error is, that we say, *All th••r minist•rs are false ministers*. Against this Mr Bernard allegeth for the truth of their ministry, that *they are sent of Christ according to his ordinance in his church, as is manifested by th•, th•t they are quall•fi•d with good gifts, they are called by the church, & such also as d•e diligently, and faithfully preach, and so preach Christ as many th•reby doeth ar and bel•eve, even confirming their calling by the blessed success and effect of th•i• lab•urs*. Rom. 10.14.15. 1 Cor. 9.2.

First, if Mr Bernard would indeed have refuted our error, if such it be he should• have answered the reasons which in many writings we have br•ught a••inst th••r min•stery B•t he found that, all too heavy.

The• for the reasons that ••ms•lfe alleg•th, they are naked and without all co•firm•ti•n; such as Pa•ist•, Anabaptists or any other Antichristians might •llege for the•sel•es F•r, a Papist will •oast as well as he, that their Priests are *qu•lifi•• wi•h go•d gifts, called, by the church, do diligently an• faithfully pre•ch, so as 〈...〉 h••r an• believe*. B•t I will answer ech of •is part•c•l•r• Their

qualificatiō is with Good gifts, is no proffe of a lawful ministry; seeing many private men haue as good gifts as they; usurpers and intruders may also haue as excellent gifts, as lawful officers: Jesuits, Smmories and there instruments of Satan, are known to be as learned and well furnished with gifts, as *Mr Bern.* and his brethren. 4 Moreover I deny that the principal ministers of England are qualified or able to execute their office; the *Archbishops, Bishops Archdeacons, &c.* that haue whole Dioceses and Provinces under their charge cannot possibly perform the duty of true ministers unto them. 5 And finally a number of ignorant *Sir John's* can read their Leiturgie unto their parishes; and haue no other good ministerial quality.

The second thing, *their calling by the church*; which afterward he explaineth thus; *being examined, found fit, and so are elect and ordained*; this 〈...〉 upon the sands; for the church of England not being a true church of God, as is before manifested, hath no power from God to call and ordeyn ministers. But besides this, I would fain learn of *Mr Bern.* what Church it is that *examined, elected, and ordained* his Lord's grace of Canterbory, for *Archbishop* then whether the same or some other church examined elected and ordained the Diocesan *Bishops, the Deans the Archdeacons,* and the rest of that Lordly priesthood, then what church ordained the parish *Priests, and Deacons.* These things if he dare undertake to deal in, and bring to the trial: will be found more agreeable to the Canons of the Pope, then to the testament of Christ.

Their office it self, *Mr Bern.* balketh quite, and tells us not what functions this pompous clergy haue to execute, yet is it most needful to be known, for how else shall men discern their administration? To begin therefore with his Arch Lord of *Cant.* the *Angel* of the church of Engl. what office hath he to execute, of a *Pastor*; or of a *Pope*? If he be *Pastor* of this church, what be the inferior *Bishops*; petty *Pastors,* or petty *popes*? what offices 〈◇〉 the *Suffragans, Chancelors, deanes, Archdeacons Commissars, officials, Doctors Proctors,* and the residew of that army? what offices haue the *Prebendaries, Canons, Pitanons, Chanters, Subchanters,* and other like bords of the cloister? what offices haue the *Bishops* bay lifts the *Priests,* the half priests or *Deacons,* the *Parsons,* and *Vicars,* the *Churchwardens, Clerks, & Sextius*? *Mr Bern.* affirmeth that *the Lord only ordeyneth offices in his church* 1 Cor. 12. and that *the church* it self *cannot do this, but Jesus Christ both Lord and King.* Now seeing he hath ouerskipped in this book, all the stately offices that are in his church: let him in his next show (if he can) the offices that Christ in his testament hath appointed this troop of horsemen and chariots unto.

Now for their administration, he telleth us, *they preach the true doctrine or Christ, administer the sacraments, perform their office faithfully, and live consistently, and Christ doth assist such graciously in conuerting souls, and his people do approve of them.*

Fayr words, and such as it seemeth *Mr Bern.* useth to feed his flock with: but if one deny that thus it is, he must tarry for proof, till another treatise come forth; it was enough in this, to affirm it so to be; and for his Lord's grace to confirm it. Well, to let pass the multitude of complaints and testimonies to the contrary in their own books, let him show how it is possible for the *Archbishop* of the church of Engl. or the inferior *Bishops,* to *preach* and *perform their office faithfully,* unto so many hundreds of parishes, & thousands of people, as

are under their charge. Let the infinite number of souls that are famished under them speak, how often their Chief-shepherd of Cant have fed them with the word and sacraments, (unless perhaps he hath blessed some of their youthes with the Sacrament of *Confirmation*;) how many of their souls he hath converted, yea let them say whether ever he saw their face? As for the Bishops Deputies the *parish priests*, many of them are dumb by nature, and cannot preach; many are made dumb by their spiritual Lord's power, and silenced for disobeyed•ence; so preaching wexeth geazon, and people perish for want of Instruction. In the mean time, this painful Clergy feedeth the Lay weekly, with their mattings, Euensong, and Homilies; and sometimes in a year with sermon, and reading the Bishops canons. They discipline their notorious sinners, with reading *curses* and *Comminations* out of the pulpit, till the *Lent penance* (which is much to be wished) be restored again: they solemnize the holy days of *Angels* and of *Saints*; they give ech man the sacrament at Easter devoutly upon his knees, they baptize with water, and a sign of the cross in the a•er; they wed their parishioners with a ring, & teach the man to *worship his wife*, in the name of the Father and of the Son & of the holy Ghost: they *church the women* after childbirth: they visi• the sick, and *absolve him from all his sins*, and howsel him with a *Communion*: and last of all, they bury the dead, *in sure and certain hope* of resurrection to eternal life. And this is enough for priests to do in the country parishes; but in the Cathedral churches, where *Bishops, Deans*; and other great *Doctors* do reside; there the *Queriste•s* and *Organ-pipes*, make sweeter melody. *Mr. Bern.* confesseth that the *Lord only prescribes the duties to be done in every distinct •ffice*: now he that knows not these *dutiess* to belong to Christ's ministers, or these works to be a *faithful performance* of ministerial office, let him read *Mr Bernard's* book, for there he hath quoted many scriptures, the end of all which is to raise *an evident proof* of the truth of their ministry and administration; as if one should cite the second commandment, for to uphold idolatry.

The effects of their administration, in *converting souls*, is but a *vain* boast, as their idolatrous estate, with the lamentable ignorance and profaneness of the people everywhere showeth The reasons brought by others (for *Mr Bern* bringeth none,) to persuade such effects, are before in this treatise answered.. It maketh also against the estate of this church and ministry; for if these preachers have converted and wrought faith in some of their hearers, then it followeth that before that conversion they were infidels, yet were they of the church and had this ministry set over them, as all men know. Which how it can stand with the r•les of God's word, hath never yet been shown. The example which *Mr Bern.* allegeth of th' Apostle 1 *Cor*, 9.1.2. helpeth him nothing: For *Apostles* were sent to convert heathens, but *Pastors* are set for to feed converted Christians. And the Priests of England challenge to be *Pastors*, I ween, and not *Apostles*. Again the *work* and seal of Paul's *Apostleship* was seen in *Corinth*, by separating the believers from infidels; and g•there•ng the Saints only into the communion of the church, under the officers gi•en of Christ but in *England* the vnb•leeuers and wicked, were received and are retained in the church. So that *Mr. Bern.* is but a •alse Apostle (as his work shows) if he be any at all. But in the end he *tells us we forget to justify the lawfulness of our own ministers, who are made •i•ist•rs •y s•ch as are no ministers, contrary to the constant practice of the church of God, from the days of Adam hitherto.* &c. In which dispute, *Mr. Bern.* teacheth plain apostasy from the Gospel unto Popery, from wh•ch he deriueth the

ministry of his church of *Engl.* For seeing all the examples that he allegeth from scriptures, are of Divine persons and approved ministers of the true church; and coming to his church of *England*, he fetcheth her ministry out of the Popish church and from the Prelates thereof, it cannot be (if his last words agree with his first) but the popish church is a true church, and their prelates true ministers. Otherwise his reasoning is absurd, to say, God ordained Adam, Moses ordained Aaron; Christ ordained the Apostles; the Apostles ordained other ministers in churches: therefore Antichrist of Rome, his synagogue of Satan, & his eldest sonnes the Prelates, must or may ordain ministers in the church of Christ. If this be a good consequence let all men judge: if it be not, then *Mr. Bern.* holdeth the popish church, and the popish ministers true ministers; and so himself and his church of England must needs be schismatiks for leaving that church of Rome. When he hath cleared himself of this his absurd doctrine, then (if he cannot see that the church of Christ hath power to ordain her own ministers) it shall be shown him by the scriptures, Till then, what should we do following of a wavering reed, whom we cannot tell by his writing, whether he be Papist or Protestant. And that the reader may see into what an intricate Labyrinth the ministers of England have brought themselves, about this matter of their ministry, by writing as they have do both of the Papists and of us: I will set down a Papist argument against them: from which how handsomely they can defend themselves, I would fain see. There came out, in anno 1602 a book called *A detection of diverse notable untruths &c.* wherein the author having to deal with *Mr. Sutcliffe*, who as (he saith) had reasoned thus, *The true church is a society of faithful people under lawful Pastors &c. But the Church of Rome hath long wanted true Pastors and Bishops; for the Romish Bishops have no authority or mission but from the Pope, to whom also they swear feally: but he hath no authority to send them or ordain them, being himself no Bishop, &c.* This argument of Mr. Sutcliffe the Papist retorteth thus. *The true church of Christ hath always true Pastors and Bishops: but the English Congregation wanteth true Priests and Bishops: Therefore the English congregation* (ϕ) *not the true church of Christ. The first proposition (saith the Papist) he must not deny, being of his own making, &c. The 2, proposition is apparent according to Mr. Sutcliffe's divinity. For most certain it is, that their first Bishops received their orders and consecration from our catholic Bishops, as his brother Bel confesseth, Survey. pag. 201. And the thing it self speaketh: seeing when there began, there was not any protestant Bishop or Priest &c. And if Mr. Sutcliffe dare deny that their Bishops were consecrated ours, then let him name who they were that did lay hands upon Mr. Parker the first of Cant. that derived not their mission authority and consecration from the Bishop of Rome. Certayn it is, that yther none at all can be named, or else none besides: therefore if our Bishops be no Bishops, then doth it follow most evidently, that all the English Bishops, be no Bishops at all, as having no other consecration then from them: And if our English Prelates be no true Bishops, then surely yther be they Priests or Ministers or Deacons, that be ordained by them, and so consequently the congregation of *E.g.*, by Mr. Sutcliffe's argument, not the true church of Christ. This is the Catholic's argument and plea: which how Mr. Bern. or his brethren will well answer, and stand also to that which they have written against us; I cannot tell.*

Finally, against that often boasting of the work and effect of the ministry of *Engl.* I will oppose a testimony of one of their chief ministers, yet our professed adversary, that it cannot be thought he was partial for us at all. *Mr. Gifford* is the man that thus hath written. *Sometime*

wonder how it should come to pass; that among us there should be so many which being borne since the gospel was restored in this land are so zealously addicted unto Popery, which they never did know. and so utter enemies to the Gospel which they hear. But if they weigh the causes of this deadly mischief, they will cease wondering at that, and rather wonder that there be no more. For how can it be so long as there be so many abuses in the ministry, but that many shall stumble and loath the Gospel. For from thence as it is manifest, the chief cause of this evil doth spring. True it is that our ministry doth fight against them but yet in such sort, that it doth greatly increase them. Seeming and pretending to tread upon those cockatrice eggs, for to break them, and so to destroy utterly the viperous generation: when as indeed they sit upon them, and so hatch the broods of this evil kind, and bring them forth in great plenty. For behold a number cry out against popery, and proclaim utter defiance in speech: but their doings are such, that for everyone which they convert to the gospel, they cause an hundred to revolt, to be hardened in their errors, or to fall into flat Atheism. While many contrary to the professiō which they made when they entered, setting aside the care of souls, not esteeming nor regarding what become of them, study most how to clime high, and to satisfy their ambitious desire of honor: taking together livings covetously and greedily: not caring who feed the flock, so they may come by the fleese, Moreover the door hath been opened also to let into the church { and swarm of such, as are more like the priests of Jeroboam, then ministers of the gospel: not only unlearned idols, which have mouths and speak not; which being weary of their occupations, and covet to live easily, and to that end are entered; but also riotous, dicers, gamesters, quaffers, quarrellers, adulterers and such like. If the matter were secret I should do amiss to make it manifest; but when it is open in the sight and view of all men, who can complain justly when it is spoken of? Let this record of Mr Giffords, for the effect of their administration and their good qualities besides, together with Mr Bernard's former doctrine for their first calling and ordination by the popish prelates; show whether it be not like, that this ministry will ere long make accord with the mother church of Rome that hatched it, and for whom it again hatcheth cockatrices eggs.

The tenth error that we should hold is, that their worship (in Engl.) is a false worship. To prove this to be an error, Mr Bern. bringeth these reasons.

1. That they worship no false God.

I answer. Neither did Jeroboam the son of Neba who made Israel to syn: yet used he a false worship 1 King. 12.

2. That they worship the true God with no false worship; for they have the true word preached, the true sacraments, and their prayers are such as may be warranted by the word. &c.

I answer, this is but taking for granted, that which he should prove; for he knows well that we deny these things, and by many reasons in sundry books (none of which Mr Bern. answereth) have disproved their preaching, ministering of Sacraments, book prayer &c. Seeing he will answer nothing before written by us, let him in his next book, prove that the Apocrypha scriptures and homily books, which they read in God's worship are his true word; that the sacraments which the unpreaching priests minister to their profane parishioners by their popish leiturge, are true sacraments; let him approve by God's word the observation

of all their holy days, fasting days, with their prescript peculiar service; briefly, let him show warrant for his service book, the making and use thereof with all the popish contents therein. These are strange incense, new forgeries of their own, never appointed by Christ or his Apostles: wherefore we doubt not to affirm their worship to be false, even an human invention. With these things Mr *Bern.* medle•h not, but bringeth proof for other matters, which we never denied; and referreth us to an after treatise. which now next followeth to be answered. Yet ere he leaveth us, he will utter all his heart, and from his inner store poureth out against us 12. errors moe, wh•ch he will not *spend time* (he saith) *in con•ut•tion of*, they are so absurd and false; being also (as he thinketh) con•ured by the former. Though nothing need be answered where no show of proof is made: yet to satisfy the reader and show him the vanity of this adversary, I will briefly touch them all; and they be these.

[I] 1 *That their congregations, as they stand, are all and every of them incapable before God to choose them ministers, though they desire the means of salvation.*

Al such as desire the means of salvation in what congregations soever, have, ower and liberty from God to separate from all evil, and join together in good, and so to enjoy God's blessings in his ministry, or any other part of the Gos•el But, we hold that no false church, hath power from God to choose ministers: which he hath ordained only for true churches. 1 Cor. 12.28. *E•h.* 4, 12 *R•m.* 12.4, 5 &c. & we wonder with what face any Christian can say otherwise. If Mr *Bern.* make the error to be in holding them false churches; then is it the same with the 8. error before answered, and is here b•t idly of him repeated.

[II] 2. *That God in their best assembli•s, is worshipped after a false manner.*

An other idle repetition of that which before he made our Tenth error, which there was answered.

[III] 3. *That baptism is not administered into the faith of Christ simply, but into the faith of Bishops, and Church of Engl.*

This I think is Mr *Bernard's* uncharitable collection, not our Position. Though we hold baptism among them to be administered neither by a true minister nor after a lawful manner, but according to their own prescript Liturgy and to the seed of the w•cked, with great dishonor of the precious blood of Christ; and therefore to be no true seal of God's covenant unto them.

[IIII,] 4. *That their faith and repentance is a false faith, and a false repentance.*

Faithfulness and repentance is desired in *Mr Bernard* himself, who careth not to calumniate us We profess to judge no secret things such as true faith and repentance are. We are persuaded many in true churches may have a false faith and a false repentance, because there are many hypocrite• also that many in false churches may have true faith and repentance, for there are God's elect But who these are on both sides, we leave unto God that knows them. Of Mr *Bernard's* church this is that we say, they walk not in the true faith, they bring not forth fruits of tr•e repentance, in the public estate wherein they stand.

[V] 5. *That th•ir Ministers converting men to God there, do it not as Pastors but as Teachers.*

This distinction which Mr Bern. skoffeth at▪ must rest, skoff and all, in his own bosom, till he bring out another father. I know not who begat it.

[VI] 6. *That their church standeth in an adultrous estate. A strange assertion (saith Mr Bern.) what idol worship we?*

False worship is spiritual adultery Ier. 3. If *Mr Bern.* were not a stranger in Christ fold, he would so acknowledge it, and not count it our *error*. If he say the error is in holding their worship to be false; then say I, he repeteth now the third time, that which before he made our 10. & again our second Errors, and if he go forward thus, he may multiply it to a thousand, and teach us new Arithmetik. If he would know *what idol he worships!* let him take his *Ordinary* for one among many, who standeth for a *spiritual Lord* over many churches, vsur'ing Christ's place: to him doth *Mr Bern.* with his flock, bow and stoup. An other idol he may •nde in his pue.

7. *That we cannot say certaynly by any warrant of God's word, that any of [VII] them hath either faith or fear of God.*

A hard speech, If that man whom he mentioneth in the margin, so said; let not one man's word be imputed to our common cause He may see it otherwise minded by others of us, before in this treatise pag. 39 and our Apolog. pag. 91.92.

8. *That n•ne of their ministers may be heard. [VIII]*

Not heard in the execution of their ministry, for it is of Antichrist. Christ's sheep hear his voice, not a strangers *John*, 10 All Antichrists ministers are strangers. So are all ministers of every false Church. Such their church and ministry hath been proved to be in many treatises.

9, *That it is not lawful to join in prayer with any of them, [IX]*

As a false church generally, so the members thereof particularly, may not be communicated with in spiritual actions. Such we hold, & have proved their church to be. Til *Mr Bern.* take away this foundation, he fighte•h but with shadows; and showeth his ignorance in the communion of the Saints.

10. *That ministers may not celebrate marriage nor bury the dead. [X]*

There wanteth a third thing to make up the error, *Churching of women* These and the l•ke ministerial functions, we know the Romish Antichrist layeth on his priests, and the Prelates of England on theirs: But in Christ's testament we find no such duties imposed upon his ministry Let *Mr. Ber* therefore bury his dead still; for he will quicken but a few by his popish doctrine.

11, *That ministers should only live of voluntary contribution, and not either [XI] of set stipends or tithes.*

Against this *Mr Bern.* allegeth *God's wisdom who allowed a settled maintenance under the law: and there is nothing against it in the Gospel,*

God in wisdom appointed *tithes, first fruits & other particulars* for his Priests liuelihod ūder the law: Christ in wisdom appoint•th nonee such for his ministers under the gospel; but Pope *Paschalis* about 827 years after Christ decreed that tithes should be given to the priests. This Popes wisdom *Mr Ber.* preferreth before Christ's. It cannot be denyed but tithes were a part of the Law, and that *Chris•* abolished the legal Priesthood; whereupon it followeth by the plain doctrine of the Gospel, *if the priesthood be changed, then of necessity must there be a change of the law. Heb. 7.12.* But *Mr Bern.* had rather any shadow should be done away then this of *Tithes*, for it hath much substance with it. and there be moe siluersmithes of *Demetrius* mind which said, *Siroye know, that by this craft we have our goods.* But what saith one of their own ancient Martyrs against *Mr Bernard's* predecessors. *This Priesthood is blown so high and borne up in pride and vain glory of their estate and dignity, and so blinded with worldly covetousness, that th•y disdain to follow Christ in very meekness and willful poverty, living holily, and preaching God's word truly freely and continually, taking th•ir liuelihood at the freewil of the People; of their pure almose, where and when they suffice not for their true and busy preaching to get their sustenance with their hands To this true sentence grounded on Christ's own l•uing, and teaching of his Apostles, these foresaid worldly and fleshly priests, will not consent effect ally, &c.* If this martyr were now alive, the Clerg•e of England would sooner condemn him for a *Brownist* then appro•e of his doctrine; albeit now that he is dead, they garnish his toomb.

[XII] 12. *That their churches ought to be raced down, and not to be jmployed to the true worship of God.*

To repayr this ruin, *M. Bernard* telleth us; *there is great difference between Antichristianism and Paganism.* He might tell us also there is great difference between Paganism & Paganism, some Pagans worship•ng the true God ignorantly; some the Sun and Moon and host of heaven, some the Diuil himself. But what were this to the purpose? The thing he should show is that God more estemeth favoereth alloweth or tolerateth antichrists idol houses, then of the Pagans. Till he do this, we know that by God's word and in his account, as Pagans worship Devils, so Antichristians worship diu•ls Let men feign to themselves what difference they l•st. But *it must be proved* (saith *Mr Bern.*) *that our churches were built by Antichrist.* First God in his law required no such proof, when he commanded *utterly to destroy all the places wherein the nations which Israel should possess served their God's;* whether it were in the grove which Abraham himself had planted, or on the altars which he had built; the law of God made no inquiry Secondly, If *M, Bern.* will seek the records of his temples, he may find many to have been built by Papists, if he will grant that they be Antichristians: or if he will go f•rther, he may find some of them built by heathens, and dedicated to Devils. But though the Records said nothing, yet the form and shape of these mass houses, proclaim them to be the very shrines of idols, and liable to the Curse.

Thus are we come to an end with *M, Bernard;* passing by his impertinent discourses, which in his roving he ran into: leaving him also for his unchristian reproaches, and injurious calumniation, to the mercy or judgment of the Lord, who *behold cometh with ten thows•nds of*

his Saints to give judgment against all men, and to rebuke all the ungodly among them, of all their wicked deeds which they have wickedly committed, and of all their cruel speakings, which wicked sinners have spoke against him.

THE MINISTERS POSITIONS SHAKEN.

There is added to Mr Bernard's book, another work entitled; *CERTAIN POSITIONS held and maintained by some godly ministers of the gospel, against those of the separation, and namely against Barrow & Greenwood.* The groundwork whereof is thus laid;

That the Church of England is a true Church of Christ and such a one as from which whosoever wittingly and continually separateth himself, cutteth himself off from Christ

I will not stand upon the consequences that may be made of this position, whereby all that abhorring the abominations in that church, and so separating from it, are quite cut off from Christ, whatsoever truth they prove and walk in, or whatsoever other church they join unto: but I will insist in a brief answer to that which these Ministers bring to prove this their peremptory sentence, and they be 4. reasons.

1, *For that they enjoy and join together in the use of those outward means which God in his word hath ordained for the gathering of an invisible Church: that is, preaching of the gospel, and administration of the sacraments.*

2. *For that their whole church maketh profession of the true faith.*

3. *For that they hold and teach &c. all truths fundamental.*

4. *For that all known churches in the world acknowledge that church for their sister, and give unto her the right hand of fellowship.*

These things have been before handled in this treatise, and the weakness of them discovered: yet because it may be thought new men will make new arguments, and many heads together bring forth deep counsels, let us weigh what these godly ministers have here said.

For proof of the first point, they do allege *that the means which they use and enjoy have been effectual to the unfeigned conversion of many: as may appear both by the other fruits of faith that may be found amongst them, and by the martyrdom which sundry have endured &c: yea even we ourselves are able to witness with them, that if there be any true faith and sanctification in us, it was begun and bred in their assemblies,*

Secondly, that if Mat. 8.18.20 Eph. 4, 11.12.14 be well examined, it will be found that the means which Christ ordained for the gathering of an invisible church are the very same which they enjoy even the preaching of the word and administration of the sacraments.

I answer; All this that they say will not prove their, Position, namely *that the church of England which consisteth of the whole nation, divided in to many dioceses and parishes, under one or two Archbishops &c. is a true church of Christ.* For the Papists boast of all these

things, as colorable and as truly as these ministers Their priests have converted many from Pagenisme, Judaism, and profaneness of life; their church hath had many martyrs; Luther and others that first left them, had their faith begun in their assemblies; &c. and whatsoever Ministry is in England, from the Archprelate to the half priest, the Papists, have amongst them yea Engl. had it from them. And it is to be admired that these godly ministers can allege nothing for their church, but such old popish stales.

How vainly they assume these things unto themselves, hath been shown before: *fruits of faith* appear not in their confuse assemblies where God is publicly dishonored by false worship; his enemies (profane & wicked people) fostered and blessed with his most holy things, and Antichristian prelates, and Canons obeyed:

Were it as they say, that *many have been converted*, is that enough to make all the church? We have testimonies from their own mouths that there be swarms and thousands of profane, irreligeous, atheists, blasphemers and open wicked livers Mr Gifford a champion of their own hath confessed and printed it that *through want and absence of sincere ministry, there is a flood of ignorance and darkness overflowing the most part of the land: the fear of God is banished from the greatest part: the wonderful heaps and piles of sin, which should be washed and cleansed away by the word, do undoubtedly with one voice cry allowed in the ears of the Lord for vengeance upon the whole realm &c* Shall now a few supposed converts, make all this rowt a Christian church? It is impiety, and an overthrow of the Gospel. *Gen. 3.15. 2 Cor. 6.14, 18, Mat, 15.13. Reu. 21..2:3.27. and 28.15.*

What mean these Ministers to boast so much of their *martyrs* whose blood cries against them, in the ears of the Lord of hosts. For did not their church kill them? Let one of themselves speak in this case, least we be thought partial. *Who knoweth not* (saith Mr Nichols,) *how much blood of God's Saints. was spilled in former ages, and how many houses were guilty of blood? And when did this land seriously and sincerely humble it self. & by open repentance make reconciliation for the same? Nay rather how many thousands repined at the happy reign of her majesty, for the casting out of the idolatrous and superstitious worship of God, and for the establishing of his holy name and the liberty in preaching of the Gospel?* This testimony is known to be true; the greater is their sin that now plead for such a people to be a true Church of God. Shall the *Cainites* be honored for *Abel's* martyrdom; or the *Jews* for crucifying *Christ*? then also may the bloody generation of *Papists* be canonized for *Saints*, and made members without repentance) of a Christian church. And for these *ministers*, let them heart and make use of *Christ's* words to their predecessors. *Woe unto you, for ye build the sepulchers of the prophets, and your fathers killed them Truly ye bear witness and allow the deeds of your fathers, for they killed them, and ye build their sepulchers. Fulfil ye also the measure of your Fathers.*

It is a slight and simple kind of reasoning, to tell us *if those scripture* Mat. 28. Eph. 4. *be well examined; it will be found that the means which Christ ordained for the gathering of an invisible church, are the very same which they enjoy.* First, what dotting *Friar* will not say this much, for his popish Synagogue? Then, why do not these ministers bring the *means* they boast of to the examination by these scriptures: is it enough (think they to the examination by these scriptures: is it enough (think they) to cite a text or two, and then ran away; The scriptures

they allege have been before examined and the ministers of *Engl.* being put into the other balance, are found all too light. But if it were true that they had the *mean*; yet their argument is false if they conclude of the *effect*. Israel had far better *means*; then England I am sure: for the Prophets, and Apostles and Christ himself preached among them Yet loe he complaineth that *he had labored in vain*; for Jerusalem killed the Prophets, and stoned those that were sent unto them, and the Lord by his Apostles stretched forth his hand to a disobedient and gainsaying people. And shall we think that the Pr•ests of *Engl.* have such power and grace tied to their lips, that because they have •reached, therefore the whole nation is a true church? Or dot• there such virtue proceed from these ministers, as can make the multitu•e of swaggering professors, atheists, blasphemers, and all sorts of profane which swarm in the land, to be turned Christians. worthy to be washed and fed with the body and blood of, Christ. and yet continue atheists and profane as before? what wondrous effect shall we next hear of, but that their preaching hath converted the Devils also.

But let us hear what testimony M. Gifford hath left beh•nde him, of the *gra• & learned pr•achers* of the church of Engl: among whom himself was one,) and of the people in their parishes, *The Diull* (saith he) is content those preachers should ride upon his back because he is sure they will not spurg all him: they be very gentle riders. Do ye not think, that if they should set forth God's word as they ought, and spread the light: that all wicked, (of which their parish is full,) would storm and fret against them? the Devil himself would fi•k about, if they should spur him but a little. But they can tell a smooth tale in the pulpit garnished with some merry story, for to make the people merry or else some old rotten allegory; or some far fetched matter out of some great writers, that their people may be at their wits end and admit them. A man would think to see the people come out of the church blowing, that they were fed as full as tikes: when they go home with empty bellies. This I dare warrant, if it be not so let me loose both mine ears, that g•e through the parishes of these *gra•e* and learned Divines and except such as run to fetch their victuals elsewhere, ye shall not find fi•e among five skore, which are able to understand the necessary grounds and principles of religion: and yet the People will say, they be excellent deep men. But I love not those welles which are so deep, that a man can draw no water out of them. Loe here the *means* which the, parishes of England do enjoy, and worthy effects that follow. If Mr Barrow. or any of us, should I have written this, it would have been counted *s•ffing, r•yling, & blasphemy*: but now that Mr Gifford, (so worthy a patron of the church) hath thus recorded, I hope the witness will be thought irrefragable And now let these *godly ministers* examine Mat 28. & Eph. 4 and see if there they can find these means which they enjoy, justified.

But they proceed and tell us in their second reason that *their whole church maketh profession of the true faith*. For the *Confessiō* of their church together together with the *Apology* thereof, and those articles of religion agreed upon in the *Conuocation house*, anno 1562, do prove this evidently. But herein they would deceive the simple evidently: for first *profession of the true saith*, when men in practice do deny it, maketh them not a true church, but they are as the Apostle saith, abominable.

Then for *profession* it self, if it be by constraint, for fear of punishment, by m•n that otherwise are profan•, lewd, and dissolute and enemies to the gospel this is no true

profession, such as will make men a true church, for they ought to receive and profess the truth willingly and gladly *Psal, 110.3. Act. 2 41*. Now we know that with them, men were and are forced to the profession they make, and if it were at their own choice, many thousands would profess otherwise. Their own acts and Monuments, (besides manifest experience) do witness this. For Mr Fox reporteth, that when K. Edward had established this church and religion many people in *Cornwal. Deuenshire* and other places, not only misliked it, but openly rebelled for their old idolatry. The Priests, though some allowed, yet others *dissembled, and many carelessly con•erned all, and still excercised their old mon•ed Popery*. The Justices &c were not only *slack in furthering of religion, but hindered so much as lay in them the Kings proceedings &c*. So that civil force, not Christian zelo made men Protestants in that Kings days: wherefore at his death, having gotten Q. Mary, they so• up again their Romish superstition, and persecuted the other unto the death. Til Q. *Elisah* came, and enforced them the second time to put away the•r Latin Mass and images, and receive that English service and ceremonies, wh•ch since have prevailed to this day, Wh•ch how willingly the people ye•lded unto, Mr *Nichols* testimony (to omit all others) before alleged, showeth.

And How well this religion is liked of now after so many years• let the multitude of church papists in England show: together with the whole row• of rebels in *Ireland*, all which are of the communion of the church of *Engl*, having the same Bishops, Priests, service &• the English and Irish that dwell in the country, being joined together in one body and brotherhood: Then add to these papists, the profane time-seruers, such as M. *Gifford* describeth thus, *I know there be many which care not for the Pope, but yet believe much of his doctrine: they be those which we call Atheists of no religion: but look whatsoever any prince doth set forth that they will profess* and add unto them those other *firarmes* in the church of England that Mr *Chaderton* complaineth of; *eronius and heretical sectaries, witches, charmers sorcerers, murderers, thieves, adulterers, liars, &c* and all these together being compelled by law into one church and brotherhood, can any man doubt now of that which these ministers, say, that *their whole church maketh profession of the true faith?*

The *Confession, Apology. and Conuocation-house articles*, are strange proofs of the people's profession. If a few men in their Studies or Consistories, write books or articles of religion. and send them a broad; must all people that see or hear them, will they nil they, needs be counted professors of that religion? yea such also as never heard of them in their lives nor cannot tell what they meāe? Surly these ministers ar either very ignorant, or careless what they say, when they call this an *evident proof*. The churches in *France* and *Belgium* have published Confessions and Articles also, better then those in England: yet are there thousands and ten thousands dwelling among them, that neither so profess, nor are members of their churches.

But if it were granted that the public writings, articles canons &c. are to be esteemed the faith & profession of all Engl. yet we deny them to make profession of the true faith; for their Service book, homilies. book of Ordination, with the impious canons confirming all the Romish idolatries, Antichristian clergy and ceremonies that are among them, excommunicating, *ipso facto*, all that speak against them; this is no true Christian profession,

whatsoever other truths are mixed with them. For as the Papists holding many good grounds of religion in general, yet by other additions and contradictions, do overthrow the truth: so is it in England, as before in this treatise, and in many others, hath been proved and after shall further appear.

Whereas these Ministers *confidently deny that their church accounteth any one for her child or member, that doth not profess the faith of Christ in some measure*: it is nothing but a vain flourish. For was there ever such grossnes in the deepest gulf of Popery as to deny Christ utterly, and not to profess him *in some measure*? Nay it could not be the throne of Antichrist unless he did profess Christ. It is well known, none are baptized among the Papists, but they profess the very same faith that is now professed at the baptism in Engl. namely that which they call *th' Apostles Creed* So then what have these godly ministers said more then the simplest papist in the world could have said for his church? Now in that they make this a color, as if the profane and wicked were not accounted children of the church: they show themselves to be the snare of a fowler in all their ways: yet set they a snare so slight, that every man may break it. For who knows not that there be multitudes of profane and wicked persons in the land? Who knows not that the whole land generally is baptized? Yea the baptisiing of the seed of the most wicked, is not only practiced but befended in print, by their late Archbishop *D. Whitg.* who pleaded *what if it be the child of a dronkard, or of an harlot? what if the Parents be papists? what if they be heretics? &c. shall not their children be baptized?* Yes, he will have it to be a common passage for all uile persons, *Good and evil* (saith he) *clean and unclean, holy and profane, must needs pass by it.* And at baptism their service book teacheth the priest to say of everyone, *we receive this child into the congregation of Christ's flock.* Being thus received, not one of a thousand wicked persons, are ever excommunicated: but are fostered in the church until their death; and then the priest is taught again to say that *it hath pleased God to take unto himself the sowle of their dear brother there departed,* and so he committeth his body to the ground *in sure and certain hope of resurrection to eternal life.* This being the general state of the land, as all men know; what dissemblers are these Ministers to intimate. as if their church acknowledged not the open wicked for her *children and members?* *Mr Gifford,* when time was, yielded far otherwise. *I confess* (saith he) *that our church, if ye understand the whole assembly, is full of all wicked vices. There are a number among us which are of your brood,* speaking to a *apist,) whose evil life is seen well enough, there ar• a very great number of mere worldlings which do not greatly esteem any religion although they seem now because of laws, to allow and favor our side. &c.*

Now having said somewhat for themselves, such as it is, they cavil at our description of a church, when we say, that *it is a company of faithful people that truly worship Christ and rea•lie obey him.* This say these Ministers, is *utterly untrue if it be understood of the visible church.* This is strange. What would they have us describe the Church to be *a company of infidels;* or a company of *faithful and of infidels* together: when Paul teacheth that there is no communion between such, *2 Cor 6.14.15* or should we say, a people that *falsely worship Christ?* Indeed if so we held, we might well return to their Church of England; for there is *false worship* more then enough. The Apostle writing to the visible church of Ephesus, calleth them *Saints,* and *th• faithful in Christ Jesus.* Will they say that this also was *utterly untrue?* Their own *Articles of religion* in England say thus; *the visible church of Christ, is a congregation of faithful people &c.*

and is this also *vttrly untrue*? But let us hear their reason why this should be untruth. For (say they) *if everyone that the church may account a visible member, be truly faithful, how is our Savior to be understood when he compareth the church or ministry thereof to a draw net gathering as well that which must be cast away as good fish &c.* Me thinks these godly ministers should be ashamed so to deprave not only our meaning, but our very words, that when we say of *faithful people, that truly worship*, they will turn and trans• lace them to *truly faithful*, and then gather (as afterwards they do,) as *if men may not account any to be members of the church, by their outward profession, vnlesse they know them to have true faith, which the Lord only is able to dis•srne*. Could any reasonable man thus construe our words, or gather from them, unless he purposely would deprave? especially knowing (as these men know well) our constant witness otherwise, who esteem of all men, by their outward profession and walking; and have long since published in our *Confussion*, that *many hypocrites will lurk in the church whiles it is on earth*. But thus it pleased these men to abuse us, before the simple reader.

Their third reason for their church is, that *they hold teach and maintain every part and article of God's holy truth which is fundamental*. The proof of this, they would have to be seen in their *Confessions, Catechisnes and Articles of religion published and approved of in their church*.

This reason is like (if not the very same with) the former, which s•ache also of *professing the true faith*, as was to be seen in their *Conf•s••n, Apology, & Articles*. What mean these ministers to cloy their reader so oftē with one dish of meat, a little diuertly dressed? It is doubtless for want of better store. Yet this wh•ch they bring is very unsavory, for it is not seasoned with the salt of God's covenant. First for that point of *fundamentall truth*, which they so long have stood upon, and could neu•r be gotten distinctly to show what truth is fundamental, and what not: we have now these ministers resolute judgment of it thus, *The only fundamental truth in religion is this; That Jesus Christ the Son of God, who took our nature of the Virgin Mary, is our only and all-sufficient Savior* For proof of this, they first allege, that *they receive this truth are the people of God, and in the state of salvation: they that receive it not cannot possibly be saved. Mat. 16.18 Mark. 16.16 1 I•h. 4.2. Col 2.7.*

But first, none of these scriptures do say, that this one article, which these ministers have set down in this form of words, is *the only fundamental truth in religion*. Neither doth any other scripture, that I know of, so speak; for though Christ only is the *foundation* of the Christian church; and though (as they secondly allege) no other point of religion is necessary otherwise then as it tendeth necessarily to teach or confirm this one truth: yet followeth it not, but other points also are fundamental truths the denial of which will abolish from Christ.

Secondly they have altered, added to, and omitted some of the words of these scriptures, for their own advantage: For fearing that we would (as indeed we mean to do) press them with the profession of the Anabaptists Papists and other heretics; they think to prevent us. And first against the *Anabaptists* which deny that Christ took our flesh, these men have added, *who took our nature of the Virgin Mary*. Then against the *papists* which hold merit of works, they adjoin these words, *our only and all-sufficient Savior*. And this because the church of England mainteyneth the truth in these points, against those fore said heretics. On the other

hand to help themselves in their corrupt Antichristian walking, and false constitution; they omit and mention not th' Apostles words Col. 2. where he saith, *As ye have received Christ Jesus the Lord, so walk in him, rooted and built in him, and stablished in the faith, as ye have been taught* &c The discreet reader may soon espy their purpose in this cunning carriage. For let the position be set down in the scripture terms, and we shall see, how weak their plea will be. *The only fundamental truth in religion is this: That Jesus is the Christ, the son of the living God, comen in the flesh in whom we must believe and h walk, being rooted and build in him, and stablished in the faith as we are taught in the new testament.*

If now these ministers will insist upon the three first scriptures only, and general terms that are in them; it is apparent that the Papists, Anabaptists and many other miscreants, do hold and profess them absolutely: absolutely: But if they join with them, Colos. 2. and compare the *walking rooting, building, and stablishing in the faith taught* by th' Apostles, with the Popish church, or with their own; it will be found that neither of them hold the fo•ndation Christ aright. Themselves w•ll grant it of the Pap•sts and other heretics. and for their own church, it is before in this treatise proved▪

So then to come again unto their reason, that they *hold, •e•ch and maintain every part of God's holy truth which is fundam•ntall*; whereby they woul• concl•de themselves to be a true chr•ch the ar•ument is denyed. F•r first if •t were granted that *th•y h•ld, •ought and may•teyn•d every part of fund•ental truth*, which yet with them is but one article only as we have heard,) it w•ll not follow necessarily that therefore they are a true chr•rch, or that they truly profess the Christ an faith. There wan• two things; 1 obedience to the truth professed; (witho•t which men shall be damned, whatsoever they profess,) 2 and a right profession of the true faith *only*, without err•urs adjoined that overthrow the same faith, and obedience thereto For if a people proof•sing that *only fundamental truth* which these ministers speak of; should withal profess *Mahomet* the prophet of the *Turks*; or *H. N.* the God of the *Familists*; or any other like abomination: were this misceline profession of Christ and Belial together. a true and sound proof•sion? I trow not. So then these ministers must alter their plea thus; that they hold teach maintain and obey every part of the fundamental truth, and nothing else with it, that overthrows the same. If now they say this they do, I have before in this treatise disproved it; and here again will briefly disprove it, thus. They profess to believe the *Communion of Saints*; and that the visible church is a *congregation of faithful people*. Yet contrariwise they hold teach and maintain, that their own church is a true church of Christ; though it consists as well of unholy as holy, infidels as believers and innumerable wicked persons openly seen and known. That this they hold & maintain, is proved by their continual clamors and reprochful writings against us, that call upon them for a separation of light from darkness. It is proved by *Dr Witgifts* plea before mentioned, that the children of Papists, heretics, and other wicked persons are and ought to be baptized among the• It is further proved by the visible estate of their church known unto all among them, and test•fied by her dearest friends & favorers. *M•Gifford* speaking to his brethren •f the *Communion of Saints* in Engl. saith, *Ye would even pour out your stin•ing and r•t•en p•yson, like blasphemous and venomous beasts: ye would speak after this manner, you that are so full of the spirit; you that are Saints, and su•h like. What are you Di•ils; are ye of the flesh? No do•ut ye are, until God convert ye. But we may se how*

diu-ishly men ar become wicked: when a man cannot make any appearance to be godly and holy, but it is reproached as though it were a shameful thing to be lead by the spirit &c. These and the like records, with the continuance continuance in this confused estate, plainly prove an overthrow of that article of the true church; which is the body of Christ: and the body being disannulled, Christ the head cannot soundly be retained.

Again, they profess in *Engl.* that *the pu•e word of God* is to be preached, the sacraments *duly administered &c.* also, that *in our doings, that will of God is to be followed which we have expressly decleared unto us in the word of God.* Yet withal, they profess and practice in that church, to read the Apocrypha •criptures (in which are found untruths and errors, when many parts of the authentic scripture, are never read among them.) they have also written *homilies*, in stead of preaching; a written *Le•tourg•e*, Litany, collects &c. in stead of praying; which Leitoargie with all the popish contents therein. must be approved and used by all the Priests and people, and God served by it every day. They have also an antichristian clergy, ca•led and ordained according to their pontifical, or *book of ordination*, which •n their belief, *hath not anything that of it self is s•perstitious and ungodly &c.* Finally all the Romish relics yet in England to be seen in the hierarch•e, worship, ceremonies, ordinances church constitution &c. (which things can never be approved by the word of God,) are yet held and upheld, taught and maintained in the church to the excommunicating and persecuting of all such, as speak against them, or refuse to communicate with them. This sinful mixture, and maintenance of so much ant•Christian error, with the Christian truths that they proof••e; is no true Christian profession and practice of our obedience unto the fundamental truth of the gospel: neither can the ministers prove, that these contraries will stand together, when account shall be given before the judgment seat of Christ.

Secondly *I answer* (as to their former reason that although some Bishops and Priests have written *Articles, Catechisms &c.* yet are not these *approu'd*, much less *walked in*, by the church of *Engl.* neither are the people *rooted, b•ilded, and stablished in the faith* according to Colos. 2. but are di•olute and profane in their conversation, rooted in uices, and stablished in iniquitis as lamētable experience teacheth all men; as the test•mon•es of their own ministers before alleged prove, and many other we might allege, and must; if these men still continue to urge that, which is known to be far otherwise. For how well their people do walk in the faith of the foundation Christ, and approve of all *fundamental truths* in the scriptures; let these testimonies of their own friends show. *The most part of your honest men* (saith Mr Gifford to and of his brethren) *now a days, delight so much in the word of God, and meditate so much in it, that they care not a button though they never hear it. they love it: and set as much by it as they do by an old s••e.* Every man (saith another) *followeth the pride covetousness, whoredom, dronkennes, of his own heart, and no man remembereth Joseph. The bars are filled with pleadings, & the streets are full of cries of the poor, fullness of meat, and contempt is among us, and who considereth! Yet if this our sin were only against men, and not against God there •ight be some hope. But when the mouth of the bl•spemous swearer is not ti•d up, and the hands of the idolatrous generation of Atheists and profane persons be not chained, when the most holy and precious word of God is manifestly contemned, the joyful and heavenly tidings of salvation so negligently and ungratefully trodden under foot, the true and faithful messengers pursued, arraygnned and diverse ways •fflicted: then if the old*

world for malicious imaginations Sodom and Gomora for pride fullness of meat and unmercifulness: if Jerusalem for abusing God's Prophets and willfulness were woefully destroyed: what may we poor careless People look for it we do not repent, but (as it is almost universally feared speedy ruin and utter desolation,

The exceptions which these Godly ministers take against Mr Barrowes writings, and yet profess not to answer them; need not now to be stood upon, till the particulars whereby he hath discovered their errors and evil dealings, be by them taken away. They further tax & note it in him as a *strange opinion and an error full gross*, maintained in pag. 156.157. of his *Discouery*, vidz that *every truth contained in the scripture is fundamental*. But the grossnes or crossnes will be found in themselves for that which Mr Barrow there inueigheth against, was this, *that though transgressions and errors be obstinately continued in, and openly taught. after they be reprovved and convinced by the word of God, yea and the parties die in that estate without repentance of these transgressions or errors: yet may they hold the foundation and be vadoubtedly saved. Of this mind were, and still continue (saith he) five of the very principal and best esteemed ministers of Engl. both for learning and conscience: although there were alleged against the same these express scriptures, Num. 15.30 31. Exod. 23.21. 1 Sam. 15.22.23. Ezek. 18.26 Mat. 5, 18, 19 I am. 2 10. &c.*

This was the thing that M, Bar. there bet down, showing further, that *if the whole scripture was given by inspiration of God, and is profitable to teach, to convince, to correct, to instruct in righteousness; if it be the groundwork and foundatiō of the church, of our faith: if it be the law and rule of our life, the light of our eyes &c. If every word of God be holy, pure, perpetual; then is this deep learning of theirs, diuinish and blasphemous, that thus to color and cover their wickedness. make some part of gods word fundamental. substantial, necessary, other accidental, superficial, needless, especially where it showeth reproveth and condemneth their doings &c*

Now what say these ministers against this plea? they plainly yield in effect to th'truth, which they could with no colour gainsay; *we believe (say they) and teach, that there is no Part of holy scripture, which every Christian is not necessarily bound to seek, & desire knowledge of so far forth as in him lieth*. Very well said had they added also this word *obeyed*, (which I suppose they would be thought to intimate,) there would be no difference between M, Barrow and them, though thus they would traduce him. But least they should seem to condemn themselves, they except. *yet darewe not cal every truth fundamental; that is, such as if it be not known and obeyed, the whole religion and faith of the church must needs fall to the ground; and again; we doubt not that some parts are of more use, and more necessary for men to know, then othersome*. In these things (excepting the word *fundamental* which seemeth to be but strife about a word,) We agree with them; neither doth Mr Barrow, that I can perceive disagree for it is one thing *not to know and obey every truth*, as they speak, and another thing *to know*, as hau•ng *reproof and conviction by the word of God*, and yet to disobey and rebel against the truth, and continue obstinately in transgre•sion▪ which was the point in hand. And for the world *fundamental*, seeing all God's testimonies are true; and David saith that the Lord hath *founded them forever*; I see no cause why we need be afraid to call every tr•th *fundamental* that is such as is firm and stable. and on which we shovld ground and build our faith and actions up on

always. Yet seeing now what these ministers understand by the word, I will not strive. Also M. Barrow himself in his *Observations upon Mr Giffords last reply* telleth him that he *denieth not in use of speech such distinction, so much as withstand such eronius abuse of that distinction, which M. Gifford and other deuines of these times would infer thereof.* And in deed the simple are much beguiled by this subtle distinction. For when the sins and idolatres of these Priests are blamed: answer is made, though they be sins, yet are they not fundamental, they cut us not off from Christ we hold him the foundation, and believe to be saved by him alone and by this color, men continue in transgression and idolatry still. which is as if a thief, dronkard, whormaister, blasphemer, or other vicious, liver, being blamed by the laws of God which condemn these sins, should say; *These are petty faults I confess, but they are not fundamental: for the only fundamental truth and ground of all God's law is Love, and that is the fulfilling of the law.* Rom. 13.8 9.10. Gal. 5.14. 1 Tim. 1.5. Now this *foundatio* I hold, for I profess to love God above all, and my neighbor as my selfe, on which ground as Christ saith the law and prophets do depend; and this I do, howsoever I cannot keep my tongue from swearing, lying and i•auldrie, nor my hands from picking and stealing, nor my body chaste, &c. yet my heart is good, I love God and my neighbor, and hope to be saved as well as the *precis*t puritan of them all, And now what will these ministers say to the•r profane parishioners, if thus they pleaded? for do not themselves thus plead for the trans•reossins of the first table, and violating of the testament of Christ, in their own false ministry, idolatrous rites, ceremonies, and forged worship. But as every true Christian heart knoweth that such profane ruffians, howsoever they say they love god, yet in deed they hate him, and howsoever the s•mme and end of all the Law is Love only, yet that love implieth obedience to every particular precept, and he which breaketh the least commandment and teacheth men so, shall be called the least in the kingdom of heaven; as Christ saith: so know they likewise, or should know, that such superstitious idolaters, false and Antichristian Prelates and priests, howsoever they boast of true faith, yet by their works they deny it; and although *Faith* in Christ be the foundation of Christian religion, yet in im•lieth necessarily obedience unto the ordinances of his Testament, even whatsoever is commanded them therein; and as the curse is denounced against all the transgressors of Moses law in any part thereof; so they shall not escape vengeance that willfully despise the law of Christ or any part of his testament, confirmed with his precious blood. And if thus we understand not and interpret those scriptures which sum up all christianity in Christ; we must needs confess that many false churches, even Rome it self is a true church; seeing they do profess such general grounds of Christ, as by plain evidence of scripture seem sufficient unto salvation, as appeareth by *Council Trident.* Se•s, 3. compared with Rom. 10.9. Act. 8.37, 38. 1 John. 4.2. Mark. 16.16. also Reims testam annot. on 1 Tim. 2.5. where they profess, *Christ by nature to be truly both God and man, to be that on eternal priest and redeemer, which by his sacrifice and death upon the cross, hath reconciled us to God, and paid his blood as a full and sufficient ransom for all our sins, &c.*

Howbeit, that these ministers stumble no more at that we profess, let them know, we hold every general head and ground of doctrine more necessary to be known, then ech particular branch of the same? & an error overthrowing a whole ground of religion, to be much more wicked then that which overturneth but a part thereof. Also that many of God's church, are

ignorant of sundry particular doctrines of the Gospel yea all of us in some, for none is perfect; yet that in some general grounds, ignorance is damnable; and further that the willful and obstinate refusal or contempt of the least evident truth of the Gospel, is deadly and damnable of it own nature. Neither see we, how we should believe otherwise, unless with the Papists we think some sins venial some mortal As for *Mr Barrowes* words from *John*. 16.13. which also, these ministers mistaking do mislike; it is evident by his own writings to the contrary elsewhere, that he meant not so erroneously as they collect. But that promise made to the Apostles, he applieth unto all the members of Christ by proportion, though not in like measure. Which that it may be done, we learn of the Apostles themselves in other like cases. *2 Cor.* 4.13. from *Psal.* 116. *Heb.* 13.5.6. from *Ios.* 1 & *Psal.* 118. &c.

Their last reason is from the approbation of *all the known churches in the world, which acknowledge this church (of Engl.) for their sister, and give unto them the right hand of fellowship.* This point is handled before in this treatise, pag. 9. &c. & 48 & 51. &c. unto which places I refer the reader. Many scriptures and reasons these ministers allege from the primitive churches examples, that rejoiced for. and saluted one another; & of and of the comfort that a church may have in the communion and approbation of other churches. All which we grant; and doe observe, how fast they can cite scriptures for things that we deny not. But they say nothing for the controversy between them and us. which consisteth of these 3. points; 1 whither a people may not separate from evil and profess and walk in the truth unless or until other churches allow them 2. whether it be a necessary and vndenyable argument, that whomsoever other churches approve, they are true churches, and so must be esteemed of all men; 3 and whither the reformed churches at this day, do approve of the church of England, in all or any of the differences for which we separate from them. The first of these is proved by all God's commandments, which require every man particularly to refrain all evil, and do that which is good: *Exod.* 20. The second is disproved by themselves in their writings against the Papists; who pressed them with such reasons. *Let councils (saith Mr Whitaker) be esteemed as they deserve: let their decrees be examined by God's word; and if they agree let them be received for that agreement: if not, let them be rejected for the contrary.* To this agreeth their own Bishops *Articles*, ano 1562. *Art.* 21. and also their *Apoligie*; before alleged in this treatise; and finally *Mr Bernard's* own counsel. (though perhaps he knew no more then Caiaphas what he said.) saying; *See into the glass of the word by thine own sight, without other men's spectacles* &c. For the latter point, we know the reformed churches (as their constitution and writings show) are for us and against them; of which see before pag 10, &c. and it shall hereafter be further confirmed, if these ministers will deny it.

Hitherto of the reasons alleged by the *godly ministers* wherein how they have proved and settled their first *position*; let the godly wise judge. Next follow their answers to the objections made by us. And these they make two.

First, that their church of Engl. *was not gathered by such means as God in his word hath ordained and sanctified for the gathering of his Church.* Secondly, *that they communicate together in a false and idolatrous outward worship of God, which is polluted with the writings of men, vidz. with read slinted prayers, homilies, catechisms, &c.*

Here let it first be observed, that whereas *Mr Barrow* (whose books they would seem to answer,) hath given 4. causes of our separation, namely the 1. false worship, 2. profane people, 3 false ministry, and 4. Antichristian hierarchy; these godly ministers like the unjust steward that set down fifty for five skore, have contracted the 4. causes into 2. for what cause let him that readeth consider.

Secondly in the two which they profess to answer, they keep not the words by *Mr Barrow* there set down; as to begin with the first; he saith *For that the profane ungodly multitudes without exception of any one person are with them received into and retained in the bosom of the church* These ministers set down the point to be about the not *gathering by due means*. Whereas if it were granted that they had *due means* of gathering, yet the exception made is of force against them, rather more then less for they that have the true means of gathering a church, and yet gather it amiss; the greater is their sin.

Now to the particulars, whereas *Mr Barrow* had first shown by many scriptures and reasons what manner persons were to be the matter of God's church; and then compared here with the people of the church of Engl. where all sorts of wicked persons are admitted & kept in communion: to this the ministers answer, *First that they might lawfully be accounted a true church, though it could not appear that they were at the first rightly gathered. For even as the Disciples might be well assured of Christ's bodily presence amongst them when they saw and felt him, though they could not have discerned which way or how he could possibly come in. so may we esteem them a true church, of whose present profession and faith we are well assured, though we cannot see by what means they were first gathered.* This answer of theirs is full of error and fraud; for, (not to speak how they corrupt *Mr Barrowes* words in the places which they quote; by leaving out things of special importance,) first they blamed because all profane & wicked persons are of the matter their church; they tell us, *they may esteem them a true church of whose present profession and faith, they are well assured.* If this answer be direct and to the purpose then we must believe that the *godly ministers* are well assured of the present profession and faith of all the lewd, profane. irreligious and wicked persons in the realm, which are members of the church of Engl. Against these was the exception made; for these the answer is given, unless they answer their own fancies. and now what assurance the ministers have of such men's faith, let the faithful judge.

Secondly the similitude which they bring, is a great abuse of the reader, whom they would blind with a false comparison; which if it were duly made, would make against them thus. As the disciples might be well assured of Christ's bodily presence when they saw and felt him &c. so men may be well assured of the wicked's bodily presence in the church of Engl: when they see and feel them, as who do not? But now as these men have made the parable, what likelihood of truth is there in it, for justifying the ungodly? If a man seeing a Priest in bed with one of the Popes courtizans, should blame him for this fornication, and another to defend him should plead thus; *As we are sure that Sarah was Abraham's wife, though we cannot tell when or how they were married. so may we esteem these two (of whose present chascity we are well assured,) to be lawful man and wife, though we cannot tell how they came together;* would this be a sufficient defense? Yet loe when *Mr Barrow* blamed the Priests of England for linking

themselves in the bed of spiritual love, with the idolatrous Papists and all other wicked of the land, at the beginning of Q. Eliz. and continuing in like sinful commixtur unto this day: these Ministers now, to save their credit, tell us an example of *Christ presence*, &c. as before is seen. Yea the indignity of it stayeth not here; for as the Apostle by the Ministry of the gospel prepared the church of *Corinth*, as a pure virgin for her husband Christ, so these men pretending to be true Ministers, will have Papists, Atheists, profane and wicked persons, to be *Hephzi-bah* people in whom God delighteth; they will bring this sinful and adulterous generation, even all the ungodly in the land, unto the bed of Christ in his church, whether he will or no Which high transgression, is the overthrow of the main ground of the gospel; which ever since it began to be sounded in the world, hath proclaimed a separation of the children of God from the children of Belial, as before hath been proved. This being thus observed, how these ministers have missed at first o the question; the further they go, the further they stray, and run themselves out of breath in vain. For neither the examples of *Melchizedek*, *Job*, *Cornelius* &c. nor their reasons following of 2 other means of gathering the church then by the preaching of the Gospel; 3 of the preaching of *Mr. Wycliffe*. &c 4 & 5 of the course that *Q Elizab.* took for bringing the Gospel in again &c. none of these (I say) will prove either that open profane and wicked persons, may be received and kept in the bozome of the church; or that there be not multitudes of open profane and wicked, members of the church of England. Their present lamentable estate proclaimeth this latter to all men that have conscience; their own writings also heretofore do strongly confirm it: and all the scriptures cry out against the former & teach a separation as before in this treatise, and in sundry other books is manifested.

As these ministers have thus passed by the main controversy; so have they in their pretended answers, inserted some things corruptly and fraudulently: which I will briefly touch First, for to bolster out the constrained profession of faith, and joining to the church which their people are compelled unto, they plead; that *Synce Kings* became nursing fathers &c. to the church; their laws have been means to bring men to the outward society of the church; and the parable proveth, that men may be compelled to come; Luk. 14, 23.

This doctrine openeth a door in the church to all the profane in the world, contrary to the scriptures; *Isa* 25.2 & 35.8, 9.2 *Chron.* 23.19. *Reu.* 21.27. *Levite.* 10.14. *Zac.* 14.21, 2 *Cor.* 6.14, 17. *Act.* 2.41. & 19.9. For if a prince may compel some of his subjects to be members of the church, he may compel all; and if one prince may do it, all may. So if there were such an Emperor as *Augustus* that commanded *all the world to be taxed*, he might also command and compel all the world to be joined unto the church. And thus the world and the church, between whom there hath been perpetual war, mought soon be reconciled. If this be a lawful and orderly course, it is strange that Christ sent forth poor fishermen to convert souls by preaching, and set not the princes, (which he could as easily have done, seeing he had *all power in heaven, & in earth*) to make disciples by compulsion and penalty.

Now for the *parable* they allege, it is apparent, that the same servant was sent to compel, that was before sent to call the invited: and if this be meant of the Magistrate then, kings must leave governing and go to preaching. We find in the scripture, that *compulsion* is not always

by the civil sword, but sometime by instant and earnest urging of the word and doctrine; as they that *compelled* the Galatians to be circumcised; and he that *compelled* the Gentiles to Judaize. And from this word *compel*, to urge or gather a civil forced compulsion, is with no more reason or color, then as if some factious rebels should take up arms for to stablish religion; and allege how it is written *the kingdom of heaven suffereth violence, and the violent take it by force* For as *force* and *violence* here, is not civil but spiritual; so is *compulsion* to be taken in the parable. But *a throne* (saith Solomon) *gets up in a dronkards hand; and a parable in the mouth of fools.* Prov. 26.9.

They allege that *the first conversion of our land to the faith of Christ, was by preaching of the gospel.* Whether this were so or not, remaineth for them to prove in their next book for in this they do it not. They must (*I* suppose) take the preaching of the gospel in a large sense, if they will prove it. For as it is vncertayn what was the faith of the ancient *Britain's*, or how they were converted; so for the English Saxons which were conuerred from Paganism, *Mr Bale* one of their own writers) saith that *Agustine the Roman was sent as an Apostle from Gregory 1. to convert them to a popish faith.* And by another Chronicler we learn that Pope *Gregory 1.* sent this *Agustine* the monk into *Engl.* with forty monks moe, which entered the ile of *Thennet* on the east side of *Kent*, with a cross & with banners displayed, having a crucifix painted vp̄ everyone of them singing the *Litany*, with *Orate pro nobis.* to all Angels, Archangels, Patriarchs, Prophets, Priests, Apostles, Martyrs, Confessors, Virgins, Monks Nunns, Heremites, and finally to all he Saints and she Saints, that they might have good luck, and well to fare, in setting forth their Romish religion. But howsoever the conversion of English men was then (which is not now to be stood upon till we hear *the testimony of the best approved histories*, which these men say they have for their assertion) it is sure by the scripures, that the churches in *Rome. Corinth*, and many other places were converted by the gospel: yet remain they not true churches still. But (say these ministers) *since that time many have from age to age been called by the same means*, And so say I, hath there been in *Rome*: yet is she a harlot and not Christ's spouse. *Great numbers* (say they) *were effuectally called in K. Edwards days.* I answer, the whole land was compelled by civil force to change their form of service in part; and sundry true doctrines were taught in some places, which some believed: but many disobeyed and rebelled. as before is shown. Neither was that confuse popish multitude with a few conuers therein, a true visible church. *Mr Fox* describeth the estate thereof by a similitude; *a new face of things began now* (saith he) *to appear, as it were in a stage, new players coming in, and the old being thrust out.* Thus upon that old stage of the popish church, came new players, to weet, new Bishops & Priests; and *themass was then* (at first) *still by law retained, but the gospel and Epistle read in English;* yet were not all new players for (as is there noted) *the priests and clergy that yielded to the kings laws, were suffered to keep th•ir places, livings &c.* After this the king appointed the *c Archbishop of Cant*, with other Bishops &c. *to make one convenient and meet order, rite and fashion of common prayer and administration of Sacraments &c. who did so.* Then in the Parliament following, it was agreed *that all ministers in the realm should be bound to say and use the mattins, euensong celebrating of the Lord's supper &c. in such order and form as was mentioned in the said book and none other or otherwise.* But the players, it seemeth, played not their parts well. for after complaint is made, how *by the cloaked*

contempt, will full winking, and stubborn disobedience of Bishops and old Popish curates; the book of common prayer was long after the publishing thereof either not known at all, or else very irreverently used through many places of the realm. Yet was there no great cause why the people should so despise it; for (as the K. answered to the rebels of Deuonsh.) if the service in the church was good in Latin, it remaineth good in English; for nothing is altered, but to speak with knowledge, that which was spoken in ignorance. Now let the reader mind what was the estate of the church in those days; and see if the word of God will approve it.

But there were say these men) great numbers by preaching so effectually called, that in Q Mary's reign, many sealed the truth with their blood: I acknowledge it; and say also that as there have many martyrs died heretofore in the Popish church, so I doubt not, but great numbers at this day are by preaching so effectually called, in Rome, Spayn &c. that if Turks or Pagans should preuayl over them, they would maintain & seal Christian religion with their blood, rather then submit to Mahomet. For (as one of your best ministers hath truly said) God of his infinite goodness who calleth things that are not as though they were, even in that ministry, hath given grace unto his Saints; & it was impossible that the man of sin should so much adulterat the word of God, but that it should be to the faithful a gospel of salvation. It is further alleged, h there were sundry secret congregations all Q Mary's days which gladly received the gospel offered by Q. Eliz. & (say thes ministers) if it be said that they ceased to be the true churchs of Christ, because they joined & became one body, with such as were newly come (and that not of conscience but for fear only) from idolatry: we answer, that they rather that-had fallen from the Gospel in Q. Mary's days were moved by Q Eliz: proclamation, to join themselves unto them, that had stood faithfully all that while,

Here is still building upon the sands, for the profane & popish multitude had not received the gospel before, but (as hath been shown) wer• constrained by K. Edw. against their wills to hear English Mattins in their churches, where they were wont to hear Lati• Latin mass; and were glad with all their hearts when their old blind devotion did again take place, and they might suck the blood of such as spake against it. So they cannot rightly be said to fall from the gospel, which they never received. And what secret congregations there were in Q. Mary's days, I know not: but if they were so secret, as only they met now and then in private, and ordinarily went to church openly with Papists, they were not a true church of Christ. And that constrained, union of Papists and of Protestants at the beginning of Q Eliz reign, under Archbishops, Bishops, Priests &c. with most of the same mattins, evensongs, rites, ceremonies &c. that before had been imposed; this order can never be warranted by the testament of Christ, nor such a commixture proved to be a true church.

And whereas it is noted for another untruth that Mr. Barrow and Greenu• should say, that in one day by the blast of her Majesty's, trumpet at the Beginning of her reign, all sorts of men were drawn to a prof•ssion of the gospel, without any further means used: these ministers may be seen to be mere cauillers, and bent to deprave. For the words even as themselves have set them down, (whereby the reader may espy their falsehood) were these, where such profane multitudes were all immediately from public idolatry at one instant received or rather compelled to be members of this church, in some parish or other, without any due calling to the faith, by the preaching of the Gospel

going before, or orderly joining together in the faith, there being no voluntary or particular confession of their own faith &c.

Now these men to reign an *untruth*, yea another *untruth* when non• was afore, have among other things, changed *without any due calling to the faith* into *without any further means used*; and then to convince this their own fictiō, they tell us of *sundry preachers* sent betwē November & Midsommer that *called many*. But his neither cleareth them of corrupt dealing, nor proveth that the whole realm which at Midsommer was compelled to this church, worsh•p, ministry, &c. *was duly called unto the faith*: much less that they *orderly joined together in the same*. So that the *untruth* must rest in their own bosom.

This being proved (say these ministers) that there was a true Church in thi• land, before her Majesty's reign; the question must not be whether the means she used were the right means for the first calling and converting a people in the faith; but wether she took not a lawful course for the recalling and reuniting of her subjects unto those true professors, whose fellowship they had forsaken.

Loe how these men run on, as if they had proved that, whereof we have yet heard scarce any show of proof. And altering closely the question, they say *there was a true church in the land*; whereas they must prou• a true church of the land, as now it is and long hath been esteemed the *Church of England*, having an Archbishop and other officers over it, which •re in their Conuocation house, the *Representative Church of England*. So it no• not being a true church the examples, they allege of reformation by the Kings of Judah, fit not their turns; for Judah was a true church, though some corruptions had crept in, as will easily do into the best.) *Abijah* the predecessor of *Asa*, maintained God's true religion, and worship against idolatrous Israel both by word and sword. So *Asa* found not his kingdom a false church, as *K. Edw. & Q Elizab.* found England: yet used he that great care for reformation, mentioned, *2 Chro.* 14. & 15. and his son *Jehoshaphat* after him greater care both to reform and teach the peo•le. *2 Chron.* 17. Afterwards when abominations had overspread the land, *H•zekiah* labored a godly reformation, and opening the doors of the Lord's house, he brought in the Priests and Levites, not the *Chemarins* or *Baals* Priests, as the popish clergy (which their own notes on *Reu.* 9.3. acknowledge to be the *Locusts* of the bottomless pit) were brought in or rather retained still in this church, as *Mr Fox* showeth, *Hezekiah* sent over all the land to convert the people from idolatry; who laughed the messengers to scorn and mocked them howbeit divers submitted themselves and came to Jerusalem; and it was God that gave *Judah* a heart to obey the King and rulers according to his word Neither were any admitted to the Passover but such as had voluntarily yielded, repented, and either sanctified themselves, or else (being prevented through want of time) were healed (or cleansed) of the Lord, at the Kings prayer. The other disobedient. Israelites God punished by the sword and slavery of *Asshur*, because they would not obey the voice of the Lord their God. Finally *Iosijah* purged the land of idols & false worship, reduced his people unto the true service of God; which they with himself had covenanted to walk in.

These examples we acknowledge all Christian princes should follow, having equal power with these Kings of Judah, to abolish all idolatry within their dominions; yea and to punish obstinate idolaters, and not suffer any superstitious worship among their. subjects, but to

procure their conversion by the word, yet not to compel them to be members of the church, because they cannot give them faith and repentance, which is the only door into Christ's kingdom, and cannot be opened to any but by God alone. Which doctrine and practice these ministers (if they would not learn out of holy writ) might have seen set forth in their own book of *Martyrs*; where when *Ethelbert* King of Kent was converted and Christened, and after him innumerable other daily came and were adjoined to the church yet *the King* (saith Mr Fox) *compelled none; for he had learned that the faith and service of Christ, ought to be voluntary and not coerced.*

I acknowledge the Godly and gracious disposition and care of *K. Ed. & Q Eliz.* at the first for restoring of the Gospel; to be worthy of perpetuall praise and memory: and the error that was, in reteyning the popish profane multitudes, the Antichristian clergy, the Romish worship turned into English, (some few gross things left out;) and the other evils yet to be seen in the ecclesiastical estate; these I judge are rather to be imputed unto the false clergy men, which were trusted too much in these matters & dealt not according to the trust reposed in them but sought to enrich themselves with the spoils of Babel and of Jericho the Bishoprics benefices, and other like Romish revenues, rather than for the build the house of God, upon the foundations of Zion. And this sin cleaveth fast unto these priests, even to this day; who cannot endure to have their portion spoken against, but think all too little that they enjoy; when as for discharge of their functions in teaching the people, the most conscionable among themselves have complained to the Parliament that the word of God is *negligently, fantastically, profanely and unchristianly preached*; and all the land knoweth, that many ministers preach not at all.

Whereas these ministers tell us of *diverse congregations, that have publicly professed their repentance for their former idolatry*; it is well if so it be; & God give them grace to go forward in well doing. But they tell us not of any congregation that professeth repentance for their present idolatry, or that renounceth the communion of the other impenitent and profane parishes: which they should also do if they would be the sons and daughters of the Lord almighty. Nay we know that if any among them do this, they are excommunicated *ipso facto* out of the church of *England*, by force of their canons, anno 1600.

Finally, whereas these Ministers *doubt not to affirm, that the whole land in the parliament held in the first year of her Majesty's reign, did enter into a solemn covenant with the Lord for renouncing of Popery, and receiving the Gospel.* First they set not down what covenant the Parliament then made nor how they renounced Popery; and therefore that is to be judged of, when it shall more particularly be produced Secondly if then the Parliament house so did it is commendable in them but that the whole communalitie of the realm can be said to do it with them, I utterly deny. For howsoever all subjects are and ought to submit to the good civil laws there enacted: and obedience may be enforced by the sword, if any man resist: yet in cases of conscience every man must live by his own faith; men must gladly receive the word out of which all religion must be gathered all Kings and kingdoms submitting unto the laws and ordinances in Christs Testament if they would have blessing and salvation by him. And as the honorable in the Parliament, could not be baptized for the commons; so neither

could they repent or covenant with God for them: but the people must yield their own willing consent, which they never did; but were and still are compelled by law and penalty to be of the church and religion established. Which how well they have brooked, let the testimonies of the ministers before alleged, and the irreligious walking of many thousands ever since manifest. For now our land is a reproach to the idolatrous Papists for the *multitude of Atheists and Machevillians* that are therein.

The second thing (which these Ministers say) *we object against the whole body of their assemblies is, That they communicate together in a false and idolatrous outward worship of God, which is polluted with the writings of men, vid. with read stinted prayers, homilies, Catechisms and such like.* To which they give this answer.

First it is evident by the word, that the church hath used and might lawfully use in prayer, and God's worship, a stinted and set form, of words. And here they allege Num. 6 23.24. Deut 26.3.15. Psal. 22. & 92.1 Chro. 16.8.36. Luk. 11.2.

Very strange it is, that after so much time and consideration; men that profess to be ministers of the Gospel, should give such an answer. The thing objected against their worship made of the invention of the man of sin, was in the first answer to *Mr Gifford* (who shut his eyes, and would not see th' abominations of the same). shown in sundry particulars; as the Romish fasts; feasts and holy days, Comminations, Rogations, Purifications, &c. blasphemous & heretical collects &c. which after were more plainly refuted These and the like evils contained in their Liturgy translated out of the Massebook, and imposed upon their parishers being by *Mr Barrow* blamed: now come these ministers and tell us of Psalms that *David* made, of forms of blessing and prayer, that *God* and our *Lord Christ* prescribeth to his church; and these must countenance and bear our all the popish trash that is in their service book.

But it would far better have fitted their estate and worship, if they had cited the Popes in stead of the Patriarchs, Prophets and Apostles, who were altogether unacquainted with this Romish service. For howsoever *David* made many Psalms, yet not he but *Pope Damasus* (as writers say) ordained *Glory be to the Father* &c. to be added unto them, and they to be sung by tournes, (as the church of *Engl.* yet useth;) and *Pope Vitalian* to make up the music, brought in the *Organs*, Yea the foresaid *Damasus* enjoined *Jerome* to make an order of service for churches, and appoint what prayers should be said on every day, and how many Psalms &c. which being done, the Pope commanded all churches should use that order and none other And a much like exploit was performed by the Archbishop of *Cant.* and his brethren in *K. Edwards* days (as *Mr Fox* reporteth) for the service now used still in *Engl.* Agayne, for the particulars, who framed the *Anthems, Responds, Collects, and Kyries*, that are said at mattins? neither Prophet nor Apostle, but as some say pope *Gregory I.* and *Pope Gelasius*. And the same *Pope Gregory* put k the *Pater noster* into the mass. and commanded it to be sung; and *Pope Mar•us I* would have the *Nicene Creed* sung after; the *Gospel*. *Pope Anacletus* thought it fit the priest and people should salute one another another in service time, and therefore appointed the one to say. *T••Lord hear•th* ⟨♠⟩ , and the other to answer, *And with thy spirit.*

Pope 〈◇〉 put it at the Sacrament *O lamb of God that takest away the sins of the world, have mercy on us*; Pope Symmachus added the hymne *Glory be to God on high*; and the other Popes brought in their parts, and patched together the *Letani*, & *Liturgy* out of which the English servicebook is taken, Likewise for the fasting days and holy festivities, though the Apostles appointed them not, yet the Popes did: *Telesohorus* would have the *Lent* to be fasted; and Pope *Calistus* the four times in the year, or *Imbring days*. Pope *Sylvester* 1. added the *Wednesdays*, *Frydayes* and *Saturdayes* weekly; and Pope *Innocent* 3. put unto the former almost all the *Apostles eues*. The Saints and Angels were also beholding to these Reverend fathers for hallowing their days. For generally all the Saints found such favor with Pope *Boniface*, that they had not only a catholic *holy day* given them, called *All-hallowmes*, but a famous Temple in Rome once dedicated to all the *Demons* and called *Pantheon*, was turned by this holy Father into the name of *Maria rotunda*. and consecrated to the honor of the *B Virgin' and all martyrs* Pope *Felix* 3, made holy the day of the archangel *Michael*, *Boniface* the 8. shown like honor to the 4, *Evangelists*, and many other memorable gestures are recorded of the Fathers of the See of Rome, whereof there is not a word in the Testament of Christ, that he or his disciples did ever the like. For they appointed not priests apparall, long gownes, tippers 4. horned capps, as did *Pope Zechariah*; nor a white linen surplice at service time, as did *Pope Sylvester* 1. They hallowed no Temples or Churches as did *P. Hyginus*, nor Churchyards, as did *P. Calistus* 1, Neither ordained ringing of bells to call the people to divine service, as did *P. Sabinian*. They appointed no Rood-loft to part the Chancel from the church, as did *P. Boniface* 2, nor hallowed *Font* to Christian in; or *Godfathers* and *Godmothers* at baptism, as did *P. Pius* 1. and *Hyginus*. They commanded not the people to go *procession* as did *Pope Agapetus* 1. nor appointed any *Bishoping* or *Confirmation* of children, as did *P. Clement* 1. with a great number more of like pranks used in the Romish service. which Christ's Apostles knew not, as their writings show. But the church of *Engl.* (as next heir of Rome's constitutions,) reteyneth these relics, observeth these rites and a many more; for which the Papists do insult and say that from *their treasure house, the religion now established hath learned the form of christening, Marrying, Churching of women, Visiting the sick, Burying; and sundry other like as the books translated out of theirs, do declare.* And now what saith God's law for all such things unto his people? *I am (saith he) the Lord your God. After the doing of the land of Egypt wherein ye dwell, shall ye not do: and after the doing of the land of Canaan whether I will bring you; shall ye not do; neither walk in their ordinances. My judgments shall ye do; and my ordinances shall ye keep, to walk in them: I am the Lord your God,* Thus he forbade them not only the worship of false God's: but even the imitation of idolatrous worship rites and ordinances in his service: wherefor he charged them again, that they should not so much as inquire or ask how the nations served their God's, that they might do so to the *Lord* their God. But whatsoever he commanded them, they should make heed to do it; putting nothing thereto, nor taking ought therfrom. Yet the Bishops and Priests of *Engl.* have almost all things in their *Leisure*, according to the doings of that spiritual *Egypt* the Romish church wherein they dwelt, and have imitated her worshipp's orders, ceremonies &c. retained her ministry, prelacy, courts, and canons: the *Latin* being turned into *English*, and some gross superfluities left out. And in defense of this worship, have these *godly ministers* written, & Mr *Bernard* published their work: wherein if the reader see not a soond proof of the things that *Mr*

Barrow (whose *errors* they pretend to *confute*) reproved; he must impute it to the badness of their cause, which will scarce admit of any color from the book of God. For (besides the abuse of holy scriptures alleged to justify these popish stratagems,) how sound & divine, (or rather how fond and corrupt) is the reasoning of these men, from God's example and authority, unto their own practice and power that because the Lord God gave forms of blessing, prayer and psalms to his people, (as the scriptures which they cite do show) therefore their Lord's the Prelates may give them also prescript words for *blessing, prayer, and Psalms* &c. as is to be seen in their service book. Can we think that *Jeroboam* had so slender a reason for his gold calves? Why do not these men also plead, that God gave a law by *Moses*? therefore there may a law be given likewise by the Bishops: or, th' Apostles wrote a New Testament, therefore the *Conuocation house* may also write a Testament or Gospel; & bring it into the church? If the Prophets practice will bear them out in the one: I see no cause why it may not uphold them in the other. Well, seeing neither *Mr Gifford* heretofore, nor these *ministers* now, can bring better defense for the work of their own hands wherewith they worship or rather provoke the Lord's I leave them to consider of those laws that everywhere cry out against and show the punishment of idolatry. Neither is it needful to keep the Reader with longer answer, seeing *Mr Barrow* in the fornamed books, and *Mr Greenwood* in a peculiar treatise against these stunted prayers, and se• worship have proved the unlawfulness of them by many reasons, which neither these ministers nor any other have yet taken away. And when they write again, let them not bring proofs for things that we deny not; as that *Daunds Psalms* may be sung in the church; and that in our prayers we may use or apply, the words that other holy men before used in their prayers, upon like occasions; both these we grant and practice: but let them prove, (if they be able and their right hand can help them, that their own writetnn prayers, psalms &c. may be read and sung in churches, church••, as God's true worship and then also they may command the clouds to rayn no more, and may cause to cease the bottles of heaven.

Like to their former plea, and maintenance of their service book, is also their answer for *Catechisms*; as for *Homilies* it seems they leave the the defense of them to the simple priests that read them, but *Catechisms* are used even by the learned preachers, therefore somewhat they say for them, as that *the principles of religion were taught in the churches of old*, *Rō* 2.20, & 6 17.2 *Tim*, 1 13, *Heb*. 5.12.13, 14 and 6, 1.2. But these ministers are either simple or very deceitful, so to turn away from the question For we never denyed that the grounds and heads of Christian religion should be taught to the people; far be it from us: but this we say, the Prophets and Apostles are not found to prescribe set words for the minister to teach, or the people to answer being examined. And that therefore these Bishops and Priests are very presumptuous, that will take upon them to do that which Christ's Apostles never did in the churches. Again, that if those men of God had to done; yet seeing the writings of *Prophets* and *Apostles* are canonical scriptures, and so are no men's writings now: it will by no means follow, that if they wrote catechisms to be used in the Church, therefore men may writ some for like use now. Yea rather why are they not content with that which is already written in the scriptures, but run to erroneous catechisms of human writers, such as is that authorized catechism in the book of common prayer, commanded to be used in the church of England?

Having heard what these *godly ministers* say for their people, and service book; I expected somewhat also, for defense of their own *minister*, and the *ecclesiastical government* of their Lord's the Prelates; which were the other two heads of error excepted against, in the forenamed books. But in both these they are silent; and reason there may be for it: for the inferior ministry hangs upon the superior, the hierarchy, and now the godly ministers are in a great strait, for either they must loose their ministry, and then what boots it to plead for the same, or else they must, (though they be loath) be buxome and submit to their Fathers the Bishops; and when this is done, it may be we shall see some such defense of two later, as we have already of the former. *Mr Bernard* himself hath begun fayrly; for whereas a while since he was hot against the Bishops. he now cannot endure they should be called *Antichristian proud prelates* or the like; and thinks it can never be proved, that the entrance into the ministry by the Prelates, is a false entrance. So it is not to be thought but his *Ordinary* and he will agree well enough. Well howsoever it be, God (I doubt not) will turn all things to his own glory and furtherance of his truth; yea even the writings of these adversaries, shall be a means to stir men up unto a consideration of their ways, which God give them grace for to do, and to turn their feet into the paths of life and peace that they may find rest unto their souls.

AN ANSWER TO Mr. Crashawes 4. questions propounded in his sermon preached at the Cross Febr: 14, 1607, and printed 1608.

Mr. Crashawe preaching upon Ier. 51, 11. *We would have cured Babel but she would not be healed* &c. took occasion to inveigh against such as have separated from the Church of Engl. as from Babel, in to a *covenant and communion* (as he saith) *of their own devising*. To convince this bitter (as he calleth it) *and schismatical separation*, he asketh but 4. questions; whereunto if they can give him satisfaction, he promiseth *he will be one of them*. Now though this promise be not in his own power to perform, (for it is not in him that willeth, nor in him that runneth, but in God that showeth mercy;) yet shall it not be amiss to labor for his satisfaction herein; for who can tell, but there may be given him an understanding ear, and tender heart, for to convert that God may heal him if not, that his own writing may be a witness, himself is one of those whom we would have cured in Babel, but he would not be healed. I will not stand upon his interpretation of the scripture treated of whether it be the direct and proper meaning of that place: but will come unto the demands by him propounded.

His first question consisting of many branches is summed up by himself in this one: *Wherein are we deadly and incurably wounded?*

Your demand being, as the particulars show of the *wounds* of *sin* and corruption. I answer. First we deny not, but all your sins are curable, as we trust in the mercy of God, if you repent of them, and believe his promises: neither have we ever thought your wounds in this sense, to be *deadly* or *incurable*. Secondly, the sins that your church lieth in, & which if they be not repented of, and pardoned in the mercy of Christ, are deadly and will destroy the sowl forever; have heretofore by such as would have cured you, been set before your eyes, in large and ample treatises, showing these capital transgressions, 1 Your confuse people, 2 false worship, 3 antichristian hierarchy or church-government, 4 and false ministry

therefrom derived: that strange it is, you should yet ask what deadly wounds you have; and it makes us fear, your state is like his that sleepeth in the midst of the sea, in the top of the mast, & saith, *they have stricken me, but I was not sick, they have beaten me but I knew it not.* You have also here in this treatise arguments to prove that Christ is not the head, Mediator, Prophet, Priest & King of your church: which if it be so, no Christian can doubt, but your wounds in then selves are deadly.

Though this were enough for Answer to your question in general; yet because the particulars which you further demand, are stumbling blocks unto the weak; I also will labor to remove them away.

Q. *What fundamental wound is in our doctrine.*

A. This among others, that you teach and maintain both by word and practice, that all sorts of people, though profane and wicked are to be received into and retained in the church; which is contrary to the foundation of the Gospel laid by God himself Gen. 3 15. That such is your doctrine, both your sermons and printed books, and the estate of your church since the planting thereof, to this time: do confirm.

Q. *What deadly corruption is in our discipline, such as e•s out the heart, and life and being of a church.*

A. First, they which execute it, as the *Prelates Commissaries*, &c. are antichristian; so judged & proved long since by the reformed churches by th• better son of your own ministers heretofore & now living & by others. Secondly; in the executiō of it, the good are censured & excommunicated: the wicked favored and tolerated. That the good are censured, appeareth by the late *Canons* of your church: for in them it is enacted against such, as blame or resist any of your ungodly ceremonies, ordinances, will worship, &c. in your *Communion* book; book of ordering, Bishops Priests and Deacons, &c. that they shall be *excommunicated ipso facto, and not be restored, until they repent and publicly revoke such* (as you call them) *their wicked errors* That the wicked are favored, and tolerated; though experience may teach every man, yet your own testimonies will be most pregnant. *Mr Bradshawe* one of your fellow Ministers in his 11. *Argument* against the ceremonies of your church complaineth that the 〈◊〉 *missions of your ceremonies make a minister by your law more subject to depriuation and suspension, then the commission of the sowlest crimes, even dr•nke••s, blasphemy, gross ignorance, and uncleanness.* Which he proveth. by 〈◊〉 such •ie persons (as he saith that are ministry. *Some that have been* 〈◊〉 *to be carried home in a wheel barrow. Some that coming home drunk from the market town, have been found sleeping under a hedge in their own filth. Some that knowing and consenting to their wives filthiness, that he might swear he knew no such matter by her since he married her, married her again the morning before he was to answer it upon his oath. Deliuering the sacrament to a filthy woman, instead of Take, eat, said Turn thee, turn thee &c. To another that would take it in her hand, he put it in her mouth, and said Cob, Cob, or Daw, Daw, he knows not whether.* *Dr Henry Parry*, tells us of a 〈◊〉 of •aterpillars, the very trash and riff raff of our nation &c. that have like 〈◊〉 of idle and dissolute quallity, only moved, thereto in a lazy speculation, laid wicked & sacrilegious hands on the Lord's ark, taken his undefiled testimonies in their defiled mouths, disgraced, defaced

and defamed the glory and Majesty of di•vine rites and mysteries &c. they run like hungry companions with an eye only to the flesh pots; & so sel both themselves and their people formorsel of bread and mess of pottage to the Devil. He mentioneth also accursed and simonical patrons who have soldered & simoned the walls of their houses with the very blood of sowl•s. some others among you speaking of that a miserable vulgus that woe•full• crew that racked regiment of dunsticall and unlettered Sir John's, which have even covered the land like the frogs of Egypt, leading many thow sands with themselves into the ditch; and •he same not still graced & countenanced by the Prelat•s as being their creatures. And others complain that whole swarms of idle. scandalous, popish &, non-resident Ministers are tolerated everywhere amongst you. Your self (Mr Crashawe) in this very sermon tell in of little petty Babylon's, namely incurable sins among you 1. That great sacrilege and church robbing as you call it committed by Impropriations, in which case (you affirm) at this day almost half of the kingdom is, whereby it comes to pass that an ignorant and unpreaching ministry is set over a great part of your people which is the sourse and fountayn of all other evils in your church. 2. The ungodly players interludes. so rise in the nations; which you call a bellish devise, the Devils own recreation to mock at holy things, by him delivered to the heathen, from them to the Papists, and from them to you, And these (you say) bring religion and holy things upon the stage And hypocrisy a child of hell must bear the names of two churches of God Nicholas S. Antlings, Simon, S. Mary•veries: which churches by these miscrean•s are thus dishonored (you say) not on the stage only, but even in print. To this you add, •heir continual profaness on their phrases, and sometime Atheism and blasphemy; their continual profanening of the Sabbath, which generally in the country is their play day, and oftentimes God's divine service hindered, or cut shorter, to make room and give time for the Devils service. Many other like testimonies might I allege frō your own mouths of exceeding impiety openly practiced, not by the people only, but by the Priests and Clergy and how doth your discipline heal these corruptions; when by your own grant, such caitiffs are graced and countenanced by the prelates, when your law punisheth the conscionable ministers, more then such; as yourself say of your petty Babylon of Impropriations. this deep wound was once curable enough &c. but now (alas) how incurable it is, he observes but little that sees not. And unless the K. Majesty vouchsafe to take the matter into his hands, otherwise it is incurable. Again you say of that horrible abuse of the Sabbath &c. that est is hath been complained of, and some have endeavored to heal it, but it is 〈ϙ〉 of Babylon that will not be healed, but rather it creps 〈ϙ〉 a 〈ϙ〉 though the whole state from the foot to the head. and if you would yet have more add hereunto Mr Jacob's testimony, (who hath so manfully stood for your church,) *The right and true discipline ecclesiastical* (saith he) *in •ch proper visible church, is one main part of the ordinary means of salvation appointed by God for every sowl, and this we in England utterly want.*

Now let the reader judge, whether there be not deadly corruption in your discipline, which even in a true church, would soon eat out (if it wer not healed) the heart and life and being of a church, according to your demand. But you proceed and ask us.

Q. What book of Canonical scripture receive we not? what hold• we for Canonical: that is not.

A. What book of Canonical scripture received not the idolatrous Is•elites? what held they for Canonical that was not? The like I ask for the Arians, Anabaptists and sundry other heretics of these times and shall these, or any of them be therefore true churches? Again in your own

church, there is read for holy scripture, erroneous books and lying stories, as *Tobie, Judith* and other Apocrypha. Your Homilies citing th̄, call them *holy scripture*, and say *the holy Ghost speaketh so in the scriptures*: & the chiefest ministers of your church, sometimes preach and take texts out of them. If this be not to hold them canonical, I know not what you count canonical.

Q. *What sacrament that Christ ordained do we want? and what have we more then Christ ordained?*

A. What sacrament wanted Jeroboam the son of Nebat? what had he more then God ordained? Or the Anabaptists at this day? Yet if one would stand with you he might by your *Communion book* prove *Confirmation* to be a sacrament: but who ordained it, I cannot tell, unless Pope Clement. Again, *Mr Bradshaw* a man of your own church and profession, hath proved against you in print that your *Cross in baptism, ring in marriage, surplice &c.* are sacraments in your church, and *not of divine institution*.

Q. *What article of faith deny we? or what hold we for an article of faith this is not?*

A. Suppose that the Papists, should ask you such a question, what would you answer? For all the Creeds that are in your communion book; are they not with every article, neither more nor less in the mass book and other popish pamphlets? The Papists and you both confess Christ in words, both deny him in practice

Q. *What fundamental heresy doth our doctrine maintayn?*

A. The unlawful commixture of the children of God and children of the Devil, in one church and communion, is a fundamental heresy being stiffly maintained. All the scritures condemn it; all well reformed churches avoid it, nature it self teacheth to abhor it: yet in such profane communion your church abiderh; and you will not endure to b•r of a separation.

Q. *What have we in our church that overthrows the being of a church?*

A. A popish• Clergy, and Laity.

Q. *What is necessarily required to make a church that we do want?*

A. You want both matter and form of a true church, namely a people called of God, separated from the world, and united with Christ and one with another, according to the rules of his eternal Testament.

Q. *I will end as I began, wherein are we deadly and incurably wounded?*

A. The sins before mentioned, are deadly wounds of Satan; the only cure is by repentance and faith in Christ Jesus. •ut as yet you be far from cure, for loe you make questions of your diseases; and will not believe that you are sick, Herevpon you refus• all salves and medicines; and will neither have physician nor surgeon to meddle with your sores. If any Leech come with a curing tongue•e. and words that be leaves of the tree of life, which serve to heal the nations with, if he offer to touch the Egyptian ulcers that appear in your worship, church-government, ministry, ceremonies, &c. he is presently thrust out of doors; and if he dare but

affirm these or any of these to be diseases and botches in your body, sins against God, or repugnant to his word; he is excommunicated *ipso facto*, by the decrees of the whole representative church of England. And are you willing now to be healed? Nay if any among you, not meddling with the public estate of your church, but feeling or fearing his own particular sowl sickness, do resort to a physician (whose receipts are not after the common sort,) for advise about his health, or of friendship and acquaintance to see him: he is subject to the censure and thunderbolt of your church. Witness the late practice in *Norwich*; where certain citizens were excommunicated for resorting unto and praying with *Mr Robinson* a man worthily revered of all the city for the graces of God in him as yourself also I suppose will acknowledge,) and to whom the cure and charge of their souls, was ere while committed. Would any unmerciful man have dealt so with his bondslave in a case of bodily sickness? But hereby all may see what small hope there is of Curing the Kanker of your church.

The second question is, *Are they (themselves) healed? then where were they healed? where were they called? where were they regenerate and begotten to Christ? was it not in the womb of this our church, and by means of the immortal seed of God's word that is daily sown in our church, a holy church, a church of God, where in ordinarily men are called and brought to God.*

The wind bloweth where it will, and we hear the sound thereof but know not whence it cometh and whether it goeth: so is every one that is borne of the spirit. To your demand then I answer; we were being in *B•y•l•o•n*, your Church I mean, which restreyneth the 〈◇〉 by vnri•hteousnes; there was our regeneration begun Where we fa• in darkness and in the shadow of death; the light of God appeared▪ and 〈◇〉 us l•fe. If you yet inquire how this was, I refer you to 〈...〉 brou•ht light out of darkness, and daily bringeth forth the 〈...〉 treas•re; and his ways are past finding out: for as I kn•w 〈◇〉 t•e way of the wind, nor how the bones do grow in the womb of her that is with child, so know I not the work of God, that worketh all. If you dema•nd of the means; it was doubtless the word and spirit of the Lord, without which there is no calling, no regeneration. Now where you ask, *how then we can deny that to be a true church, where•in 〈◇〉 men are called and brough to God?* I answer; first, you take up more th•n we lay down when you say •rdinarily: for the ordinary and common fruit of the word among you, is through your own corrupt handling and hearing of it, evil and not good, the many walk the broad way, and God's calling is like, to that which the Prophet saith *one of a city and two of a tribe*, in respect of the worldly multitudes.

Secondly, all the Saints are not begotten unto Christ in the womb of a true particular church for when the Apostle preached among Pagans & converted many, *I would know in the womb of what church they were begotten? they were first converted unto Christ, before ever they were in any other church, then that Jerusalem which is above, & the mother of all the elect.* Let us come to later times; yourselves when you began to be a church of protestants, in what particular womb were your people begotten? I suppose if in any, it was in the womb of your mother church of Rome, where they had both received Baptism the seal of regeneration, and

been catechised in Christian religion: and then look how yourselves can deny that to be a true church, or be free of unthankfulness towards her that bare you.

But you prosecute your cause against us, and would drive us either to say, *there is indeed a true ministry of the word among you. but it is not powerfull to any but our selves; or else that we were not called in your church, but since we left you.* To the first I answer; there is no necessity that we must grant *a true ministry*; for first we hold that the true word may be put in Balaamites mouths, and a false ministry may through God's wondrous grace, beget faith in his elect: if you say otherwise you will shake the foundation of your English church, laid by *Aust*• the monk Pope Gregory's Apostle; and damn all your late fathers under the Roman Clergy. Secondly, we •ie not the grace of God in the true church to the ministers lips: knowing that men by other means are often converted to the Lord. And if your ministers in *England* hold that men cannot be begotten to Christ among them, but by their preaching; you may take up your Letanie (which causeless you use for us) and say *from this horrible and bellish pride, good Lord deliver them.* As they cannot restrain the wind from blowing: so much less the spirit of God from breathing, out of other places then ministers mouths.

To the second also I answer; that it is one thing to be called *in your church*, as you speak; and another thing to be called *by your church* or ministry, as I think you mean. It is written Reu. 18.4. *Go out of her my people.* you see here God's people were in *Babylon*, and are called out of the same, not by Babel it self, or any minister of it, buy by a voice from heaven. So we might be called in your church. though not *by the same*. And thus we have not *bard our selves* from pleading against you, as you would bear men in hand: neither yet show you of whom or where you had that which you say *we all stoutly answer and stiffly stand to it*, namely that we leave your church *merely & only out of conscience &c.* We have a better ground if you would receive it, even the Law of the Lord that so commandeth both us and our consciences.

Conscience is the blind Papists common plea: but we know that man's conscience is as much defiled as any other part or power of his sowl or body; and therefore it may be no rule of our actions, but the law of God only, which is pure, perfect, and undefiled. Yet you will needs proceed and say, *then we had conscience before we left you.* I answer yea, or else we would not have left you. Think you that your predecessors had *no conscience* when they left the Popish church? *Then where* (say you of us, and mind whether the Papists will not say as much of you where) *came they to that conscience and care of their salvation but in our church?* You are answered before, we had it in your church, as God's people had in *Babylon*. But that (I suppose) will not satisfy you, but it was you will say, *by your church* and ministry. Therefore I distinguish and consider of conscience in general and in particular General lie, when men so far as they are taught and see, do walk carefully: & this I confess we had through God's grace & by means of your church: this also I acknowledge many among you have, walking conscionably so far as they see and know. The same I am persuaded also of many Papists and other misbeleeuers. But as a conscionable Papist or Anabaptist, when a further light of the Gospel ariseth unto him, must leave that church, wherein his conscience was so far informed, because it is not the true church of God: so must a conscionable Protestant do

with your church, when God giveth him to see the false estate wherein you stand although you work many good effects in a man's heart and conscience.

Particularly a good conscience is to be considered in this or that particular action, as for example in this particular of our separation; and so we had not this good conscience from or by your church or ministeristry; for you thought to corrupt our consciences, and keep us still in Babylon; we had not, I say, this good conscience by your means, unless it be by accident and against your wills, and so no thank unto you, as he that would have killed his enemy, and unawares cured him of an impostume: thus indeed many of us have been brought to this good conscience of separation. For whereas heretofore many of your ministers unawares have discovered the unlawfulness of the prelacy, priesthood, leiturgie and other enormities of your church: we have hereupon thought, how it could be the church of Christ, which thus lay under Antichrist. and pressing you with your own doctrines we have found that you cannot but either go from that which before you taught: or else yield us our separation, which you so earnestly condemn. Of which thing there is before spoken in this treatise.

The third question is; *How have they sought and sufficiently endeavored our healing? and til they have done all that possible can be done for our healing, how dare they forsake us?*

I answer, we have sought your healing, even as by your own doctrine the faithful Jews sought the cure of *Babel*; and as you selves have sought the healing of *Rome*. The means which the Jews and yourselves have used to cure *Babel*, you show in your sermon to be three *Instruction, example, prayer*. By *instruction*, you say, *laying open their errors, discovering their impieties, and lying before them the excellency of true religion*. Thus (say I,) have we done with you witness (besides our speeches and conferences) the many books of this argument, which are published in print. 2 By *example* (you say) *practicing their own religion even before their very faces, nor fearing their scorns and rebukes &c*. And to (say I) have we practiced our religion amongst you and before your faces not fearing your scorns and rebukes. And for proof hereof, not one man (as *Daniel* in *Babel*) hath been taken in prayer, but very many of us have been apprehended sundry times, when we were praying and exercising in the word of God; and from our public meetings have been carried to your loathsome gaoles and prisons, and there detained many a day, till some were carried out upon the *Bere* unto their graves, some carried to the tree and executed. Which (to use your own words) *had been sufficient to have driven you into deeper and better considerations, had you not been incurable; and it is to be hoped that the sight hereof, hath done good on some of you*.

3. Thirdly they endeavored (you, say) *to heal them by their prayers, praying continually and desiring God to heal them*. Thus also have we endeavored to heal you always mentioning you in our prayers, that God would vouchsafe your mercy: and this we profess and promise to do for you still, (howsoever you reward us for it,) so long as we live on earth.

Thus have we dealt with you, according to all the duties that yourself have shown both from the Jews practice. and from your own. For whereas you allege a fourth thing that yourselves have done, namely, *by devising and enacting good and wholesome laws against their errors,*

superstitions, impieties &c. seeing this cannot be done by subjects or private men, but only where a common weal and magistracy is established; and so neither was nor could be done by the Jews in Babel, nor by us in Engl: I suppose you will not impute this as want to Duty unto us, which if we had attempted to do, mought justly have been esteemed rebellion in us, and so our sufferings should have been as malefactors.

Whereas then we have used all lawful means to cure you that we could, as yourself have laid them down before us- I hope you will be satisfied, or if not, yet any indifferent reader will think you are sufficiently answered.

THE 4. and last demand is, *If they Will needs leave our church whether will they go? To leave one thing for another no better, is seely: but for a •orse •s folly and madness. &c.*

I answer, We have left Babylon, for to come unto Zion: we forsook your confused assemblies which consist of all sorts of people and an unlawful mixture with the profane and wicked that we might have communion with the people of the Lord, that willingly and gladly profess to believe the gospel and walk in it.

Now where you urge us to join to some other church in other countries. first you pass the bounds of your text, from whence you can gather no such doctrine; for the Jews forsaking Babel, joined not to any other nation or church then their own. Secondly, it is also contrary to your own practice, who when you first left Popery in K. Edwards day• and Q. Eliz. joined not yourselves to any foreign church; but one to another among yourselves. And where you tell us of the approbation of other churches, and quote their *Harmony of Confessions*; I answer, that book was set out long after your separation from Rome, and communion among yourselves: besides also how far they approve of you, is before in this treatise considered of Pag. 10.

Thirdly we could not join to any of those foreign churches, because• We understood not their languages nor they ours, and therefore unless we would have built a new Babel, with strange tongues, we must join into communion among our selves.

Thus have I answered your 4. demands: and for your further satisfaction, if it may be, will yet give you a view of your own dealings with us, and the Babylonians dealing with the Jews of old, as they are collected by yourself in you sermoon. They of Babel objected (as you say) that their own religion was *general and universal over the world*, and the Jews, *but in a corner*: and again they say *Look into the world at this day, and see if any nation of all that came from all the • sons of N•ah be of your religion: all that came of Cham are of ours: all that came of Japheth are of ours, and all that came of Sem, but only yourselves.* Your self say unto us, in these like words, *Look over all Christendom, and you shall not find a Church that condemneth ours, or any that is not of our religion &c. the churches of the Low countries, are of o•r confession, the Ch: of France, the church of Geneva, the church of Scotland, the Cantons of Switzerland. the stats and Princes of Germany, they are all of our confession. Whither then will you go but unto your corners and conventicles &c.* The like things are objected to us also by other of your ministers, as before in this trea•ise may be seen pag. 9. The Babylonians are by you feigned to ha•e said unto Israel, *Doth not our religion prosper and flourish, and is not yours condemned by the consent of all the world?* Your ministerse

say for England against us, *God hath witnessed his love and approbation to our church by many victories and deliverances, long continuance of the Gospel, prayers, heard &c. And the Churches and godly learned persons that ever heard of your separation did not approve of it.* See also Mr Bernard's book pag. 33.

You (said the babylonians to Israel) *for holding your religion are justly ouerthrown and conqu•red by u•' Mr Penry, Barrow and Greenwood say your ministers to us) were hanged, Mr Johnson's and the rest banished, by Christian magistrates professing and mainteyning the Gospel of Christ. Alas poor men (said the Babylonians) for one learned Rabbine that your have, have not we twenty? are not the Chaldeans the famoust learned men in the world? Of us your ministers say, setting aside one or two at most, there is never a minister amongst th•m th•t understandeth the sum of religion and grounds of the Catechism: and further they understand not any tongue save only English & where thē is their knowledge. again an other up braydeth us by the preaching disputing and printing of many excellent works and volumes published of all sorts (by the ministers of England): which none of us is anything have ever yet atteyned.*

The Babylonians k said to Israel, During the time that you have had your Kings and Priests, show one nation by you converted, or one that came and joined with you of all that time.

Hardly (say your ministers to us) can you show any one person converted by your ministry, from papistry athisme or other opē wickedness; as by God's blessing multitudes have been by ours.

Thus we see how you and your ministers imitate *Bab•l*, as if they had been set to scool by *Nebuchadnezzar*, to get the learning and tongue of the Chaldeans; wherein how they have profited, let the reader judge; as also whither we may not apply against you, your own words, that you *please yourselves in such like carnal arguments and fleshly conceyts, a• papist in their popery, and other p•fane men in their carnallity, did heretofore, and do at this day.*

Of these things as I have labored to give you notice; so I desire God to give you repentance, and to heal all your deadly wounds: least that come upon you which is foretold by the Prophet, *I will render unto Babel, and to all the inhabitants of the Chaldeans, all their evil that they have done in Zion; in your sight, saith the Lord.*

My people go out of the midst of her; and deliver ye every man his sowl from the fierce wrath of the Lord.

Ier. 51.45.

Go out of her my people, that ye be not partakers in her sins, and that ye receive not of her plagues,

Reu. 18.4.

FINIS.

P-HA-11. The art of logic; or, The entire body of logic in English. Unfolding to the meanest capacity the way to dispute well, and to refute all fallacies whatsoever. The second edition, corrected and amended. By Zacharias Coke of Grays-Inn, Gent. - Ainsworth, Henry, 1571-1622?, Coke, Zacharias, attributed name.

THE Art of Logic; OR, THE ENTIRE BODY OF LOGICK In *ENGLISH*. UNFOLDING To the meanest Capacity the Way to dispute well, and to refute all Fallacies whatsoever.

The Second Edition, corrected and amended.

By *Zacharias Coke* of *Grays-Inn*, Gent.

Jam. 1. 17.

〈 in non-Latin alphabet 〉 .

Multi multa canunt admiranda, haud sat credenda.

Cato Lib. 3. Distich. 17.

LONDON, Printed for *John Streater*, and are to be sold by the Book-sellers of London. 1657.

TO THE ILLUSTRIOUS, His Excellency Oliver Cromwell, GENERALISSIMO OF *England*, *Scotland*, and *Ireland*, Chancellor of *Oxford*, &c. AND TO The most Renowned his General Council of Officers.

SIRS,

THE Commodement of the Public in the Appendages of an holy Peace, as it is the 〈 in non-Latin alphabet 〉 , and just Carac of Heroic Enterprizings; so *haerentes capiti multâ cum laude Coronae*, the Crown and Apex of their Glories, whom God shall honor to contribute thereunto, though but a Grain or Atom.

Whereof (my Lord's) by the conduct of Providence, and Advantage of your incomparable Magnanimities, after long Exagitations and Repugnance of Affairs, we have gotten more then a (glad) glimse, and by your unwearied Zeals may shortly obtain the full Prospect and Fruition. Doubtless Sir, there is a Standard of Reforming all things. Nor is any Model so grateful to good men, as whose footsteps appear in the Word of God; wherein there is no *Peccadillo*; To which you do well to take heed, as unto a most exact and perfect Rule.

And because, to Tranquillity of Government, Corruption of Manners, and Mazing Errors are grandly opposite (these delude and distract, that doth deboish a people,) It will be your Prudence, Sirs, who sit at *Helm*, steering affairs of the first Magnitude, to debel and overrun the one, as it may be any ones part (who to common Weal oweth both himself and his Devoire) to abandon in his capacity the other, as Fatal thereunto; Which humble Attempt, my Lord's, here Implor•eth both your Resentment and Patronage.

The smattering (*Sciolus*) Soul of Lapsed man, in its most vigorous contendings unto Beatitude by its own Acies, cannot now (as in its estate of Native Innocence) with the *Eagle* behold the refulgence of Sunny Truths; Soaring in the highest Region of Contemplations, Penetrating the *Arcana*, and Essences of things; But through the flagginesse of her Pinion, flutters *Estrich* like, in gross and earthy *Idaeas*; Forming sensual and faint conceptions, and in its survey, often taking shows and shadows for substances, gets the the mind great of Distemperature, and the State of Insecurity.

But this *Iargon*, my Lord's, or rather System of Logico-Theology, as it will medicine the disease, so it will purge out the humor and serve (with Heavens concurrence) as the Clew of *Ariadne*, to guide the intricate and perplexed thoughts of the unfixed people through the great Labyrinth of Time, and involvednesse of affairs to a point of consistency; and as a *Jacob's* staff o• Astralabe, to help them in taking the dimensions and full heights of things, by an infallible Rule of certitude.

And since knowledge is the excellency of man (seeing he abhors more to be accounted ignorant then vicious) surely the excellentest part of him (needs) must be that wherein this perfection inthrones, which being no other then intellect above Inferior Powers, challengeth the prerogative of Ayds and Organs: Of which kind Logic (in our Native Tongue, as most rare, so) is the greated and most proper, which frameth and teacheth the use of Instruments accommodable to every operation of the understanding in its distinct and deliberate Quests of Truth.

This quality in man is the true Philophers stone it turneth all that his mind toucheth into Gold and Treasure of satisfaction. It is *Janitrix Scientiarum*; the Tutelary and Guardian of all, both Moral and Intellectual Habit: On the raisen wings of whose perfections, the prone and Reptile Soul soars a pitch, Circuiting all the stately Provinces and Dominions of knowledge.

This is that which by (Grace) recovers us to our Primogential condition, unclouds the masqued mide, plows up, and useals the depths of Reason, Evolves the hidden *Idaeas* of things, and unites the knottinesse of every emergency.

By it are confuse things made Distinct; Abstru•e, Obvious: And the Planetick thoughts to act Syncentrick, and in its Sphere. This also rangeth the *Pel-mel* Conceptions to *Battlia* and Order; It unforks Oracles, making them Toothlesse, turneth into Milk bony Paradoxes, and Cloudy AEnigma's to clear Sunshine.

Ignorance, Sirs, benights the Soul, or rather Eclipseth it: By interposinigit makes a man go all his way groping as he were blind: It is the Rack of ingenious and generous Spirits; who will oft rather drown then not dive beyond it; Nor did they ever find a better way to chase or conquer it, then by Logical Adjuments; The faithful Organ to scent the footsteps of Truth (amidst the various Abolets of Error) in the Indagation and Researches after knowledge.

It is a Zealous (but frivolous) Mistake of (the 〈 in non-Latin alphabet 〉) some that would be thought Christians in these times; That Learning aversates, & Logic leadeth from the Grace and Truths of God: As if the Donations of Heaven were opposed, subordinated in man's

tendency to Bliss and Glory; Can that be erroneous or bad, that teacheth what things be, or what be not, right and good? Such prove but the opinion of those men, who affirm the World groweth old, in their beginnings thus to dote and talk idly; Can there be contrariety in means that conspire one common end, man's perfection and happiness? God's gifts may serve, not shut out one another. Wherein Transcended us the first and second *Adam* and *Solomon* too, as to the Complement of their Natures, but in Logic and Philosophick endowments? The Connaturall Imposition of Names, at first to things; That *Herbal* of *Herbals*, swallowed of Time; And the famous disputes with the *Sanhedrin*-doctors, and *Saducean* Families, abundantly argue the advantages of acquired Habits; Nor can the manner of their having them, diversie the Nature of them.

By this time then it transpires, That, as Nature needs Grace, so Grace desireth Nature: and Art both Grace & Nature. Nature without Grace cannot do well; Grace without Nature cannot do at all: But Grace in Conjunction with nature and art, can do all things, as the great Apostle and Master of Learning affirmeth of himself; and as *Symilus* saith, Without Art Nature cannot be perfect, and without Nature Art can claim no being, (in non-Latin alphabet) .

Now seeing this is the key of the Sciences, the study whereof is not more pleasing then profitable, and *quisque cupit se bear*: Why should it longer lie covert and concealed from the community? Is not Communication the excellency and measure of Good? *Bonum est sui diffusivum*; Doth not the Glorious and Superessentiall Being of beings (in non-Latin alphabet) delight himself in scattering beams, and filling everything with the Expandings and Circumfusions of his goodness? And why should the lesser Beauties of Knowledge, and Arts be veiled with, and confined to Foreign Languages (to the most, *Barbarous* and unknown) since science is no man's property?

I do not derogate Sirs from the Universities, which I know are the Seminaries and Founts of Learning and Liberall Acquisitions. Rich streams have, do, and may hereafter flow from thence, to Indent the Land with (Rivulets of) Refreshing Blessings: Yet believe I not, they should still (as formerly) have the Monopoly of Letters to inhaunce them as by *Patent*, above the price of the meanest capacity (if willing) to purchase them.

There cannot be a greater Prop (next that of quenching the heavenly Tapers of the Word) to the black Monarchy of the Prince of Darkness, than the Engrossments and Enclosure of the Sciences (which this lays open.) What were the *Hieroglyphicks*, and Imagery Resemblances of *Egypt*, and Ancient *Greece*, but to captive the People under blindness of mind, whilst some few obtained Titles of *Magi*, *Daemones*, and *Sophoi*; The Guerdon of their most injurious services.

But this Book, my Lord's, as it designeth the Disempa•ing of the Sciences, unlocking to the People the Mysteries of them: So Heaven (no doubt) may follow it with a Correspondence of blessing, and breaking up the Caverns and Cells of reigning ignorance, may enamour the People with the Attractive Beauty of them, and clearly inform them (omitting matters of faith) what is payable to the Magistrate, and practicable each to other. The want whereof agitates their lighter minds, scorched with flashing Zeal (unduly tempered and set on fire) to pinch the Magistrate of their duty, whilst they know it not perfectly, and Ravelling the bond

of love in the unity of the Spirit; for minute differences, uncharitably invade one another, contending as for their *Fires* and *Altars*.

And seeing Religion is the Pallisado, or rather the *Palladium* of Republics, and knowledge the Cement of Religion; For that blesseth a people, this blasteth error and drowns their breaches of Harmony; It importeth you Sirs whom God hath honored with the chief Conduct of affairs, to promote both (which struck together, make a Diapason) since not-rare experience hath proved, where they have rung out for one, they have begun to toll for the other.

Indeed my Lord's, you drive courageously, you have almost doubled the Cape of *Bon Speranze*; Reformation and a happy peace will not longer ride at dead Anchor. These Mountains now removed, who were so long in travel of a *Mouse* of Reformation; We have hopes to receive (by your hands, as by some good Angels) the first born of our blood, establishment of Religion and liberty, which lately was like to have miscarried in the birth.

Sirs, God hath set you up the Oracles of War, made you to your Enemies Rocks, dashing them as Waves of the Sea; Your Drums▪ like *Zizca's*, conquering with Alarms, the clashing of your Armor terrible as thunder, your Victories always as sure as the *Rancontre*; Every Field to bear you new Palms, immense structures to be crowded with Ensigns and Trophies of your admirable Successes: But these my Lord's, are but Meteors adding Blaze, little of true Brightness: They have an *Umbrage* of *Grandeur*, not a spark or Dram of Glory; The *Enamel* of these *Gayeti's* and *Gauds*, Sully and soon grow Dusky. It is your Zeals to the Interest of Heavens affairs. and the good of Community, that will be the *Heralds* to blazon your *Escutcheons* without stain, and *Aggrandize* your names to all Posterity.

And when the Ardour of Christian Charity in its sweetest Vigor, and the light of knowledge (by Providence. and your powerful influences) shall flame, & as a flood break in upon us, and our youthful liberty open into a flower, then shall we grow rich with the increases of God, and the World venerate each of you, 〈 in non-Latin alphabet 〉 ; As a little Deity guesting in a body of flesh.

Or what is it to have the airy titles of a great *Alexander*, a victorious *Caesar*, a politick *Hanibal*, a valiant *Serpio*? What Fate attended these *Philomathies*? Some of them lived the Idols of the age, and mounting upon the pinacles of State (elevated on the wings of their ambitions) were most ingloriously dashed & precipic'd; whilst others like descending spokes of Fortunes wheel, beheld the solemnities of their Honors funerals: Nor could the Monuments of these Whirligigs serve Muniments to their expiring glories.

Greatness without goodness is a slippery height: The possessor in endeavoring to stand. accerseth his fall: But who builds on the Rock of ages, shall grow still and *Bourgeon*, his leaves shall refresh and shade the afflicted of the People; his days shall be many and good, his walks shall be on an *Helix*, still dilating.

And since God hath made you thus Great, may he also make you grateful; he hath given you the Conquest of affairs, to give him the Conquest of yourselves and wills. Be the shadow and

Echo, or rather *Heliotropes* shutting and opening to his good pleasure: Then having perfected Deliverance for this Nation (whose expectations you are) your greatness shall be complemented with goodness, and your aspirations with Glory.

But that I build not too spacious Gates to my *Mynda*, or throw the Fabric out at the Casements, I only add, that your Lordships fixing this Land to a happy Temperament of Justice, and Equity, advancing Letters, and reforming all things to the standard of the Word, will render *England* the Worlds *Eutopia*, the most Felicitous of Nations, and having absolved your courses thorough the *Zodiac* of praise-worthy actions, you will set laden with Luster, and satisfying soulpeace: Treasures of an higher *Carac* than the worlds *Magnalia*; And the prayers of the Saints ascending with you, will Petarr your enterances thorough Heavens *Portcullis*; while you scale the Battlements of Glory to perfect your Triumphs, and with Seraphic Hierarchies chaunt Eternal Trisagions in ravishing Division; and every Colon and Column of your lives, quartered with the memory of your Atchievements, cause your Names (Rivalling with time) to survive on Earth, perfumed as Incense, and Odorous as a pile of Spices.

—Magnum hoc ego duco,

Quod placeat tibi, qui turpi secernis honestum.

Your Excellencies, Your Honors, and the Common-wealths most faithful servant. *Zach. Coke.*

TO THE PEOPLE OF ENGLAND.

GOd hath made you an Ingenious and curious People, may he also make you wise unto Salvation. Not one of you (*I presume*) but would know much, and dispute well: This Book will serve you in both your ends. It will lead you through the plainness and depths of knowledges, both natural and Divine, which as yet perhaps seem Mysterious to you, and impenetrable; make it but your own, and you have conquered the difficulties of all the Sciences; Truths that before deluge'd you, will take you now but up to the Ancles.

Though it be a little one, it may live to do you much good: and like the Bee of *Myrmecides*, hath not the less Labor and Artifice. It is not the Enchanted Egg of *Oromazes*, instead of universal happiness, stuffed only with wind and Vapor, or as the numerous Tomes of the Times, *Cui quidlibet scribendi est Cacoethes*; which serve but to beat down the price of wastepaper, and to make the world sit straight about you; but securing always the Interests of truth, It will teach you to dispute and form a right Judgment of anything, to discern golden Verities from glaring and gilded; and to assure your faith against the strongest Sconces of error, to Raze or batter it.

It will not lead you out of the right way (as some blind guides) but help you to reduce those that are strayed: From it, as from a spiritual Artillery, you may deprome all weapons of reason, to guard, not affront the truths of God (which not seldom suffer in men's hands.) But as the end of war is a calm and good peace, so Harmony and agreement of spirit, is the Mark, or rather Center of disputings: for Fencing is but fooling in the Faith.

Look then into it, go over it, and you will quickly see the use and Advantage of it: Judge it not by the Frontispiece no more then you would the Riches of the *Indian Mines*, by the barren and Raggy surface of the Earth, or the Treasure of a Lapidaries store by the presentment at his Window: Yet when you have read it, and (perchance) dispute whether it doth more please or profit you, know that as a passion to the common good both conceived and brought it forth, so I have obtained, if growing up with the peace of the Nation, it shall beget anything of Amity and Unity among the Saints: That *Paul* being nothing, and *Cephas* nothing, The God of Truth and Love may be All in all.

Z. C.

The Art of Logic.

The prime perfection and pleasure in this life (second to that supernatural one, Faith in Christ blessed forever, and Sanctification through the Spirit) consists in man's conversing according to understanding and Reason: i. e. to understand, know and judge distinctly of things as they are in their Natures.

To the attainment of such a knowledge, three things are necessary.

1 The object or thing to be known, viz. Every thing in Nature.

2 A natural faculty or power of understanding, which floweth from a reasonable Soul, and is innate to every man.

3 A certain disposition whereby this power is ordinately and regularly, that is in order, and without error, led into Act. Now this is either,

1 Immediate, and by infusion of God, which is extraordinary and rare, and in these Ages of the Church promised to no person in particular.

2 Or it is acquired, and gotten by information and discipline, which is frequent and ordinary.

Now the disciplines disposing a man's understanding to the knowledge of things, are either.

- 1 Objective.
- 2 Directive.

1 Objective disciplines be such as handle things which are in Nature as Objects of our understanding, which are principally four.

- 1 Theology.
- 2 Jurisprudence.
- 3 Medicine.
- 4 Philosophy.

1 Divinity, called by the Greeks Theology, which is the knowledge of God, and things Supernatural, as they are Supernatural, &c.

2 Jurisprudence, or Law, which takes in beside the special Laws of God and Nature, the Canon, Civil Laws, the Law of Nations, our Laws Common, Statute and Municipall, &c.

3 Medicine or Physic, both the Speculative and Practique.

4 Philosophy, which comprehends Metaphysics, which considereth things as they are such, &c Also Physiques, or natural Science; next of all Mathematics, which contains Arithmetic, Geometry, Astronomy▪ Music, Opticks, and last of all Ethics, or Morals, containing Oeconomicks and Politicks, under which again (beside History) is comprised Strategicks, called Martial Discipline.

Directive Disciplines be such as handle not the things themselves to be known, nor do they inform or perfect the understanding of man in those things, but they prepare only some operation of man, and with framed Rules and Instruments do guide and direct it.

Now the operations of man requiring and needing such artificial Rules, are chiefly two. The first is the understanding or cogitation of things. The second the signification either by word or writing of those cogitations (as for the Disciplines Directive of the signification of men's thoughts, as Grammar, Rethorick, Poetry, they are beside our purpose to treat here) and that which thus directs the understanding or cogitations, is Logic only: to the consideration whereof, I mean the Homonymy and AEquivocation of the Word of Term, we now come.

This word *Logic*

Hath divers significations: For first is meant by it the power or faculty of the understanding and reasoning, which is innate, and floweth from man's Essence or Nature.

2 It may be taken for a frame or constitution of Logical precepts, by this or that man written, called a system; which frame may be also taken for an Art, by a Metonymy of the Cause for the Effect, accepting Art not for an habit ingenerated in the mind by precepts and use, but for a collection of universal precepts, to operate in a determinate latitude and limit of End.

3 It may be accepted for a certain part of this whole frame or constitution, namely that which is of a Syllogism Contingent or Commune.

4 It may signify an Act or Habit, begotten by precepts and use in the mind of the Artist; as when we say *Peter* is a good Logician: and this is the most proper signification of the word Logic, according to which we define it: So therefore

Logic is an Art of ordering and directing of man's understanding in the knowledge things:
Or secondly,

Logic is an Art that teacheth how to think and judge distinctly of all things.

In this Definition are contained,

- 1 The Genus.
- 2 The Object.
- 3 The End.

The Genus of Logic is an Art; for It cannot be Wisdom which teacheth and treateth of the highest causes and things.

2 Its not Understanding which containeth and consisteth of the habit of principles.

3 Nor is it Science, which is made up only of such things as are real and universal.

4 Nor can it be Prudence, which teacheth things that are particular to be done and practiced. It remains therefore that it be an Art: For,

First it imitates and perfecteth Nature.

2 It presupposeth a certain end whereunto it directeth all the means.

3 It is to be known, not for its own, but for the sake of some other; the profit thereof being in use, not speculation.

4 It adviseth nothing of the means, it consults not whether to use these or those means to obtain the end, for that they all are predetermined, and in a certain disposition ordinated to their end.

5 It operates without any contrariety, or repugnancy of the appetite and affections, as not engaging or disengaging them.

6 It is not commendable for the intent or purpose, but for the thing done, the work itself.

7 It is not to be dispraised when it errs of set purpose and industry (for it could have done otherwise) but when it errs of ignorance and unwillingly.

8 It is delivered by an Analytical and Resolutive method, proceeding from the object and end foreknown, unto the means which are to be ordinated.

Ergo, Logic is an Art.

Of the Object of Logic.

The object of Logic is twofold.

- 1 That which it directeth.
- 2 That whereto the understanding is directed.

1 The object which Logic directeth, is the Understanding, Reason, Mind or thought of man: wherein two things are to be foreknown.

- 1 The properties of the understanding.

- 2 The parts and degrees thereof.

1 The properties of the understanding to the preknowledge of Logical precepts necessary, are
1 That those perceived of sense, be first and best known of the understanding; let the understanding deduce thence its original knowledge. 2 That since the defection of our first parents in Paradise, our understanding cannot faithfully and certainly determine to comprehend the natures of things with distinctness and order, and by its own acies and strength to discern the truth, unless by artificial and outward rules, directed and governed, unto which the understanding looks, as the Mariner to the Compass; In which respect and sense, it is in worse case than the sense, which have conserved themselves sound & entire since the first apostasy, of their own force and vigor being still able to determine themselves faithfully to know their own objects. 3 That the understanding of itself, is rather carried to the cogitation of things universal (and such objects as are not determined either by will, place, time, &c. circumstances) then unto determinate things and singular, the effects and products of sense. 4 That the understanding acts not in a moment, but successively, in time, and by order. 5 It understands not the same independently, and of itself, but goeth from one thing to another; and hence it is that the distinct knowledge of God is paramount the reach of the understanding, there being nothing in God diverse from God, or what is not God himself: in man there are many things more obvious to knowledge than man himself, but in God there's no such thing, who is conceivable only (& that but most imperfectly) by himself. 6 That at one and the same time it is occupied about, and understandeth but one thing. 7 That the object must be proportionate to itself, and finite; it cannot understand God who is infinite. 8. That it may assent certainly to conclusions proved, even Testimony (if authentic) yet so as no distinct knowledge can be begotten in the understanding, except there be a mean from the nature of the Predicate or Subject; for that to know, is by the Cause. 9 That the instruments of its operation need be pure and composed, should be spirits void of affectuous humors, as Anger, Fear, Malice, Revenge, &c.

Degrees are three,

1 The first degree of the understanding is simple, viz. the apprehension of a single Term or Theme, as *Peter, Paul*, a living Creature.

2 Is the conception of two Terms by way of composition, as when we think, *A man is a living Creature*: or, *A man is a reasonable Creature*.

3 Is when in order we think of more than two Terms passing the thought from one to the other, till you come to a third. This is discourse.

Discourse now is twofold.

- Illative.
- Ordinative.

Illative is such a moving of our Thoughts, as when by the repeating the co-ordination of things, that is, the third Term with the two former, we judge the co-ordination of these two Terms to be true or false: This discourse is that which is called Syllogistical.

2 Ordinative is a moving of our thoughts from one part of the doctrine to another, that so we may judge how they consist and hang together. This discourse is called Methodical.

The Object to which the understanding is directed and ordered, is everything in Nature; for the understanding and comprehending of which in our thoughts, the Understanding needeth and seeketh rules of Logic.

1 Of this object there is a three-fold partition of things. 1 Some are infinite, as God, and hereunto the serv'ce of Logical Instruments is not sufficient for the eliciting of a perfect conception or knowledge: Others are finite, and create; and of them some be spiritual and imperceptible by sense, and with much ado can the understanding conceive them: Some also be corporal, and to know them and their instruments, Logical instruments chiefly serve.

2 Things in nature are considerable two ways. 1 Indeterminately without respect or restraint to Term, Place, or other circumstances, as a Man. 2 Determinately unto circumstances, as *Peter Paul, &c.* About the first (as about things universal) are Logical instruments and directions primarily and principally used About the latter (as about singular) they are used but secondarily.

3 Things are considered absolutely and in themselves, and so are called simple beings, or *entia*, or things, as a Man. Sometime as co-ordinate, and one with another, as a Man, a living creature: now they are called compounded. About the first, the first part of Logic is used; about the latter, the second and third parts.

The proper end of Logic, is, the ordering and directing of man's cogitations (or the acts of man's understanding) in the knowledge of things; this is the true and proper end of Logic. 1 Because every essential end must be equal to its thing ended, (nor straiter nor larger) because the end constituteth the essence. 2 Every end must be one, for the unity of an Art depends of the unity of the end; as the unity of knowledge depends of the unity of the subject. 3 An End in Arts not conjectural, such is Logic, must be put when the means are put; and these three *Criteria*, or rules, exactly do agree in the direction of the understanding: and hitherto having minded the nature and essence of Logic, lets now consider the properties and effects that followeth the essence.

Properties of Logic.

1 No discipline more helpeth the wit, or contemplative sharpness, i. e. the inclination of the temperature to contemplate distinctly and accurately. 2 Unto the wit belongs, 1, The judgment, or judging faculty, *i. e.* a disposition soundly to think and perceive whats true, and whats false in 2 things. 2 A facility of learning. 3 Discipline. 4 A witty 3 faculty quickly to find out the mean to prove the truth, and 4 refute the falsehood, all which Logic helpeth, ordereth, directeth.

3 Logic is the directory of the thoughts, making them regular, that whatsoever is conceivable of a thing, may be drawn to a right sum, for an orderly process in them, and to avoid confusion.

4 When a man hath soundly and well thought on a thing, it enableth him exactly and in order to reach and write it.

5 It causeth a man well to learn that which is well taught.

6 It giveth a reflexive knowledge to a man, that is, it makes a man not only know (directly) but makes him know that he knoweth a thing.

7 It enableth a man to resolve what is compositively handled by others.

8 It much avails and profits to conference and collations, whether occasional or other.

9 By it, is a man enabled to an apt and regular placing and acquiring of intellectual virtues, as on which depends the disposition and order of all disciplines, as to their frames and constitution.

10 It is the rule of those habits a man hath acquired, instructing him to work aright; yet I mean but the rules of ingenious and intellectual operations.

11 In respect of man (that is to learn) it is the rule of all other disciplines whatsoever, but especially for Divinity. I say not, it is essential to the simple knowledge of things substantial to salvation (for this may be by infusion from heaven, without any human artifice) but I mean, the ordinary way of erudition and skill to handle places in Theology, depends on Logic.

Now unto Logic (as unto every habit) are required three things, (as it were efficient causes of it) Nature, Method, Exercise.

1. 〈 in non-Latin alphabet 〉 or Nature, that is, a natural faculty, which consists of the humors, disposition and temperament of the body, whereby a man is inclinable to this, more then to that Discipline.

2 Method (〈 in non-Latin alphabet 〉 in the Greek) is a Collection and frame of all Logical precepts, needful to the acquisition or getting the habit of the Art.

About this frame two things are considerable.

- 1 Invention. *m*
- 2 Conformation. *n*

The principal Inventor of this Art (as of all other) is the Spirit of God, viz. the holy Ghost; then, men his Instruments in all Ages.

Now the Causes motive of men to invent this Art, were 1 The defect of man's nature, who out of a perception that the thoughts of men could not well determinate themselves to the

understanding of things without the help of second thoughts, were forced to frame and devise such, and they call them Logical notions. *a*

2 〈 in non-Latin alphabet 〉 : Admiration of natural effects, arising out of abstruseness of the Causes, causing grief to ingenuous spirits (for, wonder speaks ignorance) by which they were irritated to a serious enquiry after the Causes, which without Logical determinations was not feasible.

3 A purification and itch after knowledge (innate to every man) Now he that desireth an end, adviseth of, and desireth the means conducent thereunto, and such in special is Logic.

The means men used at first (I mean since the Fall) for the expoliting and adorning of the Art of Logic, is, first, Outward Sense, principally those of Seeing and Hearing. 2 〈 in non-Latin alphabet 〉 , Observation; and this ever presupposeth remembrance, which is nothing but a reflection upon something formerly taken notice of. 3 〈 in non-Latin alphabet 〉 , Experience, that is, the collection of many Observations and Examples, and retaining them in memory. 3 〈 in non-Latin alphabet 〉 , Induction (the third 〈 in non-Latin alphabet 〉 , that is, effect of the understanding, is invention) which from the judgment of the senses, and experience of observations, formeth in the understanding a common and universal notion, which as it were is a rule by which the knowledge and virtue of working are directed in the operation to come.

In the Conformation of this whole Logical Constitution, two things are very observable.

- 1 The Formal. *q*
- 2 The Material.

1 The formal, &c. consists, 1 In the determinate distribution of the parts. *a* 2 In the co-ordination of the parts so determined, unto the end of the whole: *b*

1 In the distribution of the parts, these 〈 in non-Latin alphabet 〉 , or rules are observable. 1 Every good distribution should be made with words fit and significative unto the mind, of the parts of the whole distributable, but not of anything not therein contained. 2 Division should be of the whole, not of the parts of the whole. 3 If it be a good division, the parts (divided) will be equal to the whole, and neither more nor less. 4 It should consist of such parts only as are in the whole, retaining the same order, and agreeing with it. 5 In a good partition there should be a disjunction & segregation of the parts one from another, neither presupposing or including one the other. 6 And this disjunction of parts must be such a disjoynor which mensurates the whole, and whereby the whole is constituted. 7 A division should distinguish the whole, not confound or perplex it. 8 The parts (integral) should be amongst themselves of the same order and nature with the whole, that the whole might the better measure them. 9 Lastly, A good division should be commodious, and apt to notificcate the whole.

The second (as it were) efficient cause of Logic, is Method, the division whereof (or the general way to learn it) is into three parts.

1 The first is of the general precepts to be foreknown (which precepts are as the Porch of a building) as of the signification of the word or name, the acception of it▪ the genus, or general title of it, the end, the object, and the parts.

2 Is the Method or frame of the precepts constitutive of the Art; these are the chief rooms of the house.

3 The Exemplar or pattern of this Art of Logic to be used and practiced, which serves as the Postick and hinder part of this Edifice.

Again, the second of these is tripartite, or admits of a threefold division. The first is, which shows the cogitation to co-ordinate two terms one toward another. The second and third, which direct the discursive cogitations▪ when they are first Illative, & go by way of inference and consequence; Or 2 When they are ordinative, methodical, and by conclusion, as is premonstrate; And so much as to the determinate distribution of the parts.

2 Now come we to the Co-ordination of the parts, concerning which, note these 〈 in non-Latin alphabet 〉 , or Rules. 1 That every constitution or frame, is a mean to some determinate & certain end, therefore it ought to be proportioned and ordered to this end, with a certain proportion, adornment and method, and adapted to the happy acquisition thereof. 2 Whatsoever is in the end or use, must be put into the constitution and frame, not more or less. 3 Let no precept go into the frame, that maketh not for the end or use. 4 The use should easily and plainly be understood by the precepts, it being a thing unfit that the instrument should be more hardly understood than the use of it. 5 That we may attain without precepts, there should be no precepts delivered of the same. And thus much of the Formal, of the frame of Logic, now come we to the Material.

2 The Material then of the frame of Logic, consists in that wherein the partition and conformation before handled is, and it is twofold.

- 1 Primary.
- 2 Representative and Secondary.

The primary Material also is twofold.

- Simple. *a*
- Compound. *b*

1 The simple material, be the Logical terms, words made to represent the sense of the cogitations, so that the understanding is as it were limited and confined within itself in cogitating and thinking; they are called Second Notions.

The first Notions are the conceptions we have of things, as they are things.

Now these second Notions do not directly and by themselves shadow out unto us the things themselves, nor anything accidental or appendant unto them, but point unto certain intellectual Rules, whereby we do with all distinctness and regularity form things, that is, the conceits of things: As the Sailors Compass doth not give direction to the Mariners by subjecting to the sight the very winds themselves really, but the North-wind, South-wind, &c. as they may be specificated, or the Regions wherein they range. Those that primarily imposed names, intended to name first the things themselves, & then secondly they added second Notions, which we call Mental and Logical: As the word *Man*, is to express primarily the conceit which we form of Humane Nature, and is as the image thereof, and immediately founded therein; for man's nature is the immediate object, and this is a word of the first intention; but when we say, a man is a Species, or a Genus, or Difference, &c. these are words of the second intention, not desumed immediately from the thing, which is human nature, but from the manner of understanding, whereby we understand such Terms to agree unto *Peter, John*, and every man.

2 The compound Material be the precepts in Logic, framed of and from those Notions of second intention, explicitly & plainly exhibiting to our minds and understandings, those things which the second Notions themselves do but implicitly and darkly; these therefore are necessary unto the learning of this Art of Logic, and ought to be formed according to these subsequent Rules.

1 The precepts of Logic should be made regularly and fully to obtain the End. 2 Both as to the words of them and number, they should be conceived and set down determinately. 3 They should be Homogeneous, that is, of the same kind, mensurated and adapted only to this Art and End. 4 They should be framed plain and with perspicuity. 5 They should be apposite and fit to the teaching and learning of this Art.

And so much for the primary Material of Logic.

The secondary Material, or representative, are Examples added to the Precepts, which is only a particular experiment of this or that precept, either upon ourselves or others; wherein are observable these following Rules.

1 Examples ought to be agreeable and fitting to the nature and end of the Art, deducing carefully the experiments from those had arrived unto the end of the Art, and that accordingly operated 2 Examples, as accommodate to the precepts, so they should be very intelligible, fit to be made use of, and proportionate to the truth and verity of the precepts. And thus much of the first and second efficient causes, by which the habit of Logic is acquirable (*viz.*) the Nature, and Method. We come briefly to the third Efficient, which is, Exercise of Logic.

The Exercise then of Logic consisteth in this, that we frequently think on, & diligently meditate things conformable to the prescriptions and rules of Logic, that is, orderly and distinctly: This indeed is the chief, most principal, and the nearest Efficient Cause of this habit in us of this Art of Logic, and immediately engenerates and expresseth Logic in us, whereas Wit and Precepts are Causes but remote.

The means and parts of this Exercitation are two.

- Representative.
- Operative.

1 Representative are such as are superadded to the Rules of Logic, as Experiments and manifest Testimonies, Forms of Disputation, Resolution, &c.

2 Operative is the very Art itself of this Exercitation and Use, which should be by an assiduous imitation of the most eminent wits, and by the agitation of our own. And thus much of the Prolegomena's, and things necessary to the foreknowledge of Logic.

THE FIRST BOOK OF THE Art of Logic.

Logick is an Art which conducteth the mind in the knowledge of things.

It hath three things to be remarked as parts thereof. The first is, that which directs the first operation of the mind, which objecteth to itself only single or simple things, by the mediation of a single or simple term, which is a notion or instrument of Logic, representing unto the understanding one thing (called therefore incomplex:) and it is called a second notion as it is the minds image and pourtraict, shadowing to itself some outward thing. First notions are (as it were) the string or rule of a Dial; second notions are (as it were) the ombre and shadow made by that rule or string: these both show the hour, but the string or stem first and fundamentally; the second (that is the shadow) but secondarily, as it configurateth to the other.

A single or simple term is,

- 1 On whom the latter depends, and it is either
 - of a word,
 - or of a thing.
- 2 Arising from the first, and it is also either
 - of a word,
 - or of a thing.

Of a Word or Voice.

The term of a Word is that whereby the naming of a thing is considered; a word is the sign of things or conceptions, pronounced or written with a certain frame of letters and syllables.

In a word three things are remarkable.

- 1 The Material.
- 2 The formal.

- 3 The Imposition.

The Material is the sound in the pronouncing of the letters and syllables, whereof the word is constituted, either in speaking or writing.

The Formal is the signification of the word, and by consequence the relation to the conceit of *the mind* which $\langle \diamond \rangle$ giveth knowledge of: now the efficient cause of this signification, is, the imposition and institution, which in the *He brew Tongue* is Divine (as God was the institutor and imposer) in other tongues human, as having been invente and imposed by man.

Unto a Word appertain

- 1 Divisions.
- 2 Affections.

1 Of the division of words.

1 Words have their divisions either

- Of the thing signified. *a* *.
- Of the manner and ordering of signifying. *b* *

Of things signified, some words are

- Of themselves significative, as a Man or Woman, Worm, &c. and all Nouns that signify a thing wholly.
- Consignificative, and that need other words to express their meaning, as Adverbs, Pronouns, &c.

Significative words also are of the first intention which signify of themselves without the help of the mind, and they are the things themselves, or

2 Of the second intention, which means not a thing (itself) but the manner of it, or word of Art, whereby the thing is understood.

Now the division of the manner of signifying words is

into Abstract Concrete Abstract, is which signifieth a thing apart, causing the mind to meditate the simple and precise nature of anything, as Godhead, Manhood, whiteness, redness, &c.

Concrete is that which signifies things conjoynly, as having more natures then one complicate or conjunct, as man, white, holy, &c.

Words also are either of

- 1 A particular signification, as man.

- 2 Collective signification, as a flock, a company, a Church, &c.

Again, of the manner of signifying, words are either

- Distinct.
- Ambiguous.

Distinct, which hath a certain and distinct signification, as fire, earth, air, and other names of things existent in nature.

An ambiguous word, is which indistinctly signifieth things that in nature are divers, as *Cancer*, which signifieth both a living creature and a disease; hereunto all words that are Equivocall, and have divers senses are referrible.

Now words become doubtful either

- by chance.
- of purpose.

Words ambiguous by chance is, when reason cannot be given why one name should be given to things divers in nature and definition.

Of purpose doubtful, is when a common name is given to divers things upon counsel, and for some certain reasons, and this again is doubtful either of

- Dependance. *a*
- Similitude. *b*

Ambiguous of dependance, is when a general name is given to divers things, whereof one is dependant on another (as upon the more principal) touching the nature of it; as this word *thing* is most general, and therefore doubtful, it being attributed both to substances and accidents, but not equally and alike; for to a substance it is given of itself, and principally; to an accident, less principally, as having its nature dependent of the substance, it is therefore called an Analogous general or Genus.

Ambiguous of similitude, is, when for some consimilitude or likeness, together, one name is given to divers things, and is either 1 Simple, *d* or 2 Compound *e*

1 Simple, is, when the Similitude lies between two and no more, and is of

- Conceit.
- Things really.

Ambiguous by similitude of conceit, is, when two things altogether divers (as God and the Creature) obtain one and the same attribute or name upon the conception we make of some

similitude betwixt them; so God and man are both said to be good, just, to repent, &c. whereas really, no words can be found to express God's most incomprehensible being.

Ambiguous by similitude of things in reality, is, when the significations of their natures or operation bear an evident and known similitude. As when meat and medicine are called healthful, because both cause health: Or, as when a beast and a disease are called a Wolf, because of the rapacity and ravenousness of both; and upon this account are the Seals of God's Covenant called Sacraments, because of the correspondence and similitude they bear unto those Solemn Oaths, wherewith men were in former ages bound and consecrate to the Wars.

Ambiguous of a Compound Similitude, is, whose likeness consisteth of a proportion between four; and it is called *Analogy*. As this word Governor is Analogical and proportionable, when attributed to a Magistrate and a Shipmaster; for (here is the proportion between four) as the Master of a ship or Pilot is unto a ship (whereof he hath government) so is the Magistrate unto the Common-wealth. In like manner, flesh is Analogical in respect of beasts, birds, and of apples, cherries, &c. And in this sense are Magistrates called God's upon earth, *Psal. 82. 6*. And thus much of the divisions of Words; Now follow their affections, or their Canons and Rules, which be three.

The first affection of a word, is, that it should be perspicuous, that is, plain, and significative unto the mind of that which it ought to signify, 2 It should be received by a common consent and use. 3 It should be proper, determined and adapt to the signifying of the thing to be signified.

Of the Order of things.

Having hitherto treated of the first single Term, which is of a word; the next thing to be treated of, is the single Term of a Word which without the word representeth to the understanding somewhat of the thing itself.

And it is either The order of things called Predicament, or some Term or Not on without the Order.

The Predicamental Order is a distinction and disposition of all things by certain orders, and degrees of orders.

Herein are considerable,

- 1 The manner how things are received into this order *a*
- 2 The graduation or degrees of this order. *b*
- 3 The particular things themselves. *c*

1 The manner of receiving them into this order, is first Direct. 2 Proportional. 3 Collateral. 4 Indirect. 5 By accident: all which are declared by eight Rules following.

First then directly and primarily in the order or Predicamental scale, is a thing which is, 1 Real and positive. 2 Simple and of itself. 3 Universal. 4 Compleat or Whole. 5 Univocal (that is) a thing signified by one distinct and certain word; these five are as it were conditions of referribility in things unto a Predicamental order.

2 Receiving things into this order, is by proportion; thus may God (blessed forever) be brought in, not directly, because he is a most simple Being, one in Number, having neither Genus above him, nor difference to restrain him, because whereof, he cannot be placed in the Predicament of substance, but Analogically, and by proportion.

3 Collaterally, side-wise, or obliquely; thus a difference is placed in the Predicamental scale or series (as a reasonable soul, if it be taken for the difference of a living creature, is placed in the Predicament of Substance, but sidewise, not directly: hitherto also may be referred Abstracts, to wit, Abstraction of Inferiors (as they are called) as Humanity, Animality, &c.

4 By Reduction, or indirectly: things placed in this Predicamental scale, are first Concrete, and which simply consist not of one and the same thing, as just, merciful, and other Concretes, containing both substances and accidents: so the Church, the World, and other like Collectives: hither also may the parts of any whole be referred, as the head, hand, foot, &c. but reductively, and by reducing them unto their whole.

5 By Accident do appertain to the Predicamental order things compounded; and this they do by reason of their simple Terms, as Man is a living creature; this sentence is referred to the order of substance; A man is learned, this is referred to the order of substance in part, as it respects the man; and partly to the predicament of quality, as this man is learned. 2 Things Intentional, without the mind, as the Images of true things, colors seen in a glass, &c. 3 Second Notions, as words of Art, Genus, Species, Difference, &c. 4 Relations of Reason, as the right or left side of a pillar, &c. 5 Privations, which are always referred unto the same Predicamental order that the habits thereof are; as blindness is in the same rank that sight is. 6 Fained things, things of fiction, as a Golden Mountain, *Hirco-cervus*, &c. referred to the predicament of substance.

6 From the predicamentall order be excluded plainly 1 All words of ambiguity and doubt, at least before they be distinguished and limited. 2 Fained things, which are absolutely impossible, as a Created God, Deified flesh, an unbloody Sacrifice, merit of works in a sinner, universal Election, and other such prodigious fantasies.

7 A thing in itself simply one, pertains to one Predicament; if it be Concrete, it may be referred to two, but inequally, and so that it be primarily under one, viz. that which it most respecteth; so Baptism and the Lord's Supper are not to be referred to Substance or Action, but to Relation, because water and the washing therewith are but the material things in Baptism; the formal being the holy Relation in signing and sealing the Spiritual washing away of sin.

8 Lastly, things themselves are placed in the Predicaments of themselves and fundamentally; Conceits and Names of things but secondarily, and so far forth as they represent things: and

so much of the manner how things are received into the Predicamentall scale or order: we pass now to the second, viz. The degrees of the order, or Predicamentall Series.

The degrees then of this Order, by which things are to be understood in their ranks, some are superior, some inferior to others, and these degrees are not unfitly called Predicables.

A Degree is

- 1 Direct. *a a*
- 2 Collateral. *b b*

1 Direct, when we ascend or descend forthright, that is in a strait and direct line in order, as Genus, Species, Individuum.

2 Collateral, when the ascent or descent is made in an indirect line, and side-long, as *Difference*.

Again, the direct degree is either Primary or Secondary.

Primary, as Genus, and Species: Secondary, as Individual.

Primary, is that which in the Predicamental order is universal or common to many, and is Genus and Species.

Genus.

Genus, is that which hath Species under it, that is, a general is that which containeth two specials or more under it.

The common Rules hereof are four.

1 The Genus or general is always of the same Predicament or order of things with it Species or special. By which Canon or Rule, you may discern any, and many false generals, as that the body of Christ is not the true Genus or general of the Sacrament of the Lord's Supper; that water is not the true Genus of Baptism, nor an action the Genus of sin, nor air of sound, that harmony or number is not the Genus of the soul, for such be not in one Predicament; by this also Metaphors are removed, as when the Church is called *Noah's Ark*, or the Spouse the body of Christ; these are true, but not the true genera or generals: for Metaphors show not what a thing is, but what a thing is like to.

2 The Genus is never the cause of his Species, nor the subject, nor the accident, and therefore is never predicated or spoken of his Species in the Concrete, but always absolutely in the right (that is the nominative) Case: They therefore err, that in the Meteors make water to be the Genus of rain; fire the Genus of a Comet; air of the wind; whereas Meteors are called waterish, fiery, airy; so the cause cannot be the true Genus, as when dubitation is said to be the counterpoise of equal reason; Anger the boiling of the blood about the heart; Death the separating of the soul from body, &c. In such, the causes are placed instead of

generals; so also for the subject, when we define wind to be the air moved; Original sin to be corrupt nature, &c.

3 The Genus is always and necessarily more large than all the Species of it, and is not returned or reciprocated with them.

4 The Genus is inseparable from his Species; nor can that be the true Genus without which the Species are or may be in any, or anywhere: this proves motion cannot be the true Genus of pleasure, seeing pleasure may be somewhere, where motion is not or ceaseth.

Genus is twofold

- Supreme.
- Subaltern.

1 The highest and most general, is so a Genus, as it can never be a Species.

2 Subaltern Genus is, that is successive and by turn, that is, when it is Genus of them contained under it, and Species of that which is above it.

Also the Genus is either remote and afar off from the Species, or, 2 Neer and next unto it; as the Genera of a man, a living Creature is the remote Genus, and Animal is the nearest Genus; for there are none other so near man as those two.

Again the Genus is

- Perfect. *a*
- Imperfect. *b*

Perfect Genus, or a Synonymous general is, when his Species all of them take equal part of him; as a living creature is the equal and perfect Genus of man and beast; for a beast is a living creature no less than, and equally with a man.

The Canons and Rules of a perfect Genus are five.

1 A perfect Genus hath a Nature not separated, but yet distinct from all his Species.

2 All that which is in the Genus is equally communicated with the Species, so as nothing can be said of the Genus, but the same also may, and must be said of every species.

3 The Genus is in Nature before all his Species, and therefore first in that knowledge which is according to Nature.

4 The Genus hath necessarily many species, as not being able to be conserved in one; for every genus is perfected in determination of opposite differences, and opposition implieth plurality; so that one genus must of necessity have at the least two species.

5 A perfect Genus being put, there needs not therefore any determinate or certain species to be put; and if one species be denied, the genus is not thereupon denied.

There is an Analogy and similitude between a Genus and Matter: For first as the matter is more imperfect than the form, &c. So is the genus more imperfect than the difference or species. 2 As the first matter is undetermined to any of his forms so is the genus to any of his differences; & as the matters have a power unto the opposite forms; so hath the general unto the opposite differences; yet nevertheless there is great discrimination betwixt the genus and the matter, and they be not the same.

An Imperfect Genus is that which is not communicated with his species equally and alike, but to one more, to another less.

The Rules and Canons of this be three.

1 An Imperfect Genus, is immediately, properly and of itself communicated but with one species, with another it is communicated but mediately and secondarily in order to the primary species; so this genus (thing or *ens*) is an imperfect genus to substance and accident; for *thing* is communicated primarily to substance; to accident but secondarily in and by the substance, accidents being not so much things Create as Concreate.

2 An Imperfect Genus hath not a Nature altogether distinct from its species; so a *thing* naturally is not altogether distinct from substance or accident.

3 To put an Imperfect Genus, we must needs put some certain species, *viz.* that species by which it agreeth to the other; and this species being denied, the genus itself is forthwith denied.

And so much for the first Predicable of the first degree, to wit the genus.

The Species.

Species, or the special, is an universal thing subjected, or subordinate unto the Genus: and it is,

- Perfect. *a*
- Imperfect. *b*

Perfect is that which is under a perfect Genus.

The Rules hereof be four.

1 The Species is in Nature after the Genus, & in Knowledge distinct.

2 It ariseth from the determination of the Genus, so as it swalloweth up, as it were, the whole Genus in itself; that whatsoever the Genus hath, it also hath.

3 Perfect Species do equally participate of their Genus, one as well as the other.

4 Perfect Specials be in Nature together. As a Man is not after a Beast in nature, though in time Beasts were first created. So Baptism and the Lord's Supper be in Nature together

(being alike Species of the Sacrament of the New Testament) though in time Baptism was first.

Imperfect Species, is that which is under an imperfect Genus.

The Rules hereof be three.

1 Under an imperfect Genus, one Species is more principal than another. So a Substance is the more principal Species of a Thing; An Accident is less principal.

2 The principal Species of an imperfect Genus, communicateth as much to the other Species, as doth the Genus itself. So an Accident is as much bound to a Substance, as to a Thing.

3 The principal Species is in Nature and Knowledge before the less principal, for it depends wholly on the principal, and is that which it is, by benefit thereof. This Rule discovereth the Popish Error, That in the Mass the Accidents of Bread and Wine should remain without the Substance.

Also the Species is either

- Subaltern, that is, Species of one, and Genus of another.
- Most special, or lowest Species, never Genus.

The Rules hereof be two.

1 The lowest Species cannot be divided by opposite differences.

2 It may be conserved in one Individuum.

Hitherto of the direct degree Primary. Now followeth the Secondary, or Individuum.

An Individuum or singular thing, 〈 in non-Latin alphabet 〉, is that which under the generals and specials is determined unto certain circumstances of Existence.

The Rules hereof be four.

1 The note of on Individuum is sometime more strict, sometime more large. The word whereby an Individuum •s signified, is sometime single, sometime compound.

Single, as proper names, as *Christ, Abraham, Peter, &c.* or 〈◇〉 •f proper, as the Apostle, meaning *Paul*; the Philo•... meaning *Aristotle*.

1 Compounds be either Demonstrative, as *this Man, that Woman, &c.* O• uttered by commune names, as a certain man, or the Savior of the world, the Virgins Son, meaning Christ: the enemy of Mankind, *i. e.* Satan. These some call *Individua vaga*, and *Individua vaga ex hypothesi*.

2 Singulars, or Individua, as they are the secondary object of Logic, so also they cannot perfectly be defined; neither of themselves, as they be singulars, are they considered in disciplines: [for they belong to sense, as to be seen, felt, &c.] whereas universal things,

appertain to reason; and as sense properly perceives not universal things, so neither doth reason singular things, viz. as they are sensible: nor so excellently as universals.

3 Singulars primarily and by themselves, do exist work, and are perceived, [Essence is of universals. Existence is of singulars:] for hereto is required the Termination of some certain time and place, which is not in universals.

4 Singulars are incommunicable; for they having a most restrained Nature, have no inferiors to communicate with.

An Individuum is either,

- Accidental. *a*
- Substantial. *b*

1 Accidental is, which is under the order of Accidents; [as Accidents have their Predicaments, so also their Genus, Species, singulars] So an habit is the Genus of Faith. Faith is the Species; but *Abraham's* faith, the Centurions faith, &c. are singulars, or Individua.

Substantial is that which is under the order of Substance.

And is

- Absolute. *m*
- With Addition. *n*

Absolute, which is looked on absolutely.

With Adjection, is a person, which is the first substance intelligent, incommunicable, not part of another, nor sustained by another.

Some singulars be called indirect, as are the names of Cities, Rivers, Mountains, &c.

Note these Properties, A Person must be 1 A Substance; so no Accident is a Person: It is 2 The first Substance, or a singular thing; so no Universal is a Person. It must have 3 Understanding; so no particular Beast, as Balaam's Ass, is a Person. It is 4 Not part of another; so a man's soul is not a Person. It is not 5 Sustained by another, so Christ's human Nature is not a Person. It is 6 Not communicable; so the divine Essence is not a Person, for it is communicated with the Father, Son, and holy Ghost.

We have seen the direct degrees; now follow the Collateral, or sidelong, which is called Difference.

Difference is here taken in a strict and peculiar signification, only for the determination and restraining of the universal and indifferent Nature, in the Predicamental order, and not for every distinction and diversity of things, whereof we treat hereafter. And thus Difference pertaineth to the degrees of Order, not as constituting or informing, but as binding and

knitting, not as causing anything properly, but as determining and tying together the universal in the Predicamental line.

The Difference is that which restraineth and determineth the Genus in the Species.

The Rules hereof are eight.

1 The Difference respecteth the general and the special in a divers respect: the general as determinable; the special as determinated.

2 The Difference, as it is a difference, never noteth a thing complete and separate, but always incomplete.

3 The Difference is after the general, and before the special, yet is it in the general indeterminately, or in power.

Universals are like a long rope, loose without knot: difference is like a knot; the special is as a rope tied with a knot. The knot is after the loose rope, but before the knit rope: and the knot which in power was in the loose rope, is in act in the tied rope. A rope with knots differeth not really from a rope which hath not knots: so the Species restrained by difference, differeth not really from the Genus.

4 Every Difference inferreth his proper and certain Genus. Therefore differences should not be transferred from Genus to Genus.

5 The Difference that is to determine the general, must needs be opposite ; for difference restraineth not the Genus, but by a kind of opposition and se junction of the Species.

6 Every Difference is inseparable from his Species.

7 The Difference is not varied by degrees.

8 The Difference is apt to be avouched (*praedicari*) of his Genus, but in the Concrete, or in *quale*. For no difference showeth what a thing is, but of what manner it is: As if one ask, What manner of living creature is a man: The answer is, A reasonable, living creature: so that the difference is not so much spoken of the Species, Man, as of the Genus, Living Creature, or Animal; for it maketh the Genus to differ, and determineth it.

Difference is either,

- Far off.
- Nearest.

Far off, is that which is not reciprocate with his Species, called *Generica*.

Nearest, is that which is equal with his Species: It is cal-*Specifica*.

As *sensible* maketh a man differ from a stone, in a far difference; for other Species, as Beasts, have the same difference, but reasonable is the nearest, whereby he differeth from a stone, beasts, and all other things.

Hitherto hath been handled, 1 The manner how things are received into Predicamental Order. And 2 The degrees of the Order. Now follow, 3 The particular Orders, or Predicaments themselves.

There be ten Predicaments, or Orders, and of them,

- Some principal.
- Some less principal.

The principal are, in which things first and properly so called, are disposed and ordered: and they be the first six.

And these be either,

- Of Substance. *a*
- Of Accidents. *b*

1 The Predicament or orderly row of substance, is that where in the substance is orderly disposed by his Generals and Specials.

A Substance is a thing subsisting by itself.

The Rules or properties whereof be three.

1 A substance, as it is a substance, is not contrary to another; but as it hath accidents or qualities, it is contrary, as Fire and Water, Sheep and Wolves, &c. be contrary in quality and temperature.

2 A substance, as it is a substance, is not varied by degrees, or receiveth not more or less; but the variance or comparison is in respect of accidents, as a Wise man, and a Fool, an Old man, and a Child, one water hotter than another: these differ in qualities, not in substance.

3 A substance remaining one in number, may receive into it contrary accidents. As water may be now seething hot, anon frozen cold.

The Order of Substances is to be seen in a Table, As

Substance, is either

- Vncreated, infinite, and beyond our understanding, as, the most holy God.

Created, and is either

- Spiritual
 - Absolute: as Angels, good and evil.
 - Determined to another: as Mans soul.
- Corporal, and is either

- Incomplete, and is
 - Passive, called, Matter, first and second.
 - Active, called Form, first and second.
- Complete, or perfect, and is either
 - Far from mixture, as the heavens, whose parts are
 - Orbs
 - without Star.
 - with Star
 - Fixed: The firmament.
 - Planets
 - Stars
 - Fixed.
 - Wandering, Saturn, Mars, &c.
 - Ordained for mixture (and therefore not existing apart and completely) called elements, and is
 - Fire.
 - Air
 - Water.
 - Earth.
 - Mixed
 - Imperfectly, as
 - Smoke,
 - Vapours, whereof are Meteors
 - Fiery, as Lightenings, Comets, &c.
 - Aiery, as Winds, &c.
 - Waterish, as clouds, rain, snow, hail, &c.
 - Perfectly
 - without life

- Metals, perfect and Imperfect, as gold, silver, brass, quicksilver, &c.
- Minerals
 - Hard, as Sand, Stones, precious and base kinds of earth, &c.
 - Soft, as Salt, Alum, Pitch, Myrrh, Frankincense, &c.
- with life
 - Vegetant, as
 - 1 Trees, fruitful and unfruitful: Oke, Ash, Elm, Lawrel, &c.
 - 2 Bushes, Rose, Bramble.
 - 3 Herbs of all sorts, Wheat, Rie, Pease, Rise, Beets, Mallows, &c.
 - Sensible.
 - Reasonable, as Man.
 - Without Reason, as Beasts.
- - 1 Of the Air, Fowls, Swans, Geese.
 - 2 The Earth, Beasts, and creeping things, Horse, Lion, Dog, Worm.
 - 3 The Water, Fishes of all sorts, Whales, Pikes, Eels, Oysters, Serpents, &c.
- Compounded of a created and increated Substance, in a mystery of marvelous union, Christ Jesus, the Son of God and the Virgin.

We have seen the Predicament of substance.

Now followeth Accidents.

An Accident is a thing which dependeth upon a substance, for the essence and existence thereof. The word Accident is commonly used in a large sense, for all that betideth, chanceth, or cleaveth to anything: but here it is more properly taken for that which cleaveth to a substance, and is no part thereof, and yet cannot be without the same.

An Accident is either

Absolute, having an absolute nature, as Relation.

- Quantity.
- Quality.
- Action.
- Passion.

The Predicament of quantity, is that wherein the Generals and Specials of it are orderly disposed. Note that in every Predicament there is the Material, or thing itself (which Logic doth but lightly touch, as belonging to another place) and the Formal or disposing, and Table of the thing, which is chief in all Predicaments.

Quantity is that whereof the greatness or number of anything is named.

And therefore quantity is either

- continued, as greatness.
- dissevered, as number.

1 Greatness is extension, or stretching out, and is called

- Properly.
- Improperly.

Properly so called Extension is of the matter in a Natural Body, which therefore is said to be continued, and divisible.

The Rules or Notes hereof be five.

1 Greatness hath a certain continuance and position of parts.

2 Greatness hath of itself no motion, or efficacy.

3 Unto it nothing is contrary; for contrarities are in qualities.

4 It receiveth not more or less. As one house is not more or less a house than another, though one be a greater house than another.

5 Of greatness, the subject is said to be equal or uneequal; greatness or extension properly so called, is length, breadth, deepness or thickness; the beginning of all which is a point or prick.

Length, is that which of the Mathematics is called a line. Breadth or latitude, is called the Superficies.

Thicknesse or deepness is the threefold dimension, which is called also height, and of the Mathematics, *Metaphorice*, a body.

2 Number or multitude is the gathering together of Unities. And unity is the beginning of number.

Number is considered

- Abstractly. *a*
- Concretely. *b*

Abstractly considered, is that which is primarily in this Predicament. As 2, 4, 10, &c.

The Rules hereof be five.

1. 1 Number is not coupled with any common term, neither hath its parts endued with Position. As 3 and 7 are coupled with no common Term, though they concur to the making of 10.
2. 2. Of number, things are said to be even or odd.
3. 3. Number also as it is number, hath no force, no efficacy.
4. 4. Number of itself hath nothing contrary thereto.
5. 5. Number receiveth not more and less.

Concretely considered Number here, is, things collective, which may be referred hither materially. As a Wood containeth many Trees, an Host many Soldiers, an heap many grains, &c.

The Formal thing of this Predicament is the Table or Order of all Quantities: As, Quantity is taken either for

- Dissevered quantity or number, which is taken
 - Continued extension, which is taken, either
 - Vnproperly, and by proportion, as
 - Continuance of anything: as in time the $\langle \diamond \rangle$ of durance.
 - Extension of degree, called Intension, as one heat • said to be greater than another.
 - Extension of weight, or heaviness.
 - Properly so called, which is the extension of a Body only, and it is either
 - Incompleat, as
 - Length or line, which is either

- Right or straight.
 - Round or circular.
 - Mixt of sundry sorts.
 - Breadth, or superficies, which is either
 - Right lined
 - Of three sides.
 - Of four sides.
 - Of many sides.
 - Crooked lined; As a circle.
 - Mixt of right and crooked; As half a circle.
 - Compleat: the threefold dimension called a Body, which is either
 - Regular, having basis, sides, corners, equal and like, as Pyramids, &c.
 - Irregular, as a wedge, collar, &c.
-
- Largely, for any multitude of divers things, and ye call it T^raⁿs^cendental Number. Such as is the holy Trinity, in spirits, and other things that have no quantity.
 - Strictly for a collection of discontinued quantities. It is called predicamental number, and considered
 - Absolutely, and either it is
 - Simple either
 - Perfect, which is equal to his parts.
 - Imperfect
 - A bounding, which is lesser than the parts of it, as 12.
 - Diminished which is greater than the parts, as 88. Again both perfect and imperfect is either

- Even when it may be divided into two equal parts & it is either
 - A likely even, as 32.
 - A likely odd, as 18.
 - Vnlikely even, as 12.
- Odd, which cannot be divided into two equal parts, and is either
 - First, which unity only measureth, as 3, 5, 7.
 - Compound, divided by 2, or more numbers, as 15.
 - Mean as 9, which 3 only measureth; 25, which 5.
- Figured, which is either
 - Plain, arising of the multiplication of one number by another, as seven times five are 35.
 - Square, arising from multiplication of number into itself, as 25.
 - Cubick, arising from a number led in itself, & that which comes of them multiplied again by the first number, as 125.
- Concretely, or determinately unto some subject to be numbered, as a flock, an host, a talent. Hexameter, for a verse of six feet. A Church, a Common-wealth, a City, an Oration, &c.

The predicament of quality is, wherein the generals and specials thereof be disposed.

The general Rules hereof be five.

1 Quality, is of all absolute antecedents, the most copious and frequent in Nature; for whatsoever we see, hear, taste, smell, feel, all of it is quality.

2 Of all accidents, quality is most accommodate to the sense.

3 Qualities only have contrariety.

4 Qualities have degrees, or more and less. And these they have not in respect of the essence, or definition (which is nowhere varied) but in respect of the existence or singular cleaving to this or that subject, disposed so or so; So Faith in general in respect of the essence, is one

and single, without degrees, but faith in this or that person, is greater or lesser, yet retaineth it the same essence and definition in all. For a weak faith, is yet Faith. The like is for other qualities, heat, cold, &c.

5 By reason of qualities, things are said to be like or unlike one another. As men of one color are said to be alike, but of one stature they are said to be equal.

Quality hath four kinds or specials▪ 1 Habit. 2 Natural power. 3 Sufferable quality. 4 Figure.

1 Habit is a quality brought into man, whereby he is liable unto those works which by Nature alone he cannot do. Here habit is taken properly and strictly, and not for every accidental form contrary to privation; nor for the habit and stature of the body, nor for apparel, or any general power, which sometime in a large use are called habits.

The general Rules of Habit are two.

1 Unto Habit there is required a certain inclination going before, and a power of Nature.

2 Habit maketh easiness and cheerfulness in working ought.

Habit is either

- begun. *a*
- full-ended. *b*

1 Begun, it is called 〈 in non-Latin alphabet 〉, Disposition. Taken here strictly, though sometimes it is largely used for all fitness to anything, or unfitness also for disposing and ordering parts in method, for degrees of every accident, as when water waxeth warm, it is said to have a disposition to heat.

The Rules of disposition be two.

1 Disposition goeth before habit, as a Degree thereto.

2 It is more easily lost then is an habit.

2 Full-ended, or complete habit, is that which hath got his confirmation and complement. And it is either infused, or gotten otherwise.

Infused, is that which is shed by the singular grace of the Holy Ghost into men's minds, as Faith, Love and other gifts of God.

Gotten, is that which is gotten by the Humane Industry, precepts and often repetitions of Actions; As the Art of Logic, Rhetoric, &c.

Natural power, is that which is in us by Nature: And is

- Active.
- Passive.

Active, is that whereby we are able and apt to do.

Passive is that by which we are apt to suffer or receive ought.

Natural power also is either

- First.
- Second.

The first power is that which next followeth from the form of the subject, [as in a natural body power to move in a man to speak, &c.

The second power is a disposition of the temperature and instruments by which the first power is brought into act, [as a living creature hath not only the first power of seeing, flowing from the sensitive soul (which it retaineth always) but hath also a disposition of the eye, (which may lost) whereby one seeth clearer then another. Hereto belongs towardness of wit, strength of body, original sin, virtues of Herbs, Gems, &c.

3 Sofferable quality, 〈 in non-Latin alphabet 〉 , is that which maketh suffering or passion in the senses, Or it may be called efficient quality, for it affects the senses, as sweet smells refreshes a man, and stenches annoy him. So cold and heat.

4 Figure or form is a certain configuration of the color and lineament in the body, [it may be called Figure in respect of the lineaments and disposition; and Form in respect of the color or light.

And it is either

- Natural,
- Artificial.

Natural is the figure which Nature gives everyone.

Artificial is the form which is given by Art: [as the Goldsmith puts Gold into the form of a Ring, Cup, or Chain, &c.]

The rank and order of all qualities followeth.

Quality properly so called, is either

- Potential. *
- Actual. **

Potentiall is either

- Natural.
- Brought in, and it is called Habit.

Natural is

- First. *a*
- Second. *b*

First, which is either

- Manifest, whose causes are manifest, as in a man, facility to learn, to laugh, &c.
- Hidden.

Hidden, which is given to a thing, either by

- Proper temperature: As the Loadstone to draw Iron.
- Sympathie, as between the Vine and the Elm.
- Antipathie, as between the Olive and the Oak.

Second, which is either

- Common.
- Singular.

Common is the natural disposition of the instruments which every first power needeth, if it should be brought into Act.

Singular ariseth from the temperature of some persons; as wittiness, boldness, &c.

Habit brought in, is either

- Incompleat, called Disposition.
- Compleat, properly called Habit or Virtue.

Compleat Habit is either

- Extraordinary, such as was in the Prophets and Apostles, and by the image of God in man before his fall.
- Ordinary.

Ordinary Habit or Virtue, is either

- Speculative. *m*
- Operative. *n*

Speculative, is either

- In Part, as opinion and knowledge of some conclusion.

- Total.

Total or Aggregative, peculiarly called Science, which is either 1 Metaphysick: Or a Physic, under which is Astronomy. 3 Mathematick, under which is Geometry, Arithmetic, Optick, Music, &c.

Operative is either

- Practick. *A*
- Factive. *B*

Practick is

- More perfect. *a*
- More imperfect. *b*

More perfect, by the special help of the holy Ghost. And is either

- Total. *h*
- In part. *i*

Total or Aggregative is considered

- Absolutely, called Theology.
- Relatively, called Church-policy.

In part, is called spiritual Virtue, and is

- General.
- Special.

General, and the common directive of all other virtues; which are 1 Religion, Love, fear of God, &c. 2 Love of our neighbors. 3 Universal Justice. 4 Prudencie.

Special, and it is ordered towards

- Our selves.
- Another.

For ourselves:

To rule:

- The appetite and pleasure, by Temperance.
- Anger, by Meekness.

- Fear, by Fortitude, Patience, &c.

To another

- God.
- Our Neighbor.

Towards God, Worship, Prayer, Profession, Swearing by him, &c.

Towards our Neighbor

- Superior: Reverence, Obedience.
- Equal: Particular Justice, Peace, Concord, Kindnesse, &c.
- Inferior: Gentlenesse, Mercy, Liberality, &c

More imperfect, by general Grace of God, and for this life; and is also

- Total.
- In part.

Total & Aggregative, & is either

- Absolute: Ethics, or moral virtue.
- Relative, unto
 - The Common-weal, Politicks, Law.
 - Families, as Economics.

In part, commonly called moral virtue, and is

- General, directing others, as
 - Universal Justice.
 - Prudency.
- Special, which is
 - Absolute.
 - In conversation:

Absolute, about Fear, Fortitude, Pleasure, Temperance, Riches, Liberality, Magnificence, Honors, Modesty, Magnanimity, Anger, Meekness.

In conversation, 〈 in non-Latin alphabet 〉 , as is

- Gentleness.
- Kindness.
- Justice particular.
- Urbanity.
 - Commutative.
 - Distributive.

Factive, called Art, & is either

- More worthy or Liberal. *a*
- Less worthy or Mechanical. *b*

Liberal

- Is Directive.
- Or Principal.

Directive and instrumentary, Governing the

- Speech by
 - Forming it Grammatically.
 - Adorning it Rhetorically.
 - Poetry.
- Reason, Logic.

Principal, as Medicine: under it

- Surgery.
- Apothecary Art:

Mechanical, which is profitable to live either

- 1 Absolutely.
- 2 Commodiously.
- 3 Comely.
- 4 Pleasantly.

1 Absolutely: As, 1 A Midwives Art, 2 Husbandry, 3 Shepherdy, 4 Hunting, Fishing, Fowling. 5 Milners Art. 6 Baking, Brewing, Butchery, &c.

2 Commodiously, of which some be

- 1 As the Art of Printing. 2 Warfare 3 Building, 4 Book-binding. 5 Merchandize.
- Mean, As 1 About Metals, Minerals, Smiths, &c. 2 About Wood, Carpenters, Joyners, &c. 3 About Wooll, Clothmakers, &c. Tailors. 4 About Stones, as Stone-hewing, &c.
- Base. As Curriers, Shoemakers, Sadlers, Barbers, &c.

3 Comely, as 1 The art of Painting, 2 Carving, 3 Graving, &c.

4 Pleasantly, as the art of 1 Singing and Minstrel•e, 2 Dancing, 3 Gaming, &c.

Actual quality is either

- Affecting the Senses 〈 in non-Latin alphabet 〉 , *a*
- Conforming. *b*

Affecting is

- First.
- Second.

The first is either

- More effectual, as
 - Light.
 - Cold.
 - Heat.
- Less effectual, as
 - Moistnesse.
 - Drinesse.

The Second ariseth of the first: either

- Neat: as Thinness, Thicknes, Lightnesse, Heavinesse, Softnesse, Hardness, Smoothnesse, Roughnesse, Slipperinesse, Clamminesse, Drinesse.
- Further off: as, 1 Taste, 2 Smell, 3 Colour, 4 Sound:

1 Taste, which is either

- Hot: as Acrimony, Bitterness, Saltness, Sweetness, Fatness.
- Cold: as Sowness, Austerity, Tartness.

2 Smell

- Simple. Sweet or stinking.
- Mixt.

3 Colour, which is either

- Intentional, as they that appear in
 - a Glass.
 - the Rainbow.
- Real and true, and is either
 - Simple.
 - Mixt.

Simple as

- Whiteness.
- Blackness.

Mixt of the former two either

- Exactly, as redness,
- Inequally, with one of the
- First & redness, and that either
 - exceeding
 - Saffron-
 - Colour
 - Purple.
 - wanting as
 - Yellow-
 - Colour
 - Greenness.

4 Sound, which is

- Direct.
- Reflexive, as the Echo.

Direct is either, 1 Simple, as high and low, or 2 Mixt, as the mean.

Conforming, called form and figure, which is either

- Natural in bodies
 - Unperfect, as Meteors in the Air.
 - Perfect, as in Plants, Beasts, &c.
- Artificial, as the figure of a Garment, Table, Sword, &c.

Action.

Action, is the agitation or stirring of a substance, and as it were, the flowing out and execution of the forces thereof.

The Rules are four.

1 Every Action is taken in hand, and finished to some End.

2 Every Action is before the Passion, in order of Nature and dignity: whereupon it is better always to give than to receive.

3 Action taketh contrariety: Not of itself, but by and for the qualities, by means of which the Agent acteth. As heating and cooling are two contrary actions, because heat and cold are contrary.

4 Action receiveth more and less. In the same respect as before.

Action is either

- Immanent and tarrying.
- Transient and passing.

Immanent, is which inferreth no real & evident change, outward, such is understanding, willing, perceiving. Transient is, which inferreth a change indeed, as warming, cooling, burning &c. Whereby the Patient is changed.

Also Action is either

- Dividuall.
- Individual.

Dividuall, which is distinguished as with certain parts of the progress

Individual, which hath not many parts of progress. So forgiveness of sins is an Individual Action; for it is done in a time inobserveable, but sanctification and regeneration is a divided Action; for it is done by degrees and successively in the Elect in this life.

A Table of Actions followeth.

An Action is either

- Of God. *a*
- Of a creature. *b*

Of God; either

- Inward.
- Outward,

Inward or Absolute, not terminate to creatures, and is

- Essential, proceeding from Absolute Essentiall properties.
- Personal proceeding from personal properties, as
 - Generation.
 - Mission.

Outward referred to the creatures, and is

- Commune. *A*
- Proper. *B*

Commune to the three persons, and is

- General. *c*
- Special. *d*

A General pertaining to all Creatures indifferently, and is

- Ordinary, as the Creation, Conservation, Government of the World.
- Extraordinary, or miraculous.

Extraordinary, when things are either

- Perfected, as raising up the dead, healing diseases.
- Hindred, as the staying of the Sun *Josh. 10.* of the fire, *Dan. 3.*

- Used for that which is not of their Nature, as a rock to send forth water: a Virgin to conceive, &c.

Special, pertaining to some creatures, as Election to life, calling to Grace, Redemption, Justification, &c.

Proper to some certain Person, as

- The Father to send the Son.
- The Son take our Nature, and be our Mediator.
- The Holy Ghost to illuminate and sanctify.

A Creatures action on is either of a

- Spiritual, Creature.
- Temporal, Creature.

1 Spiritual, which is

- General, or common to all, as local motion.
- Special of
 - Angels.
 - A reasonable soul, such as it doth apart from the body.

Angels

- Good, as praising of God, executing his Commandments, &c.
- Evil, as afflicting, and tempting of creatures.

2 Corporal, which is

- Superior, and more worthy, as in the heaven. Circular motion Illumination by stars:
- Inferior. Circular motion Illumination by stars:

Inferior in

- General, & is either
 - Alteration.
 - Local motion rightforth either
 - Pulsion or driving:
 - Traction or drawing.

- Vection or carrying.

- Special.

In special, of

- Elements, which have their alteration and motion local.
- Mixt things.

Of mixed things that be Without life, as all operations, mineral and metallical without life or living.

Of living things in

- General.
- Special.

In the general, as be either

- Nourishment, under which be Growth.
- Generation taken actively.

In special, of

- Plants, as the operations of herbs, trees, &c.
- Animals or living Creatures.

Animals or living creatures

- General. *a*
- Special. *b*

In general,

- Sense, actively taken
 - Inward
 - Common sense.
 - Fantasy actively taken.
 - Outward
 - more worthy, as
 - Seeing.
 - Hearing.

- less worthy, as
 - Touching
 - Smelling,
 - Tasting.
- Appetite
- Actively taken under which is
 - Desire
 - of Food.
 - of Generation.
 - Affection 〈 in non-Latin alphabet 〉 .
- Respiration and local going.

In special

- Of Man. *a*
- Of brute Beasts. *b*

a Man, whose actions are

- Natural.
- Habitual.

Natural

- Inward, as be the
 - 1 Understanding The apprehension of simple things, composition, and division.
 - 2 Remembering The apprehension of simple things, composition, and division.

Discourse

- Syllogistical.
- Methodical.
- 3 Willing,
- Outward, as speaking, laughing, weeping,

- Speculation 〈 in non-Latin alphabet 〉 , contemplation of the Heavens, and other Natural things.
- Practises, 〈 in non-Latin alphabet 〉
 - Sacred
 - Common, as praying to God, loving of our Neighbor, &c.
 - Ecclesiastical, as preaching, ministering the Sacraments, &c.
 - Moral as
 - Common to exercise Temperance, Meekness, &c.
 - Special
 - Political, to govern a Commonwealth, &c.
 - Oeconomical, to rule the house, bring up children, &c.
- Faction, 〈 in non-Latin alphabet 〉
 - More worthy, as to read, write, dispute, heal the sick, &c.
 - Less worthy, as to weave, spin, &c.
- Of Brute beasts, which are diverse, according to the diversity of kinds in Beasts.

Of Passion.

Passion is the receiving of an Action.

The Canons hereof are three.

1 Passion, is received not so much by the condition of the Agent, as by the disposition of the Patient. So, many Passions and effects of the holy Ghost are imperfect, because of us which receive them, not for the condition of the holy Ghost.

2 Passion receiveth contrariety.

3 Passion receiveth more and less.

Passion is either. 1 Transmutative, or 2 Intentional.

1 Transmutative, when some real change is made in the Patient.

2 Intentionall, when no real change is made, but only a Termination of the Action. Thus a coloured thing is said to suffer, because it receiveth & terminateth the sight. Some call this Spiritual and Logical Passion.

The Table of Passion followeth.

Passion is

- Perfective. *a*
- Defective. *b*

Perfective of the Creatures, either

- In general Ordinary, as
 - Government Passive
 - Sustentation Passive
- In special, Extraordinary, as the Sun stay• from moving.

In special, of

- Spirits.
- Bodies.

Of Spirits, as of the

- Good Angels, which have their passions, joy in God, anger against his Foes, &c.
- Holy souls, which also have joy, &c. By which they are perfected.

Of Bodies, and these

- Superior, as Heaven, whose circular motion is a kind of passion.
- Inferior, and this is either
 - In General, as all alteration and motion Passive.
 - In Special.

In Special, as of the

- Elements, in which is mutual alteration.
- Mixt Bodies.

Of mixed bodies, which be either

- Common, as to be heated, cooled, moistened, dried, boiled, &c.
- Special, of things
 - without life, as passions of Metals, &c.
 - with life.

With life

- In general, as Nourishment increasing.
- In special.

In special either of

- Plants, as the Passions of herbs, &c.
- Animals, or things with soul.

Animals in

- General. *m*
- Special. *n*

m In general, as the

- Sense, inward and outward, passive.
- Appetite either
 - Desire 〈 in non-Latin alphabet 〉 of
 - Food
 - Dry, as hunger.
 - Moist, as thirst.
 - Generation, as Lust.
 - Affections 〈 in non-Latin alphabet 〉
 - Approving and following
 - Common, as Pleasure.
 - Special of good
 - Present, as joy, love.
 - Future, as desire.
 - Eschewing and flying
 - Common, as Dolour.
 - Special of evil
 - present, as sorrow, anger.

- future, as fear.

In special

- Of Brute beasts.
- Of Man. *

* Of man either

- Adventitial, as to learn, to receive habit Theoretical.
- Ingrafted.

Ingraft

- Outward, as weeping, laughter passive.
- Inward.

Inward

- Receiving of Intellectual Species, &c.
- Reasonable appetite, or will
 - Approving and following either
 - Common, as human pleasure.
 - Special of good
 - Past, as a good conscience.
 - Present, love, joy.
 - Future, hope, desire.
 - Shunning
 - Grief of mind
 - Special either of
 - Terrible 〈 in non-Latin alphabet 〉
 - ones
 - own
 - Present heaviness.
 - Future fear.

- Another's mercy.
- Indignity, as shame.

Defective & privative in

- Spirits
 - Evil Angels, as hatred of God and good men, despair, envy, joy in evil. Torments.
 - Souls of Reprobates, despair, pains eternal.
- Bodies
 - Heavenly, as Eclipses of Sun and and Moon.
 - Inferior things
 - In general, Corruption.
 - In special mixed things
 - Generally, Rottenness.
 - Specially in living things
 - In general
 - Diseases of death Intemperatenesse Hot, pestilent, Ague, Apoplexy, Epilepsie, mixed, the joint ague.
 - 2 Ill conformation, as of parts out of joint. Solution of that which is continued. As wounds, impostumes, &c.
 - In special in men
 - all commonly
 - Evil concupiscence, terrors of conscience for sin.
 - Calamities, as punishments.
 - Specially the Reprobates, as Despair, Torments.

Relation.

We have seen the Order of Absolute Accidents: now followeth Relation, which is the Union of two or more.

The Canons hereof are six.

1 Every Relation is more unworthy than any Absolute Accident, and in Nature after it. For Relation is not a thing real by itself, but by the foundation of it, that is, either the subject, or the efficient cause; for every real thing added to another, maketh composition▪ but Relation added to a Subject, makes no composition; for in God be many Relations, but in him is no Composition. So the name of a Doctor or Captain, given to a man, is nothing but a vain title and shadow, except there be qualities of Learning, Virtue, Fortitude. Also Relation may be taken from a Subject, it remaining safe as it was. So relation of the Sacrament may be taken from the water, and yet be water still. So in us after forgiveness of sins, there remains Original sin, as touching the material thereof, that is, inclination to evil; though the formal of it, that is, guiltiness, be taken away by God's gracious imputation.

2 Relations do in company and multitude exceed all Absolute Accidents: for infinite references are added both to qualities, and all other Accidents. All disciplines are full of References. In Theology, all Doctrines have relation, as of sin, of the Law, of the Mediator, of the Persons in the Trinity, of Sacraments, of Miracles, &c.

3 Relation by itself is not perceived by the senses. As a man sees a stone in the field, but knows not whether it be a Dool stone, unless he be admonished of it. *Abimelech* saw *Sarah* to be a fair woman, but could not see her to *Abraham's* wife.

The Relate and the Correlate, as they are such, are together both in Nature and knowledge, and so mutually do put or take away one another, as well in being as in knowing. So the Father and the Son, as they are Relate and Correlate, are together, though materially: as the Father is a man, he must needs be before his Son.

Hereupon Christ saith, *He that knoweth me, knoweth the Father.*

5 Every Correlate doth so answer to his Relate, that the one may be said to be of the other So *Adam* was the Father of *Cain*, and *Cain* the son of *Adam*.

6 Relations need no local Touching for the bringing in or conservation of themselves. As a Father being in *England*, may have a son born in *France*. *Christ* now bodily in Heaven, hath true and real union and eleaving with his members on Earth. The same body hath also true and real union Sacramental with the Bread in the Lord's Supper. So as there needs no Popish Transubstantiation.

Moreover, the Term of the Relation is not to be tied to the Relate, as the Communion with the substance and benefits of Christ, is not to be tied to the bread and wine in the Supper; nor the washing away of sins, to water in Baptism.

The Table of Relations Followeth.

Relation is either

- Natural, 〈 in non-Latin alphabet 〉 .a

- By Institution, 〈 in non-Latin alphabet 〉 . b

a Natural which is either

- 1 Of Measure, either
 - Inward and productive, as is every cause: hither may be referred the degrees of Kindred, which is either
 - Outward,
 - Ruling: as every Rule, Square, &c.
 - Adjacent.
 - Place.
 - Time.
 - Primary, as Degrees of consanguinity in a line.
 - Right, as great Grandfather, Grandfather, Father, Son, &c.
 - Sideloong,
 - Equall, as Brother▪ Sister.
 - Unequall, as Uncle, &c.
 - Secondary, as degrees of affintiy, Father in Law, Son in Law, &c.
- 2 Of Convenience.
- 3 Of Difference.
- 4 Of Disposition.
- 2 Of convenience, or, Agreement, and this either in
 - Substance, called (〈 in non-Latin alphabet 〉) the self-same absolutely.
 - Quantity, called (〈 in non-Latin alphabet 〉) equality and proportion:
 - Quality, called (〈 in non-Latin alphabet 〉) similitude.
 - Representation, called Signification, and all Natural Signs.
- 3 Of Difference; as diversity and opposition of things.
- 4 Of Disposition; or order and situation in the world and worldly bodies.

b By Institution, either

- Divine. *A*
- Humane. *B*
- A Divine, which is either
 - Of Power,
 - General as the
 - Regiment of the world.
 - Law of Nature.
 - Special, as touching.
 - The Church, as the Regiment of the Church.
 - The head of the Church, Christ Christ the Mediator.
 - Prophet.
 - Priest.
 - King.
 - The Ministers of the Church, to
 - Preach.
 - Minister Sacraments, &c.
 - Of Conjunction, as
 - The Law.
 - The Gospel.
 - Of Confirmation, as touching.
 - Temporal things, as the Rainbow.
 - Spiritual, as
 - God's Word, which is a sign formally considered.
 - Figures or Types. Sacraments.
 - Old; Circumcision,
 - Passover,
 - New; Baptism,

- Lord's Supper.
- B Humane which is either
 - Of Power, and Office, and Dignity.
 - Greater, as Kingdom, King, Prince, Duke, Earl, Consul, &c.
 - Lesser, as Master, Tutor &c.
 - Of Convention or Consent.
 - To be rightly, as is
 - Marriage.
 - State of the Commonwealth.
 - Monarchy.
 - Aristocrasie.
 - Democraci.
 - To be well, as are
 - Societies and Confederacies, Contracts, Covenants, Testaments, Obligations, &c.
 - Contracts specially so called, and are either
 - Named
 - Borrowing,
 - Lending,
 - Trusting,
 - Pawning;
 - Buying,
 - Selling.
 - Un-named.
 - Of collation, either.
 - Distinction and Disposition: Armies, Order▪ and Method of Diciplines.
 - signification
 - Vocall, as all Towns formally.

- Real
 - Simple, as
 - signing or confirming,
 - Seal, Diadem, Scepter &c. Soldier Coats, Badges, &c. Pawns and Pledges
 - Limits, Bounds, &c.

Hitherto of the principal Predicaments; now follow the less principal, in which only things by accident and secondarily so called, are disposed.

And they be four. When, Where, Situation, Habit.

The Predicament When, is that wherein are placed things in the Concrete, noting the manner or circumstance of the time. Hereunto belong Ages, Infancy, Youth, Old age, parts of the year, Summer, Winter, Spring, Autumn, Morning, Noon, Night, &c. Also the Concretes of Ages, as a Child, an Old man, &c.

The Predicament Where, is that wherein are placed things in the concrete, noting the manner or circumstance of place. As *Europe, Germany, England, an English man, a Londoner, an Ilander, a Seaman, &c.* All Countries and their Inhabitants.

The Predicament of Situation, is that wherein are placed things in the concrete, noting the certain position and order of the parts of the body. As standing, sitting, lying upright, groveling, &c.

The Predicament of Habit, is that, wherein are placed things in the concrete, noting some artificial Adherent. As armed, cloaked, booted, spur'd, with a breast-plate, &c.

Of the Cause.

We have seen the Order of things: now followeth the Term without that Order, which is no degree of the Predicamental rank.

- And it is either Inward. *a a*
- And it is either Outward. *b b*

Inward, is that which inwardly cleaveth with another.

Inwards, be the Cause, the Caused, the Subject, the Accident, the Whole, the Part.

A Cause, is that whereon the thing caused doth depend. And so it differeth from a beginning, which hath not always respect of dependence; as God the Father, may be said to be the beginning of the Son, but not the cause; for the cause and the caused differ in essence, which the Persons in the Trinity do not,

The Canons of the Cause are three.

1 Every Cause is before his thing caused, in order of nature, of knowledge, and dignity.

2 As without a cause nothing is done, so also without it nothing is distinctly known. Therefore God is without Cause; for he is not made, nor done, but existeth of himself.

3 There is a certain Order of Causes, neither is there granted in them a Proceeding to infinite.

There be four Causes. The Efficient, the Matter, the Form, the End.

The efficient Cause, is that whereon the effect dependeth, and is

- By itself. *m*
- By accident. *n*

Efficient by itself, is that whereon the effect dependeth by itself.

The Canons hereof be three.

1 No Efficient doth in vain, but all for some certain End.

2 The same Efficient Cause, as it is the same, always doth the same thing.

Idem, quà idem, semper facit idem.

3 The Efficient Cause, properly so called, doth not effect but some good thing in itself. For evil things are not things properly, but defects of things. A Thief puts forth his hand to take another man's goods; this moving of itself proceeds from the soul that moveth, but the misorder [〈 in non-Latin alphabet 〉] in this motion, is not from the soul. So the theft is not properly an effect, but a defect and ataxie in the motion, proceeding from the ataxie of the appetite.

Moreover the Efficient cause, as it is a cause, is always a simple thing: so when a man is said to be the cause of his own accidents, properly he is not the cause, but the subject that hath the cause; and things are spoken of him, not as effects but accidents. A man is not the cause of laughter, but the commotion of the heart and midriff by some ridiculous object known; neither is a man the cause of the faculty of laughter, but a reasonable soul.

The Efficient is of itself divided by

- 1 The Force and the manner. of Effecting.
- 2 The order of Effecting.

1 Of the force of effecting, it is

- Principal▪
- Less Principal.

Principal, whereon the effect principally dependeth, and s

- Solitary.
- Partaking.

Solitary, is that which hath alone the chieftly in producing the effect, and is therefore called the total cause 〈 in non-Latin alphabet 〉 . As *Sampson* was the sole cause of carrying away the *Philistines* gates. *Christ*, the whole or only cause of Mans Redemption.

Partaking, is, which not alone, but with others hath the chieftly in producing the effect, and is called partial, 〈 in non-Latin alphabet 〉 .

And it is partaking or sociated, either 1 Necessarily, or 2 Contingently,

1 Necessarily sociated, are, when all of them together are needful, if the effect should be produced.

2 Contingently sociated, are, when there is not need of All, &c. So a man and a woman are causes necessarily sociated in producing a child. Again, six-horses may for more pomp be joined together in drawing a chariot, when two or three are sufficient.

Less Principal, is that whereon the effect less principally dependeth.

And it is either, 1 Impulsive: or 2 Instrumental.

Impulsive, is that which impelleth or moveth the principal agent, to do.

And it is

- 〈 in non-Latin alphabet 〉 , which within moveth to do.
- 〈 in non-Latin alphabet 〉 , which outwardly moveth to do▪ Occasion.

〈 in non-Latin alphabet 〉 , is always a cause within the Efficient himself; but,

〈 in non-Latin alphabet 〉 , is without the Efficient cause.

So of our Justification, the principal Cause is God. The cause Proegumene, is God's good will and love; for these move God in himself to forgive us ou• si•s. The Cause Procatactick, is likewise obedience and merit, whereby outwardly he is provoked to take us into favor, seeing his Justice is satisfied for us. So in an Ague, the Proëgumenon is some corrupt humor in the veins; the Pr•cata•cticon is outward heat of the Sun, or the Northern wind, whereby the pores are stopped, and the humor boileth.

2 Instrumental, is that which is taken of the principal cause, to produce the effect, called 〈 in non-Latin alphabet 〉 , or 〈 in non-Latin alphabet 〉 .

The Canons hereof are two.

1 The whole Instrument serveth for the Action of the Principal Agent, by whom it is directed. Therefore when it serveth not the principal Agent, it loseth the Nature of an Instrument. As men when they oppose themselves to God's Commands and Rule, are not God's Instruments, but the Devils. Hereupon note, that an Instrument taketh the determination of his action from his principal Agent. As Ink of its own nature blotteth the Paper, but it fashioneth no letter, unless the Writer guideth the Pen.

The whole force of an Instrument consists in the use; for then it is in Act a cause, when it is caused; but when it is idle, it is not an Instrument, but some other thing. Instruments have no dignity of themselves, but of the principal cause, and serve not but in use and work; when the principal Agent can use them no more, they are no longer called Instruments, but 〈 in non-Latin alphabet 〉 by homonymy. And all Instruments▪ because they are indeterminate, are therefore 〈 in non-Latin alphabet 〉 , *i. e.* such as one may use well or ill: as a sword, riches (called of their use 〈 in non-Latin alphabet 〉 .)

An Instrument is either

- Co-operative,
- Passive.

Co-operative, is that which by an inward force together is moved in producing the effect. As a servant is an Instrument used by his Master, yet so as he also moveth himself. So the Creatures, though they be instruments in respect of God, yet have they their action distinct from God's. As *Paul* calleth Ministers God's co-workers 〈 in non-Latin alphabet 〉 . Unto such instruments often is given the efficacy of the principal Agent, as Preachers are said to convert and save souls when the Lord doth these by them; so Baptism is said to regenerate, &c. by an improper predication; whereof hereafter in the second Book.

Passive is, that moveth not itself at all, in producing the effect; as the earth under us is an instrument of walking, so a copy to write on other things, or a pattern: some instruments are necessary, some not, as God useth Angels, &c. when as he needeth them not. And it is true the principal efficient cause worketh well by evil instruments, to wit when it needs not the instruments. As God made *Joseph*▪ Ruler of Egypt by his envious brethren; and by *Balaam* blessed his people; otherwise in necessary instruments such commonly is the action of the principal doer, as is the instrument; so a man cutteth ill if he have a blunt knife; rideth ill if he have a lame horse, &c. Also in divine things, often instruments do move, but it is all one as if they moved not; for the force of the effect is not in them. So *Moses* staff was moved at the dividing of the Red-sea, but this motion caused not the Sea to part, save only in a similitude. So *Peters* shadow, *Acts* 5. *Paul's* napkins, *Acts* 19. had of themselves no force to heal the sick.

Also the efficient cause is either

- Natural. *a*

- Voluntary. *b*

Natural is, which of the readiness and necessity of Nature bringeth forth the effect. As fire of necessity naturally burneth, &c.

The Canons hereof are two.

1 A Natural cause is properly determined unto one of the Opposites; As fire naturally is carried upward, not downward, only heateth and cooleth not. The Loadstone draweth iron to it, and doth not both draw and drive it away.

2 A Natural cause doth not add a certain moderation and dilation of the action, but it worketh to the utmost of his power; as fire when it hath fuel, burneth without measure.

3 A voluntary cause is, which doth of certain foreknowledge and counsel.

The Canons hereof be three.

1 A Voluntary cause is free and indifferent to an action; so as it may do or may not do. And freedom is twofold. 1 of Contradiction, and 2 of Contrariety; the first is, when a cause may do or not do; and so every voluntary cause is simply free. But liberty of contrariety is again. 1 Natural, or 2 Moral. Natural when contrary natural effects proceed, as a Physician may use medicines, cooling or heating. Moral is, when men may effect things good or evil, honest or dishonest.

2 A voluntary cause doth by certain moderation; and, at his pleasure, can suspend the action, though occasion be given of doing. So God gives not all his gifts to one, or always punisheth, but deferreth, &c. at his pleasure.

Again, a voluntary cause is free either

- Meerly.
- After a sort.

Meerly free, which with full appetite willeth and produceth the effect:

And it is called, *< in non-Latin alphabet >* *< in non-Latin alphabet >* , *< in non-Latin alphabet >* , & *< in non-Latin alphabet >* .

After a sort free, which willeth and produceth the effect, but with an heavy and sorrowful appetite. As in a tempest, a Merchant casts his goods into the Sea to escape Shipwrack.

Moreover, the efficient cause is either

- Transmutative.
- Emanative.

Transmutative, which doth with some notable change or motion: as when fire worketh on water and heateth it, &c.

Emanative, when the effects flow without any notable change: as, from the soul flow forth the powers of sense, understanding, speaking, &c. From the Sun comes light, and yet in the soul or Sun is no change.

2 We have seen of the 1 force or manner of effecting; now follow the divisions of 2 the orders of effecting.

The efficient cause is subordinate either

- Essentially. *m*
- Contingently. *n*

Essentially, when the inferior doth of itself, and necessarily depends on the superior in effecting: as in Generation, a man depends on the Sun.

The Canons hereof be three.

1 In causes of themselves subordinate, there is not granted a proceeding to infinite; for subordination presupposeth order, and order resisteth infiniteness.

2 Of causes subordinate, the inferior in causing, hangs on the superior.

3 In causes essentially subordinate, that which is cause of a cause, is the cause of the thing caused. This is true only in causes essentially subordinate, but false in contingently subordinate; for God is not the cause of sin, though he be the cause of man's will; which causeth sin, for will is not, o• it, self and as it is will, the cause of sin (for then it should sin always) but as it hath defect; so the nature of the horse is not the cause of halting, though it be the cause of motion.

Causes subordinate be either

- First. *a*
- Second. *b*

First is that which hath the highest place in the Order of causing; and it is either, 1 simply first, or 2 after a sort.

1 Absolutely first is, which in no respect is second; as only God.

2 After a sort first, is that which is first in a certain kind only: as in the moving of living Creatures, the soul is the first cause whereon all other causes and effects in such creatures depend.

The second cause, is that which hangeth on the first, either Mediate or Immediate.

Mediate, when others do come between it and the last effect: It is called, 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉 , cause in power, for putting it, the last effect is not yet, but only may be.

And this mediate cause is either

- Far off.
- Or near.

Far off, when many come between it and the last effect: as the motion of Heaven is a cause far off of man's walking, &c. For many other causes come between.

This pertains not to the first cause, God; for he is not far from everyone, Acts. 7. 27. but he walks immediately with every created Agent.

Neer is, when one only comes between it and the effect: as the lifting up of vapors unto the clouds, is a near cause of rain; for one only comes between, even the resolution of the cloud.

Immediate cause is, which produceth the effect by immediate and next force, called 〈 in non-Latin alphabet 〉 .

The Canons hereof be five.

First, The next cause presupposeth all the causes farther off.

2 The next cause being granted, needs must the effect be granted or taken away, when it is taken away. For the next cause is the cause in Act, and therefore cannot want an effect, anymore then a father can want a child. So then they greatly err, which strive, that the essential Proprieties may be taken away, the forms of the subjects remaining safe, whereas the form of the subject is the next cause of all those properties that are in the subject.

3 One effect hath but one next cause, though it may have many effects.

4 By the next cause, Accidents are distinctly and perfectly known.

5 The next cause is inquired, both by sense and observation, and by the Examen of Logic: these two Instruments God hath given men to find out the next causes, chiefly of Natural effects.

The next cause, is either

- Inward.
- Outward.

Inward, which is essential to the subject unto whom it produceth the effect. So forms are always next causes of many faculties in subjects, as a reasonable soul is the next cause of laughing, speaking, &c.

Outward, which is without the Essence of that subject, to whom it produceth the effect; so the next cause of laughter, is a moving of the heart and midri• by some ridiculous object known; and this is called outward, because it is neither the form, nor matter, though it be in man.

Contingently subordinate causes, are when the Inferior hangs not on the superior of its self, and its own Nature. As man depends on the Sun, and the picture depends on man; but because this picture depends not on him as a man or natural thing, but as he is an Artificer only, therefore the picture is subordinate to the Sun contingently; So is it for man's will and sin; for though sin hang on the will, yet because it hangs not on it according to the preferment of nature, and as it is will, but as it is corrupted, therefore are they subordinate contingently.

Hitherto of a cause by its self; now followeth a cause by accident, which is either in 1 Natural, or 2 Voluntary Agents.

First, the Natural Agent; That is called a cause by accident, which brings not forth the effect of its own Nature, but by something that happens to it; as an Ague causeth temperance, not of its self, but by accident; for of itself the cause is the will, bridling the appetite. So knowledge puffeth up; The Law causeth wrath, for it lighteth on them that cannot keep it.

2 In voluntary Agents, cause by accident is, which brings forth an effect besides the intent and purpose, or by ignorance: as a man cutting wood, his Ax-head flies off, and kills his neighbor unawares. Thus *Judas, Pilate*, and the *Jews* were causes,, by accident of *Christ's* Passion and man's Redemption; for they never purposed, nor thought of such a good effect.

Hither belongs Fortune, which sometime is taken largely for any chance: as when a glass falleth, and by fortune is not broken: sometime strictly taken, Fortune is the cause voluntary by accident, of that effect which one knew not, meant not, nor hoped for: as a man digging or plowing the ground, finds a bag of gold. Thus many things amongst men may be said to be done by fortune or luck, not in respect of God the first Cause, but in respect of secondary causes.

The Canons of causes by Accident, as well Natural as Voluntary, be four.

1 One end of the same thing may be a cause, both by accident and by its self, in a diverse respect: as the Gospel by its self is the cause of Conversion, by accident the cause of hardening.

2 Every effect of a cause by accident, is reduced to a cause by its self. And thus all chances of Fortune, are to be reduced unto God.

3 Things that be done by chance or fortune, be rare, but of causes by themselves many and often.

4 Causes by accident are infinite and inordinate [〈 in non-Latin alphabet 〉]. Some make it a kind of cause, *Sine qua non*, 〈 in non-Latin alphabet 〉 . But it needs not; for such causes may be referred to instruments, or some other before.

The matter next followeth, which is either

- Properly so called.
- Improperly so called.

First, properly so called, is

- Principal. *a*
- Less principal. *b*

Principal, which is only matter, and in no respect compounded.

Second, which so is matter, as it is also a material compound. As a man's body is the matter of a man, though it be all compounded of Elements.

The Canons hereof be two.

First, every second matter depends on the first, *viz.* in a certain Order of Nature.

2 Every second matter is necessarily determined in a certain quantity to one only and certain form: So the matter of a man is only determined to a reasonable soul, and cannot receive any unreasonable, and so in all other creatures; that vain is the M 〈 in non-Latin alphabet 〉 or transamination of *Pythagoras*, the *Jews*, &c. Hereby is confirmed the doctrine of the Resurrection, when everyone shall receive the same body and soul.

The second matter is either

- Far off.
- Neer.

Far off, which makes a compound, others coming between. So an human body is the next matter of a man.

Less principal is that, whereof it being changed and not remaining, a thing is made; Called therefore matter, passing away, whereas the other is permanent: so seed is the matter passing away of living Creatures; for it is changed, and as it were perished before the constitution of the body.

And it is either

- Far off, when things are made of it from far.
- Neer, whereof a thing is next made.

As of meat and drink a man is engendered afar off, for of it is blood, & of blood seed, but seed is the next matter.

Matter improperly so called, is in a similitude, and by Analogy or proportion called matter.

The Canons hereof be three.

1 That which Artizens work on in their Art, and are occupied about, is called matter. As the matter of the Goldsmith, is gold and silver: The matter of Idols, is silver, gold, wood, or stone, &c.

2 The Notion of matter is also often given to Accidents: so three Propositions are called the matter of a syllogism. The two Tables the matter of God's Law.

3 The name of Matter is also given to a subject wherein the accident is; and the Object about which the Action of a thing is busied.

The form answereth to the matter, and is so called

- Properly. *m*
- Improperly. *n*

Form, properly so called, is a cause that with the Matter constituteth a substantial compound or body: it is called 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 : And the substantial Form.

The General Rules hereof be seven.

1 Every form properly called is a substance.

2 The form is the chiefest part of the essential compound, whereby it is constituted, and essentially distinguished from all others: Every thing is named not of the matter, but of the form: hereupon the form is called Act; for the Antecedent matter is not in *esse*, but in power, till the form come; and this the Greek name 〈 in non-Latin alphabet 〉 meaneth.

3 Unto the Form are due properly the operations of every compounded thing. The form being put, three things are put: 1 the being of a thing, 2 the distinction of it. 3 the operation; and he that grants the form, grants the consequences of it, that is, the proper operations.

4 The Form in a diverse respect, assumes the relation of the efficient cause and end. Of the efficient in respect of the powers that flow from it, and operations in which the powers cease; and of the end, in respect of the begetter and disposer, who intends nothing but the consequences of the Form.

5 Every Form is more perfect than the matter, and according to Natures scope, before it: wherefore the form is called *species*, 〈 in non-Latin alphabet 〉 .

6 The Form by itself comes not into the senses; because it is not endued with qualities, which are the Objects of senses: therefore man who begins to understand by sense, is very ignorant of forms, and their names; by reason whereof our knowledge is like the shadow in the Sun.

7 The Form is not varied by degrees, nor increaseth it by its self, though the whole compound be varied in quantity. For the Form consists in indivisibility; it is like a number, which if one add to, or take from it, it continueth not the same it was before.

Form is either

- First.
- Second.

First Form is, which in Order goes before all other: in Order I say, not of intention, but of generation: This also is called the first beginning active, and the common form of all bodies and Nature.

Second Form is that which follows the first; called also the inferior and the particular Form, as Nature is called the Universal Form.

The Canons hereof be two.

First, The second Form is not united to the Matter, unless the matter be rightly disposed and prepared.

Secondly, A certain and specifical Form, is determined to a certain matter, so as it cannot be communicated with another, nor go out of one unto another, nor be together in two disjoined Matters. Men's souls cannot go into the bodies of beasts, &c.

Form, improperly so called is either Natural or Artificial, of which we have spoken in the Predicament of quality. In a most general signification, Privation sometime is called a form: so every relation in *Philosophy* is called form and formal; as the formal thing of a Syllogism, is, the order of knitting the three Propositions, which are the Material. What formal difference is, shall be shown after in distinction.

The End is, that unto which the Efficient is ordained. 〈 in non-Latin alphabet 〉 , or 〈 in non-Latin alphabet 〉 . End is diversely taken, as for the last or utmost of anything; here properly we treat of the End of intention, called also the scope.

End is either

- By itself. A * •
- By Accident. B

An end by itself, is that whereunto the efficient and means of their own Nature are ordered:

And it is either so called

- Primarily. *a*
- Secondarily. *b*

Primarily, which the Efficient intendeth to attain [called *Finis*, 〈 in non-Latin alphabet 〉 , i. e. *cujus*.]

The General Rules hereof be six.

1 The End moveth the efficient to do; therefore is it called the cause of causes; for Matter without Form is rude. Form, if there want the preparing and efficient cause, is not brought into the matter; but the efficient worketh not, if it be not moved with desire; so without the end, no cause is caused.

2 The end by itself and in its own Nature, is only good and of good. So an End and Good are convertible; for the end is that which we most would: what we most would, is most to be desired, and desire naturally is always ordered to good. All vice wanteth both efficient and end.

3 Whatsoever hath an efficient cause, hath also an end.

4 The end is both cause and effect, in a diverse respect; so the celebrating of God's Name, is man's action and 〈 in non-Latin alphabet 〉 , and yet is also the end of man.

5 The end, as it is an end, is also before and better than the means: before it, not in order of production, but of perfection and intention: So Justification is before Faith, though also it be gotten by Faith. I say also (*as it is an end*) for otherwise as touching the absolute essence, the means may be as perfect, or more. Christ's incarnation and office, hath greater perfection than man's Redemption, absolutely considered.

6 The end and the efficient are causes each of other: the end causeth the efficient, as touching causality, not as touching being, and not causality. Walking before meat is the efficient cause of health, and health is the end or final cause of such walking.

The end is either

- Principal. * 1
- Less principal. * 2

* 1 Principal, unto which a thing is ordered of its own nature, and by first intent of the efficient: as the principal end of the Lord's Supper is the confirmation of Faith, and sealing up of Spiritual benefits, with a thankful remembrance of Christ's death.

And it is either

- A mean between. *a*
- Last of all. *b*

A mean between, is, which tendeth yet further. As the intermiddle end of a Soldier, is to fight valiantly; but this tends to a further end, to get the victory.

And it is either

- Work.
- Ending of the work.

The work 〈 in non-Latin alphabet 〉 is a certain thing brought forth by Nature, or by the Artizen: so the house is the end and work of the builder. The ending of the work 〈 in non-Latin alphabet 〉, is the possession and use thereof. As dwelling is the ending of the house.

The last end is whereunto all the rest are ordered, called 〈 in non-Latin alphabet 〉, and 〈 in non-Latin alphabet 〉, the first scope and chief intention.

The Canons hereof are seven.

1 The end, which is last in execution, is first in intention.

2 The last end is necessarily and chiefly good, and chiefly moving or to be desired, 〈 in non-Latin alphabet 〉. *Galen.*

3 In the last end, both appetite and operation of the efficient is terminate.

4 It gives to all the means, loveliness; order and measure: So tribulations for the Gospel are joyful, because the end is eternal life.

5 Only the last end perfecteth both doer and deeds: wherefore we must know the last end, if we would intend and use the middle end aright; which is against Popish Doctrine of perfection of virtues, even without respect of the last End.
Bellarm▪ 5. de grat. cap. 9.

6 The End being put, all means to the end are put: As, in God's predestination, whom God hath destined to Life, he hath also to Faith in good works.

7 The End entereth the manner of being, and supplieth places of Form, viz. in those things whose essential perfection is in operation.

The last end, is last either

- Simply.
- After a sort.

Simply last, which in respect of all things whatsoever is the last: and this is always the end, and never a mean to the end; so the seeing and celebrating of God is the last and utmost end wherein man's understanding, will, and desires, shall rest, *Prov. 8.*

After a sort last, which in order of some things is the last: thus the last end of War is Victory and Peace; the last end of Logic, is the direction of the mind in knowledge.

The less principal end, is, whereto things are less principally ordered, viz. not of the nature of the thing, but the appointment of the Agent: So the principal End of the Lord's Supper, is, a faithful and thankful remembrance of Christ's death; but the less principal Ends be many, as exexercise of Repentance, distinction of the Church from other Companies, &c.

The Canons hereof be two.

1 Less principal Ends are not taken away by the principal.

2 One thing may have many less principal Ends; and they either sub-ordinate, or well co-ordinate.

The End secondarily so called, is that whereto the End primary so called is intended, called *Finis* 〈in non-Latin alphabet〉 *cui*.

And it is either of

- Imperfection.
- Perfection.

Of Imperfection is, to whose use and need the thing is intended: so the End *cui* to whom of health is the sick man▪ so the end of the Lord's Supper, is faithful people. So Reprobates are not the end *cui* of Christ's passion; for the end *cui* by destination of the efficient and of its nature, ought to be capable of the end *cujus*, but Reprobates are not intended by *Christ*, nor are capable in applying of it, and therefore are removed by *Christ*, *John. 17. 7.*

Of Perfection the End *cui* is, of whom the efficient receiveth perfection; called also the end of assimilation; thus God is the End *to whom* of all our actions, as the perfecter of them.

A• End by Accident, is, unto which the means are ordained by accident, and not of their Nature. So the End of sin is the manifestation of God's Justice: the End of Heresies and Atheism, is the illustration of the truth: such Ends are indeterminate and confuse.

Of the Caused.

The Caused is that which hangeth upon the Cause, and is

- The effect.
- The Mattered.
- The Formed.
- The destinate.

The effect is that which hangeth on the Efficient.

The Canons hereof are three.

First, No effect, exceeds the virtue of its cause: So the Sun, though it hath not formally the heat which it giveth, yet it hath it eminently, that is, something much more excellent than that heat, namely, pure light. Absurdly therefore do the Popish Priests give unto Accidents the power of making a substance; for they say in the Mass, the accidents of Wine in the cup do change the water into another substance.

2 As is the cause, such is the caused; This is meant, 1 of causes by themselves, not of causes by accidents; therefore it followeth not, to say, This Ship-wright is a good man, therefore he makes a good Ship; for he makes the Ship, not as he is a man or good, but as he is a Wright or Artizen.

2 It is meant in causes natural, and those chiefly particular; so it followeth not, to say the effects of the Sun are hot, therefore the Sun is hot; for the Sun is a universal thing, and not a particular in causing. 3 It is meant of causes doing voluntarily, if they would produce an effect conformably: as a good Ship-wright makes a good Ship if he will. 4 It is meant upon condition and manner of the receiver, not of the thing received; so the Argument follows not from the chief perfection of God to the chief perfection of the gifts in the Creatures; for God works voluntarily, and according to the measure of the receiver, and when we speak here of goodness, it is not meant moral goodness, but the Natural and Artificial faculty and force of causing, and by this many Canons of effects are to be understood.

3 That for which anything is so, is itself so much more: 〈 in non-Latin alphabet 〉 . This Canon hath three limitations. 1 The cause must be by itself; for it follows not, This man is drunken with wine; therefore this wine is more drunken; because wine maketh not a man drunken, but by the abuse of it. 2 It is required, that that affection, whereof the cause and effect is named such, be in both. 3 That it receive more and less.

1 The Mattered is, that which hangs on the matter.

As the whole compound natural body, is the caused of the matter.

3 The Formed is, that which hangs on the form. As the said natural informed body.

4 The Destinate is, that which is ordered unto the End; it may also be called the Ended; for by the End it is determined; so vocation, justification, sanctification, are the Destinates of Eternal Life; for they are ordered as means hereunto.

The Distinctions and Subdivisions of these may be gathered from the divisions of their causes going before; for among Relates, one is known by another.

Of the Subject and the Accident.

A Subject is that whereunto an Accident sticks •and is

- Absolute. *a*
- Limited. *b*

Absolute is, that whereto an Accident sticketh absolutely, without any limitation of part: So *Christ's* person is the absolute subject of the Mediators office, and all things thereto pertaining; for to be Mediator agreeth to the whole person as it is the whole: So the whole man is the subject of life and death; and it cannot rightly be said the body dieth; for that which is compounded, is also dissolved, and consequently dies, and that is the whole man. So also man is the absolute subject of laughter; and an Animal is the absolute subject of sense.

And it is either

- Proper.
- Common.

Proper, which is reciprocate with his Accident, viz. so as it be determined to it alone, not larger nor straighter: so a man is the proper subject of laughter, and Animal of sense.

Common is, which is not reciprocate with his Accident, but may have, or not have the accident, as a man is the subject of whiteness.

A Limited Subject is, that whereto an accident is given in part, not absolutely; as a Black-moor is the limited subject of whiteness, being white but in his teeth; so *Christ* is the subject of accidents limited 〈 in non-Latin alphabet 〉. As when whole *Christ* is said to be everywhere, it is by limitation to his infinite Nature or Godhead; so when he is said to be born, die, &c. it is by limitation to his finite nature or manhood: this the *Greeks* note by the phrase, 〈 in non-Latin alphabet 〉.

An accident is, that which sticketh to the subject; it is called also adjoynt.

The Canons hereof be three.

- 1 An Accident by nature is later than his Subject.
- 2 One Accident in number cannot be in divers Subjects in number.
- 3 One Accident in number goes not from Subject to Subject.

An Accident is either

- Proper. *m*
- Common. *n*

Again proper is so called either

- Absolutely and primarily.
- After a sort.

Absolutely so called, is reciprocate with the subject of some certain Species.

The Canons hereof be three.

1 Every proper floweth from the Essential beginnings of his subject, as the power of laughter floweth from a reasonable soul.

2 Every proper is determined to some certain Species in Nature.

3 Every proper accident of one Species is communicable to another that is really divers; everything to the perfection of it requireth three things, knit, undivided. 1 Essence. 2 Essential properties. 3 Operations, wherefore a propriety cannot be communicated, unless first the Essence of things be made common and confounded.

Absolute proper is either

- Perfect.
- Imperfect.

Perfect, is that which is not only alone and in all, but always and perpetually in it, as qualities in respect of a natural body: the faculty of wit, will, speech, &c. in a man.

The Canons hereof are three.

1 A subject cannot without contradiction be conceived under the denial of a perfect proper adjoynt: as I cannot conceive man without power of wit, &c. But it must imply contradiction, a man to be no man.

2 It is not possible for perfect Propers to be severed from their subjects, a moment of time; because they come from the form of the subject, and the next cause being put, the effects are put; and contrary, he that takes away proprieties, takes away Nature.

3 Perfect Propers are first in Universals, as reason is in man generally; then it is in this or that man, more or less.

Imperfect proper, is, that which is in a thing alone, and in all, but not always; as the acts of speaking, laughing, weeping, &c. are only in a man, and in all men, but not always.

Proper after a sort, which is called proper only by comparison with another; as it is proper for a man to be twofooted in respect of a four-footed beast. Fewnesse is proper to the Elect in respect of the Reprobates.

Common accident is, that which commonly and contingently is in subjects that be diverse in specie.

The Canons hereof are five.

1 A Common accident floweth not from the Essential beginnings of the subject.

2 It is such as a subject may be conceived under the opposite thereof, without any implying of contradiction: a man may be conceived under the opposite of an Ague without implying contradiction, a man to be not a man.

3 A common accident may be in two divers, specifically distinct, subjects.

4 It is more and rather in singulars than universals; for they flow not from the essence, but from the existence.

5 Common accidents receive degrees; as one man is whiter than another, but one man is not more risible than another.

A common accident is either

- Separable.
- Inseparable.

Separable, which may easily be separated from the subject; as health from a man, sleep, &c.

Inseparable, which is not easily separated from the subject, though to be separated nothing repugneth, as blackness is inseparable in a raven.

Of the Whole and the Part.

Now follow the inward terms, the Whole, and the Part.

The Whole is that which hath parts, and it is either

- by itself. *a*
- by accident. *b*

Whole by itself, is, which hath parts properly and perfectly so called.

And it is either

- Universal.
- Co-ordinate.

Universal whole, is a thing common and universal in respect of Particulars; as an Animal is the whole of man and beast.

Co-ordinate is, which is made of parts co-ordinate in act, and is

- Ordinary. *a*
- Extraordinary. *b*

Ordinary, which hath ordinary parts, and is

- Essential.
- Integral.

Essential, which hath essential parts, as Matter and Form, called 〈 in non-Latin alphabet 〉 , as a man in respect of body and soul.

And it is either, 1 Perfectly, or 2 Imperfectly so called.

1 Perfectly called, is substantial, which is compounded of Matter and Form. 2 Improperly so called, as an Oration consists of Letters, Syllables, Words, as the Material; and the signification as the Formal. A Common-weal of Magistrates and Subjects as the Material, and of their union by Laws to felicity as the Formal.

Integral, which consists of Integrant parts, and is

- Perfectly called,
- Imperfectly called,

Perfectly, which consists of substantial parts united.

And is either of

- The same kind, Homogeneum.
- Of another kind, Heterogeneum.

Of the same kind, which hath parts having the same name with the whole; as every part of water, wine, blood, &c. is called water, &c.

Of another kind, which hath parts having a name diverse from the whole as a man's body consists of head, breast, belly, &c.

Imperfectly called, is that which consists of parts imperfect.

And is

- Substantial.
- Accidental.

Substantial, which consists of the Aggregation of substantial parts, as a heap of corn of many grains, &c.

Accidental, when an accident is as it were compounded of other accidents; so the Moral Law is the whole in respect of the ten Commandments; man's conversion is the whole in respect of mortification and vivification.

Extraordinary whole, is, whose parts are united extraordinarily; such a whole is the person of our Mediator Christ, which consists of Natures, as of parts; yet is neither a whole essential nor integral, though it have a great Analogy with the Integral.

The whole by accident, is which is whole improperly and plain accidentally: as the caused, which is divided by his causes; the subject which is divided by accidents, and the accident by the Subject; so heat is the whole in respect of the Sun and fire.

Parts.

A Part is that which is referred to the whole, and is either

- By itself. *a*
- By accident. *b*

By its self, which is referred to the whole by itself, and is

- Subject.
- Co-ordering.

Subject is that which is subjected to the universal whole, as a straighter to a larger; so man and beast are the subjective parts of Animal.

Co-ordering is, by whose co-ordination the whole is made or compounded

- Ordinary.
- Extraordinary. †

The Canons hereof be five.

1 Parts as they make their whole, so also they determine and measure it.

2 Parts differ from their whole, though they be taken together: for, the whole is never the constituter, but the constituted, and the parts are always constituters; and the same thing constitutes not itself; also the whole (as it is the whole) is one thing; parts, though taken together, are many.

3 That which is of a part, (as it is a part) the same also is of the whole, viz. according to that part. Note that some things are in the part as a part, that is, cannot be there, but in as much, and as long as it cleaves to the whole.

Again some things are in it, not as it is a part, but as it hath a substance diverse from the whole; and therefore those may remain, though separated from the whole: of this sort attributes and accidents are not rightly given to the whole, but only to the part; as it is rightly said, The eye is mixed of humors, is round, &c. for such is the eye, though it be plucked out of the body; but it is not properly said, the eye seeth, the ear heareth, &c. for those agree to those parts as they are parts and instruments of the whole, which if it be extinct, the eye seeth not, nor the ear heareth. The like is in all other parts, in every essential and integral whole that is one by itself; for in Aggregate totals, as a heap, &c. it is otherwise; for they are not indeed totals; this hath great use in the Doctrine of Christ's Person, which is the whole consisting of two Natures; for rightly and really do agree to the whole person the attributes of either Nature; fitly therefore it is said, *Christ* is omnipotent, as touching his *Divinity*; *Christ* died for us touching his *Humanity*; and this is more aptly spoken thus than in the Abstract.

4 Note, whatsoever is of the whole, is also of the part. Here distinguish between the *whole Universal*, and the *whole Essential & Integral*. For whatsoever is in an universal whole, as an Animal, the same is in the parts of *man* and *beast*; but in other totals it is not so; for there, what the whole hath, cannot be properly given to the parts, because such parts receive not the definition of their totals, as in the *Universal whole*; it is not fitly said, the soul understandeth, thinketh, pitieth, &c. but the man that hath the soul doth those things; so whatsoever is spoken of whole *Christ*, or the person of the *Mediator*, is not properly spoken of the Humane Nature, nor of the Divine.

5 Every part in respect of his whole, is an imperfect thing; as the soul and body are things incomplete; but a man, complete.

And this part is either

- Essential. *a*
- Integral. *b*

Essential, is, which is referred to the Essential whole. And is

- Perfectly called.
- Imperfectly called.

Perfectly, which is referred to an Essential whole, perfectly so called; as soul and body are perfectly Essential parts; for they make a perfect Essential whole.

Imperfectly, which is referred to an Essential whole imperfectly so called: so sound and signification, are the Essential parts of Speech, but imperfectly called, the sound as the Matter, the signification as the Form.

Integral, is, which is referred to an Integral whole.

And is also

- Perfectly called.
- Imperfectly called.

Perfectly, which is referred to an Integral whole, having quantity.

And perfectly so called. And it is either

- Of the same, *Homogenea*.
- Of another kind, *Heterogenea*.

Of the same kind, which hath the same Name with the whole; as every part of flesh is called flesh; of blood, blood; of gold, gold, &c.

Of another kind is, which hath a diverse Name from the whole; as the parts of a man; head, hands, feet, &c.

And it is either

- Principal.
- Less Principal.

1 Principal, without which the whole cannot be: As in man, the heart, the brain, &c.

2 Less principal, which may be away without the destruction of the whole, as the finger, toe, &c.

Imperfectly so called, is, which is referred to an Integral whole, imperfectly so called, named 〈 in non-Latin alphabet 〉, Intelligible part; such parts be the propositions in a Syllogism; the ministering of the Word and Sacraments, are the parts of the Ministry.

An Extraordinary part, is, which is referred to an Extraordinary whole; as the two Natures in Christ's person.

A Part by accident, is that which is referred to an whole by accident: as subjects when they are divided by their accidents, and accidents by their subjects, causes by the effects, &c.

Outward Terms.

We have seen the simple terms inward. Now follows the outward term which is preferred unto others outwardly, so as it constituteth them not inwardly; but, in deed and place, is diverse and distinct from them.

The outward Term is either

- Adherent. *m* *
- Concomitant. *n* *

Adherent is either

- 〈 in non-Latin alphabet 〉, Adjacent. *a*
- 〈 in non-Latin alphabet 〉, Object. *b*

Adjacent, 〈 in non-Latin alphabet 〉, again is either

- Knit together. 1
- Circumstance. 2
- Adjoynt. 3

1 Knit together, or Connex, is that which happeneth, and is done together with the thing: as with Christ's passion the darkening of the Sun, the rending of the veil, &c.

2 Circumstance is, which is about a thing, and to it adjacent, as place and time, named 〈 in non-Latin alphabet 〉 ; so the circumstances of Christ's suffering, were the place, *Golgotha*; the time, *Tiberius* reign; the day, hour, &c. So shadow is the circumstance of the body.

3 Adjoynt, is that which is adjoined near to a thing, as the Thoray Crown, Reed, Purple Robe of Christ, &c.

An Object, is about which a thing or operation of a thing is busied.

And it is either

- By itself. *e*
- By accident. *f*

By itself, unto which a thing is ordered by its self, and of its own Nature; such an Object of the Will, is Good, of the understanding, Truth, &c.

And it is either

- Common.
- Proper.

Common, is about which many things together are busied; so the common object of all the senses is greatness, figure, and motion; for these are apprehended and judged of all the senses in common.

Proper, is which is determined to one, as color to seeing, sound to hearing, &c.

Both of them again is

- Primary.
- Secondary.

Primary, unto which a thing is first carried; as universal things, 〈 in non-Latin alphabet 〉 , are the primary object of the understanding. And God is of the Philosopher (*Ethic.* 10.) acknowledged to be, 〈 in non-Latin alphabet 〉 .

Secondary, unto which a thing is secondly carried; as things singular in respect of the understanding, and things universal in respect of sense.

Also the object is either

- Mediate.
- Immediate.

Mediate, which is objected by means of another: as sensible substances are objects of the senses by means of the qualities▪

Immediate, which is objected without any means; so qualities are objects of the senses, as color of sight, &c.

An Object by accident, is about which a thing is busied by accident; and this is meant both in respect of the action, and of the object; so evil is the object of the will by accident; for about it the will is busied, not of its own Nature, as it is will, but of vice and defect outwardly accident; thus also the understanding by accident is busied about falsehood; the preaching of the Gospel about Reprobates. And of the object, *Sarah Abraham's* wife was sensible by her accident, when the King saw her not as *Abraham's* wife, but as a fair woman, &c.

Concomitant, is either

- Antecedent. 1
- Consequent. 2

1 Antecedent is, which goeth in order of time before a thing, so as it cannot be the cause.

And it is either

- Necessary.
- Contingent.

Necessary which goeth before necessarily, either by nature or by will, as Childhood goes before Manhood, Spring time before Harvest, Resurrection before Eternal Life.

Contingent, which goes before a thing contingently; as the redness of the evening, in respect of the next day's fair weather, the red lowering of the morning in respect of rain at evening. Such antecedents may be called signs.

2 Consequent is, which followeth the thing, so as it is not the effect. And it is either

- Necessary.
- Contingent.

Necessary, which needs must follow the antecedent, as in the necessity of God's decree, Christ's suffering necessarily followed his last Supper, death followed his suffering, resurrection his death and burial, &c.

Contingent, which followeth contingently; so fair weather contingently, or it may be followeth the white Moon, for sometime it doth not, &c.

Of simple Terms arising from the first.

Having seen the first single Terms; next follow those that arise, and are conceived by means of the first.

A Term arising from the first is either of

- A Word. 1 *
- A Thing. 2 *

Of a Word.

The Term of a Word is either the

- a Explication of a Word.
- b Conjugation of a Word.

The Explication of a Word, is either 1 a Definition of a Name; or 2 a Distinction of a doubtful word; or a 3 clearing of a dark word.

1 A Definition of a Name, is, which turneth up and unfoldeth the signification of a Word, and is either

- by a Word, 〈 in non-Latin alphabet 〉 .
- by Notation, 〈 in non-Latin alphabet 〉 .

Definition by a word, is, which declareth the signification of a word by some other that is more known, either by a Synonymy and Metalepsis, or by a contrary word: As when I say a Condition is a Promise; *Stibium* is Antimony; *Antichrist* is he that is against Christ and for the Devil, &c.

Etymology.

Definition by Notation or Etymology, is, which declares the Word by the Original of it; and this not Grammatically, but Logically, for the meaning and explaining of a thing; as Noble is he which by virtue is nobile, famous or well known.

The Canons or Etymology are three.

1 The Etymology of all words is not to be sought; for many words are primitive.

2 In Etymologies we must not go on without End, but must stay in some that is first; as the *English* word, *Mix*, may come from the *Latin Misceo*, and that from the *Greek* 〈 in non-Latin alphabet 〉 . And the *Greek* from the *Hebrew* 〈 in non-Latin alphabet 〉 *Masach*. And here we must rest; for the *Hebrew* is the first tongue, and many words in it are primitive.

3 Etymologies are taken from the end, effects, proprieties, object, and opposites of a thing; and are therefore from these to be derived, and these by those to be declared; as a River comes from the *Latin Rivus*, and both of them from the *Hebrew* 〈 in non-Latin alphabet 〉 *Ravah*, which signifieth to wet or moisten, because Rivers do moisten the dry Land. *World* so called of *War^rold*, because the older it is, the War or worse it is, &c.

Distinction 2.

A Distinction is, the freeing of a doubtful word from the variety of hidden significations.

The Canons hereof are seven.

1 The Distinction of a doubtful word must be first in all consideration of things.

2 When one word or name is given to things of divers Orders and kinds, it is doubtful, and needeth distinction; as if one speak of a Canker, it is to be known whether it be of the Canker-worm, or the Canker-sore, &c.

3 When a word is given to any in a diverse respect, viz. Absolutely, and by relation, it is doubtful, and needeth distinction: as Justification is taken either absolutely, as it is in the Justified person only, *Rom. 4.* or relatively to our neighbor, as he may acknowledge us to be justified by the effects of Faith. *Jam. 2.*

4 When a word meaneth sometime more things, sometimes fewer, it is doubtful: as Faith is sometime largely used, sometime strictly; so Church, Grace, Election, &c.

5 When the opposite of any word is doubtful, the word itself is doubtful; as Election to life hath opposite, Reprobation: Election to an Office hath no opposite; therefore Election is a doubtful word.

6 When a Primitive word is doubtful, the Derivative is so too; and if one of the conjugates be doubtful, so is the other; as Faith is diversely taken; therefore a faithful man or infidel, is diversely to be taken.

7 Distinction of a word, repugneth not the Nature and use of things, neither darkeneth it, but cleareth the understanding of the mind, viz. a good distinction; but evil distinction doth darken and confound things.

Illustration.

8 The clearing or Illustration of a dark word, is the reducing of it to perspicuity.

The Canons hereof be four.

1 When a word is dark by barbarousness or Soloecism, it is to be judged by Grammar Rules: as Transubstantiation is a monstrous word, and hath bred as monstrous opinions, so *Opus operatum*, &c.

2 When a word is dark for want of use, let a more usual and safe word be put in place: as the Sacrament of the Altar is an unproper word, not to be used for the Lord's Supper.

3 When a word is larger or straighter than the thing meant thereby, let another word, if it may be had, be put in the room; as when the word Clergy is applied to the Ministers only, which is said to be common to all the Saints, *1 Pet. 5.*

4 When a word is figurative, not for any need, but for fineness sake, put a proper word for it.

The Conjugation, 〈 in non-Latin alphabet 〉, or yoking together of words, is a depending of words yoked together. And is

- Primitive.
- Derivative.

Primitive, on which another word hangs in deduction.

Derivative, which hangs on the Primitive; as faithful on Faith.

And they are either

- Of a word only.
- Of thing.

Of word only, when not so much the Natural Order of signifying is looked on, as the forming of words, one from another.

Of thing, when there is a union of signification, and is

- Primary.
- Secondary.

Primary, which is in which the dependence, both of signification and determination is observed; of Faith faithful, and Justice just, &c.

Secondary, In which there is a dependence of signification only, and not of termination also; as when of virtue one is said to be studious, gracious, &c.

Of a thing.

The arising term of a thing without the word is

- Resolving.
- Conferring.

Resolving is either

- Definition.
- Division.

Of a Definition.

Definition, is the unfolding, or turning out of the defined thing.

And it is either

- 1 Perfect.
- 2 Imperfect.

1 Perfect is the unfolding of the thing by essential terms, 〈 in non-Latin alphabet 〉 .

The Canons hereof be five.

1 Every defined thing of perfect definition must be by itself, and directly in the predicamental order of things; so then there can be no perfect definition of doubtful things, of Fictions, or Privations, as sin, &c. of things concrete, incomplete, &c.

2 Whatsoever is perfectly defined, is a Species.

3 A Definition must be formed perspicuous and determinate, *viz.* free from all ambiguity.

4 A Definition should be reciprocal and equal to the thing defined.

5 An essential Definition must consist of things simply before more known, and so indemonstrable. Not regarding what we must know, or what this or that man is able to comprehend, but absolutely and simply what is first in nature, and more known according to the Essential Order of things.

Definition hath two Notions and Conceits.

1 The one of agreement or conveniency, called the Genus.

2 The other of distinction or difference, called the Difference.

The conceit of agreement, or Genus, both of Substances and Accidents, is found by bringing the defined thing into his predicamental Order, and by conferring with his superiors, by the Canons of a true and next Genus.

The Notion of Distinction or Difference, is either

- Of Substances.
- Of Accidents.

In Substances, there is one only and simple Difference, which also may easily be known by the same predicamental Table.

In Definition of Accidents, the Difference is taken from the Subject, the Efficient, the End, and Object.

The Canons of Defining Accidents by every of the Orders are nine.

1 Proper Accidents are defined by the Subject made equal, and the next efficient cause.

2 Common Accidents are defined by the mention of the efficient cause.

3 Quantity taken in general, and completely, is defined by mention of the subject and the efficient: as that it is • bodies Accident, arising from the extension of the matter. Special quantities, as a line, &c. are not defined, because they are things incomplete; neither is number.

4 Qualities potential natural, are defined by the subject, the efficient cause, and act, unto which they are carried as to an end; As, risibility is the power of man to laugh, proceeding from a reasonable soul.

5 Habits are defined by the end & the object: as Logic is an Art directing the operations of the mind about the knowledge of things, Liberality is a virtue of taking & bestowing.

6 Qualities patible, are defined by the efficient cause, and the subject, if they be proper accidents; as color is the quality of a mixed body, arising from the tempering together of bright and dark. Smell is an affecting quality of a mixed body, arising from the predominion of a d•y thing savouring tempered with moist.

7 Actions are defined by mention of the subject, the object, the efficient and the end; as sense is the knowledge of a sensible object, arising from the receiving of sensible species, by a fit sensory instrument, to the conservation and perfection of the living creature. Sight is a sense about Colour and light, arising from the receiving of both by their species, unto the perfection of the living Creature. Adoration is an holy operation of a Faithful man• arising from the acknowledgement, and trust of God Almighty, and (in his Son) merciful, by the holy Ghost stirred up, to the honor of God, and the faithful man's salvation.

8 A Passion is defined by the subject, and the efficient cause; as, anger is an affection arising from heat of the blood, moved about the heart for some hu•t done. Sleep is a passion ceasing from operations in living creatures, arising from the Alimentary, nourishing and profitable humor, imbruing the brain, and as it were congealing the passages of the Animall Spirits.

9 Relations are defined by the subject relate, correlate, foundation and term.

The subject rela•e and correlate, is wherein the relation is of mutual part; some call it the material; as the subject of marriage, is man and woman; hereupon the Relate and Correlate is the husband and wife.

The Foundation, is, from which the relation riseth, or for which it is in the subjects: the foundation is *ratio referendi*, without which it would be nothing; it is answerable to the efficient cause, and is either near or far off; as the next foundation of Marriage is the lawful consent of each party; the far Foundation, is God's first institution in Paradise.

The term is as the end for which the relation is brought into the subject• it is the office and effect of the relation; so the term of Baptism is the seal and confirmation of the washing of sins by Christ's blood; so marriage is an order or union between husband and wife, established by mutual consent for procreation of seed, and pleasant society of life and goods.

Description 〈 in non-Latin alphabet 〉 :

An Imperfect definition is the unfolding of a thing by terms less essential; it is called

Description: and is either.

- Principal.
- Less Principal.

Principal, which unfoldeth the thing by the Genus, and the Accidents, or the proper effects; as a man is a living Creature that can laugh, go upright, made after God's Image.

Less Principal, is the unfolding of a thing by terms merely contingent, or outward, without assigning the exact Genus, called 〈 in non-Latin alphabet 〉, showing not what, but what manner a thing, it is.

And it is either. 1 Of the part of the concrete, or, 2 of the part of the thing. Of the part of the concrete, when a thing by its nature capable of a perfect definition, is yet unfolded to us unperfectly,

Of the part of the thing, when the thing itself is not capable of a perfect definition; as be all privatives, incomplete, concrete, &c.

The Canons hereof be two.

1 Privations are described by mention of the habits whose privations they are; as original sin is an ataxie, or disorder of the understanding, will and appetite, born with us, and opposite to God's Image.

1 Concrete accidents are not unfitly described by putting the subject in the place of the genus: as a Minister of the word is a person lawfully called and ordained to the preaching of the word, and administrating of the Sacraments. A Magistrate is a public person, ordained of God, to rule and defend the Subjects with Justice, Prudence, and Fortitude.

Boetius gathereth from the Greeks ten forms of Descriptions

1 〈 in non-Latin alphabet 〉, when the name of a thing is unfolded, as *Antichrist* is he that is against *Christ*. Justification is a reputed for Just.

2 〈 in non-Latin alphabet 〉, when a thing is declared by its difference; as hatred is that which dureth longer than wrath.

3 〈 in non-Latin alphabet 〉, when a thing is said to be that which it is like to; as a man is a bubble; the Church is *Noah's Ark*.

4 〈 in non-Latin alphabet 〉, when a thing is declared by removing the contrary; as virtue is to flee vice; death is the privation of life.

5 〈 in non-Latin alphabet 〉, by circumlocution; as *Paul* was the Teacher of the *Gentiles*.

6 〈 in non-Latin alphabet 〉 , by Example; as a substance is, for examples sake, a man, a horse, &c.

7 〈 in non-Latin alphabet 〉 , by want of the full of the same kind. As an Enthymeme is that which wanteth one of the premisses to be a Syllogism.

8 〈 in non-Latin alphabet 〉 , by praise; as a history is the witness of Times, the light of Truth, the life of memory, the mistress of life, the shower of Antiquity; also by dispraise; as riches ate the enticements to evil.

9 〈 in non-Latin alphabet 〉 , when one thing is said to be another, for natural similitude: as a man is a little world; wine is the soul of a Banquet.

10 〈 in non-Latin alphabet 〉 , by Notation; as the World is that which waxeth worse and old.

Of Division.

Division is the resolving of the whole into parts, and is

- Perfect. *a*
- Imperfect. *b*

Perfect, is the resolving of the whole properly so called and perfect, into parts properly called.

The Canons hereof are nine.

1 That which is rightly divided, must needs have parts;

Therefore the truth is ill divided into Philosophical; seeing, it is not an whole thing, but simple and impartible. So Omniscieny into Ubiquity, &c.

2 The divided and division should be without all doubtfulness and darkness; as works should not be divided into operation, & *operantis*; nor Faith into Historical, Miraculous, and saving Faith; not blindness into corporal and spiritual, nor liberty into civil and spiritual.

3 The members dividing should agree with the whole; therefore Logic is not well divided into Invention and Judgment, seeing these are actions, and Logic a quality.

4 The members dividing should be equal to the whole; so ceremonies are ill divided into godly and ungodly; for this contains not the whole Nature of ceremonies, because some are mean or indifferent.

5 The members dividing should be disjoined one from another; so a body, is ill divided into head, eyes, belly, heart, &c. for the eyes are contained in that head, and the heart in that body, &c.

6 Division should be made into the next and immediate members: so a body is ill divided into man, beast, and tree; for many members that come between are leaped over; for next a body is, either simple or compound.

7 Division should consist of as few members or parts as the nature of the whole that is to be divided will bear.

8 A true division should be made by those things which are in the whole, and not by the things outward and accidents to the whole; so quantity is ill divided into Mathematical, Physical, and Logical; for Disciplines are accidentary, and outward to things; neither is a thing by and by diverse, when it is diversely considered by sundry disciplines.

9 A perfect division is the beginning of understanding, and of constituting the method of things and disciplines.

A perfect division also is either of

- The whole Subordering.
- The Co-ordered,

Of the sub-ordering is, which resolveth the general into the specials that are subordered or subjected thereto, as to divide Animal into man and beast.

The Canons hereof are two.

1 The divided must be a general; we must learn to discern the diverse respects and considerations of things from the divisions; as when the Church is distinguished into visible and invisible, it is not properly a division, much less a division of the general into specials; for a Church is a lowest special; but it is only a diverse respect and manner of considering the Church; likewise when a man is divided into inward and outward.

2 The difference by whose means the general is divided, should be essential and proper, *viz.* not translated from one general to another.

The division of the co-ordered, is which resolves the whole into parts co-ordered: and is either

- Essential. *a*
- Integral. *b*

Essential, which resolves the essential whole into essential parts, and is either 1 First, or 2 Secondly so called.

1 First, is when the Essential whole properly called is resolved into matter and form: as a man into soul and body. And here, the true and next matter and form must be taken.

Secondarily so called, is when an Essential whole improperly so called, is resolved into his material and formal; as an Oration into a sound, or words written, and their signification. A

Church into men called, &c. The union of those with *Christ*, and one with another by faith and obedience of the Faith; whereof these are the material of the Church, those the formal.

Integral division is which resolveth the whole into integral parts, and it is also either, 1 First primarily. 2 Secondly so called.

1 Primary, is which resolveth into parts the entire whole properly called; as the Tabernacle was divided into the Court, the holy, and the most holy.

This manner of partition should be instituted in right order, descending from the more principal and greater parts unto the lesser.

Secondarily called, is, which resolveth into parts an entire whole improperly called, such as accidents be; as a Syllogism is resolved into three Propositions and Terms: the Law into two Tables, or ten Precepts.

An imperfect division is, when the whole is resolved into parts by accident; and it is either: 1 Of the subject into his accidents and circumstances: or 2 Of accidents by their subjects. 3 Or of the effects by their efficient, or final causes: or 4 Of causes by the effects: or 5 Of things by their objects: as 1 Of men, some are tall, some low, some learned, some unlearned, some dwell in hot countries, some in cold. 2 Agues, some are in the spirits, some in the humors, some in the solid parts. 3 The Scriptures, some were written by the Prophets, some by the Apostles. Gardens, some are for profit, some for pleasure. 4 God's word, either terrifieth the conscience, as the Law; or comforteth it, as the Gospel. 5 Love is either of God, or of our neighbor.

Of the self-same being.

Hitherto of the arising term resolving; now followeth the conferring, whereby thing with thing is compared.

And is either

- Consentany.
- Dissentany.

Consentany (or agreeing) is when the Identity, 〈 in non-Latin alphabet 〉, or self-same being of things is looked on.

Identity, is the unity and agreement of things, and is

- Ordinary. *a*
- Extraordinary. *b*

Ordinary in ordinary things, and is either

- Greater. *a*

- Lesser. *b*

Greater Identity of them, which is are the same in some greater manner, and as it were absolutely.

And is either

- Formal.
- Numerical.

Formal, is of them which differ only in evolution of definition, otherwise are the same in all things. As a man and a reasonable Animal.

Numerical Identity, is the unity of one singular undivided thing.

And is either; 1 Primary. or 2 Secondary.

1 Primary, which simply and properly is one in Number; As Heaven, *Peter*.

2 Secondary; Which are one in Number by some outward conjunction. As one Church under Christ the head; One heap of Corn, &c.

Lesser Identity, is of them which are one after a sort.

And is

- Inward.
- Outward.

Inward, is of them which agree in some inward manner or Term.

And is either, 1 Subordinate, or 2 Co-ordinate.

1 Subordinate, is of them which agree under the Predicamentall Order, and is either

- Conjunctive,
- Disjunctive.

Identity of Conjunctive subordination, is of them which in the Predicamentall order do straight follow one another: As be all Generalls with their subordinate specials: These are called really the same; as a man, & an Animal; for they are not two disjoined things, but only subordinate,

The Canons hereof are two.

1 They which are really the same, of them the Superior concurrereth to the constitution and the definition of the Inferior.

2 They which are really the same, fight not in anything.

Identity of disjunctive Subordination, is of them which so agree under the predicamentall Order, that they are notwithstanding disjoined one from another, as two diverse things.

And is either

- General.
- Or Specificall.

General, of them which agree in the General, 〈 in non-Latin alphabet 〉 , As a man and and a beast agree in an Animal.

Specificall, which agree under one lowest special: As *Peter* and *Paul* agree in human Species, 〈 in non-Latin alphabet 〉 .

2 Coordinate, is of them which agree in Coordinate Terms, and is

- Causal.
- Co-haesive.

Causal Identity is of them which agree in the causes, or caused: So in 1 Cor. 12. the distinct gifts agree in one efficient, God, &c.

Cohaesive Identity, is either of the Subject, or of the Accident.

Of the Subject, is of Accidents which are in one Subject, 〈 in non-Latin alphabet 〉 : As the Prophetical, Priestly, and Kingly Office in Christ; this may also be called the same really: so the faculty to understand, to will, &c.

Accidental Identity is of them that agree in Accidents; as a Moor, and a Raven agree in blackness:

And it is either

- Primary,
- Secondary.

Primary, is of them which agree in Primary and properly called Accidents.

And it is either

- Parity.
- Similitude.

Parity, is the Identity of things that agree in quantity: As when two men are of like stature, or having a like number of children.

Of Similitude.

Similitude is the Agreement of things in quality chiefly; and then also in action, passion, and relation.

And is either

- Absolute.
- Parabolicall.

Absolute, is the agreement of things in quality, Action; Passion, Absolutely and simply.

Parabolicall, is when the Accidents of things have a kind of Image among themselves: As Christ's Parables, *Mat. 13.* &c.

The Canons hereof are four.

1 Parabolicall similitude is the most fit instrument for plain and popular kind of Teaching: Seeing all our Doctrine proceeds from known to unknown, we must needs learn so much the more easily, as that is easy from whence the beginnings of learning are taken, as, are in Parables, sensible things.

2 Every like is also unlike, *Simile non estidem.*

3 Similitude must not be made between things too much dissevered; As some have compared the ten Commandments with the ten plagues of Egypt.

4 A Parable must be fitted to the Principal scope and intent of the Declarer, and not be stretched beyond this; As when Christ likeneth his coming to a thief, &c.

Similitude is either

- Simple.
- Compound.

Simple, which is between two Terms: As a subtle wit likened to fire.

Compound, which is between four: So a Magistrate is to the Commonwealth in War, as a Governor is to a Ship in a tempest.

Secondary Accidental Identity, is of them that agree in relations: Thus two parts are said to be same, as two Masters, as two Sons, &c:

Outward Indentity, is when things agree in outward Terms, as in Time, Place, Objects, Antecedents, Consequents As *Moses* and *Balaam* lived in one age, &c.

Extraordinary Identity is when things agree extraordinarily.

And it is either

- Essentiall.

- Hypostatical.

Essential, is in three persons of the holy Trinity which communicate in one essence in number: Called 〈 in non-Latin alphabet 〉 .

Hypostatical, is when two complete Natures are united in one Hypostasis, or persons, called 〈 in non-Latin alphabet 〉 , whereof there is only example in the person of our Mediator Christ, where the Divine and Humane Nature are said to be the same in Hypostasis: such are called 〈 in non-Latin alphabet 〉 ; as they that agree in Essence, are called 〈 in non-Latin alphabet 〉 .

Of Distinction.

Hitherto of the arising Term Consentany; Dissentany followeth, whereby the diversity of things is understood.

And is either

- Distinction.
- Opposition.

Distinction is the diversity of things without sight.

And it is either

- Primarily so called.
- Or Secondly.

Secondary is that which is only in consideration and conceit of mind: As when we distinguish in mind the right side of a Pillar from the left; so in light, though it be a most simple quality, we distinguish the form of warming, and of drying. So in the attributes of God from the Essence, and one from another; as when we distinguish between God's understanding, Willing, Punishing, Pardoning, &c. Though in the Godhead there is properly no distinction indeed; but only thus in reason.

Primarily called distinction, is, which is in things immediately without the mind.

And is either

- Ordinary.
- Extraordinary.

Ordinary is in ordinary things, as in the Creatures.

And is

- Formal. *a*

- Real. *b*
- Modal. *c*

Formal, is of those whereof one is taken in the definition of another; as between Genus and Species; Species and Singulars, &c.

The Canons hereof are two.

1 They that are formally distinguished, are not as thing and thing, nor as two separated things; as substance cannot be separate from man, &c.

2 They that are formally distinct, do yet communicate in the same nature and properties.

Real distinction, is of them that are as two severed and distinct things.

The Canons are three.

1 Things that really differ, may be severed one from another, as water from cold.

2 They are never subordinate one to another.

3 They may receive opposition and repugnance; as, man and beast.

Real distinction is either

- Inward.
- Outward.

Inward is of them which differ in inward Terms.

And is

- Subordinate.
- Co-ordinate.

Subordinate, is of them which differ in subordinate or predicamental Terms.

And is either

- Generical Distinction.
- Specific Distinction.
- Individual Distinction.

Generical, is of them which differ in the general, far off or near: As, man and virtue; For one is a substance, and the other is a quality.

Specific, is of them which coming of one general, are separated by essential differences, or put under sundry specials: Thus man and beast differ in species. Also Man, and Lion, Horse, &c.

Individual, is a separation of two or more singulars, which also are said to differ in number: As *Peter, Paul, James*, &c.

Co-ordinate distinction, is, which is made by co-ordinate Terms:

And is

- Causal.
- Subjective.

Causal is of them which differ in cause far off or near: As man and beast differ in form; laughing and weeping differ in the efficient and end.

Subjective, is either of

- The Subject.
- The Accident.

Distinction of Subject, is when accidents differ in subject; as speaking and bleating, laughing and neighing, &c.

Distinction of accidents, is of subjects that differ in accidents.

And is either

- Primary.
- Secondary.

Primary, is of them that differ in accidents primarily called.

And it is either, 1 Imparity, 2 Dissimilitude.

1 Imparity is when things differ in greater or lesser quantity; as love excels faith, 1 *Cor.* 13. The soul excels the body, &c.

2 Dissimilitude is distinction of things after diverse qualities, actions, passions, and the image of all these.

Secondary distinction of accidents, is of them that differ in relations: as when one is a father or a master, another not.

Outward real distinction, is when things are distinguished by outward Terms, as by Objects, Time, Place, Antecedents, Consequents, &c.

Modal distinction, is when not the things so much as the manners of the things are distinct; either things by their manners, or manners by their things.

And it is either

- Simple.
- Comparative.

Simple, when manners of things are simply distinguished: so essence and existence differ in a simple modal distinction.

Comparative, is when the same thing or quality is distinguished by more and less. As between hot and lukewarm.

1 More and less do never vary the species; so weak faith and strong faith; *Paul* a child and a man, do not differ in specie.

2 Things compared by more and less, must not be AEquivocall: As the sharpness of voice, and of a sword, may not be compared.

3 Things compared by more or less, must be of the same species and nature; so it is not meet to compare a Smiths saw to a Carpenters mallet; nor to ask, which was best learned, of *Galen* (a Physician) or of *Bartolus* (a Lawyer.)

Extraordinary distinction, is in things extraordinary.

And it is either between God and the Creatures, or between the essence and persons of the Godhead, or of the persons one from another: God differs from Creatures more than in general, and agrees only in Analogy; in the persons there is distinction somewhat like the Modall: For *Justin Martyr* calls the persons 〈 in non-Latin alphabet 〉 .

Of Opposition.

Now followeth Opposition, which is the Fighting together of two simple Terms, so as neither the one can agree with the other, nor both of them with the third, after one and the same manner. They agree not 〈 in non-Latin alphabet 〉 , nor 〈 in non-Latin alphabet 〉 , nor 〈 in non-Latin alphabet 〉 , nor 〈 in non-Latin alphabet 〉 ;

The Canons of Opposition are two.

1 Opposites so far forth as they are such, are together.

2 One Opposite helps the knowledge of another in that that is an Opposite. 〈 in non-Latin alphabet 〉 .

Opposition is either

- Common. *a*

- Special. b

Common, is contradiction, which is the first opposition of a thing and not a thing.

The Canons hereof are four.

1 Contradiction is of all Oppositions the first, and so the measure of all the rest: Cold and heat were not opposed, unless Cold were not Heat, and Heat not Cold.

2 Contradiction is of Oppositions the simplest.

3 It wants simply all mean: For between a thing and not a thing, there is no mean thing.

4 It is of all Oppositions the greatest or strongest.

Contradiction, is either

- 1 Exprest.
- 2 Implied.

1 Exprest, when the note of denial is plainly put to one part: As a man, and not a man.

2 Implicit, when the note of denial being omitted, one part overthrows another: As an unbloody Sacrifice: For that which is not bloody, is not a Sacrifice: so the Catholic *Roman* Church; Christ's everywhere present Body; for if it be everywhere, it not a body.

Special Opposition, is which is between special extremes; and is

- Primary.
- Secondary.

Primary, whose parts are most strongly opposed.

And is either

- 1 Privative.
- 2 Disparation.
- 3 Repugnancy.
- 4 Contrariety.

1 Privative Opposition, is the fighting betwixt habit and privation▪ Habit is the presence of a thing that cleaveth to some certain and fit Subject. Privation is the absence of an habit in a Substance capable of the habit. 〈 in non-Latin alphabet 〉 or 〈 in non-Latin alphabet 〉 .

The Canons hereof are five.

1 A privative Opposition is near akin to Contradictory.

2 Privative Opposition admits a Mean; as, to the eye, twilight is a Mean between light and dark; God is neither moveable, nor immovable, Privatively.

3 Privative Oppositions have extremes of the same Genus, the Habit directly, the Privation indirectly; as sight and blindness.

4 Habit and Privation are about the same Subject: As, because an Animall only hath sight, therefore an Animall only is blind, not a stone, &c.

5 Privative Opposition requires determination of a certain time▪ neither can privation be given to a Subject but after the time that by its nature and fitness it might receive the habit; as none can be said to be bald until the time by Nature they should have hair.

Privation is either

- Natural.
- Comming otherwise.

Natural, when that is wanting which the Subjects should Naturally have, whether it be Accident that is due to the Subject, or a part required to the constitution of the whole.

And it is again, either, First total, or Secondly after a sort.

Total privation, is from which there is granted no ordinary regresse to the habit.

The Canons hereof are three.

1 Total privation is properly of dispositions, or powers only.

2 Total privation is beside Nature

3 From privation to habit no regresse is granted: As, he that is once quite blind, can never see more, viz. ordinarily.

Privation after a sort, or in part, is when an ordinary, and easy regresse is granted from the privation to that habit. As darkness of the night, which at morning returns to light; so sleep to awaking, sickness to health, &c.

Privation adventitial, or coming otherwise, is of a thing outwardly cleaving; as poverty is the privation of riches, imprisonment of liberty, &c.

2 Disparation is an opposition of specialls, arising from the division of one General by opposite differences; as a man and a beast are disparates, or dissevered.

The Canons hereof are three.

1 Disparates never agree to the same things as they are Disparates; So, bread is the body of Christ, cannot be spoken substantially, but only relatively, as bread hath relation to Christ's body.

2. Compleat Disparates do not concur as body and soul to make a man; so God and man concur to one hypostatical thing in Christ, but not essential.

3. Repugnancy is opposition either between one Disparate, and the property of another, or between two or moe properties of Disparates, and also properties of contraries, and their antecedents and consequences: As to feign, and to be indeed a friend, to be elect, and to fall from the grace of God▪ To be bread, and to be born of the Virgin: To be prudent, and not to be able to dissemble anger; for this is Repugnant to prudence.

4 Contrariety is an opposition between two qualities that drive out one another.

And it is either

- By itself.
- By Accident.

Contrariety by its self is of qualites by themselves, and absolutely taken,

The Canons hereof be eight.

1. Of contrariety, each part is positive, as hot, and cold.

2. Of contraries, both are under a certain general, near or far; As white, and black are under the general of color.

3. Contraries are about the same subject, viz. either the general or the special; But not always about the same in number, or those things which only differ in Accidents: So white and black are in the same mixed body generally taken, but not in the same body in number; As a Swan, and a Raven, &c.

4 If one of the contraries be, the other also must needs be, or at least have possibility to be: If in nature there be fire, there must also be water.

5 Contraries cannot be in the same degree that excel; But may be in degrees that are remiss: So what is hot in extremity, is not cold at all.

6. One contrary if it▪ overcomes, corrupteth another.

7 The remission of one contrary often comes to pass by the weakening of the other.

8 Contraries have contrary Causes, Effects, Properties, and next Subjects: So Virtue is of God, Vice of the Devil, Temyerance helps health, Intemperance hurts it, &c.

Contraties by themselves, are either

- Mediate.
- Immediate.

Mediate, which do admit a Mean, viz. of taking part with the extremes; as heat and cold admit between, lukewarmness

Immediate, which do not admit a Mean: As Virtue and Vice.

Contrariety by accident, is which agreeth unto other things for the qualities: as fire and water are contrary, because of heat and cold.

The secondary opposition is betwixt the Relation and the Correlate.

The Canons hereof be three.

1 Relative opposition is of all the weakest.

2 Opposites relatively have no Mean, viz. which takes part of the extremes, as Father and Son,

3, Opposites relatively are both affirmative.

And thus much of the simple Terms of the first part of Logic.

A General Sum of the first Part of Logic.

The first part of Logic is about a simple Term, and is either

- The first which is either,
 - Of a word with the
 - Divisions.
 - Canons.
 - Of a thing which is either
 - The predicamental Row wherein is considered
 - The manner how things are received into the Rows.
 - The degree,
 - Direct which is
 - Primary
 - The General.
 - The Special.
 - Secondary, the singular.
 - Collateral, or sidelong, the difference.
 - The partition; for a predicament is either

- Primary.
 - Of Substance.
 - Of Accidents.
 - Absolute.
 - Quantity.
 - Quality.
 - Action.
 - Passion.
 - Of Relation.
- Secondary, as
 - When.
 - Where.
 - Situation.
 - Habit.
- the term about the Row, which is either
 - Inward.
 - The cause
 - Efficient.
 - Matter.
 - Form.
 - End.
 - The caused.
 - The Subject and Accident.
 - The Whole and the Part.
 - Outward.
 - Adherent either Adjacent which is either
 - Connex.
 - Circumstance.

- Adjoint.
 - Concomitant, which is either
 - Antecedent.
 - Consequent.
- Arising of the first, and is either
 - Of a word, and is either
 - The unfolding of a word.
 - Conjugates.
 - Definition of a Name.
 - Distinction of the doubtful.
 - Clearing of the obscure.
 - Of a thing, and either
 - Resolving, and is either
 - Definition.
 - Division.
 - Conferring, and either is
 - Consentany, as the identity of things.
 - Dissentany, as
 - Diversity.
 - Distinction.
 - Opposition.

THE SECOND BOOK, Handling the Second Part OF LOGICK; Which is a Director of a Compound conceit.

Of a Proposition.

The second Part of Logic directeth a compounded conceit, which is done by Precepts concerning a Proposition.

A Proposition is a sentence wherein one thing is affirmed or denied of another.

And it is considered either

- In general, and is called Formal. *a a*
- In Special, and determinatly called material. *b b*

In General, when the disposition of a sentence is looked on nakedly, and absolutely, without any special condition of the things themselves.

And is again either

- Primary, or simple, and Categorically perfect. *c c*
- Secondary, or Compound, and Hypothetical, and Imperfect. *d d*

Primary or Simple, is, which in one simple Composition propoundeth anything to be or not to be. Of this we are to consider both the 1 Constitution, and 2 Division, and also the 3 Affections.

The Constitution of a Proposition is of the parts, and the disposing of the parts, of which those may be called the material, and this the Formal.

The Parts are either the Signed, or the Signers, or Signs.

The parts Signed, or Absolute, are

- The Antecedent, or Subject.
- The Consequent, or Predicate, or Attribute.

The Subject or Antecedent, is, of which anything is pronounced.

The Consequent or Predicate, is, that which is pronounced of the Subject; As in this sentence, *True faith doth work by love*: the first part, *true faith*, is called the Subject, or Antecedent; the latter part, *work by love*, is called the Consequent, or Attribute, or Predication.

The Canons of the Subject and Attribute are two.

1 That is the true natural subject (or antecedent) in a Proposition, which without the proposition, even in the Nature of things is subjected; And that is the true Natural attribute or consequent, which in the very Nature of things is in another: and if in any Proposition that be put first, which is not first in Nature; or last, which is not last in Nature: it is called a proposition against Nature, and Inordinate, which must be marked and brought into order; as, *It is not good for man to be alone*: Here good is not the true Antecedent or Subject, but the Lonedom of the man, of which it is said that it is not good.

2. The Consequent or Attribute must be diverse from the Subject: For the same is not to be pronounced of the same; as a *Sword* is a *Sword*; no though it be in other Terms as the *Gospel* is *glad tidings*. *Stibium* is Antinomy.

The Signing parts of Signs be either

- Significantive, Categorematical.
- Consignificative, Syncategorematical.

A Significantive Sign, is which represents to the mind a certain Antecedent and Consequent.

And it either

- A Noun.
- A Verb.

A Noun is a simple word, signifying a certain and absolute thing without time.

The Canons of a Noun are six.

1. A Noun is a simple word, and never a whole sentence.
2. A Noun should be instituted to signify some certain thine, by institution of God and man.
3. A Noun should be one in Unity of Signification, not equivocal.
4. A Noun should be of finite Signification.
5. A Noun of the first or right case, is properly a Noun *in Latin*.
6. A Noun by itself signifies not distinction of time.

A Verb is a simple word, inferring with the principal signification of Action or Passion, Distinction of time.

The Canons hereof are four.

1. Every Verb includes in it some Noun or Signification of a certain thing: As *I speak*, Includes in it Speech.
2. A Verb beside the conceit of some certain things notes fitness of avouching of some other.
3. A Verb primarily infers with it a certain distinction of the time present.
4. A Verb of the Indicative mood is of all, most fit for Enunciative composition and division.

A Consignificative Sign, is, which signifies no certain thing in the Proposition; But the manner only of a thing; As, all, none, some, &c

The Formal thing in a Proposition, is A disposing of the Parts to others: And it is either Signed or Signing.

Signed, is, the Order of the parts of the Proposition absolutely looked on in the mind, agreeing with the order of things without the mind.

Signing is, an outward note of this Disposition & Order.

And it is either Exprest or Included in the Verb.

Express, when the antecedent is put with the consequent, by mean of the Verb Substantive [Is] as▪ Faith without works is dead.

Included, is, when a Verb Consequent, or Attribute, is immediately added to a Noun Antecedent or Subject, As for *Peter* runneth, understand, *Peter* is running.

Thus have I shewn the constitution of a Proposition.

Now followeth the Division, taken partly from the Material, partly from the Formal.

Of the Material, a Proposition is either

- Finite.
- Infinite.

Finite, is, which consists of a finite Antecedent and Consequent.

Infinite, which consists of an Infinite Term: as, *Faith justifieth, faith is not without works*, these are Finite. But, *Peter will do anything rather than deny christ*: This is an Infinite affirmation. Man was able not to sin, and man was not able to sin; the first is an Infinite affirmative, the later a Negative.

Both of these is either, 1 Universal. 2 Particular, or 3 Singular.

1 Universal, whose Subject or antecedent is universal.

And is either

- Definite. *a*
- Indefinite. *b*

Definite, which hath the Sign of Universality expressly added to the Subject: As *all, everyone, none, &c.*

This Consignificative not *all*, is either

- Distributive. *c*
- Collective. *d*

Distributive, when it signifies that the Consequent may be distributed into those things which are contained in the Antecedent.

And it is again either distributive into Singulars of the Generals, or into Generals of the Singulars.

Distributive into Singulars of the Generals, is which signifieth that the Consequent is distributed into every singular thing contained in the antecedent.

And it is again either

- Restrained, or Limited.
- Absolute.

Absolute, when a thing to which the note of Universality is added, is absolutely distributed without restraint; As, every man is a living creature.

Limited, when there is a restraint included to be understood: As *Psalm 8. Thou hast put all things under his feet.* Yet he himself is restrained that put all things under, *1 Cor. 15.* So, No man received his Testimony, meaning no Reprobate man, &c.

Distributive into Generals of the Singulars, is when the Consequent is distributed not into every singular thing, but into certain Orders and Estates of the Singulars; as, every beast was in *Noah's Ark*, that is, not every Singular or Particular beast; But some singulars of all sorts of Beasts. Christ cured every disease, that is, every kind of disease; God would all men to be saved, that is, all sorts of men.

Collective, is when the antecedent is so taken under a numbering Collection, that the Consequent cannot be distributed into the Inferiors▪ As, all the Apostles were twelve, all the Evangelists were four, all the Commandments were ten; of this we cannot gather, *Peter* is an Apostle, therefore he is twelve.

The Canons of an Universal Sign are these.

A Note or Sign of Universality is not added to the Consequent: As we cannot say, *every man* is *every living Creature*; But here it must be excepted, if the Consequent be a Verb Adjective; for we may say God preserveth *all men*, Christ redeemed *all the Elect*, &c.

2 Adverbs that have the place of a Noun, make also universal propositions: as, Never do the Godly want affliction: No where are the Saints free from troubles?

2 Every Note Collective, as also Distributive into Generals of the Singulars, Imperfectly, and Secondly, do make an Universal Proposition.

An Indefinite Universal, is which hath an Universal Subject (or Antecedent) without Note.

The Canons hereof are two.

1. The chief force and use of Indefinites is in Propositions of the Idea: That is, in such, as where the Universal Subject is taken absolutely: As, *The Lord's Supper* is a Sacrament, *Man* is the Noblest Creature, *The soul of man* is immortal, &c.

2. There is also an use of Indefinites; to signify that the Consequent is in the antecedent, for the most part, though not always 〈 in non-Latin alphabet 〉 As, *The Cretans* be liars, *Mothers* are too much Cockerers of their children, &c,

2. A Particular is, which to a particular antecedent adds a particular Note: as, *Some men* fear God, *Few* are Elected, *not many* are Called, &c.

3. A Singular is, which hath an Antecedent singular or undivided: as, *John the Baptist* is not the Christ; This man is a true Christian, &c.

The Canons hereof are two.

1 When a Note of Universality is added to a singular Antecedent, it means nothing but a Collection of singulars: as all *Pharaoh's* were Tyrants. All *Herod's* were cruel.

2. To the Antecedent of a singular Proposition, may not be added a denial Infinite.

From the Formal, a Proposition is divided into

- Affirming.
- Denying.

Affirmative is when the Consequent is joined with the antecedent.

The Affirmation is before, and more worthy than the Negation.

Denying or Negative, is which divideth the Consequent from the Antecedent, As, Good works do not justify: A man is not a stone.

The Canons are two.

1 That a Proposition may be a Negative, it is necessary that the Particle of denying be either set before the whole Proposition: as, No Elect are damned; or be immediately added to the Coupler, and Verb adjective that hath the force of the Coupler, or Band; as, Marriage is not a Sacrament; Works justify not.

2 Every true Negation hangs on a true Affirmation: For it could not rightly be said, *Works justify not*, unless it were true, that *Faith only justifieth*.

Both of these (Affirmative and Negative) is either

- Pure.
- Modal.

Pure, is, wherein the Consequent is purely disposed with the antecedent, without the express manner of disposition.

Modal, is, which is affected with a certain mood or manner of disposition.

And it is either

- Primary. *a*
- Secondary. *b*

Primary, is, which is affected with some Primary manner, as be those four.

- 1 Necessary, or needs.
- 2 Impossible.
- 3 Possible.
- 4 Contingent, or perhaps.

1 As, It is necessary that a Creature be finite. The Elect must needs be saved. 2 It is impossible that God should be created. 3 It is possible for him that fighteth to win the victory. 4 It is contingent for a man to sit, for he may also not sit.

The Canons of those Modal propositions are five.

1 There is more use of those Modals among the Greeks than the Latins.

2 No other Modes (or manners) are here looked on than Formal, that is such as affect the disposition of the Consequent with the Antecedent.

3 A Modal Proposition hath the *manner* for the Consequent indirect, and by Analogy so called: in every Modal Proposition, there are two things, the *Saying*, and the *manner*; as in this, *It is impossible* that the *Elect* should be *deceived*. That the *Elect* should be *deceived*, is a *saying*; *impossible* is the *manner*; the saying is put instead of the Antecedent, the manner instead of the consequent, but this must narrowly be taken.

4 The quantity of a Modal proposition is esteemed partly by the saying, partly by the manner; but chiefly and properly by the *saying*, as that which hath the quantity of multitude. Secondarily by the manner, as that which hath the quantity of time; *Necessary* hath the force of an Adverb universally affirming; as, It is necessary for a man to be reasonable, that is, a man is always reasonable; *Impossible*, hath the force of an universal Negative, as, It is impossible for a man to be a *Stone*, that is, a man is never a stone: *Possible* and *contingent*, have the force of particulars, as *sometimes*, *for the most part*, &c.

5 The quality or affirmation and Negation of a *modal proposition* is esteemed by the manner: as, It is impossible for the *Elect* to perish. This is a *Negative*: It is necessary that Christ should be true man, this is *affirmative* by reason of these *Manners*, *Necessary and Impossible*.

Secondary Modals which have a secondary manner, are either

- 1 Exclusive.
- 2 Exceptive.
- 3 Restrictive.

Exclusive, which hath an exclusive significative word, as *only*, *alone*, &c.

And it is Exclusive either of the

- Antecedent or Subject.

- Consequent.

Exclusive of the antecedent, is, which with an exclusive word set before it, excludes or shuts out other antecedents from participation of the same consequent: as, *Only faith justifieth*; *Only God is uncreated*.

The Exclusive of the antecedent, excludes not concomitants, or them that accompany the same: as *only the Father is true God*, excludes not the concomitant, the Son and the holy Ghost, but false gods, idols, &c.

Exclusive of the consequent, is, which by a sign of Exclusion put between antecedent and consequent, excludes other consequents from the same antecedent, as, *Reprobates do evil only*; *Carthusians do only eat fish*.

2 Exceptive, is, which consists of an excepting particle, as *Except, Besides, Unless, &c.*

The Canons be four.

1 In an Exceptive proposition, always the antecedent is excepted from participation of the consequent, and not contrary as was in the Exclusive.

2 The antecedent excepted must be contained under the Excepter: For it is foolish to say, *Every man, except a beast, is able to laugh*, because a beast is not contained under a man.

3 The antecedent from which the exception is made, must be an Universal, that it may be distributed: As it is foolish to say, *Some man except Judas is elected*.

4 That which is excepted should be straiter than that from which it is excepted; For it is vain to say, *A man, except a man, runneth*.

3 Restrictive is, which consists of restraint or limitation; *as far forth as, in respect of, according to, &c.*

Limitation is the determination of that according to which the Consequent agreeth with the Antecedent, or not agreeth.

And is

- General.
- Special.

General, which is conceived with general terms.

Special, which is conceived with special Terms, that is, which pertain to anything in special, and properly.

And it is either of

- One Noun.

- Diverse.

Of one Noun, is, which limits the thing by itself, that the Consequent may be understood to agree essentially: As, *A man, as he is a man, hath reason.*

Of a diverse Noun, which limits the Antecedent by something diverse from the Antecedent.

And it is either

- Essential. *a*
- Accidental. *b*

Essential, which is done by an essential term.

And is either

- General.
- Partial.

General, when it is limited by his *Genus*: as, a man, *as he is a body, is local*; as he is a living thing, he is nourished; as he is *Animal*, he hath sense, &c.

Partial, when a thing is limited by some part Essential, or Integral: As, A man touching his soul is Immortal: Sacraments touching their matter are visible, touching their form are invisible; Christ as man died, &c.

Accidental is which limits a thing Accidentally.

And is

- Inward.
- Outward.

Inward, when a thing is limited by some Inward accident either absolute or Relative: as, Fire, as it is hot, burneth; not as it is dry: God willeth hardening of sinners; not as it is sin, but as it is a punishment.

Outward, when a thing is limited by some outward comparison and respect; as when a mean man is said to be great in respect of a dwarf, *Isaac* was a Son in respect of *Abraham*, and a Father in respect of *Jacob*; Faith justifieth as it hath reference to Christ.

The Canons of limitation are six.

1. A Consequent or Attribute contradictory, can with no Limitation, be made to agree with the antecedent 〈 in non-Latin alphabet 〉 ; False therefore are the Popish Limitations to prove that Accidents may be without the Subject in their Transubstantiated Sacrament; For it implieth a contradiction.

2. Every lawful Limitation should have possibility to be referred to some form of Limitation, delivered by the Art of Logic,
3. A Limitation should be made by that which agreeably is in the antecedent, or Consequent, whether it be in it *absolutely*, or Relatively.
4. The manner Limiting in part should be distinct in deed and words, from the Limited in the antecedent and Consequent.
5. Limitation should be perspicuous, casie to be explained.
6. Limitation in a diverse respect, pertaineth to the antecedent and Consequent of the proposition Limited.

The Affection of propositions either

- Consentany. *a*
- Dissentany. *b*

Consentany, whereby propositions agree together,

And is

- Equal valor 〈 in non-Latin alphabet 〉 *a*
- Conversion, *b*

The Canons of equal valor are either

- General.
- Special.

General, which pertain as well to the Pure as to the Modal, though chiefly to the Pure.

And they be ten.

1. Equal Valor of Propositions which is taken from the Signs of quantity, is shown by the signification of the Signs and their mutual correspondence: These therefore are equivalent, *Not every man is elected, and some man is not elected*; there is no man that is not a sinuer, and every man is a sinner. Not any man is good, and, No man is good, &c.
2. Diversity of words takes not away the equal value of sense, when the things signified by the words in the sense and meaning of the Speaker are the same: These therefore are equipollent, Bread is the body of Christ, and bread is the Communion of Christ's body; For its Christ's intendment, as *Paul* expounds him.
3. Equivalentents should have Antecedent and consequent the same indeed: The transplating of antecedents and Consequents changeth the sense of propositions; For these are not

equivalent, to say, Bread is Christ's body, and in bread is Christ's body, or Christ's body is in the bread; nor these, Bread is Christ's body, and, let Bread be Christ's body, &c.

4. Of Equivalents, one may be more forcible and significant than another; and yet the agreement of sense remain safe: As these agree in sense, *Bread is Christ's body*, and *read is an holy sign of Christ's body*; Though the first hath a more forcible signification.

5. A Proposition of this sign [all] having limitation, is of equal value with the particular, when the limitation is taken away: as, All men that believe shall be saved, and, only some men shall be saved.

6 A proposition of the sign *All*, distributing into general of the singulars, is of equal value also with a particular; as, God would all men to be saved; and, God would some of every sort of men to be saved.

7 A proposition of the sign *All* collective, is equal to an indefinite; as, All the outward senses are five; and there are five outward senses. Note also, that in the Hebrew, *not all*, is equivalent to *none*, as *Psal. 143*. Not all living shall be justified, *i. e.* no living.

8 Indefinites sometime are equivalent to universals, sometime to particulars; to those in a matter necessary, to these in a contingent.

9 The affirming of a privation, and denial of an habit, are equivalent in an hable subject; as, He is not just, therefore he is unjust; this is true in a man, not in an infant, nor in a stone.

10 He that puts one equivalent, puts also the other; and contrary, He that takes away one, takes away the other: so when Christ saith, *Few are chosen*, he saith in effect, All are not chosen.

The special Canons which pertain to the Modals only are five.

1 Propositions of necessary and impossible are equivalent when they have the *manner of the same* spoken of a diverse quality, as, It is necessary that offenses arise; and, it is impossible that offenses should not arise.

2 Propositions of necessary and contingent are equivalent when they have a diverse quality in a word & in manner; It is necessary for the Elect to abide in God's grace; It is not contingent for the Elect to abide in God's grace.

3 Propositions of impossible and possible are equivalent when they have the saying of the same, and the manner of a diverse quality; It is impossible for the Elect to perish; It is not possible for the Elect to perish.

4 Propositions of possible and contingent, in the Greek, phrase are often equivalent, when the manners considered in themselves import a diverse signification.

5 In Modals secondarily so called, an exclusive in a necessary matter is equivalent to an universal; as, The elect only are saved, and all the elect are saved.

Conversion, is the agreement of two propositions by transposing of the parts; and it is either 1 simple, or 2 by accident, or 3 by counterplacing. 1 Simple, is the mutual change of the Antecedent and consequent, the quantity and quality abiding the same; first, and properly about an universal denier, and particular affirmer: 2 And by reason of the mater, about an universal affirm, necessary and reciprocal; as, No unbeliever eateth Christ's flesh; therefore none that eateth Christ's flesh is an unbeliever.

2 By accident is the mutual change of antecedent and consequent, the quality abiding, but the quantity being changed, viz. the universal into a particular affirmant; as, Every man is a living creature; therefore, some living creature is a man.

3 By counterplacing is the mutual transplacing of the consequent and antecedent, the quantity abiding, but the quality changed, viz. about an universal affirmant; as▪ All that are ordained to life do believe; therefore they that believe not, are not ordained to life, Acts 13.

The Canons of conversion are nine, of which the first four are general, the other pertain to the Modais.

1 That which is to be converted, must have a proper connection, understood without any ambiguity; these therefore are not to be turned; Christ is a vine; Bread is Christ's body, &c.

3 The whole antecedent of that which is converted, must be made the consequent of the converter, not maimed or cut off.

4 In converting, the obique Cases must be made light, as not because, Some tree is in the Garden, therefore some Garden is in the Tree; but thus; therefore something that is in the Garden is a Tree.

5 Conversion of Modals is made by change of those extremes which are in the *saying*, the *manner* always abiding fast, and the quality of the *saying*▪ kept.

6 There is no other conversion in *Modals* then simple and by accident.

7 Propositions of the *manner necessary* are converted so as the pure simply, when they are universal negatives, or particular affirmatives; and by accident▪ when they are universal affirmants, though so also they be simply converted; as, It is necessary that no man be a stone, is converted simply, therefore it is necessary that no stone be a man.

8 Propositions of possible are converted as the former of necessary.

9 Propositions of *contingent*, if they be affirmative, are converted as the former, but negatives not so; for particulars are converted simply, but *universals* no way.

Thus much of the consentany affections.

Dissentany is the opposition of Propofitions.

Opposition, is the fight of two Propositions according to the disposition, in affirming and denying.

The Canons hereof be four.

1 Opposition must have the same antecedent and consequent understood without ambiguity; as, It is not good for man to be alone; it is good for man to be alone; here is no opposition; for the one is meant simply, the other respectively.

2 Opposition, must be 〈 in non-Latin alphabet 〉 in the same respect, *i. e.* the consequent must be disposed with the antecedent according to the same part and nature of the antecedent, as, *Christ was before Abraham; Christ was not before Abraham:* the first is Time, meant as he is God: the other, as he is man; so here is no opposition.

3 Opposition must be 〈 in non-Latin alphabet 〉 unto the same: as the Sun is darkened, the Sun is not darkened; by limitation both those are true, and not opposite; for in respect of our sight the Sun is darkened, but in itself the Sun is not darkened.

4 Opposition must be in respect of the same time; otherwise both may be true; as, *Paul was at Rome, Paul was not at Rome, viz. at the same time.*

Opposition is either

- Contradictory. *a*
- Contrary. *b*

Contradictory 〈 in non-Latin alphabet 〉, which is of perpetual dis-junction; and it is principal or less principal.

Principal, is the fight of Propositions both in quality and quantity, as is between an universal affirmant, and a particular negant; also between a particular affirmant, and universal negant; as, All men are good, Some men are not good, &c.

Less principal, is between two singulars, two indefinites, and two immediate universals, fighting in quality only; as *Peter was at Rome: Peter was not at Rome. A man is good; A man is not good, &c.*

The Canons of contradiction are three.

1 Contradiction, is of all oppositions the first, the most perfect, and most fighting, and therefore the measure of them.

2 Contradiction, is of eternal dis-junction, so as it is impossible for both parts to be together true or false.

3 Contradiction wanteth all mean.

Contrariety is opposition between two universals, *viz.* them whose antecedent or subject is manifest without the consequence; as, Every man is wise; no man is wise.

2 Two contraries can never be together true, though they may be together false.

The opposition of Modals hath three Canons.

1 Contradictory Modals are, which have the same manner of diverse qualities, but the saying of the same quality; as, It is not possible for the elect to be deceived, It is possible for the elect to be deceived.

2 Contrarie Medals are, two universals having the same universal manner affirmant; but the saying in one denying, in another affirming; as, It is possible to be; It is possible not to be.

3 In Exclusives (which are Modals secondary) the particular negative added to the only manner exclusive, maketh the opposition: as, Only the elect are reconciled to God; not only the elect are reconciled, &c.

Hitherto of a simple proposition: now followeth the compound, which consisteth of a sense or sentence compounded.

And it is either

- 1 Expressed. *m*
- 2 Implied. *n*

1 Expressed, which hath the express note of composition.

And it is either by conjunction, or particular relatives.

Compounded by Conjunction, is, whose parts are tied by a Grammatical Conjunction.

And it is either

- Connexive.
- Separative.

Connexive, whose parts are tied by a connection, and is

- Copulative.
- Conditional.

Copulative, whose conjunction is copulative; as, Love God and thy brother.

The Canons are four.

1 A Copulative is affirmed and denied by reason of the conjunction copulative, whereto if a negation be added, it always maketh a negative; We are justified by faith, and not by works, &c. this is affirmative. Not by faith and works are we justified; this is negative.

2 The whole copulative proposition is esteemed by reason of the conjunction copulative.

3 To the truth of a copulative, there is required the truth of either part; and if one part be false, the proposition wholly is false.

4 Copulation noting the time, is to be taken in respect of one and the same time; otherwise the copulation will be false; as, *Paul was at Rome, and saw Jerusalem*. This is a deceitful copulation, for both were not at one time; but at several times both were true.

Conditional, is, whose conjunction is conditional, as, *If thou sin, thou shalt die*.

The Canons are six.

1 A conditional hath two parts, whereof the first is called the antecedent, which contains the condition; the latter the consequent.

2 A conditional putteth nothing in *esse*, and only suspendeth the sentence, or sense of the mind, unless the manner and condition be put, which the antecedent designeth.

3 All the truth and force of it, is in the union and coherence of the parts, whereby the consequent rightly followeth from the antecedent.

4 The measure of it is some simple composition, to which it must be resolved, that the force of it may appear, and the reason of the connection be manifest.

5 The affirmation hangeth on the affirmation of the condition; therefore it is then Negative, when the denial is put before the conjunction *If*, not when it is put after: So, *If the Lord keep not the city, the Keepers watch in vain*: this is affirmative, not negative.

6 A conditional, having an impossible condition annexed, is equivalent to a simple denial: as, *If the sands can be numbered, Abraham's seed shall be numbered*, meaning they shall not be numbered.

Separative, which hath a separative conjunction: and is either

- Disjoyned. *a*
- Discrete. *b*

Disjoyned, whose conjunction is disjunctive; as, *either we are justified by faith, or by works*.

The Canons hereof be five.

1 The disjoyned parts of a proposition must be subordinate; it is therefore vain to say, *Either it is a living creature, or a man*.

2 The affirmation or negation is esteemed by the disjunctive conjunction only, whereto there must needs be added a negation, if the sentence must be negative.

3 For the truth of the disjunctive, it is enough if one part be true.

4 That therefore is false which hath no part true, and wherein taking away one, another member can be given which is true: as, *Either the Pope is head of the Church, or it hath no head*; both are false; and a third is true, *Christ is the head, Colos. 1*.

5 When the disjunctive opposition is immediate, and either member is removed, it makes the rest reivalent exclusively; as, Either we are justified by faith, or by works; but works are removed, *Rom. 3*. Therefore this exclusive sentence is true, Only by faith are we justified.

A discrete sentence, is, which hath a discrete conjunction; as, although, yet, notwithstanding, &c.

The Canons are two.

1 To the truth of a discretive is required the truth of both parts.

2 False therefore is the discretive when any one part is false; as, *Christ's* human nature is not eternal, yet it is everywhere present.

Compounded of particular relatives, is, which hath notes of comparison according to quality, quantity, time and place: as, *Such* as the Shepherd is, *such* is the sheep. He is *as* honest *as* he is learned▪ Where the treasure is, *there* is the heart. *Then* men fast *when* the Bridegroom is gone, &c.

2 An implied compound sentence, is, which hath no express note of composition.

The Canons are two▪

1 The truth or falsehood of an implied sentence, wholly dependeth upon the manner of the consequence, or knitting of the antecedent or consequent; as, They that are guilty of *Christ's* body, they eat *Christ*, body; this is a false compound proposition; for there is no connection of parts.

2 As much as may be, this proposition is to be reduced to a mere simple.

Hitherto of a proposition common, called *formal*; now followeth a proposition in special, called *material*; which is determined to a certain condition of things antecedent and consequent.

It is divided partly by the words, partly by the things, and partly by both together.

First therefore every proposition is either

- Dark.
- Clear.

Dark, when the sense needeth Interpretation; Interpretation is the unfolding of the sense or sentence, and bringing of it to clearness.

The darkness of a sentence is cured by six Canons; According to which every lawful Interpretation is to be made.

1 A dark proposition must first of all be called back to a certain Method of some kind of discipline, and judged by the principles and analogy of the things delivered therein.

2 Interpretation is to be made according to the first intent and scope of the Speaker or Writer.

3 The order of the context is carefully to be weighed, and interpretation to be made by the knitting of the antecedents and consequents.

4 Like places are to be compared together, and by conference and agreement the sense to be set down.

5 Let the agreeing expositions of famous Interpreters be looked unto.

6 The dark places are to be expounded by the more clear, and not the dark by as dark.

A clear proposition, is, whose sense is manifest by its self, and needs no interpretation.

Again each of them is either

- True.
- False.

True, is, which agreeth to the composition and division of things without the mind, or which affirmeth or denieth as the thing is.

And it is either

- Connominative Synonimical.
- Denominative Paronimicall.

Synomina, be those that have a common name, and in regard thereof, one and the same essential definition.

Paronima, be those that be derived, and have their denomination from others.

Connominative, is, in which the consequent is spoken of the antecedent connominatively, Synonimice.

And it is either

- Notional,
- Or Real.

Notionall, in which the second Notion is avouched of the first; as Animal is the Genus, Man is the species, &c.

Real, is, in which the consequent Synonimicall Real is disposed with the Antecedent, As, A man is an animal, Faith justifieth.

And it is

- Ordinary.
- Or Extraordinary.

Ordinary, in which the consequent is ordinarily disposed with the antecedent: As, A man is an animal; *Peter* is a man; Whitenesse is a Colour.

Whatsoever is said of the consequent by a Synonymical attribution, the same may also be said of the antecedent.

Extraordinary, is, in which there is a disposition of the Consequent connominative, with an extraordinary antecedent, viz. the Person of the Mediator Christ; as, Christ is God, Christ is man.

Denominative (or paronimical) attribution, is, which consists of an attribute (or consequent) paronimicall, as when either difference, or part, or accident, or circumstance, &. is spoken of the Subject, or antecedent; as, A man is reasonable; a man is bodied, is headed, is booted, is Temporal, is Local, &c. So, Christ is Eternal, is the Mediator, King, Priest, Prophet; Christ hath redeemed us with his blood, &c.

Each attribution, as well connominative, as denominative,

Is either

- Proper.
- Improper.

Proper, is, whose disposition and words are proper.

And it is Necessary, or Contingent.

Necessary, in which the Consequent is necessarily disposed with the antecedent.

The degrees hereof are three

- 1 〈 in non-Latin alphabet 〉 . Universal.
- 2 〈 in non-Latin alphabet 〉 . Immediate or of itself.
- 3 〈 in non-Latin alphabet 〉 . Reciprocall.

〈 in non-Latin alphabet 〉 ; Or Universal, is, when the Consequent is attributed to an universal antecedent.

And it is either of the

- Subject or Antecedent.
- Adjacent.

〈 in non-Latin alphabet 〉 , (or Universal) of the Subject, is, when the consequent agreeth to all contained under the subject, viz. Specials or Singulars: as, an animal hath sense, this is spoken of man and beast, as also of all singular men and beasts. Therefore it is an attribution universal, (〈 in non-Latin alphabet 〉) by reason of the subject.

Universal (〈 in non-Latin alphabet 〉) of the adjacent, is, when the consequent is attributed to the antecedent without any exception of time or place: as, Every man is reasonable; this is true in all time and places.

〈 in non-Latin alphabet 〉 , Or Immediate, is when the consequent is in the antecedent immediately.

And it is either of

- The First Manner.
- The Second Manner.

Of the first manner, is, when the consequent is of the Essence or definition of the antecedent: As, a man is a living creature, a man is reasonable, *Melchizedek* was a man, &c.

Of the second manner, when the antecedent is of the Essence or definition of the consequent; and this is either principal, or less principal.

Principal, when an accident perfectly proper is given to the subject: As, a man laugheth, weepeth, learneth, &c.

Less principal, when an accident imperfectly proper, is given to the subject; as a man is risible, and every risible thing is a man: This is the highest degree of necessity; noted therefore with two titles, 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 .

〈 in non-Latin alphabet 〉 , Universe, respecteth the consequent, and signifieth that it is wholly, and every whit drawn up of the antecedent, so as it is neither straighter, nor larger than it. It is not therefore 〈 in non-Latin alphabet 〉 when I say, *A man moveth*. For moving is also without a man, and is not all contained in him; nor is it 〈 in non-Latin alphabet 〉 when I say, A man is learned; for this consequent is more narrow than a man, and extends not so large; Seeing there are many men that are not learned.

The other term 〈 in non-Latin alphabet 〉 , 1 Respecteth the subject or antecedent, and saith that that is the only and sole thing, of which the consequent is strictly spoken, so as there is no other subject to whom it is rather than to this, as there is no subject wherein laughter rather and nearer is; than a man.

The Canons of necessary propositions are six.

1 A Necessary proposition, is not only affirmant but also negant: As, Christ's body is not everywhere; A man is not a stone. As in affirmatives it is 〈 in non-Latin alphabet 〉 ; so in Negatives it is 〈 in non-Latin alphabet 〉 , in none at all.

2 Of necessary avouching, some is pure, some mixed of necessity, and contingencie: As, A *man laugheth*: this is mixed.

3 In pure Necessaries the couple or word *Is*, is freed from all difference of time or place, and from all existence.

4 A necessary consequent can in no respect, limitation, or Distinction be denied of the antecedent: as, A body is finite.

5 The latter degree of necessary propositions, is always more perfect than the former which it includeth: So a perfect 〈 in non-Latin alphabet 〉 includeth a 〈 in non-Latin alphabet 〉 , and a 〈 in non-Latin alphabet 〉 includeth both a 〈 in non-Latin alphabet 〉 , and a 〈 in non-Latin alphabet 〉 .

6 Necessary attributions have the force of principles or beginnings; A Contingent proposition, is, wherein the consequent is contingently, or changeably disposed with the antecedent.

The Canons hereof are three.

1 A Contingent attribution hath such a consequent as may without contradiction be separated from the antecedent, when it is affirmative, or be given to it when it is a Negative.

2 Contingent propositions chiefly consist of common accidents, and integral parts less principal, and of adherents: As, A man is white, is bearded, booted, &c.

3 Contingent propositions are said to be probable, when the truth of them is neither by sense nor by other reason manifest unto us; For that is probable, which when it can neither certainly be affirmed, nor certainly be denied, inclineth the assent unto the one part.

An improper attribution, is, in which the consequent is improperly disposed with the antecedent.

And it is either by reason of

- The Disposition▪ *a*
- The Words. *b*

By reason of the disposition, is, when proper words being retained, the consequent 〈...〉 for any inward or Essential •...lation or Union.

And it is either

- Common,

- Or Mystical.

Common, is, when an outward consequent is given to an antecedent for some vulgar and common Union or Relation: these Relations are of four sorts.

1 The Relation of the cause to the effect; As, The Sun is said to be hot, because it causeth heat; the Gospel is the power of God unto Salvation.

2 The Relation or Union of place, and cleaving to; as when Iron is said to burn for the fire united unto it.

3 The Relation or representation; as when the title of the Prince is given to his Ambassador.

4 The Union of consent and indissoluble society; as when the wife hath the titles and dignity of her husband, as to be called Princesse, Prophetess, Doctoresse, &c.

Mystical, is, in which the outward consequent is given to the antecedent for mystical or holy relation.

And it is either

- Typical,
- Or Sacramental.

Typical, when for the certainty of the representation, that is given to the Type which belongs to the Antitype. These attributions are simple or compound.

Simple, as when that which is due to Christ only, is given to his Type and Figure; as of *David* it is said, *Psal. 16. Thou shalt not suffer thy holy One to see corruption; Of Solomon, I will establish his house forever, 2 Sam. 7.* These are fulfilled in Christ alone.

Compound, when partly they agree to the type, partly to the antitype, as, *thou shalt not break a bone of him, Exod. 12. Joh. 19.*

Sacramental, is, in which for the Union Sacramental, and certainty of sealing up, the thing signed or propriety thereof is given to the holy sign: As, Circumcision is a Covenant, the Lamb is a Passover, Sacrifices are expiations of sins, Bread is Christ's body, Baptism is the laver of Regeneration, Bread is the Communion of Christ's body, &c.

Improper by reason of the words, is, in which a word is transferred from the Native signification to some other: As when we say, The Woods do sing, The Seas clap their hands, The Fields laugh, and other figurative speeches.

A false attribution, is, which answereth not to the composition and division of things out of the mind; and it is either wholly false, or false in part; also either necessarily, or contingently false.

And thus much of the second part of Logic.

A Summary View of the Second Part of Logic.

The 2d. part of Logic is about a proposition, which is considered either

- Commonly, and so is
 - Simple, in which the
 - Constitution of
 - Parts
 - Signed
 - Antecedent, or subject.
 - Consequent, or attribute.
 - Signing Significant
 - Noun.
 - Verb.
 - Consignificative.
 - Disposition of parts which is either,
 - Sign
 - Signing
 - Express.
 - Implied.
 - Division from the
 - Material
 - Finite both either
 - Infinit both either
 - Universal
 - Secondary
 - Definite.
 - Indefinite
 - Formal
 - Affirming Each either

- Denying Each either
 - Pure
 - Modal
 - Primary
 - Secondary
 - Exclusive
 - Exceptive
 - Restrictive.
- Affection
 - Consentany
 - Equivalence
 - Conversion
 - Dissentany, opposition, either
 - Contradictory.
 - Contrary.
- Specially & conditionally, and is
 - Compounded
 - Expressed by.
 - Employed
 - Conjunction
 - Connexive
 - Copulative.
 - Conditional.
 - Separative
 - Disjoyned.
 - Discrete.
 - Relative particles.
 - Dark Both is either

- Clear Both is either
 - True
 - Connominative
 - Notionall.
 - Real
 - Ordinary.
 - Extraordinary.
 - False
 - Denominative, And both of them either
 - Proper
 - Necessary.
 - Contingent.
 - Improper by the
 - Disposition.
 - Common.
 - Mystical.
 - Typical.
 - Sarcamental
 - Words.

THE THIRD BOOK, *Handling the Third Part* OF LOGICK; Which is the Director of DISCOURSE.

Of a Syllogism.

THE third part of Logic is busied in directing the Discourse.

Discourse is an act of the mind of man, moving itself forward from a known thing to an unknown, by a fit collation of things former and latter.

And it is either

- Inferring.
- Ordering.

Inferring Discourse is an action of man's mind by certain premised propositions proving another proposition, or improving it, by help of the Precepts of a Syllogism.

A Syllogism is considered, either

- Commonly. *a*
- Specially, in certain conditions of matter. *b*

A Syllogism commonly considered, is either perfectly so called, or imperfectly.

Perfectly called, is, the disposition of three Propositions, wherein from the two former and better known, a third more unknown or doubtful is fitly inferred, and gathered.

In this are to be considered the

- Constitution.
- Division.

A Syllogism is constituted of the

- Material. *m*
- Formal. *n*

The Material, is either 1. Simple, or 2. Compound.

1. Simple are the Terms into which at last the Syllogism is resolved.

The Term is either the *utmost* or the *mean*.

The *utmost* or extreme, is that which is put both in the Conclusion and in the Premises. And it is greater, or lesser.

The greater or *Major*, is the Consequent of the Conclusion, always to be put in the first Proposition.

The lesser or *Minor*, is the Antecedent or Subject of the Conclusion, always to be put in the second Proposition.

The *Mean*, is, by means whereof the extremes are disposed together.

The compound matter of a Syllogism, is a Proposition.

A Proposition, is either inferring or inferred.

Inferring, is, which inferreth the Conclusion: called therefore Premises: and it is either the *major* or *minor*.

The *Major*, or greater, is, in which the greater extreme is disposed with the *Mean*.

The *Minor*, or lesser, is, in which the less extreme is disposed with the *Mean*.

The Inferred, is that which is gathered from the Premises.

The Formal of a Syllogism, is the fit disposition of the *Mean* with the extremes.

The disposition of the *Mean* ariseth from the finding of it out.

The finding out of the *Mean*, consists in two things. 1. The foreknowledge of the Conclusion.
2. The Collation of the extremes one with another.

1. The foreknowledge of the Conclusion, is either

- Simple. *a*
- Compound. *b*

Simple, is, when the nature and propriety is foreknown of both the extremes, as well the Antecedent as the Consequent.

Of this Foreknowledge there are three Canons.

1. Let the Word or Voice of both extremes be diligently examined, what it is, and of what sort; and if it be doubtful, let it be carefully distinguished, and that distinction be presupposed in place of a Principle, as well for confirmation as refutation.
2. Let it be observed, whether the extremes of the conclusion be universal or singular.
3. Let the causes, proprieties, and whole definition of both extremes be set down, either implicitly or expressly, as a certain and necessary Principle of the confirmation and refutation to come.

The Compound foreknowledge of the conclusion, is, when the nature, quality, and quantity thereof is considered.

The Canons hereof are seven:

1. Let the conclusion or state of the controversy be rightly informed.
 2. Let a compound or Hypothetical, never be put in the place of a conclusion, but only a Simple or Categorical.
 3. That conclusion is more easily proved, which may be concluded in many figures and moods; And that which can be but in few, is harder to be proved.
 4. An universal affirmative is hardly proved, not easily refuted.
 5. An universal negative is easily proved, hardly refuted.
 6. A particular affirmant is more easily proved, more hardly refuted.
 7. A particular negant is easy to prove, most hard to refute.
2. Now followeth the taking of the *mean* by Collation of the extremes.

The *mean* or *medium*, is either Perfectly so called or Imperfectly.

Perfectly called, is that simple Term which being taken from the nature of both extremes, either knitteth or disjoyneth them one with another.

Hereof, are three Canons.

1. Every *mean* is taken from the Terms of both extremes in the conclusion, as well the natural, as the repugnant Terms; therefore he that would find a *medium*, must mind the general, the special, the causes, the accidents, the parts, the *cognata*, the opposites of both Terms in the conclusion.
2. What manner of *mean* is required to make a Syllogism of this or that quantity, the Vowel Letters in the Modes of every Figure, do evidently show.
3. The *mean*, though it may be taken from the part of the antecedent as well as of the consequent, yet that is counted more noble which is drawn from the nature of the consequent; As for example, a *mean* is to be found to prove this conclusion, Every man is an *Animal*; mind the nature of this consequent *Animal*, and from it take the property of it, which is *sense*; this agreeth with both Terms, and is an excellent *mean*, or Argument to prove the conclusion, thus, Every thing that hath *sense* is an *Animal*. Every *man* hath *sense*; therefore every man is an *Animal*.
4. One and the same *mean* for a diverse respect of the Antecedent or consequent, may be referred to diverse places of Inventiom; as for example, A man hath *sense*, because he is an *Animal*: This Argument in respect of the Antecedent *man*, is from the place of the genus; but in respect of the consequent, it is from the place of the subject; for an *Animal* is the proper subject of *sense*.
5. Store of Means or Arguments is gotten chiefly two ways: 1. By deducing both extremes one after another through the places of invention, as well contingent as necessary. 2. By discerning the principal means from the less principal; for example, take the consequent of thy opposed conclusion particularly, and lead it through the contingent places; argue and reason from the Notation of it, the likes, equales, conjugates, and the other contingent titles of places: which are at least 16. now thou hast so many Means. Then come to the others storehouse of necessary places; and reason from the Genus, the difference, the subject and accident, the proper, the causes, and the other titles of necessary places, which are at least 17. Then do the like about the Antecedent of the proposed conclusion; and thus mayest thou have for one Conclusion fifty Means or Arguments: but not the store of Arguments is to be respected so much as the weight or force of them; three or four sound Arguments are enough to prove any common Conclusion.

The Mean imperfectly so called, is when a Testimony, or speech of any Author is taken to prove the conclusion. This mean is called 〈 in non-Latin alphabet 〉 inartificial, because testimonies want artificial force to prove anything of themselves. It is called also *the Place from authority*, that is, the dignity of the speaket.

And thus much of the constitution of a Syllogism; Now followeth the division of it.

Of the three Figures of Syllogisms,

A Syllogism is divided by three Figures.

A Figure is the conformation of a Syllogism, according to the certain situation of the Mean term, and certain manners (or modes) of quantity and quality; *Figura est* 〈in non-Latin alphabet〉 . *Alexand.*

A mode or manner, is a lawful constitution of Propositions in every figure, according to the quality and quantity.

And it is either

- Principal.
- Less Principal.

Principal, is, when the Propositions are general, that is, joined with universals, or indefinite, or particular.

Less Principal, is, when the premises are singular.

The Figures of Syllogisms are three:

The first Figure, is, in which the mean or middle Term is the Antecedent (subject or foregoer) in the *major* or first proposition: and the consequent (Attribute or follower) in the *minor* or second Proposition.

The Modes of this Figure are four, called *Barbara*▪ *Celarent*, *Darii*, *Ferio*; these are but words of Art, and serve for no other meaning then that the vowel Letters in them denote the quality and quantity of the Propositions; *a* noteth an universal affirmative; *e* an universal negative. *i* Noteth a particular affirmative, and *o* noteth a particular negative.

As may be seen in the examples following.

Barbara.

- Every sinner is subject to God's wrath.
- Every man is a sinner: therefore,
- Every man is subject to God's wrath.

Celarent.

- No sinner deserveth God's favor.
- Every man is a sinner: therefore,

- No man deserveth God's favor.

Darii.

- All sin is to be shunned.
- Some pleasure is sin: therefore,
- Some pleasure is to be shunned.

Ferio.

- No sin giveth a man true comfort:
- Some pleasure is sin: therefore,
- Some pleasure giveth a man no true comfort.

A Singular Syllogism.

- The promised *Messias* ought to die for the sins of the world.
- Jesus Christ is the promised *Messiah*: Therefore,
- He ought to die for the sins of the world.

The second Figure, is, in which the Mean or middle term is in both the Premises put in the place of the Consequent.

The Modes of this Figure are also four, Called, *Cesare*, *Camestres*, *Festino*, *Baroco*.

Cesare.

- No true Christian loveth this worlds good:
- Every covetous man loveth this worlds good: therefore,
- No covetous man is a true Christian.

Camestres.

- All righteousness pleaseth God.
- No faith without works pleaseth God: therefore,
- No faith without works is righteousness.

Festino.

- No true Worship displeaseth God:
- Some prayer displeaseth God: therefore,

- Some prayer is not true worship.

Baroco.

- All virtue deserveth praise:
- Some love deserveth not praise: therefore,
- Some love is not virtue.

Singular Syllogisms.

- *Jupiter Belus* was an *Assyrian*.
- *Jupiter* of the Poets was not an *Assyrian*: therefore,
- *Jupiter* of the Poets, is not *Jupiter Belus*.
- *Jude Iscariot* was a Traitor.
- *Jude* that wrote the Epistle, was not a Ttaylor: therefore,
- *Jude* that wrote the Epistle, was not *Jude Iscariot*.

The third Figure is, in which the *Mean* or *Medium* is put in the place of the Antecedent in both premises.

The Modes of this Figure are six.

Called, *Darapti*, *Felapton*, *Disamis*, *Datisi*, *Bocardo*, *Ferison*.

Darapti.

- Every godly man is happy.
- Every godly man is hated of the world; therefore,
- Some that is hated of the world is happy.

Felapton.

- No will worship pleaseth God.
- All will-worship is the invention of man: therefore,
- Some invention of man pleaseth not God.

Disamis.

- Some man shall be saved,
- Every man is a sinner: therefore,

- Some sinner shall be saved.

Datisi.

- Every holy man is loved of God.
- Some holy man is afflicted of God: therefore,
- Some that is afflicted of God, is loved of God.

Bocardo.

- Some in the visible Church shall not be saved.
- All in the visible Church profess Christ▪ therefore,
- Some that profess Christ shall not be saved.

Ferison.

- None whom God loveth are wretched.
- Some whom God loveth are poor: therefore,
- Some poor men are not wretched.

Singular Syllogisms:

- *Judas* was not saved.
- *Judas* was an Apostle: therefore,
- Some Apostle was not saved.
- *Abraham* entered into the Kingdom of Heaven.
- *Abraham* was rich: therefore,
- Some rich man entereth into the Kingdom of Heaven.

And thus much of the Species or Figures of a perfect Syllogism.

Now followeth the proprieties.

Of the Proprieties of a Syllogism.

The Proprieties of a Syllogism are either

- General.
- Special.

General, are which agree to all the Figures together.

And they are comprehended in these Canons.

1. The disposition of a Syllogism is called by the principles set in the mind of man, of which the first is that which is called *Spoken of All, and of None*; to wit, when anything is said or denied of the Universal, the same is also said or denied of the particulars contained under it.

The other Principle is of proportion.

Whatsoever do agree in one third Term, do agree between themselves; and they that disagree in one third, disagree between themselves.

2. In a Syllogism three Terms are only disposed, not more, nor fewer: The fourth Term must needs trouble the frame: For the *mean* is referred unto two: And four Terms may either be expressed, or implied in a doubtful word; For every doubtful word, is a double word. Neither can there be less than three Terms; For two extremes cannot be disposed and knit without a third *mean*; Not but that one Term repeated more effectually may stand for two Terms; as in this *A man in extreme poverty is yet a man*.

3. The *mean* (or middle Term) may not come into the conclusion.

4. If Abstract Terms be confounded with Concrete: and Oblique cases, with Right; so as the Principle of the spoken *Of all, Of none*, be violated, or that there be four Terms, the Syllogism must needs be naught.

5. Let there be a right placing of consignificative, or exceptive, and restrictive words, lest that which pertains to the conclusion be plucked from it, or lest the particular restrictive be twice repeated in the premises; For if that be, it is mere trifling; As in this example, *Good, as it is good, is lovely*; Justice is good, as it is good, *Ergo, &c*.

6. A Syllogism consisting of mere particulars is naught. One Term must be universal, else 'tis against both those Syllogistical principles noted before in the first Canon of All, and of None, *and agreeing in one third*; Moreover in pure particulars there be four Terms; For the *Major* speaks of one subject, and the *Minor* of another; As *Some man is rich, some man is learned*, Therefore learned men are rich.

7. A Syllogism of mere Negatives is naught: For it is against the second Syllogistical principle, which will have the middle Term at least attributed to the one extreme. Example, *No Infidel pleaseth God; No Elect is an Infidel; Therefore, No Elect pleaseth God*.

8. Let the Premises in a Syllogism have the same kind of Attribution, or Predication; that is, the *major* must not be proper, and the *minor* improper, or otherwise. As, *Bread is eaten with the mouth; Bread is Christ's body; Therefore, Christ's body is eaten with the mouth*: Here that which is attributed or spoken of the *Bread*, in the first proposition, is proper; in the 2d. figurative: the conclusion therefore is false.

9. The *major* and *minor* Term, must be brought into the conclusion, as they were disposed in the Premises, not changed or maimed; Therefore it is not right to say; *All sinners repentant*

find mercy; Some men find not mercy; Therefore, some men are not finners: Here the conclusion is maimed, and is not as in the first proposition.

10. There must be no more in the conclusion then was in the premises.

11. The conclusion must imitate the more unworthy and weaker part that is premised: The worthiness is esteemed by the quality, and quantity; so that an Affirmative is always more worthy then a Negative, and an Universal then a Particular. It is therefore ill to reason thus; Some faithful are saved; Every faithful man is called; Therefore, every man that is called is saved. Here, of a particular *Major* is inferred a general conclusion; And it followeth not the weaker, but the stronger.

12. In a Syllogism, sometime by reason of the form, a true conclusion is gathered from false premises: But it is impossible for a false Conclusion to be gathered from true premises: Truth cannot be gathered from falsehood▪ but by accident; as, Every man is a Living creature: Every man is a stone: therefore, Every man is a living creature: Here the conclusion is true, (by reason of the form) though both the premises be false.

13. Of one Syllogism rightly framed, many conclusions may be gathered. And this, four manner of ways.

1. By consequence; As, They that have communion with the Devil abide not in Christ, and consequently do not eat Christ's body.

2. By conversion of propositions; As, *No elect* abideth in sin all his life; Every believer is an elect; Therefore, none that abideth in sin all his life, *is a Believer*.

3. By inclusion of one proposition in another; As, All the Elect believe in Christ; Some men believe not in Christ; Therefore some men are not Elect; Therefore also it is false that all men are Elect; For in proving the truth of the one part of the contradictory, the falsehood of the other part is included and proved.

4. By descention, or undertaking a particular term under an Universal; As, All that conserveth society, is profitable; All virtue conserveth society; Therefore, all Virtue is profitable, Therefore every lawful contract (because it conserveth society) is profitable.

And thus much of the general properties, common to all the Figures. Now followeth the special.

Of these some pertain to the

- Primary. Figure.
- Secondary, Figure.

The properties of the primary Figure, are five, contained in so many Canons

1. The disposition (or frame) of the first Figure, is most perfect: And this for three causes.

1. Because the frame of this Figure most agreeth to natural sense, and the Syllogistical principles that are in all men, and is of all the most evident.
2. Because the Mean of this Figure, is indeed the Mean or middle in place and situation; whereas in other figures, it is the Mean 〈 in non-Latin alphabet 〉 , and by reason of illation.
3. Because in this, all kind of conclusion may be gathered; Affirmative, Negative, Universal, and Particulars, which is done in none of the other Figures.
2. In the first figure there is a proceeding from Universals to Particulars, or from the Genus to the Species.
3. The *major* of the first Figure must always be Universal.
4. The *minor* must always be Affirmative.
5. The Antecedent of the *minor* proposition in the first figure, must be included in the Antecedent of the *Major*, as the Special in his General. This Canon is most profitable to be noted: For the whole frame, and form of this first figure is overthrown, if in the Antecedents of the *major*, and *minor* be two disjoined things, and not subordinate one to another.

The properties of the secondary figures, are either common to both, as well the second as the third, or special to each one.

Common to both, is imperfection arising both from lesser evidence, and from placing of the *mean* with the extremes.

Imperfection requireth both

- Reduction, and
- Exposition.

Reduction, is the transforming of a Syllogism formed in the first or second Figure, into a Syllogism of the first Figure.

Reduction is either

- Direct, or
- Indirect.

1. Direct, is, which is done by the only transposing, or turning of the Propositions, the extremes of the conclusion remaining.

The Canons of this Reduction are eight.

1. Reduction of the second and third Figure unto the first, is not always necessary; therefore not always carefully to be essayed.

2. The Consonants in the beginning and the midst, do show the manner of Reduction.
3. The Consonants in the beginning are four; *B C D F* showing unto which Mode of the figure, every Mode of the second and third figure is to be reduced; Namely to that which beginneth with the same Consonant. As *Cesare* and *Camestres* are reduced to *Celarent*; *Festino* and *Felapton* unto *Ferio*; *Disamis* and *Datisi* unto *Darii*.
4. Also the four Consonants in the midst. *C M P S*, do show by what Instrument the reduction is to be made, whether by Conversion, Transposition, or deduction unto impossible.
5. *C*, therefore noteth indirect Reduction, or that which is done by the Impossible, and is only in those words, *Baroco* and *Bocardo*.
6. *M*, noteth that there must be a transposition made of the propositions, the Minor in the place of the Major, and the Major in place of the Minor.
7. *P*, noteth conversion of the proposition by accident: to wit of the *minor*, into which the syllable having *P*, falleth, if the syllable of the modes be rightly distributed into the propositions.
8. *S*, showeth that there must be a simple conversion made either of the Major, or the Minor, and the conclusion together: as this letter is hard, either in the first, or middle, or last syllable: For if it be heard in the first syllable, As *Cesare*, it noteth the simple conversion of the major; if in the midst, it notes the conversion of the minor: And if in the last, the conversion of the conclusion, as in *Camestres* it is twice heard, in the midst and the last, and therefore noteth the conversion to be made of the Minor and of the conclusion. As take the syllogism in *Cesare*.

Cessare.

- No true Christian loveth the World,
- Every covetous man loveth the World: therefore
- No covetous man is a true Christian.

First the letter *C* showeth it must be reduced to *Celarent*; *S*, in the first syllable shows the manner of reduction; to wit, by a simple conversion of the major, thus.

Celarent

- None that loveth the world is a true Christian.
- Every covetous man loveth the world: therefore,
- No covetous man is a true Christian.

Indirect Reduction, is, when we show the evidence of the Illation by absurdity of the contradiction to be admitted.

The Canons hereof are six.

1. Indirect Reduction hath place only in two Moods *Baroco* of the second, and *Bocardo* of the third Figure.
- 2 Indirect Reduction is made by concession, and by Assumption.
3. By concession, because the adversary granteth both premises, and yet denies the inference of the Conclusion.
4. The premises therefore, being granted, by supposition, the contradictory is to be taken of the conclusion, which is in the imperfect Syllogism, that is to be reduced.
5. The contradictory of the conclusion being taken, is put in the place of the *Minor*, if it be *Baroco* of the second Figure: and in place of the *Major*, if it be *Bocardo* of the third Figure: and so the *Major* in the second Figure, is always left in his place, as the *Minor* in the third.
6. Hence is made the conclusion in the first Figure, wherein contradiction is made to the proposition left of the imperfect Syllogism; and so the adversary is driven to an absurdity, that is, to the contradictory of that proposition, which before he had granted as true.

And thus much of showing the evidence by Reduction.

Exposition, is the declaration of a Syllogism formed with a middle Mean general Term in the third Figure, by a singular Mean contained under the general, as nearer to the sense; for example,

- None of the Elect sin unto death.
- Some of the elect sin grievously,
- Therefore, Some that sin grievously, sin not to death.

Exposition of this may be made by singulars known unto us, as *David, Peter, &c. David sinned not unto death; David sinned grievously; therefore, some grievously sinning, sin not to death.*

The Properties peculiar to the second Figure now follow, which are comprehended in three Canons.

1. The second Figure is (〈 in non-Latin alphabet 〉) most sit to refute with; for it disjoyneth two diverse things, because they agree not in one third.
2. In the second Figure the *Major* must always be Universal, even as in the first Figure.
- 3 In the second Figure, may be no mere affirmants.

The Proprieties of the third Figure, are four, set down in four Canons.

1. The proceeding of the third Figure is, for the most part, from the straighter to the larger. Therefore *Logicians* say, the first figure hath process 〈 in non-Latin alphabet 〉 : the third, 〈 in non-Latin alphabet 〉 .

2. The *Minor* must always be affirmant.

3. The whole and entire consequent of the *Minor* must needs be inferred in the conclusion, and put in the place of the Antecedent; for if it be maimed, or in part, all is troubled, and there are four Terms. As, *Whole Christ is everywhere*; whole *Christ* consisteth of the Godhead and the Manhood; therefore the Manhood is everywhere. Yea, though the Matter be good, the Form may be evil; as, *God is the God of the living*; God is the God of *Abraham*: therefore, *Abraham liveth*. Here, in the Conclusion, the Consequent of the *Minor* is impaired; which whole is not *Abraham*, but the God of *Abraham*. The Argument then must not be in the third, but the first Figure; thus, *They, of whom God is God, do live*; but God yet, is the God of *Abraham*; therefore he liveth: the *Major* followeth, because to be God, is to exercise Divine properties in the Object; and in whom such things are done, he must needs exist.

4. The Conclusion in the third Figure, is never Universal. And hitherto, of a perfect Syllogism.

Animperfect Syllogism, is, which hath an imperfect disposition of Syllogistical Form.

And it is

- Direct. *f*
- Indirect. *g*

g Indirect, is which concludeth by indirect or absurd.

And it is

- Primary. *a*
- Secondary. *b*

Primary, is, when the adversary by the contradictory of the conclusion which he denieth, and by the complication of a proposition manifestly true and granted, is driven to an absurdity.

The Canons hereof are seven.

1. Let the contradictory be taken of the conclusion which the adversary denieth.

2. Let a contradiction be assumed manifestly true, and which the adversary cannot deny; and let that be placed instead of the *Major*.

3. Let the contradictory of the conclusion be put instead of the *Minor*: and thereupon with the *Major* manifestly true, let be inferrd an absurd conclusion.

4. From the absurd conclusion inferred, go back to the absurd proposition, or contradictory of the first conclusion.

5. The falsehood of the *Minor* being shown by the force of the contradictory principle, let it be shown that the first conclusion is true, as, that whereto the *Minor* is contradictorily opposed; for example, *Arians* deny this conclusion, *The Holy Ghost is God*. I take the contradictory, *The Holy Ghost is not God, but a Creature*: and thus I infer, *The spirit of God is not God, but a Creature*; therefore, the *The spirit of God is without God*. This Conclusion is absurd; for no spirit is without that whose spirit it is: therefore *Paul* saith plainly, *The spirit of God is in God*. Therefore either the *Major* or *Minor* is absurd; not the *Major*, for it is manifest, the creatures are without the Creator; therefore the *Minor*: And therefore the right conclusion is true, which is opposed to this *Minor*.

6 Therefore a Syllogism leading to absurdity, is faulty either when the *Major* is infirm, or the conclusion not absurd or opposed to a true conclusion.

7 A Syllogism leading to absurdity, much urgeth in disputing, and hath the chief use in showing the verity of principles, and specially of those conclusions which are nigh to principles, so as they cannot well be proved by demonstration.

Secondary, is, which by the Adversaries grant of concontradictories, inferreth the denial of the same by itself; as, No Natural body is infinite; somebody, viz. *Christ's*, by the Ubiquitaries opinion is infinite: therefore somebody, viz. *Christ's*, is not a body.

A direct, imperfect Syllogism, is, 1 *Enthymema*. 2 Consecution of sentences. 3 Induction. 4 Sorites

1 An *Enthymema* is a Syllogism wherein one of the premises is kept in.

The Canons are three.

1 In an *Enthymema*; the first proposition is called the antecedent, the other the consequent.

2 It may easily be made a Syllogism by adding the proposition that wanteth.

3 Which of the premises is wanting, may easily be judged by the conclusion; whereof, if the attribute (or latter part) appear not in the antecedent; the *Major* is wanting; if the subject (or first part) appear not, the *Minor* is wanting; as, *a living creature moveth*; therefore man moveth. Here wants the *Minor*; for this word *man* appeareth not in the antecedent. *A man is a living creature*; therefore *he moveth*; Here wants the *Major*; for the attribute in the conclusion, *moveth*, appeareth not in the antecedent.

Consecution of sentences, is, when without disposition of the Mean, one sentence followeth another.

And it is

- Consentanie. a

- Dissentanie. *b*

Consentanie, is, when the consecution proceedeth by consent of the sentences; Namely by conversion, inclusion, and other natural Relations of the Sentences.

The Canons hereof are nine.

1 The converting to the converted▪ in all kinds of conversion, followeth rightly: as, No Infidel eats Christ's body; therefore, None that eats Christ's body is an Infidel.

2 That inference which is made from a contrary sense is near kin to conversion by contrary placing: as, Virtue is to be praised, therefore, Vice is to be dispraised.

3 From the Superior or Universal unto the Inferior or Particular distributely there is a good consecution: *as, All sinners repenting find mercy:* Therefore all great sinners repenting do find mercy. But from one particular to another, it followeth not rightly; As to say: Some sin is not forgiven in the life to come, therefore some sin is forgiven in the life to come.

4 From the affirmative of a finite consequent (or attribute) followeth the Negative of an infinite consequent: as man is just, therefore man is not not-just.

5 From the affirmative of an infinite consequent followeth the Negative of a finite consequent, if the antecedent be capable of the habit: as, Man is not just, therefore neither is he just, neither un just. But of an infant it follows not, he is not just, therefore he is unjust; for he is not capable.

6 From a conjoined consequent are inferred things divided, where there is no ambiguity nor repugnancy in the adjunct: as, Man is a living sensible body; Therefore man is a body, man is living, man is sensible. But it follows not, a Carkase is a dead man, therefore it is a man; For between a Carkase and a man there is a repugnancy.

7 From two or mo disjoined consequents that cleave together by themselves, and are taken without ambiguity, we may infer conjoined things: as, Man is a body, and he is mixed, and he is living, and he is sensible; therefore, man is a living mixed sensible body. But it followeth not if one say; This man is a Musician, and he is good, therefore he is a good Musician; because Musician and good, cleave together by accident; And there is ambiguity in the word *good*, which may be understood either of Moral good, or of perfection of Arts. Neither is this right to say; This servant is a *father*, and he is thine; therefore, he is thy *father*; For there is ambiguity in the word *thing*.

8 From an exclusive to an Universal of transposed terms, is a good consequence. As, Only man can laugh▪ therefore whatsoever can laugh is a man.

9 From the removing of the one immediate member, unto the exclusive, is a good consequence: As, We are not justified by works: therefore by faith only.

Dissentany consecution, is, when from the truth of the one of the opposites is understood the falsehood of the other; and contrary from the falsehood of the one, the truth of the

other. As, It is true that some man is not chosen to life: therefore, It is false that every man is chosen to life. It is true that every Christian man is to be baptized: therefore, it is false that no Christian Infant is to be baptized.

Induction is either

- Principal. *a*
- Less principal. *b*

Principal, is, when from many singulars, or particulars, there is drawn a general conclusion.

The Canons hereof are three.

1 An Induction standing of particular propositions, may bring in all the particulars: As if one would prove that Wine heateth, he may reckon up all sorts of Wine in the World, as *French, Spanish, Rhenish, European, Asian, African Wine, &c.*

2 When singulars are infinite, it is enough to allege some chief, with addition of this clause, *Neither can an unlike example be shewn: As Paul in Heb. 11.* to prove that all that are saved, are not saved but by faith, alledgeth *Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, &c.* and at last saith, There are many moe examples; Neither can any be shown unlike to those.

3 An Induction may be made a Syllogism of the first Figure, by putting in the place of the Major such a proposition in which the consequent of the conclusion is spoken of all particulars or singulars (reckoned up or understood) as of the mean; and adding a Minor, in which the same particulars or singulars are spoken of the Antecedent (or first part) of the conclusion. As, *Spanish, French, Rhenish,* and all Wines do heat. All Wine is *Spanish, French, Rhenish, &c.* therefore, all Wines do heat.

Less Principal Induction, is, when one or two singulars are induced, or when one is proved by another: As, *Abraham* was justified by faith: therefore, other godly are so justified also.

Sorites is an imperfect Syllogism, wherein the consequent of the first proposition is made the Antecedent of the second; and so forward as by a chain, until at length the last consequent be spoken of the Antecedent of the first proposition: 〈 in non-Latin alphabet 〉 an heap, 〈 in non-Latin alphabet 〉 a *coacervator*, an heaper together. This is called a Stoical argument.

The Canons are five.

1 The reason of the consequence in a Sorites is both the connection of the subordinates in the same predicament, and also the coherence of the causes and effects by themselves.

For Example. A man is an animal, an animal is a sensual body, a sensual body is living, that that is living is mixed, that that is mixed is a substance: therefore, a man is a substance; also, *Rom. 8.* All foreknown are predestinate, all predestinate are called, all called are justified, all justified are glorified: therefore, all foreknown are glorified.

2 When terms not subordinate are confounded, and causes by themselves are mixed with causes by accident, the Sorites is naught: as, Of evil manners spring good Laws, good Laws are worthy of praise, things worthy of praise are to be desired: therefore, Evil manners are to be desired. This conclusion is naught; for evil manners are not causes of themselves of good Laws, but by accident.

3 A denial makes a faulty Sorites, when it cannot be reduced to some figure; and begetteth either both premises negant, or a negant Minor in the first figure: otherwise when there is a good connection of negative consequents or attributes, Negative Sorites are not simply to be rejected; as, Affliction bringeth patience, patience bringeth experience, experience brings forth hope, hope makes not ashamed, therefore affliction makes not ashamed.

4 When a particular proposition in a Sorites it put in the second or third place, or when the particular negant is put in any place, the Sorites is naught; for the Major is particular, or the Minor negant in the first Figure.

5 In a Sorites, the Antecedent or first part of the conclusion is the Minor term, the consequent the Major; the other which besides these are found in a Sorites, are Means; and look how many Means, so many Syllogisms.

An imperfect Syllogism also, is either

- Simple.
- Compound.

Simple, which consisteth of simple Propositions; of which we have heard before.

Compound, is, which consisteth of a compound Proposition, called also hypothetical, and \langle in non-Latin alphabet \rangle .

And it is either

- 1 Conditional.
- 2 Disjunctive.

Conditional, whose Major is Conditional or Hyprthetical.

The Canons hereof are seven.

1 An Hypothetical Syllogism, consists of antecedent and consequent: the antecedent is of the first part of the Proposition; the consequent of the latter.

2 The Union of antecedent and consequent, is called the reason of the consequent, which is the very form of an hypothetical Syllogism; and therefore if it cannot be granted, the hypothetical Syllogism must needs be faulty.

3 That Hypothetical Syllogism is good, which may be reduced to a good simple Syllogism; for as the perfect is always the measure of the imperfect, so a simple Syllogism is the measure of a compound.

4 Therefore in an Hypothetical Syllogism, from the assumption of the antecedent to the conclusion of the consequent, the inference is of force, but not from the assumption or putting of the consequent, to the putting of the antecedent; for so in the second figure should be mere affirmants; as, If Infidels be grafted into *Christ*, they eat his flesh: But they eat his flesh; therefore they are grafted into Christ. The Argument is not of force.

5 From removing the consequent to the removing of the antecedent, the inference is of force; but not from the destruction of the antecedent to the destruction of the consequent; for so there should be a minor negant in the first figure: as, If he be a man, he hath reason; but he is not a man: therefore he hath not reason. The Conclusion is true, but it followeth not of the premisses formally, but by accident only.

6 When an Hypothetical hath three terms in the first Proposition, it is easily reduced to a Categorical (or simple) Syllogism; for the reason of the consequence being granted, is put for the Major in a simple Syllogism, and then the Minor followeth of its own accord; as, If the Heaven be hot, it may be corrupted by another body: the reason of the consequence is, Every hot thing may be corrupted with another body that is cold; but it is not corruptible; therefore neither is it hot. Here of make a simple Syllogism in the second figure, thus▪ Every hot thing is corruptible. Heaven is not corruptible: therefore Heaven is not hot.

7 But when four terms are in the first Proposition, the reduction is hard and laborious, because the reason of the consequence cannot so easily be rendered by a simple Proposition: as, If Justice be by the Law, Christ died in vain; But Christ died not in vain: therefore Justice is not by the Law. Here are four terms in the first Proposition.

2 A Disjunctive Syllogism is, which hath the first Proposition a Disjunctive.

And it is either

- Uniform. *c*
- Biformed, or a Dilemma. *d*

Uniform, is, which of members disjoined takes away the one to put the other, or puts the one to take away the other. as, Either we are justified by faith, or by works: not by works; therefore by Faith.

The Canons hereof are two.

1 The whole force of the consequence in a disjoined Syllogism, consists in the opposition and disjunction of the parts, whereupon that must needs be naught whose parts are subordinate: as, We have instruction either from God, or from our teachers; but it is from God; therefore not from our teachers. The disjunction is naught, for it disjoyneth things subordinate.

2 A right disjunction, requires a full enumeration of parts: if therefore a third part can be given, or a fourth, the disjunction is naught: as, Heaven is either *Hot* or *Cold*: but it is not cold; therefore it is hot,

Here the first proposition hath an imperfect enumeration; for we should add, or else it is without all Elementary quality.

A Biformed disjunctive is, that when a disjunction of parts is made, which soever be granted, the adversary is fast: it is called a Dilemma 〈 in non-Latin alphabet 〉 , as it were 〈 in non-Latin alphabet 〉 , twice taken and taking; also an *Horned* Syllogism, and a *Crocodile* Syllogism. As, *Johns* Baptism is either of God or of men. If of God, why do we not receive it? If of men, we are in danger of the people which count him a Prophet.

The Conons hereof are four.

1 The force of consequence in a Dilemma dependeth on the full enumeration of the disjoined members, and the convenient removing of them both.

2 The Dilemma hath no force, if there be not a full disjunction, but a third or fourth member may be given.

3 It is also without force if both members be granted, as making nothing against us. As the *Jews* reasoned against *Christ*: *Tribute must be given to Caesar, or unto God; If to God, then not to Caesar*, and this is Treason: *If to Caesar, then not to God*, and this is Sacrilege. Our Savior answereth by granting both, *Give to Caesar that which is Caesar's, and to God that which is God's*.

4 Finally, A Dilemma hath no force if it may be turned and returned upon the adversary.

Often also in the undertaking of a Dilemma, they are faulty in evil consequence, and then we must answer by denying the consequence, as, *Infants* which while they are a Baptizing, do cry and resist, either they understand, or not: If they understand not, neither believe they; and therefore should not be baptized: If they understand, they are Sacrilegious that oppugn God's Institution.

Here be evil consequences in both branches; for it followeth not, That *Infants* do believe, although they understand not explicitly what there is done. Neither followeth it, That they are Sacrilegious and repugn God's Ordinance though they cry and struggle; for they stuggle not against the water as it is an holy sign, or with formal reason; but as it is a cold Element offensive to their tender body. Even as a godly man that loves no wine, doth naturally abhor the wine which is in the Lord's Supper; but he abhors it only as it is wine, and not as it is a Sacred sign of *Christ's* blood.

And thus much of a Syllogism Formal, or commonly considered.

A Special or Material Syllogism, is, which is restrained unto certain conditions of matter.

And it is either

- True.

- Apparent.

True, is, when not only the form, but also the matter of it is good.

And is either

- Notional. *a*
- Real. *b*

A notional Syllogism, is, whose conclusion and premises have some second Notion or term of Logic.

The Canons hereof are two.

Of which the first for foreknowledge of the conclusion.

The latter is for finding out of the mean.

1. Every simple Notion handled in the first part of Logic comes into the conclusion of a Notional Syllogism; for every second Notion may be compared with the first. We ask, Whether *time* and *place* be words conjoined or absolute? Whether the Genus of sin be an action, or the Genus of faith be knowledge? Whether *Antichrist* is to be one singular person? Whether faith be proper to the Elect? Whether persons in the Trinity be really, modally, or formally distinguished, and so of all other points. So as there is great use of a Notional Syllogism.

2. The Mean term for a notional Syllogism, is easily taken from the nature and properties of that second Notion, of which question is made in the conclusion; so as from the first part of Logic the Canons of every second Notion may be put for the Major in the Syllogism, and then let the assumption be made affirmative or negative.

For example. It is asked, Whether an action be the genus of sin, or not. For a denial, there is found out a mean term, from the nature and properties of a good genus. As by this Canon. No subject is the genus of that whereof it is the subject. l. 4. *Top.* cap. 6. But an action is the subject whereto sin cleaveth; therefore it is not the genus of sin.

Again, It is asked, Whether good works be the cause of Justification. Take for Major this Canon of a cause; No cause is after the effect; but good works are after Justification; for the person must first be justified and please God before he can do any good work: therefore good works are not the cause. And so of all other Notions, with their Canons treated of in the first part of Logic, whereby appeareth the great use of those Rules: and that there needs here no long discourse of a Notional or topical Syllogism.

A Comparative Syllogism.

Seeing every Syllogism is first absolute; As when we ask whether this be that or not: or else secondly Comparative, as when we ask whether this be more or less then that; here shall be added Canons of a Comparative Syllogism.

The general Canons hereof are two.

The 1 For the foreknowledge of the conclusion. 2 The other to find the Mean.

1 The conclusion of a Comparative Syllogism being contingent, and for the most part taken confusedly, needeth therefore diligent distinction and limitation: As it one ask, whether this or that be better; We must distinguish between better simply and absolutely, 〈 in non-Latin alphabet 〉, and better in respect, and after a sort, 〈 in non-Latin alphabet 〉, and 〈 in non-Latin alphabet 〉, rather to be chosen in respect of time and place: So marriage is simply better than a single life, because of propagation, *Gen. 2*. Yet single life is rather to be chosen in time of persecution, *1 Cor. 7*.

2 The mean term of a comparative Syllogism, is hardly found by the places of real invention; because the attribute is most common, and almost Notional, not real; therefore this is here handled after a Notional Syllogism.

The special Canons pertain either to the question as it is asked indefinitely, whether this be rather then that? or unto the question as it is asked, whether this be better then that, or worse?

1 That which is such by Nature, is rather such then that which is not such by Nature; as, flowers are fairer then garments; For, they have a natural beauty, these but an artificial.

2 That which maketh another such, is rather such then that which maketh not; and if both do make, that which rather maketh, is rather such; As Fire is hotter then Water; for it maketh the Water such.

The Canons pertaining to a conclusion, better or not better, are these.

1 That which is more lasting and constant, is better than that which is less lasting; So *1 Cor. 13*. Love is better than faith; For love endureth always.

2 That which is of itself good, is better than that which is good by another, and by accident; So, To live is better than to eat, because we eat to live, and live not to eat.

3 Simply good, is better than that which is good for some; As marriage is better than single life; Study of learning better than Merchandize.

4 That is more excellent which is in the more worthy and honorable thing; As a Monarchy is the best Regiment; For God is a Monarch. It is better to give, than to receive; For God giveth only.

5 The end is better than the means unto the end; As better is health than the use of Physic; better is peace than Triumph.

6 That which is possible, is better than that which is impossible.

7 That is better which of itself is more fair and honorable.

8 That which is after, is oftentimes better than the former; to wit, if other things be like, &c. As, the later thoughts are better than the former.

9 Many good things are to be preferred before few.

10 That which effecteth many good things, is better than that which doth but few; So a Public person is better than a Private.

11 That which is joined with pleasure, is better than that which wanteth pleasure.

12 At what time a thing is more necessary, at that time it is more to be chosen; So comfort is better in sorrow than in prosperity.

13 That which is always profitable, is better than that which is but sometime; So, Bread is better then all Pheasants, Partridges, &c. For it is always needful.

14 That which hath all kinds of good, as honest, profitable, and pleasant, is better than that which is under but one kind of good.

15 That is most to be shunned, which most hindereth things to be chosen.

16 They are most to be chosen, whose opposites are most to be shunned: So prudence is better than knowledge, because imprudence is more hurtful than simple ignorance.

17 That is best which is most famous and notable.

18 Hard things are to be preferred before easy.

19 Things that we may communicate with others, specially with friends, are better than those which we may not; So learning is better than health, liberality than temperance.

20 That is best which is most proper; So God's grace is better for his children, than worldly riches; For *these* are common with the wicked, *that* proper to the elect; To use reason, is better than to use sense; For that is proper to man, this is common with beasts. So wit is better than memory, which many fools have.

21 Of those which are under the same Genus or Species, that is better which hath its own proper virtue; So cold water is better than hot; Natural gesture than affected.

22 They which are of abundant, seem better than necessary things; As to have fair clothes better than mean, to be a good Artizen better than a mean.

23 Things that cannot be given by men, are better than those that can: So wit is better than riches.

24 That is more to be chosen, the abundance whereof is more to be chosen than of any other thing.

25 Better is when a thing may be chosen without another, than when without another it is not to be chosen: As prudence is better than strength.

26 Of what things we deny the one, that the other may seem to be in it; that is the better which we would have seem to be in it: So many deny they took pains about a thing, that they may seem to be witty; therefore, wit is better than pains taking.

27 Such things as whose loss we take not more grievously, we are more blamed for, are more to be chosen, As children than riches, for we are more blamed if we be not sorry for loss of our children, than of our goods.

28 *That* which effecteth good, is better than that which doth not.

29 Conjugates follow mutually; therefore, if one be better, the other also shall be better; As the New Testament is better than the old; therefore, also a Minister of the New, is better than a Minister of the old.

30 That which pleaseth God, is better than that which pleaseth man.

31 That which we choose for itself, is better than that which we choose for glory.

And this much of a Notional Syllogism, and a comparative.

A Real Syllogism, is, whose terms are Real: that is, first Notions put without the mind.

And it is either

- Contingent. *a*
- Or Necessary. *b*

A Contingent is, whose contingent mean contingently disposed with the extremes, getteth a suspended and weak assent to the conclusion, and is called *opinion*.

A contingent mean, is that which is taken from a contingent place.

Contingent places be either

- From the word. *c*
- From the things. *d*

Places from the word, are either

- 1 From the definition of a Noun.
- 2 From the Conjugates.

A place from the definition of a Noun, hath three Canons.

1 To what the definition and notation of a noun is given, to that also the defined thing is given.

2 When the definition and Notation is larger than the thing defined and noted, the consequence is of force only negatively; As, it is not a sacred sign; therefore, not a Sacrament.

3 When the Notation is equal to the noted, the consequence is of force as well affirmatively as negatively: as, He foretells things to come, therefore he is a prophet: he is not a prophet, therefore he foretells not things to come.

A place of Conjugates hath three Canons.

1 One of the conjugates being put, another is put; and one taken away, another is taken away; as, Sin pleaseth not God: therefore not the sinner.

• That which is given to one of the Conjugates, is given also to the other: as, Religion is contemned, because the Religious are contemned. They that have one God, one Spirit, one Baptism, ought to have Unity amongst themselves: In the Trinity there is Unity, because the Father, the Son, and the holy Ghost are one.

A place from the things is either

- Artificial. *h*
- Inartificial. *i*

Artificial, is, which containeth Terms arguing of themselves.

And it is either

- First.
- Or, rising from the first.

First, is, which containeth the first Terms.

And it is either

- Inward. *m*
- Outward. *n*

Inward, is, which containeth inward Terms: as, Of the cause and caused, of the subject and accident; of the whole and the part.

The place of the cause and caused hath five Canons.

1 The far-off efficient cause being put, it is probable that the effect should be put: as, The clouds gather, therefore it will rain.

2 The cause 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 being put, it is probable the effect is put, and contrariwise; also the effect being put, it is probable such a

cause is put: as, He loves her, therefore he will marry her: He married her, therefore he loved her.

3 The Instruments being put, it is probable the effect is put; and contrary, the effect being put, it is probable the instruments are put, and contrary: as, He reads good books, therefore he will be learned: He useth proper physic; therefore he shall recover health, &c.

4 From the common matter put or taken away, or the matter whereof, to put or take away the mattered, and so on the contrary, is a contingent inference: as, In *Germany* is much wood, therefore they have many ships.

5 From a voluntary end to the means, and from these to the end, is a contingent inference: as, He studied hard, therefore he means to have the degree of a Doctor, &c.

The Canons of Subject and Accident, Whole and Part, are four.

1 From the common accident being put unto the subject, is a contingent inference; as from the accident removed, to the removing of the subject: as, It is a black Bird, therefore a Crow: She loves the child, therefore she is the mother of it.

2 From a common subject being put, to the putting of a common accident, and contrary, is a contingent inference: as, She is a Mother, therefore she loves the children: He is a *Cretian*, therefore a liar.

3 The whole being put, it is probable this or that part is put: as, He is a man grown, therefore he hath a Beard.

4 Some integral part being put, it is probable the whole is put; and contrariwise: as, There is a foundation and walls, therefore a house.

Places of outward terms have five Canons.

1 The adherent being put, it is probable that is put which it is wont to cleave to, and contrary; As he goeth brave; therefore he is rich.

2 The contingent object being put, it is probable that is put, about which it is busied, and contrary; as, There are many sick; therefore, many Physicians.

3 The circumstance of place or time being put, it is probable that is put which is wont to be therein, and contrary; as, It is eight of the clock in the morning; therefore, he is not drunk: He was not seen about the house in the night, therefore, he is a thief.

4 The antecedent being put, it is probable the consequent is put, and contrary; as, The Moon is pale; therefore, it will rain.

5 The contingent consequent being put, it is probable the antecedent was, and contrary; as, It raineth; therefore, the Moon was pale.

Places of terms arising from the first,

Are either

- From Description.
- From Comparison.

The place from description hath one Canon.

To whom the less principal description agreeth, it is probable that the described agreeth, or agreeth not thereto; as, It is not a Bush bigger then a Biamble, with strong twigs, and red Berries; therefore, it is not the Dogg-briar.

The place from comparisons, the place is either from

- Consentany *a* Comparison.
- Dissentany *b* Comparison.

From consentany comparisons, the place is either from,

- Even.
- Like.

The place from Even hath two Canons.

1. Even things agree ro Even; and what is given to the one, is given to the other of even things, and contrary: as *Rom. 5*. By one man salvation may be restored to the world; seeing by one man sin and death came on the world.

2. Where to one of the even things agreeth or not, thereto it is probable the other also agreeth, or not; as, *Christ* had power to heal the Palsy-sick; therefore, he had power to forgive sins, *Mat. 9*.

The place from Like hath three Canons.

1 That which agreeth or not, to one of the like things, that also agreeth or not to the other: as, The rain returns not back to heaven, but watereth the earth; neither God's Word returneth in vain.

2. To whom one of the Similies agreeth, or not▪ the other also agreeth, or not.

3. A similitude, or comparison allegericall, if it should have any force in arguing, it must needs have authority in the Scriptures, and application Ministred by the Holy Ghost.

Of Proportionals, there is the same Judgment; and what is affirmed or denied of one by proportion, that is also of another: For as is the seed in the land, so is the word to the heart, but seed falling into good ground, bears good fruit; therefore doth God's Word likewise in a good heart.

Neer to the place of Even and Like things, is the place from a singular thing and example, whose Canon is one.

Of Even and Like things, there is the same Judgment; and that which agreeth, or not, to one singular of the same kind, doth so to the other: as, *Abraham* was justified by faith, therefore also other men.

An example is either

- True.
- Feigned.

True, which hath indeed come to pass.

Feigned, which is devised for the teaching of children.

And it is

- A Parable.
- A Fable.

A Parable, is a feigned example, drawn from such actions of men, as may or are wont to be done.

A Fable, is a feigned example, drawn from beasts and other such things, whereunto human actions do not agree.

From dissentany comparison the places are from

- Uneven.
- Unlike.

Uneven, either greater or lesser.

The place from the greater hath two Canons.

1. If there be the greater, there will also be the lesser, and whereto the greater agreeth, the less doth also: as, God hath given us life, therefore he will give us food and raiment.

2. That which in the same proportion agreeth not to the greater, agreeth not also to the lesser: as, The Just is scarce saved, therefore much less the wicked.

The place from the Lesser, hath only this one Canon.

If the lesser be not, then the greater will not be; as, Of ourselves we cannot think a good thought; much less, do a good deed.

2. The place from Unlike, is either

- Simple.
- Compound.

Simple Unlikes agree to Unlikes; and whatsoever agreeth to one of the Unlikes, as it is unlike▪ agrees not to the other: as, Though beasts have all things common, tis unfitting men should.

For compound unlikes, they which are not proportionate, to them proportionals do not agree: as, A good shepherd deals not with his flock like an hireling: the hireling flies when the wolf comes; therefore the good shepherd doth not so. And thus much of places Artificial.

Inartificial, is a place which argueth not of itself, but by the assumed force of an artificial place, and it is called the place of testimony.

Contingent testimony, is that which cometh from man as he is man.

The Canons of human Testimony are 13.

1 Though no human testimony as such, be of necessary truth, yet admitteth it certain degrees, and one is more strong, or weak than the other.

2 Proper, or ones own testimony of things, done or not done, especially in the worser part, if it be not wrung out of force, is counted for firm.

3 Public testimonies of public seals are firm.

4 Testimony of public and long-lasting fame is also to be esteemed for meanly firm,

5 Old testimony is more worth than new.

6 Grammatical testimonies, to wit, which treat of the use, signification, quantity of words, syllables, &c. gathered out of the best Authors, are firm.

7 Testimonies Practick, that is Ethick, Politick, Legal, of honest, filthy, right, wrong, spoken of grave Authors, are firm.

8 Testimonies historical, of approved Historians, are firm.

9 Testimonies Theoretical of some great and received Author, alleged after reasons of a Theoretical conclusion, have great force.

10 Testimony of many Wise men and Famous, is to be preferred before the testimony of one and an obscure man.

11 Testimony of a skillful Artizen, is to be preferred before the testimony of another unskillful, however famous otherwise.

12. Testimonies of ancient Fathers, if they be subordinate to the holy Scripture, have a force in proving Theological conclusions, but no proving human, yet greater.

13. An Argument from human Testimony negatively, is of no force.

And thus much of a contingent Syllogism.

Of a necessary Syllogism.

A necessary Syllogism, is, which hath a Mean or Medium of necessary disposition to bring in the mind firm and immovable assent to the conclusion. It is called Science.

The general Canons thereof are three.

1. The Conclusion of a necessary Syllogism sometime is pure, or proper to one discipline; sometime mixed, or of divers Disciplines: as, Only Faith justifieth, this is a pure conclusion; for both the terms, *faith*, and *justifieth*, are terms of Theology, and handled therein.

A naturall body is in a place; this is pure; for only Natural Philosophy treateth of a place, and a body; but this, *Accidents in the Lord's Supper are not without the holy bread and wine*, is necessary, and may be proved by a necessary Syllogism; but it is not pure; for the word *Accident* is Metaphysical or Logical; the other terms Theological.

2. In a pure conclusion we must needs use a Mean of the same kind, that is, such as together with the extreme of the conclusion, pertaineth to one and the same discipline, and not to diverse.

3. Of a necessary Syllogism, the propositions also are necessary.

A necessary Syllogism is either

- Monstrative, 〈 in non-Latin alphabet 〉 . *f*
- Demonstrative, 〈 in non-Latin alphabet 〉 . *g*

Monstrative, is, whose Mean is taken from a monstrative place that is, from every place of necessary invention▪ except the place of the efficient cause, the end, and the effect.

And it is either

- Artificial. *c*
- Inartificial. *d*

Artificial places again are either of first Terms, or secondly of Arisen.

Places of the first terms be

- Inward. *a*
- Outward. *b*

Inward, are they which are taken from inward terms, and they are nine.

1. From the Genus. 2. From the Species. 3. From the cause material. 4. The Formal. 5. The Subject. 6. The Accident. 7. The proper. 8. The whole. 9. And the part.

The first place of the Genus hath two Canons.

1. To what the Genus is given, to the same some Species must needs be given, but indeterminate; as, It is sin; therefore Original, or Actual.
2. From what the Genus is taken away, from that necessarily all the Species are taken: as, It is no sin, therefore neither original nor actual; therefore no sin.

The place of the Species hath two Canons.

1. To what the Species is given, to the same the Genus must needs be given: as, He is a man, therefore a living creature.
2. From what all the Species are taken, from it the Genus must needs be taken: as, It is neither original $\langle \diamond \rangle$ actual sin, therefore no sin.

The place from the Form and specific difference hath two Canons.

1. Whereto the Form is given, or taken away, thereto the formed is given or taken away: as, Satyrs have no reason, therefore are •o men.
2. Whereto the Form is given, thereto the determinate matter must needs also be given; and contrariwise: as, *Nebuchadnezzar* kept the Form of a man still; therefore also the body.

The place from the matter hath three Canons.

1. Whereto the matter is given or taken away, thereto the mattered thing must needs also be given or taken away: as, Glorified bodies shall consist of the four Elements; therefore they shall be mixed
2. Whereto the matter is given, thereto the determined Form must needs also be given; and contrariwise▪ as, Pig•eyes have the bodies of men, therefore the Forms also.
3. As is the matter, such is the mattered thing: as, The Image is of rotten wood; therefore it is also rotten.

The place from the proper subject hath this one Canon.

Whereto a proper accident is given, or taken from it, thereto the subject also must needs be given or taken from it: as, *Christ* is God, therefore hath power to forgive sins.

The place from the proper accident hath two Canons.

1. Whereto a proper accident is given, or taken from it, thereto the subject must needs be given, or taken from it: as, *Christ* forgiveth sins, hath life▪in himself, and gives life to others; and therefore he is God.

2. That which is said of the proper accident in the concrete, is said also of the subject: as, A questioner is to be shunned, because a blab is to be shunned.

The place from the whole and parts hath three Canons.

1. The whole being put or taken away, needs must the parts be put or taken away: as, the whole Supper pertaineth to Lay men, therefore the Cup.

2. That which agreeth, or not, to an whole of the same kind, that also agreeth, or not, to the part, if the attribute be such, as may by proportion agree to the part: as, Water is moist, therefore every drop of water is so.

3 One principal part being destroyed, the whole is taken away. as, This building hath no Roof, therefore is no house: He hath no head, therefore is no living body.

Places of outward terms, are Circumstances, Object, Concomitancy.

The place of Circumstances hath this one Canon.

Circumstances being put or taken away, the adject is put or taken away; and the adject put or taken away, so is the Circumstance: as, The flowers are badded, therefore it is spring time: it is a body, therefore there is a place wherein it is.

The place of the necessary object hath also one Canon.

Whereto an even object is given or taken from it, thereto that which is busied about the object is given or taken from it; and contrariwise: as, He is exercised about the worship of Idols; therefore he is an Idolater: Christ is true God; therefore he is to be worshipped.

The place from the necessary Antecedent, hath this one Canon.

A necessary Antecedent being put or taken away, the consequent of it, is put or taken away: as, he is dead in *Christ*, therefore he shall rise to eternal $\langle \diamond \rangle$. The woman is not with child, therefore she shall not bring forth.

The place from the necessary consequent hath also one Canon.

A necessary consequent being put, the antecedent is put▪ as, The woman brought forth, therefore she had conceived: he is a man, therefore he was a child.

2. Places of terms arisen from the first, are of Definition, Division, and Opposites.

The place of definition and description principal, hath one Canon.

Whereto a definition or description is given or taken from it, thereto the defined or described thing is given or taken from it; and that which agrees, or not, to the definition, or description, the same agreeth, or not, to the defined or described; and contrariwise: as, In the Old Testament there was a state of worshipping God in and by Christ; therefore in the Old Testament, there were Christians.

The place of Division hath these two Canons.

1. All the members of the divided being taken away, the divided itself is taken away.
2. One of the Immediate members of a Division being taken away, the other is left.

The place of Opposites hath seven Canons.

1. Of Opposites, so far forth as they be such, the attributes are opposite; so as the opposition be made by the differences whereby the opposites disagree, and not by the genus or common accidents▪ and that proportion be kept between the causes and effects of the opposites. So, It follows not, Whitenesse is color, therefore blackness is no color; for the opposition is made by the common Genus. Neither followeth this, Evil works condemn, therefore good works justify; for there is no proportion of good works to salvation, when our works cannot be said to be truly good of themselves, as Evil deeds are truly evil. Neither this, We must do good to our friends; therefore evil to our Enemies; For Enemies, in that respect that injuries are to be forgiven them, are not so much our enemies as our friends. Neither followeth, virginity is good, therefore marriage is evil; for goodness is common to both in divers respects▪ But this follweth, Heat disseve•eth things of diverse kinds, therefore cold gathereth them: Purity cherisheth the Spirit, therefore impurity expelleth it.

2. From what a disparate is removed, from it all in the disparate are removed: As 1 *Sam.* 15. God is not as man, that he should lie, or the Son of man, that he should repent.

3. One of the 〈◊〉 and repugnants being put, the other is removed; As, It is unbloody; therefore, it is no Sacrifice; For these are contradictory, 1 *Cor.* 10. Ye cannot drink the cup of the Lord, and of Devils.

4. One of the contraries in an high degree being put, the other is removed. As, He is in despair: therefore, he hath no comfort.

5. One of the privatives being put, the other is removed, and contrariwise: As, He is blind: therefore he seeth not.

6. One of the Relatives being put, the other is put; As, God is an eternal Father; therefore he hath a coeternal Son. Christ is always Mediator and head: therefore, he will always have a Church.

7. Where to one of the Relatives is giving, thereto the other cannot be given in the same respect; And from the remotion of the Relative▪ to the remotion of the Correlative, the inference is right: As Christ is David's Lord: therefore, he is not his servant.

An Inartificiall place, is necessary Testimony.

Necessary Testimony, is either

- Of God. *a*
- Or of the Senses. *b*.

God's Testimony is a sentence spoken of God.

And is

- Mediate.
- Immediate.

Immediate, which God uttereth without means of any Minister.

And it is either. First, By Vision, as of old to the Prophets.

Or Secondly, By Voice; as, at Christ's Baptism,

Mediate, is, which God hath uttered by his Son sent in the flesh; Or by inferior Ministers, the Prophets and Apostles.

The Canons of God's Testimony, Mediate, and Immediate, are twelve.

1. God's Testimony is believed for God himself, and his Authority, not for the man's sake by whom it was uttered.
2. There is no Divine testimony written this day; But in the Bible.
3. All principles of Theological conclusions, pertaining to the perfection and Salvation of the Elect, are sufficiently delivered in the Scriptures.
4. Argumentation from God's testimony, proceedeth both Affirmatively and Negatively in things pertaining to Salvation.
5. It ceaseth to be the testimony of God, if wrested either to a wrong sense or unmeet allegories.
6. From places or testimonies doubtful, Doctrines of faith are not firmly stablished.
- 7 That which by good consequence is gathered from any Divine testimony, it hath the same force with it.
8. What is proved or explained by the Scripture, that is understood to be also proved and explained by the true Church, Lawfull Councils, and Antient Doctors.
9. From God's revealed will to his power, the argumeent always is of force; But it follows not, because he will not, that therefore he cannot.
10. From God's will Indefinite and Hypothetical unto the simple execution thereof, an argument is not of Force: as, God would all men should be saved: therefore, they shall all be saved; It follows not; For that Will is Hypotheticall or Conditional, If they believe.
11. God's affirmative Commandments are to be taken with limitation.
12. God's negative Commandments do bind simply.

Testimony of sense, is that which every ones sense telleth him.

And it is

- Outward.
- Inward.

Inward, is, which Laws of Nature and Conscience tells us.

Outward, is, that with the outward senses (as seeing, hearing, &c.) rightly disposed, and so the sensual observation and experience doth confirm: *Matth. 11. Go tell John what ye hear and see. Come see the place where the Lord was laid.*

And thus much of the first kind of necessary Syllogism.

The other kind of necessary Syllogism hath the mean term from the place of the Efficient cause, the Final, and the Effect. And it is called Demonstration 〈 in non-Latin alphabet 〉 .

And it is either

- Perfect, 〈 in non-Latin alphabet 〉 . *a*
- Imperfect. 〈 in non-Latin alphabet 〉 . *b*

Perfect Demonstration called 〈 in non-Latin alphabet 〉 . (*i. e.*) Wherefore, is, whose mean is taken from the place of the efficient cause or end, for to get the knowledge of such a conclusion as wherein the accident is attributed to (or spoken of) his subject.

The general Canons of this Demonstration are eight.

1 Three things are in every demonstration. 1 The subject 〈 in non-Latin alphabet 〉 . 2 The affection, or accident 〈 in non-Latin alphabet 〉 . 3 The cause 〈 in non-Latin alphabet 〉 .

2 The conclusion of a demonstration consisteth of two extremes, *viz.* the affection or accident which is put in place of the attribute; and then secondly, the subject wherein the affection is.

3 The foreknowledge of the conclusion is the same that was of others, *viz.* that the subjects both name and existence, and definition of the Essence be foreknown, and the name of the attribute or affection.

4 The finding of the mean also agreeth unto the general precepts; For it is taken from the nature of the extremes, *viz.* the efficient cause of the attribute, which often is the form of the Subject, and from the end of the same attribute.

5 A demonstration hath certain degrees; So that one exceeds another in necessity, and so hath propositions, one more necessary, another less.

6. Demonstrations are given in all kinds of disciplines contemplative, of practick, though the demonstrations of contemplative disciplines be more worthy.

7. There are given demonstrations as well Negative as Affirmative, though the affirmative be more worthy.

8. A Demonstration perfect (〈 in non-Latin alphabet 〉) hath great kin with the perfect definition of an accident: For the things that are in a perfect definition, as Efficient, Cause, End, and Subject, the same are also in a demonstration.

A perfect Demonstration, is either

- Of the Efficient. *a*
- Of the End. *b*

A Demonstration of the efficient cause, is, whose mean is taken from the place of the next efficient cause.

And it is either

- Principal. *c c*
- Less Principal. *d d*

Principal, whose mean is the next principal efficient cause; and it is either of the inward cause, or Outward.

Of the Inward, whose mean is the next principal efficient.

Outward, whose mean is the outward principal next efficient cause.

The Canons of both these are two.

1. Whereto the next efficient cause is given, thereto the effect must needs be given; and from what the cause is taken, the effect is also.

2. A Demonstration of the Inward cause, is perfecter then a Demonstration of the Outward cause: Examples of Demonstration: That which hath the guilt of sin, is wretched; But all mankind since the fall, hath guiltiness: therefore, it is wretched. Whatsoever differeth from the Law and will of God, deserveth God's wrath; but every small sin differeth, &c. therefore, it deserveth God's wrath. He that hath satisfied God's wrath, hath perfectly redeemed us; Only Christ hath satisfied, &c. therefore, he hath redeemed us. They that are constantly kept of God in the purpose of Election once made, their Salvation is sure: But all the faithful are so kept: therefore, their Salvation is sure. Whatsoever hath matter, is moveable; Every natural body hath matter; therefore, Every natural body is moveable.

Less Principal, is, whose mean term is a less principal efficient cause, viz. either▪ Impulsive, or first Instrumental.

The Canon hereof, is.

Whereto the Impulsive and Instrumental which is more matching, is given; thereto also must needs be given the effect and power or faculty unto which the instrument is ordained: and contrary, from what the instrument is taken, from that also the end or effect must needs be taken; Thus Demonstration is made▪ that fishes do not breathe, because they have no lungs, that the wicked eat not Christ's body, because they have no faith; So man is a communicable and sociable creature, because he hath speech, the Instrument of communion.

Demonstration of the end, is, whose mean term is drawn from the place of the final cause.

The Canons thereof are two.

1. The end being put, (specially the fitted end) needs must the means to the end be put, or contrariwise.
2. Even as the end is either fitted and principal, or less principal, accordingly the Demonstration is more perfect, or imperfect. Thus Christ shown they ought not to buy and sell in the Temple, because it was an house of prayer. Heresies must be, that the approved may be known; &c.

Imperfect Demonstration (or 〈 in non-Latin alphabet 〉 : That a thing is) whose mean is taken from the place of the effect.

The Canons hereof are three.

- 1▪ The effect being put, the cause is necessarily put; and the effect being taken away, so is the cause (as it is a cause of that effect); So it is shown that some men are Elect; because in time they are called justified, and sanctified; and contrary, that some are not Elect, because they are not called, &c. So, Infants are sinners, because they die, *Romans 5*.
2. Even as the effect is either principal, or less principal, accordingly is the demonstration more or less principal.
3. When by the effect it is proved, the cause is, or not; on the contrary also, the effect may be shown by the cause; which Reciprocation, Logicians call Regresse.

And thus much of Demonstration:

Of an Apparent Syllogism, or Fallacie.

Hitherto we have treated of a true Syllogism; Now followeth the Apparent, which hath a false disposition or matter, painted with a show of a true; Whereupon ignorance or naughty disposition is begotten in the mind.

The Doctrine hereof hath two parts.

The 1. whereof is the caution of a deprehended Fallacie.

The 2. is, Showing and loosing of that Fallacie.

First, Of the deprehension, or finding out of a Fallacie.

A Sophism or Fallacie is a deceit, either

- In Form. *a*
- In Matter. *b*

A Fallacie of Form, is when men sin against the disposition of a Syllogism, violating the Canons, either general or special of all the Figures.

A Fallacy of matter, is either

- In words. *m*
- In things. *n*

A Fallacy of words, is either in a word

- Simple. *g*
- Compound. *b*

A fallacy of a simple word is either

- Of want of use. *k*
- Of Ambiguity. *l*

A Fallacy of the want of use of a word, is either

- 1. For the darkness of it.
- 2. For the oldness.
- 3. For the Novelty.
- 4. For the impropriety of it.

These are opened in the first part of Logic.

Ambiguity of a word is either

- For the many meanings.
- For the doubtful forming.

Ambiguity for many meanings, is, when a term in a Syllogism is taken in this meaning or in that: as, That which is begotten beginneth to be: The Son of God is begotten, therefore beginneth to be.

Here is ambiguity in the word, *begetting*; for the generation that is in the Holy Trinity, differeth generally from the generation of the creatures.

Ambiguity for the forming of a word, is either in respect of the

- 1. Orthography.
- 2. Etymology,
- 3. Prosodie.

1. In respect of the Orthography, is when the doubtfulness ariseth from the diverse pronouncing of word, or writing: as, If a man, pretending to make one his *heir*, should say, I will make thee mine *hair*; or to commend one for a full-*hardy soldier*, saith, *He is fool-hardy*.

2. In respect of the Etymology, doubtfulness is which ariseth either of likeness of ending, or confounding one number for another. This Fallacy is called, 〈 in non-Latin alphabet 〉 .

3. In respect of Prosodie, doubtfulness is which ariseth from wrong pronounciation; a long syllable for a short, or otherwise.

A Fallacy of a compound word, is, which is in a sentence and is called Amphiboly which is a double uncertainty of the meaning in a sentence.

And it ariseth either

- 1. Of the construction and distinction.
- 2. Of the phrase.
- 3. Of the Composition and Division.

1. Of the construction, when the coherence and construction of words is doubtful.

2. Of the phrase, when not the construction, but the kind of speech makes uncertainty of sense: as, Christ went up to Heaven to fill all things. Therefore, His body is diffused everywhere. It is a Fallacy, by not understanding the Apostles phrase, *Fill all things*, which is meant of the effusion of the Holy Ghost, not of the diffusion of his body.

3. Of Composition and Division, when words are joined together which should be disjoined, or contrariwise: as, Two, and three are even and odd; but five are two and three; therefore five are even and odd.

A Fallacy in things, is either

- 1. About the conclusion, or question. *a*
- 2. About the proof of the conclusion, on *omitting* the Mean. *b*

About the conclusion, is either

- 1. Asking of many questions, 〈 in non-Latin alphabet 〉 .
- 2. Asking of another question, 〈 in non-Latin alphabet 〉 .

- 3. Ignorance of the argument 〈 in non-Latin alphabet 〉 .

1 The Fallacie of many questions, is, when many questions or conclusions are confounded in one: As, Were *Moses*, and *Aaron*, and *David*, good Kings? Here is confusion; for *Aaron* was not a King. So, when we ask, Have you left your stealing? If one answer, Yea, it intimateth he was once a thief; if he answereth, No, he argueth himself now to be a thief.

For every ambiguous question is not one, but manifold. As, Was *Judas* elected? Here tis doubtful, whether tis meant Election to life, or election to an Apostleship; therefore, it is no simple question.

Ubiquitaries reason thus; That which is Sacramentally united with the Bread, is eaten; though not after a natural, yet a supernatural manner. But Christ's body is Sacramentally united with the Bread: Therefore, it is eaten, though not after a natural manner, &c. Answer is, In the conclusion, there is 〈 in non-Latin alphabet 〉 .

For two questions are confounded,

- 1 Whether Christ's body be eaten.
- 2 How it is eaten.

2 Ignorance of the Argument or Elench, is, when either the state of the question is quite turned and wrested, or the adversaries conclusion is not directly opposite to our Thesis, according to the Canons of lawful opposition: As, They that are conceived and born in sin, are not holy, The children of the faithful are conceived and born in sin: therefore, the children of the faithful are not holy. Here is ignorance of the Elench; for the conclusion is not directly opposed to our conclusion, who make the children of the faithful holy with the holiness of the Covenant of calling and promise; But the Adversaries conclusion speaketh of holiness which is immunity from sin.

About the proof of the conclusion, Fallacies are either

- 1 About the finding of the mean.
- 2 About the premisses risen of the disposition of the mean.

1 About the finding of the mean is

- Begging of the question. *a*
- Assumption of a false mean, *b*

Begging of the question (or *Petio Principii*) is when no mean is taken, but the conclusion is proved by itself, repeated either by the same words, or by others Equivalent: As if one would prove pleasure to be the chiefest good, because delight is the chiefest good; or one would prove *Jeconias* to be the father of *Salathiel*, because *Salathiel* was son of *Jeconias*.

The Fallacie of a false mean, is when to prove a question, there is taken a false mean having the appearance of a true: Whereupon, either the Major, or Minor is false.

A false mean is either

- Of Contingency apparent.
- Of Necessity apparent.

Of Contingency apparent, is that which seemeth to be drawn from some place of contingent invention: As *Peter* is named à *Petra*, the Rock of the Church: therefore, he is the Foundation and Head.

Answer. It is a Sophisticall Syllogism taken from the place of false Notation; And so of the places.

Of Necessity apparent, is, when a false mean is so propounded as taken from some necessary place, Monstrative, or Demonstrative: As from a false Genus, false Difference, Definition, &c.

As, Extream Unction is a Sacrament: therefore, it sealet spiritual graces: It is from a false Genus.

Also, That which is united to the word, is everywhere; Christ's human nature is united to the word: therefore, it is everywhere; It is a Sophism, having for the Medium a false efficient cause.

2 Fallacies about the premises or disposition of the mean, are

- Fallacie of the consequent.
- Fallacie from a thing spoken after a sort.

Fallacie of the consequent, is, when there is a naughty connection of the mean with the greater extreme in the Major Proposition: as, He that said, Bread is my body, said, my body lieth hid in the Bread, but Christ said, &c, *Ergo* It is a Sophism of the consequence, whereof no good reason can be rendered: So Christ taught us to pray for our daily Bread: therefore, Lay-men must not drink of the Wine in the Lord's Supper.

Fallacie from a thing spoken after a sort, to spoken simply, is when from the mean Term disposed with limitation, or after a sort with both or either of the extremes, a conclusion is inferred absolutely and simply true: as, He that is less then the father is not equal with him; Christ is less then the Father. *Joh. 14.* therefore, he is not equal with him. It is a Sophism from that which is limited, to that which is not limited. It should be thus, He that is less, simply and in all respects, is not equal: but then the Minor is false, For Christ is less, not in degree of Essence, or of substantial perfection; But, First, By hiding the Godhead in the State of Humility. Secondly, By Office of Mediator, whose parts he handleth with the Father. So he that saith, thy words are words, saith true; He that saith, thy words are lying words, saith, thy words are words: therefore, He that saith thy words are lying words, saith true. *Answer,*

He that saith thy words are words, viz. Absolutely, or Indeterminately, not adding false difference, saith true, and so the Minor is false. Under this is contained *Fallacia Accidentis*.

Of the loosing or soluting of Fallacies.

The Detection and loosing of Fallacies,

Is either

- True. *a*
- Apparent, *b*

True Solution, is the showing of the deceit used by the Sophister.

And it is either

- Direct. *a*
- Indirect. *b*

Direct, is when answer is made directly to the Syllogism Showing, and naming the Fallacie.

And it is either of the

- 1 Form.
- 2 Matter.

Solution of the Form, is the rejecting of the Syllogism; by showing some Syllogisticall Canon against which the form of it sinneth.

Solution of the *matter*, is either of the

- Word.
- Thing.

Solution of the word, is, when the ambiguity of simple words, and the amphiboly of joined words is shown and distinguished.

Solution of the *Thing*, is, either of the

- Question.
- Proof.

Solution of the Question, is, when the state of the controversy is rightly constituted, the manifold question discerned, and the fault of evil opposition shown.

Solution of the proof, is either about the

- 1 Finding of the Mean.

- 2 Disposition with the Extrems.

About the finding of the Mean, is either the showing, and denying of a vicious consequence in the Major, or a limitation: when there is a fault by omitting a limitation.

So there are in all, five direct Solutions and answers to the matter.

- 1 Distinction or explication of a word simple or conjoined.
- 2 Information and distinction of the conclusion or question,
- 3 Denial of one of the Premises.
- 4 Rejection of a naughty consequence. And
- 5 Limitation.

Of these three be three Canons.

1 When the form is plain, straightwayes we must think of the conclusion of the proposed Syllogism▪ and see whether it be constituted rightly, or opposed to our position.

2 When the conclusion is plain, We must answer to the Premises either by distinguishing and limiting, or by denying.

3 We must never answer by denial when the argument may be soluted by distinguishing and limiting.

Indirect Solution, is when we answer indirectly, and thwartly to the Syllogism proposed.

And that is either unto the

- Thing. †
- Person. *

Indirect answer unto the *thing*, is either

- 1 By Retortion.
- 2 By Contrary objection.
- 3 By showing contradiction.
- 4 By opposition of equal or less private authority.
- 5 By comparison, &c.

1 Answer by Retortion, is, when we show that the mean or proof brought by the adversary maketh for us, or overthroweth the same conclusion which he would prove by it, or at least other assertions of the adversary: As, Christ is first begotten before the creature: therefore

he is a creature. *Answer*, Nay, therefore he is not a creature, because he was begotten before any creature was.

2 Solution by contrary objection (〈 in non-Latin alphabet 〉) is when the objection is not solved, but another stronger objection is propounded to the adversary: So Christ answered them that would have the Ointment sold and given to the poor, by opposing a stronger reason: The poor ye have always with you, but me not.

3 Showing of contradiction, 〈 in non-Latin alphabet 〉 , is when we show contradiction in our adversaries words▪ As, when the Papists except that in their Mass, Christ is not crucified again, because the sacrifice is unbloody; it is 〈 in non-Latin alphabet 〉 : for a Sacrifice and unbloody are contradictory.

4 Opposition of equal authority, is, when to an human Testimony we oppose another Testimony as good, or better.

5 Comparison *with like absurd*, is when we compare our adversaris argument with the like absurd.

Indirect answer unto the *person*, is either

- A Blame.
- A Comparison.

A Blam or chiding (〈 in non-Latin alphabet 〉) is, when we blame the adversary for that he disputeth against Piety and Honesty, or against manifest sense and Experience.

A Comparison of the like, or greater, is, when we put away anything objected against our or an others person, with another personal objection: As, Christ, when the Pharisees blamed his Disciples for eating with unwashed hands, *answered*, Why do you also transgress God's Commandments by your traditions?

Apparent Solutions, are, by which nothing is fitly answered; Only in show something is said.

Of this Solution there be five sorts.

1 The first, when nothing is answered to the Syllogism propounded: But somewhat is said of the thing generally, lest the *Answerer* should seem to say nothing.

2 When general and ill understood Fallacies are applied, which pertain not to the Syllogism proposed.

3 Provocation unto wrath.

4 Is a setting at naught (〈 in non-Latin alphabet 〉) when we mock the adversaries reasons as light.

5 Is running aside (〈 in non-Latin alphabet 〉) and leading from the matter in hand (〈 in non-Latin alphabet 〉)

And thus much touching the Doctrine of Syllogism.

A Type of the whole Doctrine of the *Fallacies*.

The finding out of the Fallacies; For it is either of the

- Form
 - In the word
 - Simple of
 - Want of use.
 - Ambiguity.
 - Compound, wherein is Amphiboly by the
 - Construction. Phrase.
 - Composition. And division.
 - Matter & that
 - Out of the word, and that either about.
 - The conclusion or question.
 - Many questions.
 - Ignorance of the Elench.
 - The proof and that either
 - The Mean
 - Begging of the question.
 - Taking a false Mean.
 - The premises as the Fallacie
 - Of consequence.
 - From spoken after a sort. to spoken absolutely.

The resolution, which is either

- True.
 - Direct

- Of the Form.
- Of the matter.
 - 1 True constitution of the state of the controversy.
 - 2 Distinction and Explication of doubtful words and phrase.
 - 3 Denial of false premises.
 - 4 Rejection of a naughty consequence,
 - 5 Limitation.
- Indirect; which is either unto
 - The thing
 - Retortion.
 - Contrary Objection.
 - Showing contradiction.
 - Opposition of Authority.
 - Comparison.
 - The person
 - Blame.
 - Comparison.

Apparent,

- 1 When nothing is answered to the matter.
- 2 Applying of a fallacy ill understood.
- 3 Provoking of the Adversary.
- 4 Setting at naught.
- 5 Running aside.

A Type of the Doctrine of *Syllogisms*.

A Syllogism is to be considered.

- Commonly
 - Primary of the Figure, First, Second, and Third,

- Secondary either
 - Indirect,
 - Prima.
 - Secondary.

Both which are

- Simple.
 - Compound:
 - Conditional
 - Disjunctive.
 - Vniform.
 - Biform, or
 - Dilemma.
-
- Diarect,
 - Enthymeme.
 - Consecution of sentences.
 - Induction.
 - Sorites.
-
- Speially under condition of some certain matter, and it is either.
 - True
 - Real which is either,
 - Contingent wich is either
 - Notionall
 - Of the word
 - Definition.
 - Conjugates.
 - Of things which is either
 - Artificial, which is either
 - First,

- Inward
 - Caused caused.
 - Subject, Accident.
 - Whole, part.
 - Outward
 - Adjacent
 - Object.
 - Concomitant,
 - Risen of the First from
 - Description.
 - Comparison.
 - Consentany.
 - Even.
 - Example,
 - Like.
 - Dissentany
 - Vneven.
 - Vnlike.
- Great.
- Less.
- Inartificiall, Humane Testimony.
- Apparent of which see before,
 - Necessary.
 - Monstrative from places.
 - Artificial.
 - First.
 - Arisen.
 - Definition.

- Opposites.
 - Inward
 - Genus, Species.
 - Matter, Form,
 - Proper Subject.
 - Proper accident.
 - Whole, parts.
 - Outward.
 - Circumstances.
 - Objects concomitants.
- Demonstrative, or Apodictike. which is either
 - Inartificial or testimony,
 - Of God.
 - Of the Senses.
 - Perfect
 - The efficient.
 - The End,
 - Principal.
 - Less principal.
 - 〈 in non-Latin alphabet 〉 Imperfect 〈 in non-Latin alphabet 〉
from the place of the effects.

OF METHOD, OR ORDER.

Hitherto hath been the directnesse of discourse Illative.

Now followeth the directnesse of discourse Ordinate, which is an act of the mind or understanding proceeding from one part of Doctrine to another, by conferring them one with another, & knitting them together with the help of the precepts of the Method.

Method is the constitution of the parts of Doctrine, from a certain beginning unto a certain end.

And it is either

- Artificial. *a*
- Inartificial. *b*

Artificial, is which is Instituted according to the Nature of Things, and Rules of art.

The Canons hereof are five.

1 Let no Part be wanting, none Overplus.

2 Let the proceeding of Method imitate the natural proceeding and order of things; going on from things first and best known, to things after.

3 The parts before and after distinct between themselves, must agree with a kind of Harmony, in a certain beginning and end, or scope.

4 The knitting together of things before and after, should be shown in the Chapters, and Heads of the Treatise by Bands and Forms of Transition.

5 Let all the parts of the Method be of the same kind.

Method also is either

- Compositive, Synthetical. *a*
- Resolutive, Analytical. *bb*

The Canons of the Precepts of a Discipline are two.

1 Let every Precept be, Definition, Division, or Canou.

2 Let the Precepts be True, Methodical, Profitable, and informed with proper and perspicuous words.

Compositive Method, is wherein the parts of a contemplative Discipline are so disposed as that progress is made from the Universal Subject of contemplation unto the particulars, and so from Simples to Compounds.

The Canons hereof are five,

1 The parts of Compositive Method are three; First, the Subject. Secondly, The beginnings or causes. Thirdly, The affections.

2 The subject of a Science is necessarily one in Unity of Collection, and of Universality

3 The Subject is foreknown. First, That it is, Secondly, What it is. Thirdly That it hath certain Properties, or Affections.

4 The beginnings are foreknown that they *are*, and what they *signify*.

5 The Affections are foreknown what they *signify*.

Resolutive Method, is, wherein the parts of an operative discipline are disposed so as that from the knowledge of the end, the progress is made to the knowledge of the beginnings or means, by which that end may be brought into his subject,

The Canons hereof are six.

1 The Parts of this Method are three. First, the end to be brought in. Secondly, the Subject whereinto it is brought. Thirdly, the beginnings or means by which the end is brought in.

2 The end is foreknown, First, that it is, or that it may be produced: and Secondly, What it is.

3 The end hath double accidents; Of which, some pertain to the finding of the means by which it should be produced, and they are to be known at the first; Others pertain to the Possession and conservation of the end, and that is not needful to be foreknown.

4 The Unity of an operative discipline, dependeth on the Unity of the end.

5 The Subject is foreknown. First, that it is. Secondly, that it is capable of the end. Thirdly, that it hath accidents, which pertain next unto the end.

6 The means are not foreknown, but are handled in proceeding from Universals to Particulars; from Simples to Compounds; so as that they be profitable, and sufficient for the end.

Particular Method, is wherein a certain and special theme is disposed.

And it is either of a theme,

- Simple *a*
- Compound. *b*

Method of a Simple, is, in which a simple Theme is handled and declared.

And it is either

- Principal. 1
- Less Principal. 2

Principal, is, in which a full Progress is made from simples to more compounded.

This Progress hath nine parts.

1 The name or word of every simple thing is considered, whether Concrete, or Abstract; Withall the definition of the name is given, &c. If it be ambiguous, it is distinguished.

2 The Genus of the thing is found out by looking in the predicamental order.

3 The causes are found out and put; In substances, in respect of the Essence, Matter, and Form, in respect of the Existence, Efficient, and End; In accidentals, because Essence and

Existence fall together, the Efficient and Final causes, the Object and the Subject are found out.

4 If it be a singular accident, also the antecedents, consequents, and other circumstances are considered.

5 The whole definition is made, viz. divers, even as the Theme is either Accident, or Substance.

6 The proper accidents and Effects of this thing are proposed, and often also the adjacents and concomitants are taught.

7 The theme is divided into the parts chiefly integral; For the division into the Species, if the theme be a Genus, is kept till the last place, if one would handle the matter at large.

8 The things akin unto it are laid down.

9 The things diverse and opposite are added.

Less Principal, is, when first the Definition is laid down, and then it is resolved by parts.

The Method of a compound or conjoined theme, is, wherein the handling of a conjoynt question or probleme is instituted.

The parts thereof are eight.

1 A right constitution of the probleme or state of the controversy.

2 A choice or setting down of a position, Negative; or Affirmative, which you will defend.

3 A foreknowledge of both extremes, viz. of the antecedent and consequent; as touching Limitations, Definitions, Distinctions, and so the presupposition of thine Hypothesis.

4 Confirmation of thy position.

5 A laying down of the adversaries position.

6 A foreknowledge and refutation of the adversities distinctions.

7 A solution of the adversaries Objections.

8 A repetition of the proved position, and a collection of consequences or conclusions.

In artificial Method, is, which is instituted not so much by the Order of Nature and rules of Art, as by the circumstance of the Learner and Auditor at the discretion and pleasure of the Teacher and Learner.

And thus much of the whole frame and body of the art of Logic.

OF The use and Exercise OF LOGICK.

AFTER the absolute Frame or method of the Precepts of Logic, followeth in order of Nature, and of Doctrine, the use and Exercise of the Art more fully and plainly to be delivered.

Exercise of Logic, is a function of the mind or reason, whereby the Precepts of art comprehended in the mind are indeed and work applied to the things that are to be known out of the art.

And it is either

- Particular.
- Universal.

The particular or special Exercise of Logic, is, when someone particular Logical precept, is by the example thereof illustrated and exercised: Unto this special use there need no other direction then the frame of Logical Precepts before laid down; For there the use through every Precept is declared by special Examples,

The Universal Exercise, is when some whole Rank of Logical precepts is applied to things that are to be known or recognized: Like as a Smith, when some little part of a work is to be done, taketh in his hand the Hammer only, or the Tongs; But when he hath a whole work to do, he useth the furniture of all his Smiths Tools.

So in Logic, sometime the genus, or the cause, or some accident of a thing only, is to be dealt of, and proved or refuted by a Syllogism or two; and for this the special Rules before delivered are sufficient: But these are not enough when one hath a general argument, or whole matter to treat of Logically. For a larger course is now to be taken.

This Universal Exercise is either

- The handling of a thing, called 〈 in non-Latin alphabet 〉 .
- The recognizing of a thing handled, called 〈 in non-Latin alphabet 〉 .

Of the Tractation or handling of a thing, called 〈 in non-Latin alphabet 〉 , or Generation.

Tractation (or Handling) is the meditation of a Theme, or matter to be done by Instruments of Art.

And it is either

- Simple. *a*
- Conjunct. *b*

Simple treating, is, whereby a simple Theme is explained.

A simple Theme is one thing signified by one Term only.

The handling of a simple Theme, is either

- Universal.

- Singular.

The general Canons of handling a Theme are five.

1 Let the name of the propounded theme be considered, whether it be simple; and if it be not simple, but combined of many words, whether it may be reduced to one simple word, either in the Latin, or in the Greek, or other tongue. For a word of that language is to be preferred, which signifieth a simple thing most simply.

2 When the word is found to be simple; Let it be considered whether it be a Noun Abstract or Concrete.

3 It is also to be considered whether the word of the proposed Theme be certain, or ambiguous; and if it be ambiguous, let it carefully be distinguished.

Let there be added a definition of the Noun; Either 〈 in non-Latin alphabet 〉, according to the term, or 〈 in non-Latin alphabet 〉, according to the Etymology and Notation: And especially the latter.

5 Having considered the definition, think then carefully of the Genus (or general) of a Theme; Namely, in what order of things, and how it is placed: and if it be nowhere found in this order among the predicaments, let it be counted for a *Non •ns*; And so the handling of it be ended with the consideration of the Name.

For example. If a man would treat of Purgatory; First, let him weigh the name; Then mind the Definition and Declaration of the Name by the Etymology, *viz.* That by this Name is signified some Infernal fire; But somewhat gentler, wherein the souls of them that are to be saved, must be purged, and roasted therein, so long as till full satisfaction be made for their sins. This Declaration of the name showeth that such a fire there is nowhere: therefore, Not to be sought in any predicament (or Rank of things.) And so it is but folly, either to define it, or declare it by the causes and properties thereof. But here note, that this consideration, *Whether a thing be or not*, is not to be according to the Existence (〈 in non-Latin alphabet 〉) in some certain place, or time; but it is to be minded essentially (〈 in non-Latin alphabet 〉) As if one would treat of Christ's Incarnation; The question, *Whether it be or no*, is not to be minded so, as whether it be today, or whether it shall be; But this is enough, that at any time it hath been, and now also dureth in effect, although Christ be no more Incarnate, nor brought forth. The like is also to be minded for things to come, as the day of Judgment, Resurrection, &c. For though these have not yet Existence, yet have they Essence; and because it is sure they shall be, they are to be treated of, in order and manner of things that now are.

Treating also is either

- Of a Perfect Theme. *a b*
- Of an Imperfect Theme. *a b*

A perfect theme, is, that which is perfectly placed in the order of things or predicaments; as an Universal thing, one, and whole by itself.

And it is either

- Substantial.
- Accidental.

The treating of both these is either

- Primary. 1
- Secondary. 2

Primary treating is, which, when the beginnings of the Definition are foreknown, gathereth from them the Definition, and then useth the other Logical terms for explaining the term, according to those Canons that follow pertaining to the explication of a substance.

1 When the name of the theme is weighed, and the lawful Genus found, let the difference be sought for, either by the predicamental Tables, or by some notable effect, or antecedent of a Theme known to the senses.

2 When the Genus and difference are found by its self, the Definition must be gathered and made.

3 The Definition of a substance being gathered, the form thereof and matter is distinctly to be considered.

4 Let the Form then be assigned, and (so far as the perspicuity of the Doctrine will suffer) declared.

5 After the Form, let the matter generally be weighed.

6 After, the Integral parts, which make the matter entire; let those parts at least be considered which are most principal, and primary Instruments to bring forth the operations of the Form.

7 The efficient cause Principal and Instrumental, although it pertains not to the Essence of a Substance, yet it is to be considered for the knowledge of the Existence; The like is also to be minded for the final cause.

8 The proper accidents or effects flowing from the Form, and cleaving to the whole compound, must be reckoned.

9 Then let there be added a Division of the proposed substance, by the Primary accidents, by the Integral parts, inferring a manifest distinction; and if the Theme be a Genus, let the Species thereof be recounted, which after may have their peculiar handling also if the handler be so purposed.

10 Let the things that are akin to the proposed substance be added.

11 And then let there be shown the things that are diverse and contrary.

For example, Let this Theme *Animal* (or *living creature*) be to be handled.

1 Weigh the name, which in Latin is of *Anima*, a *Soul*; which signifieth any living Form, which also is in plants; but is by an excellency given to other sensible creatures, in whom the Soul more manifestly appeareth by sense and motion. In Hebrew it is called 〈 in non-Latin alphabet 〉 *Cajah*, of life; for that such creatures seem only to have life. Of the ambiguity of the name, or concretion, or abstraction, there needs none ado.

2 Next look for the Genus which is found in the Table of Substances to be a living body.

3 The difference restraining that Genus, is found in the same Table also to be sensitive.

4 The whole Definition therefore is, that an *Animal* is a living body sensitive.

5 The matter far off of an *Animal*, are the *Instruments of life*; The next matter is the Instruments of sense and motion; which taken all together are called the body of the *Animal*.

6 The Form near, is the Soul Vegetant; the nearest, is *the Soul sensitive*, which by the effects or proper accidents that cleave to the *Animal*, are as it were by the latter words evidently perceived.

7 Then come to the existence, and here weigh the efficient cause of an *Animal*: The principal Efficient, is the *Forming of the youngling of an Animal*, whereby the sensitive Soul is united with the body; The Instrumental cause is the Seed, the Womb, the Birth; all which may be treated of peculiarly.

8 The end is to be shown wherefore an *Animal* was at first created, and wherefore in time gendered; The *End Universal* is the glory of God the Creator; The particular is *the Complement of all the degrees of life, and so the perfection of the World and Creatures*, which require not only a Body vegetant, but also sensible.

9 The proper accidents of an *Animal* are principally, 1 Sense Inward and Outward. 2 Appetite. 3 Going. Secondarily, 1 Breathing, 2 Watching, Sleep, Dreaming.

10 The Integrant parts of the body or matter, are, 1 Similary parts, as blood and other *Humours, Flesh, Bones, Sinews, Arteries*. 2 Dissimilary parts principal, are the Brain, Heart, Stomack, Liver; and other less principal all over the body.

11 The division of an *Animal*, is, 1 By reason of the temperature and parts, into *Male*, and *Female*. 2 By the Species, into *Man* and *Beast*, which also may severally and distinctly be considered.

12 The things akin to an *Animal*, are, Plants, especially those that are called 〈 in non-Latin alphabet 〉 *Plant Animals*, and half *Animals*, as Sponges, &c.

13 The Opposites of an *Animal*, are things that want *Life, Sense and Motion*; and *Poysons*, which are pernicious to the Life.

And thus much for handling a perfect Theme Substantial.

A Theme *Accidental* is handled according to these Canons.

1 After due consideration of the name, First think of the *Order* or predicament of the proposed accident; whether it be quantity, quality, Action, Passion, or Relation; For so it will appear, whether it indeed be an accident, or a *Non ens*, and feigned Theme.

2 When the Genus is found, let the *Subject* of the accident be shown; And withal, consider whether the accident treated of, be common or proper; For these two have diverse explications; Wherefore an accident should always be reduced to his first and even subject, that of a common it may be made proper.

3 Because Relation is busied between two Subjects, of which one is called the Relate, the other the Correlate, therefore in explaining of a relation, both of them must be assigned.

4 The Object then is to be minded about which the accident is occupied; and Objects bear rule in qualities and Actions.

5 The Principal *efficient causes* must be found out; First the near, and then the nearest causes.

6 In Relations the *ground* or Fundament must be inquired, and it differeth not from the nearest cause.

7 Then let the end of the accident be shown, which also bears sway chiefly in quality and action.

8 But in Relations the *Term* must be inquired, which is the same with the final cause.

9 Then give the definition of the accident according to the nature of every predicament, assigning besides the Genus the essential terms, as the Subject, the Object, the Efficient cause, and the End.

10 Often also the Antecedents, Connexes, Circumstances and Consequences are to be reckoned; As when the propounded Theme is an Action or Passion.

11 The effects of the proposed accident must be distinctly told.

12 A *Division* must be added, either into the Species, if the proposed accident be a Genus: or into other members fitting to an accident.

13 Then show the things akin thereto, or which have some affinity of nature with the proposed theme.

14 Let the diversity which is between Themes akin be shown.

15 Let the Opposites or Contraries be added.

For Example. This accidental Theme is to be handled; *Calling upon God*.

1 The Name is absolute.

2 The Genus in the Predicament of Action is found to be this, *a religious action*.

3 The Subject of this Action, is, *a faithful man*.

4 The Object, First, to whom it should be directed, is the *whole Trinity*, and the Father of our Lord Jesus Christ, reconciled by the Son. Secondly, The Object of the things to be asked, which are Bodily and Spiritual. Thirdly, The Object for whom, *is ourselves and others*.

5 The Efficient cause principal, is, the *manner of confidence*, stirred up by the holy Ghost, by the authority and merit of Christ the Mediator, *Joh. 4. Rom. 6*. The outward moving cause (< in non-Latin alphabet >) is God's commandment, and his promise to hear us, *Joh. 16. Psal. 150*. The inward moving cause (< in non-Latin alphabet >) is, *the feeling of our own wants*, and *remembrance* of God's benefits before received▪ The Instrumental causes are the Form given by Christ, *Mat. 6*. and our members Inward and Outward; as heart, tongues, eyes, hands, knees, &c.

6 The end, is the *obtaining of benefits, and thankful glorifying* of God.

7 So the whole definition is this; Invocation is a Religious action, or operation from the motion of faith, kindled by the holy Ghost, with trust and authority of Christ the Mediator, done by a faithful man, and directed unto God propitious in his Son, for the obtaining of good things needful, and for the glorification of God's holy Name.

8 The proper accidents or things requisite, are, First, That it be done in true faith without wavering. *Jam. 1*. Secondly, That it be directed to God's will. Thirdly, That it be with devout inward Motions and outward gestures (if it may be.) Fourthly, That it be not hasty, limiting God a time or manner. *Jsaiah 28*. Fifthly, That it be conceived with brief words without any redundance of speech.

9. The effects, are Union with God, joy and comfort of mind, the obtaining of good things needful.

10. The Circumstances, are the place, now free. *Joh. 4*. public, or private; the time also free, at all hours, &c.

11. The things connected unto it, are, purity of life, sobriety, temptations of the Devil much to be resisted.

12. *The Division*, is by circumstance of the place, public or private: By the object: it is supplication (< in non-Latin alphabet >) Prayer (< in non-Latin alphabet >) Intercession (< in non-Latin alphabet >)

13. The things akin unto it, are, diligent reading of the Scripture, Meditation of holy things, continual diligence in the works of our calling.

14. The contraries, are, A corrupt conscience, an unclean life, doubting, profaneness, and contempt, blasphemy and execration.

And thus much of the primary handling of a perfect Theme.

The Secondary, is when the Definition of a Theme is put at the first beginning, and afterwards is resolved and explained by parts: This way is commonly used of many in an their treatises: And though it be good, yet is it not so artificial and profitable as the former.

Now followeth the handling of Imperfect Themes.

Imperfect Themes, are they that are imperfectly placed in the Predicaments and Order of things.

And they are imperfect, either

- In respect of our understanding.
- Of their own Nature.

In respect of our understanding, only the nature of the most high God cannot perfectly be treated of & explained.

Of its own nature, a Theme Imperfect is five-fold,

- 1 A singular thing.
- 2 A Part.
- 3 A Concrete.
- 4 A Collective.
- 5 A Privation.

A Singular thing or *Individuum*, is either

- Substantial. *a*
- Accidental. *b*

Substantial hath these Canons.

1 Among substantial Themes, those chiefly come to be handled in use which are called *persons*.

2 The Genus and Species are, in secret thought, presupposed in singulars.

3 The persons name, and Etymology, and reason of the giving of it, is to be considered.

4 Then comes to be considered the efficient cause, or beginning and birth of the person, with the Circumstances of place and Country, of time when; and then the subjects of this birth, his Father and Mother.

5 These are to be told; the accidents of the person; First, Pertaining to his body; as Stature, and Health. Secondly, to his mind; as Wit, Judgment, Memory, Learning; Also Moral Virtues, Chastity, Liberality, &c. And these may be led along his ages, as his childhood, youth, man's age,

6 The effects of the person are to be recited, what memorable things he hath done in every age, especially in his manhood.

7▪ Let the things which are akin be shown, as they that live in his time, his friends, and the things wherein the person most delighteth.

8 Finally, let the diverse things and contrary to the *person*, be rehearsed, as Foes, Enviars; and his death with the cause thereof, as the disease; or if it were violent, by what adversity he perished; Then the things connex to his death, if any strange signs went before: or if he spake any memorable thing at last; whereto add the consequents of his death, as his Burial and Funerals.

A singular accident, is, which cleaves to a singular substance, as either the quality▪ or action, or Passion, or Relation of it.

The Canons for handling this Theme are these.

1 Let the name be weighed, as was in a theme universal.

2 Let the Genus and Species of the propounded theme be presupposed.

3 The Subject, namely, the singular substance is to be considered; as also the Object about which it is occupied.

4 Let the antecedents, connexes, adjacents, and circumstances specially be explained.

5 Let the causes Efficient, both Principal, and Impulsive, and Instrumental be diligently discussed, and the final cause also added.

6 Let the description be gathered, by naming of the Species, assignation also of the subject, object, circumstances of time and place, with mention also of the efficient and final causes.

7 Let the proper Requisites and Effects be added.

8 Let the Consequents be named.

9 Let the things akin be rehearsed,

10 Let the things diverse be compared, and the opposites at last assigned.

For example, Let Christ's ascension be the theme to be handled,

1 Ascension is the scansion or moving from an inferior place to a superior.

2 The Genus of it is a *motion local*, whose extremes are 〈...〉 what, and unto what, and then the mean by which the 〈...〉 is made▪ Now here we are to mind whether Christ's Ascension be a Natural moving, or Supernatural. And we may find it to be a Natural moving, First, In respect of the Subject, which is a natural Body. Secondly, and in respect of the terms and mean. But in respect of the Efficient cause and end, it is Supernatural.

3 The Subject of this ascension, is Christ's whole person; not absolutely, but restrictively, according to that part which could move from place to place, which is his human nature. As for the Object, Local moving is not occupied about it.

4 The *Antecedents* far off, were Christ's Ministry, and all that he did in his life, the nearer, are his Passion, Resurrection, conversing after with his Disciples forty days, and bringing of them to *Mount-Olivet* &c. The *Connexes*, are the term from whence; Namely, *Mount-Olivet*: The term whereto, namely, the Heaven of Heavens. The means by which, are the *Air*, and Sphere of fire, and other Orbs, thorough which his Body went. The Circumstance of places agrees with the terms; The time was forty days after his Resurrection: The other *Connexes*, were, the gazing of his Disciples, the appearing of the Angels, &c.

5 The principal Efficient cause, was the virtue of the Godhead, the inward moving cause (〈 in non-Latin alphabet 〉) is Christ's love to his Elect: The outward moving cause (〈 in non-Latin alphabet 〉) is the profit and salvation of his Elect. The final cause in respect of Christ, is, the full possession of glory. Secondly, In respect of his Elect, to fulfill his kingly office, by defending and ruling of his Church; Also, his Prophetical and Priestly office, by sending the holy Ghost to teach them, and the interceding for them with the Father.

6 Hereupon the *Description* ariseth, this, That Christ's ascension was a Local moving, whereby he, as touching his body, leaving the earth on *Mount-Olivet*, came thorough all the Regions of the Elements by virtue of the Godhead into the glorious Heaven to possess full glory, and to defend his Church against all Enemies, and by the power of the holy Ghost from Heaven to teach and instruct, and by Intercession to commend us to the Father.

7 The *Effects* of his ascension, are, the sending of the holy Ghost, the gathering of his Church by the Ministry of his Apostles; the suppressing of the Enemies, and defense of his Church; sitting on God's right hand, and Intercession.

8 The Consequent of his Ascension, was, the Apostles wondering, and returning to *Jerusalem*; Fear, and dwelling together till the Spirit was sent down.

9 The things *akin* to his Ascension, were, his Resurrection, the ascending of *Enoch*, and especially of *Elias*.

10 *Diversity* may be shown between those; for the ascension of *Enoch* and *Elias* was not a Victory over sin and the Devil; nor a triumph of merit, but of grace; not by their own power,

but by another's, &c. And the Opposites of his ascension, are, His base estate on earth, and that disparition & vanishing away, which Ubiquitaries feign of his Body, &c.

And thus much of the handling of a singular accident.

The handling of a Part hath these Canons.

1 Let the name of the part in several tongues be considered, and the Notation shown.

2 Because every Part is a thing *Incomplete*, a complete Genus or Species of it cannot be had, but it must be referred unto the predicament in which the whole is: therefore, by Comparison to the whole, and Relation to the whole, the Nature of the Part is of our understanding to be conceived; For every part is part of the whole; and if it be cut from the whole, it deserves almost no consideration, because the use of it is ceased.

3 It must be considered whether the part be Essential, or Integral.

4 If the part be Essential, let it be minded whether it be the *Form*, or the *Matter*: If the *Form*, it must chiefly be explained by his Operations, or Forces, and Effects. If it be the *Matter*, the disposition of it must be considered, by which it is apt to receive the *Form*, and so the Instruments by which the operations of the Form are wrought; and so let the whole body be subdivided into parts greater and principal, lesser and least of all.

5 Let it be considered, whether the Integral part be similar, or dissimilar: For Similars come rarely under consideration, because it is of the same name, nature, and properties with the whole, but dissimilars are wont chiefly to deserve explication.

6 In every part therefore, besides the name, there must be considered 1 The quantity and figure▪ 2 The quality or temperature. 3 The situation, and how it is placed, and knit with other parts. 4 The uses or actions of the parts, for whose sake this Instrument is of Nature made. 5 The lesser parts of which it is compounded.

7 After this, let the things akin to the part be weighed as are either parts like unto it; and finally let the Opposites be added, as are in man's body, the peculiar diseases of the parts.

The use of this Doctrine of the *Part* is chiefly seen in anatomies, and in astronomy, and architecture or building; But most of all in the anatomy, and parts of a man's body.

A Concrete accident is explained chiefly by these Canons.

1 Besides the ambiguity of the name, and the Etymology, let the *Absolute* accident be considered of which the *Concrete* is denominated, because the resolution of the Concrete into the *Absolute* is the best explication of the *Concrete*.

2 In the accident absolute, whereinto the Concrete is resolved; let the Genus, Causes, Objects, Effects, Things akin, and Opposites be considered, and let them be applied to the Concrete accident after the same manner.

3 In relations, concretis are often wont to be taken for absolutes, by the unheedy: therefore, there needeth great discretiō.

4 When the nature of the absolute accident is perceived, the description of the Concrete may be annexed, viz. that which is built by the consideration of the absolute.

Collectives are diverse things, especially substances united together, not by any essential Band, but by Number and Relation.

The Canons for explaining Collectives, are these.

1 Besides the Name, consider whether the Collection be made of many accidents, or of Substances.

2 Consider whither unto those many Subjects gathered together, there cleave any Relation, and then that Relation is to be explained by the Precepts given before.

For example. To treat of the Church, which is a collection of many singular persons, 1 Consider the name in Hebrew, Greek, and other Languages; And then mind it after a double kind. 1 In respect of the Material thing. 2 And in respect of the Formal. The Material of the Church, be God's people: therefore, the Church may after a sort be referred unto Substance: And after a sort to quantity, or Number. But because to this Number there cleaves a Relation, therefore first of all thou must turn thy mind to Relation: For the Church is the *Communion of Saints*; and all Communion is Relation. Now the Relation of the Church is twofold. 1 Of the members to the head. 2 And of the members one to another: therefore, the Church may be defined, The company of the Elect united in one head Christ, and one with another in the Bond of the Holy Ghost, unto the fruition of eternal Salvation.

A Privative Theme hath these Canons.

1 Besides the name, consider the Genus of that thing whose Privation is propounded, to wit, so as that there may be a calling back unto the Habit.

2 Then let the description of the Privation be added, the Privative causes being added to the denial of the habit, and the Subject wherein the privation is.

3 Things akin and repugnant, may so be added in Privatives, that it may be thought the opposition of the privation is perfection.

And thus much of the handling of a simple Theme.

A conjoined Theme, is, which is combined of simples; So as it is made the matter and object of the second and third function which the reason or understanding of man exerciseth.

The handling of a conjunct Theme, according to the second part of Logic, is, which combineth and constituteth some proposition or sentence.

The Canons hereof are these.

1 Let the antecedent and consequent of the proposition be rightly ordered, each one in his place.

2 Let the Negative Particle to make a Negative Proposition, be put in that place where the Band of the Affirmation may be broken.

3 Let the note of universality be rightly placed, & shown, whether it be absolute or limited, distributive or collective.

4 Let the consequent rightly be restrained and limited to the antecedent.

5 Let the Conjunctions, specially the conditionals rightly be distinguished in the proposition from the other parts.

6 Let a conditional proposition be revoked by cogitation of the mind unto a simple proposition.

7 Let the sentence constituted be rightly reciprocate and turned.

8 Let an improper proposition be reduced to a proper.

9 Let a contingent proposition be called to a necessary.

10 Let it be considered unto what Discipline the proposed sentence doth pertain: Which may be learned by the Nature of the simple terms in the proposition; For if these be Theological, the proposition belongs to Theology: If Political, to Politicks, and so the rest.

And this may suffice for the handling of a conjoynt theme, by the Instruments of the second part of Logic.

The handling or generation of the third part, is either

- Syllogistical. *a*
- Methodical. *b*

Syllogistical, is, when any probleme or conjoynt proposition is handled by confirming, or refuting, that the truth, if it be unknown, may be found out: if obscure, may be declared; if doubtful, may be confirmed.

And this handling of Logic, is called *Disputation*. Disputation is either

- Solitary. 1 *
- Social. 2 *

Solitary disputation, is when ourselves secretly treat of any controverted Problem, or question, the adversary being not present, or instant.

In this, two things are to be considered. 1 The question itself, or state of the controversy. 2 The manner of confirming and refuting.

The question (or Problem) is the matter subjected to Disputation. The Canons of this matter are these.

1 Let not the matter propounded to be disputed of, violate Piety and Religion. (As, whether there be a God, whether Parents are to be honored, &c.)

2 Let it not be of things plainly manifest, & without doubt.

3 Let it be profitable, grave, not inept, or ridiculous.

4 Let it not exceed the capacity of man's mind.

5 Let it be framed with words perspicuous, and not ambiguous.

6 Let it be such as is this day controverted.

A Problem propounded to be disputed of, is either

- Perfect.
- Imperfect.

Perfect is, whose terms are Universal, so as they may be proved, or disproved, by necessary and artificial arguments.

Imperfect, is, whose terms are singular, so as they have need to be proved; chiefly by Inartificial arguments taken from authority of Writers, or from testimony of the senses.

The handling of a Problem, is either

- Primary.
- Secondary.

Primary, is, which is instituted according to these Canons.

1 Let the state of the controversy be rightly constituted, and without all ambiguity, by choosing the Affirmant, or Negant Thesis which thou wilt defend.

2 Let a full precognition of the future proving and refuting be instituted by definition of the Antecedent & Consequent; Also by fit Limitations and Distinctions which are the future Principles of all the disputation to come.

3 Let the propounded Thesis be confirmed by arguments. 1 Artificial, drawn from the nature of the Antecedent and Consequent. 2 By Inartificial, that is, Testimonies and Authorities.

4 After confirmation let our Adversaries Thesis be set down directly opposite to our Thesis.

5 Let a Refutation be added, both of the Distinctions by which they answer unto our arguments, and also of the adversaries Objections.

6 Let the proved Thesis be repeated, and let the Consequences (〈 in non-Latin alphabet 〉) be gathered from the conclusion, confirmed by the arguments.

Sociall disputation hath in it two parts, one of the Opponent, the other of the Answerer.

The Canons of these parts, some are common to both parts, and some proper to each of them.

The common Canons are six.

1 Let there be brought unto disputation a good intention of the mind, which seeks not glory, but truth.

2 Let the mind be pure from all prejudices.

3 Let the disputers agree whether of them shall oppose, or answer.

4 Let both parties bind themselves to the Laws and Rules of Logic.

5 Let them agree between themselves of certain foreknown Principles.

6 Let brevity and plainness be kept in opposing, and answering all ambiguities, and Ambages of Oratorious Declamations be avoided.

The Canons of the Opponent are six.

1 The Opponents parts are two: 1 To move the objection. 2 To insist upon the solution given

2 As touching moving the question, let the position diligently be weighed, against which thou wilt oppose.

3 The position being carefully weighed, let the mean terms be brought forth for that conclusion thou desirest to infer, from the nature of the Antecedent and Consequent, and then also from testimony of chief Authors; Yet having withal a choice of arguments.

4 Let the arguments be clearly and briefly included in a Syllogistical Form.

5 Let the Opponent use a double kind of argumentation; Direct, or Offensive, and then that which leadeth to absurdity; and let him prefer this oft times before the other

6 If either of the premises in the Syllogism need manifest proof, let not the Opponent expect until the proof of the Major, or Minor be required; But let himself by and by confirm his proposition by making a Prosylogism.

The Opponents duty in urging, or insisting on the Objection, hath these Canons.

1 Having heard the answer to the objection, let the Opponent in secret thought examine with himself, whether it be unto the Form, or the Matter.

2 If the Form of the argument be refused, let the Rule of Logic, against which it faulteth, be required; and if he acknowledge it to be a fault, let him urge it no more. For it is childish to go about to defend a naughty Form of Syllogism.

3 If answer be given to the matter, as for the most part it is, he must look whether it be by the distinction of an ambiguous Word, or a Limitation, or a Denial; And if it be none of these, let the Answerer be minded to deal Logically, and to use some certain form of *Answer*, which is fitting unto either of the Premises.

4 If the *Answer* be by Distinction, let it be examined by the Rules and Laws of a good Distinction, set down in the Frame of Logic, and let the like be done for Limitation.

5 Let there be endeavor also that from the *answer* given there be a Syllogism made leading to absurdity: Namely, so that the sum of the *answer* be put in place of the Minor, and some other proposition manifestly true in place of the Major; from which an absurd conclusion being inferred, may convince the *answer* to have been evil.

And thus much for the Opponents duty.

The *Answerer* is either Inferior, or Superior.

The Inferior *Answerer*, is he that absolutely is so called, as that hath propounded the Thesis to dispute of.

The *Answerers* duty, is both to assume the argument, and to solve it.

The taking of the argument hath two Canons.

1 Let the *Answerer* diligently look that he take the argument faithfully without any Circumlocutions; and for that purpose let him take to himself some leisure.

2 If the argument be not formed by the Opponent, let him bid it to be formed; and if he cannot form it, let the Objection be rejected; or if the Form of the argument be not plainly desperate, let the *Answerer* himself form it.

His other Duty to Solve, hath these Canons,

1 When the Form is agreed of, let first the conclusion be minded, as whether the Opponent hath rightly formed the state of the controversy: and whether he hath lawfully opposed his position or conclusion unto our position.

2 If the conclusion be rightly framed, Let the mind have recourse straightway to the Major Proposition: As, weigh whether it be true, and whether it be simply true, or but after a sort, and whether it be compounded, having a faulty knitting or composition.

3 Let the *Answer* never be by denial, if the argument may be by Distinction and Limitation.

4 The Minor Proposition seldom comes to be limited, or distinguished, but often to be denied.

5 Let not the *Answerer* rashly reject the authorities of famous men, but deal thus. 1 Let him cause their words faithfully to be recited. 2 Let him reconcile them what he can to his sentence. 3 If he cannot, then let him oppose the authority of another man as famous as he, or more.

6 To a direct *Answer*, which is so to be made as we now have shown, let there be sometime added an indirect *answer*, as, chiefly a Retortion, whereby we show how the Adversaries argument maketh for us.

The duties of the Superior Answerer or President, are two, to Rule, and to Help.

For *Ruling*, Let the President diligently attend whether they dispute to the purpose, and abide in the matter that is within the lists of Disputation: which if it be not done, let him warn both the *Opponent* and *Answerer* of their duty.

For *Help*. If the *Answerer* fail, let the President show a more solid and firm answer; Yet, without the *Answerers* shame; But if the *Answerer* give a tolerable answer, let him praise it, and explain it somewhat more fully for the Audtories sake.

And thus much for Generation, or Syllogistical handling.

The Generation or handling of Method, is, whereby we frame a Method and Order to our Tractation.

Ordination therefore or Disposition, is either

- Particular.
- Universal.

Particular Ordination, is, whereby the Method is framed of any simple or conjoined Question or Theme; This hath been treated of enough before in the Precepts of handling a single and conjoined Theme.

Universal Ordination, is whereby the whole Discipline or Frame of any Art or Science is disposed.

The Canons hereof are these.

1. He that would orderly Frame any Discipline, let him first mind of what sort it is, either Contemplative, or Operative.

2. Necessary things which cannot by man be produced, are Delivered in Contemplative Disciplines, whose Method is called Compositive.

3. He therefore that would dispose a Contemplative Discipline, must proceed thus. 1. That he fore know the Subject of it touching the name. 2. That he deliver the Principles of the Subject. 3. And that he follow the properties of the Subject which flow from the Principles or Causes.

4. Operative Disciplines are handled. 1. By the End. 2. By the Subject whereinto the end is to be brought. And 3. By the means whereby his end may be obtained. And this Method is called Resolutive, (< in non-Latin alphabet >).

The Operative Disciplines thus to be disposed, are, Grammar, Rhetoric, Logic, Ethics, Economics, Politicks; and the three Superior Faculties, Theology, Law, Physic or Medicine.

For example, In the disposition of Logic, First, there is mention made of the end; Namely, The direction of men's thoughts in the knowledge of things; then the Subject of it: Namely, the three Operations of man's mind. And then that w^{ch} remaineth in this Art, is all spent in handling the Instruments or means, by which this end may be obtained of man, which means are taught in the three parts of Logic.

Hitherto we have heard of handling or Generation separate, or a part, which is instituted according to each of the parts of Logic.

Now followeth combined generation which mingleth the use of all the parts of Logic together.

Combined generation or treating is either

- In Teaching. *a*
- In Learning. *b*

Teaching is of two kinds,

- Accurate or exact, called Acroamatical▪ *a*
- Popular, called Exoterical, *b*

The accurate kind of Teaching, is, which is instituted according to the strict Rules of Logic, and is not so much applied to the capacity of the Learner, as to the nature and distinct knowledge of the things.

The General Canons hereof are five.

1. In Teaching, three things are to be looked on. 1. The Teacher. 2. The Learner. 3. The manner of teaching.
2. Let the Teacher apply himself chiefly to the nature of that thing which he would teach; and therefore let him not choose every Learner; but one that is of a good wit, and capable of exact Doctrine.
3. The Method of teaching must be esteemed by the nature of the things and Laws of Logic, not by the pleasure of the Teacher, or capacity of the Learner.
4. Let brevity in teaching be used, such as is fitted for the nature and greatness of the thing.
5. Let the words be fitted only to the understanding and mind, not to the affections and delight.

Exact manner of teaching is either

- Free. *a*

- Textual. *b*

Free, is when we do not explain other men's words or writings: But we ourselves propound the thing

And it is either

- Of the whole Discipline. *a*
- Of some part or Theme. *b*

A whole entire Discipline is taught by these Canons.

1. Let the Teachers first care be, to perceive whether the Discipline that he will teach, be Contemplative or Operative.
2. Let the Frame of the Discipline, if it be Contemplative▪ be disposed according to the Precepts of Compositiv▪ Method; if it be Operative, according to the Precepts of resolute Method.
3. After the things to be foreknown, let there be a right partition of the Discipline.
4. Let the Precepts be given in a Lawful Order by Partition, and Subpartition, by Definitions, Divisions and Canons.
5. Let the Precepts have these three Requisites. 1. That they be true. 2. That they be profitable. 3. That they be Methodically disposed.
6. Let Commentaries be added to the Precepts; But so as the Scholar may discern the difference between the Precepts and Commentaries.

A Theme is taught by these Canons.

1. Let the teacher look whether the Theme he is about to propound be Simple or Compound.
2. If it be Simple, let him handle it by a simple Method; if conjoined, then by a conjoynt Method [Of both these, Rules have been before.]

Textual, or a strict kind of teaching, is when we declare to the Hearers any Authors text.

And this is handled both by

- Resolution.
- Illustration.

Resolution, is the recognizing of those Artifices by which the Author hath handled his purpose.

Illustration, is either of Words or Things.

Words are either

- Simple.
- Conjoynt.

Both of them are Illustrated by help of

- Grammar.
- Logic.

By Grammar help, the Natural meaning of words is shown, Synonomies are compared, Constructions are weighed.

By help of Logic a doubtful word is distinguished, and a Figurative is reduced to a Proper, a dark Proposition is made clear.

The *Things* themselves are declared by the Essential *•*ope of the text propounded.

Ev•ry Text is either

- Doctrinal. 1. 〈 in non-Latin alphabet 〉
- Practical. 2.
- Mixt. 3.

A Doctrinal Text, is, which is referred unto knowledge only. This is declared, 1. By revocation to some Method. 2. By filling up those things which in the Text are wanting for the full handling of it.

Practical writings are declared either

- Historically.
- Rhetorically.

Historically we declare anything, 1. By bringing like Histories. 2. By explaining the Chronology, Topography, and Prosopography (that is, description of time, place and person,) 3. And by translating the Hypothesis to a Thesis, or Particular to a General.

Rhetorical kind of Teaching pertains to popular, and consisteth chiefly in Amplifying and Augmenting: Of these it is not here further to be spoken of, they rather pertaining to Rhetoric then Logic.

And thus much for the way of right teaching.

To *Learn*, is to comprehend in mind those things which the Teacher propoundeth, and we in our Judgment do approve.

The manner of *Learning* is either

- Exact.

- Popular.

To *Learn exactly, Acroamatic*, is to conform ones judgment in the comprehension of things to the Nature and Order of the things themselves, and to the exact judgment of the Teacher.

And thus men learn by these four things. 1. Attention▪ 2. Ordination. 3. Selection. 4. Imitation.

Attention, is the attaining and firm impression of the things taught.

The Canons hereof are three.

1. Let a Teacher be chosen Methodical and perspicuous, and one that knoweth the exact manner of teaching, and is willing faithfully to communicate it with thee.

2. A living voice is always to be preferred before a dead or written.

3. Let the Learner meditate with himself alone the things heard or read, and let him take occasion of speaking to others that which he learneth.

The Ordination or ordering of studies hath these Canons.

1. Let the Study of words be discerned at first from the Study of things, and let one time be bestowed in the learning of Tongues, another in the comprehending of things.

2. On Tongues, let the flowring years of youth be bestowed: For unto these there needeth little judgment, but only memory which hath vigor in youth.

3. Because Tongues are learned for the things, and Words are only Images of things: therefore less time is to be bestowed in manly age, on words, then on things.

4. For the right ordering of the Study of any Tongue, two things are required. 1. A Methodical & dexter Frame of the Art of Grammar. 2. A Comprehension of the meaning of every word in that Tongue.

5. As for the Study of things, they are learned either in whole Disciplines, or in particular *Themes*.

6. Frames of Instrumental Disciplines must needs be learned before the Principal.

7. Instrumental Disciplines pertaining to things, are Rhetoric and Logic, needful to be learned before other Disciplines: For they are the keys whereby the doors of other Disciplines are unlocked.

8. Among Principal Disciplines, one may begin with Ethics then proceed to Physicks, Mathematics, Metaphysics, till at length they stay in Theology, or some other that is aimed at.

9. When the Frame of the Discipline is rightly ordered and comprehended in the mind, then come to the reading of Authors, which serve to confirm or illustrate that Discipline.

10. The Learner must diligently distinguish the Commentaries of the Precepts, from the Precepts themselves: and in the Precepts observe this Order, that he keep in mind the Definitions and Divisions, making Tables for the same use; And then, that he turn him to the Canons and Rules, and have them diligently, both in understanding and Memory.

11. Let the Learner handle one Discipline only at one time; and having done that, let him go then to another in order as before is said, beginning at the Instrumentals.

12. In the Learning, let Ardent love of the thing which is learned be cherished in thy mind; and that which is begun, let it be continued without interruption.

Selection, is whereby the things which we read in others, worthy observation; or which we ourselves do find out, we dispose under certain Classes and Titles: commonly it is called the gathering of Common places.

Common places are titles Methodically disposed, unto which things read and meditated, are referred.

And they are either of

- Words.
- Things.

Places of Words are either of

- Common Words.
- Words of Art.

Places of common Words, are again either of

- Single. Words.
- Conjoynt. Words.

Places of Single words are in Lexicons, and in the Nomenclator.

Places of Conjoynt Words or Phrases, seem to be things best disposed, if you gather only the more solemn and usual Forms, either in common life, or in the faculty which thou profesest according to the order of the things themselves.

Common places of Words of Art, are so gathered as the places of the things themselves.

Places of things themselves are either

- Theoretical.
- Practical. †

Theoretical, which pertain to knowledge only.

And they be either of

- Essential Precepts.
- Commentaries.

Places of Precepts, are the seats of matters which are disposed in every Discipline, according to the proper Method; The matters of every Discipline are to be disposed according to the Method of the simple Question, as, that the first title be of the name of every Theme, another of the Genus, and so forward as the Order is diligently designed in the handling of a simple Theme.

Places or Commentaries pertain chiefly to Disputations and Controversies which are moved about any matter of the Frame of any Discipline.

The Canons of the common places of controversies, are.

1. The Controversies that fall about the matter, ought diligently to be severed, and the titles or places of these, from the titles of the simple things themselves looked upon in their nature.
2. The order of the Controversies, depends upon the Order of the things.
3. Under-titles also of Controversies must be disposed according to the members of the Problem to be handled.
4. But whether to absolute simple titles any man will subject the titles of Controversies, or assign a peculiar Volume to Controversies, that is Arbitrary, or at ones pleasure.
5. Controversies should be brought to a few, as much as may be, that in every Discipline, only the necessary sums, and such as be this day in use, be set into a common place.

Practick places be either

- Rhetorical. *a*
- Historical. *b*

By Rhetorical places here we mean not those that pertain to the Precepts of Rhetoric; But which are referred to the use and practice of the Precepts.

The Canons of gathering common places Ecclesiastical are these.

1. Let the Common places of Ecclesiastical Rhetoric be distributed into two Volumes; Of which let the first contain places gathered for teaching, the other places that pertain to moving.
2. The first Volume of *teaching-places*, let it be so furnished, that, according to the Chapters of the Catechism, the titles of the Common places, of which the people are wont to be taught, may be noted.

3. Under these titles, let Forms be written in which any head of Religion may popularly be propounded in the mother Tongue, that the people may be taught both truly and perspicuously.

4. The other Volume of moving places, should be disposed according to the chief affections, which by Sermons are to be moved.

5. In the first place may be put the title of the motion of Repentance, which again may be divided into his undertitles.

6. Next we may come to the Affection of love and desire, or Adhortation.

7. Let the last Affection be of Joy and Consolation.

Historical places are either

- Simple.
- Compound.

Simple, are examples of Virtues, Vices, Punishment, and of Rewards, whose disposition is to be made according to the Frame of Ethics.

Compound places are titles of Aphorisms, Ethick, Oeconomick, Politick, Ecclesiastic; which (as it were Practick Conclusions) are proved by their Examples as Induction.

Imitation is the Conformation of the Learner unto the Image of some Notable Doctor.

Imitation is either

- Grammatical.
- Rhetorical.
- Logical.

Grammatical Imitation is about Words and Phrases.

Rhetorical is chiefly in Amplifying and Adorning, and it is learned in Institutes best from Rhetorical common places.

Logical Imitation, is, when we conform our understanding unto the understanding and judgment of excellentest Wits in the handling of a simple and conjoined Theme.

And thus much of the first part of the Exercise of Logic; Namely, of Tractation or Generation.

OF The Recognizing of a thing handled, OR ANALYSIS.

ANalysis (or Resolution) is a Logical Exercise whereby the Artifices are recognized, by which the handling of any matter hath been instituted.

The General Canons of Resolution are two.

1. Every Resolution is understood by the Construction; for with what Artifices anything is constructed or framed; with them it is also resolved or unloosed.

2. Every Analysis consisteth in two things. 1. In the knowledge of the thing or work to be resolved. 2. In the weighing the manner or Artifice whereby the work is Framed.

Analysis is either

- Grammatical.
- Rhetorical.
- Logical.

Grammatical resolution, is which weigheth a simple or compounded word, as touching the forming and fit knitting together for the learning of any Language.

Rhetorical resolution, is whereby the Artifices are examined of Amplifications and Adornations in any Oration, or other writing.

Logical resolution, is whereby are weighed the Artifices of Explication, Probation, and Ordination or Method: which are used of the Author in making the work.

This resolution is either

- Separate. *a*
- Combined. *b*

Separate, wherein the handling of one Theme is weighed apart.

And it is either of a Theme

- Simple, *a*
- Conjoyned. *b*

Resolution of a *Simple Theme*, is whereby the Artifices used in a simple Tractation are Recognized.

The Canons hereof are these.

First of all, let the Theme itself be gathered out of the Text, as being the Object and Scope of the whole Resolution.

2. Let it be diligently minded, whether the Theme be perfect or imperfect, Singular or Universal; for hereon hangeth the applying of the Terms, which may be used in the handling of any Theme.

3. It is also to be minded to what Discipline the Theme of the propounded Text doth belong.

4. Because it seldom falls out that the Authors do explain any Theme by all the Instruments of the first Part of Logic: therefore in Resolving, the mind is to be applied unto some certain Instruments by which the Author handled his Theme.

5. Let Amplifications be diligently severed from the Explication of the Theme, instituted by the Terms thereof.

6. Let the Terms by which a Theme is handled of an Author, be judged by the Canons of the first Part of Logic; as whether it be a Genus, a Cause, a Property, or an Effect.

Resolution of a conjoined Theme is either of the second, or of the third Part of Logic.

Resolution of the second part of Logic, is, which turns over Sententious Texts; wherein mere propositions are contained without proofs.

Resolution of the third Part of Logic is either.

- Syllogistical. *a*
- Methodical. *b*

Syllogistical Resolution, is, whereby the handling of a Conjoynt Question is unfolded, According to these Canons following.

1. Let the Propositions or Conjoynt Theme of the Author be first of all gathered out of the Text.

2. That Proposition, if it be not by the Author put in the Indicative Mood must be reduced thereunto.

We must look if the proposition be often repeated in the Text; for these repetitions must be gathered into one, and counted but for one Proposition.

4. But if the Proposition be not only repeated, but also explained, or limited by the Author, that explication and limitation is to be shown before the Resolution of the Arguments. And if the Author have not explained or limited it, and yet the Proposition needeth explanation and limitation, we ourselves ought to do it.

5. Let it be considered, whether the propounded Theme be universal or singular, or whether it be a \langle in non-Latin alphabet \rangle , or an \langle in non-Latin alphabet \rangle .

6. Let it also be considered whether it be a Theme doctrinal, or practical.

7. After the Theme is thus considered, let the next ca•e be of the Means by which the Theme is handled of the Author, which are Arguments either proving or refuting, or Anticipations, or unloosing of objections, or amplifications, or exaggerations.

8. Of the Arguments, We are first to mind whether they be artificial, or inartificial *i. e.* Testimonies.

9. Let the artificial Mean be reduced to the place of Invention; and conferred with the Antecedent and Consequent of the propounded Conclusion.

10. We must look whether any of the premises be omitted▪ by the Author in the Text, and then he that resolveth must add them.

11. If any of the Premises be proved by a Prosyllogism, then must we use the same process in resolving the Prosyllogism that was used before in the primary Syllogism.

12. Let the confirming Arguments be distinguished from the refuting.

13. If the Author bring in a secret Objection, that also must diligently be distinguished from the Confirmation, and reduced to a syllogistical form: We must also mark how the Text answers to this Objection.

14. Let Amplifications be referred to their certain places, and Adornations to the certain Figures of Rhetoric.

Methodical Resolution, is, whereby the Artifices of Method are examined.

The Canons thereof are three.

1. As Method is Universal or Particular; so must the Resolution also needs be made, Either according to the Parts of Universal Method, or according to the Canons of particular Method.

2. The Bonds of knitting together, and of passing from one point to another in the Method, must in the Resolving diligently be shown.

3. If any things occur in the Author, either superfluous, or strange from the propounded Theme; he that resolveth must give warning of them.

And thus much of Simple Resolution or separate.

Combined Resolution, is, whereby is unfolded any Treatise made by the Author, according to more Parts of Logic.

And it is either of a whole Discipline, or of some Writing or Treatise pertaining to some Discipline.

The Resolution of a whole Discipline, is, whereby the Method of any Frame or Body of Discipline is unfolded.

The Canons of which Resolution, are these.

1. Let the *Praecognita*, or things fore-known of the proposed Discipline be so instituted, that first it may appear whether it be a Contemplative, or an Operative Discipline.

2. If it be Contemplative, then the whole Resolution must be directed to these three as to a most certain Loadstar; Namely, that first the Subject of the Discipline be inquired;

Afterwards, the Species of this Subject, and also the affections both General and Special, and then the causes or beginnings of these affections.

3. And if it be an Operative Discipline, also three things must be inquired in the Authors Writings. 1. The end that is to be got by the Operation. 2. The Subject whereunto this end is to be brought. And 3. The means by which it is to be brought in.

4. Let the Precepts always be distinguished from the Commentaries.

An Authors Treatise is Resolved by these Canons.

1. Mind, whether the writing be accurate (Acroamatical)▪ or popu•ar (Exoterical), or mixed.

2. Let lawful foreknowledges be made of the Efficient cause, or Author of the Writing, of the Scope of his Writing; of the Object, if it be an Epistle to any.

3. Let a general partition be made of the whole Treatise; and if it be divided into Chapters, let every Chapter be referred to his part.

4. A general Resolution being so made, then come to a particular Resolution of every Member & Chapter; wherein, when any Theme, Simple or Conjoynt is handled, let the process of the Resolution be made according to the Precepts before given of either Theme.

And thus endeth the Doctrine of the Exercise of Logic:

Blessed be God.

FINIS.

P-HA-12. The communion of saints A treatise of the fellowship that the faithful have with God, and his angels, and one with another; in this present life. Gathered out of the holy Scriptures, by H.A. - Ainsworth, Henry, 1571-1622?

THE COMMVNION of Saints. A treatise of the fellowship that the faithful have with God, and his Angels, and one with another; in this present life.

Gathered out of the holy Scriptures, by H. A.

Let thy hand help me (Lord,) for I have chosen thy precepts.

Psal. 119. 173.

Imprinted at Amsterdam by Giles Thorp. 1607.

To the Christian Reader, Grace mercy and peace from God be multiplied.

THE communion of Christians with the Lord and among themselves, is a doctrine (good reader) both needful and comfortable to be known: for it is the stay and strength of the soul in many temptations, and the means to conserve the Church steadfast in faith and love. And if in this point men's minds be settled aright, upon the ground of God's word; they will be as the boards of the Tabernacle standing upright, with their tenons sasted in sockets of silver. For what is sweeter to a troubled conscience, then the assurance of salvation; and what is better to stablish our weak & fainting faith, then when both flesh and heart do fail, to know & feel, that God is the rock of our heart, and our portion forever? Again, how good is it, & how pleasant, for brethren to dwell together in unity! like the precious ointment on Aaron's head, & the dew on the mountains of Zion. God hath appointed his holy son Jesus, to be the head and governor of his people; the author of eternal salvation to all the that obey him. He hath set up also the kingdom of Christ on earth, which is his Church▪ the pillar and ground of truth. He is the light of the world, whom all must follow, that would have the light of life; & Jerusalem his spouse, is made bright by his glory, & the people which ar saved shall walk in the light of it. He is the Father, this the mother of us all. Of the Son it is said,*happy ar all that shroud in him*, for he is our hiding place from the wind, our refuge from the tempest of God's wrath: of Zion also it is said, y' the poor of his people shall shroud in it; for there hath the Lord created a cloud by day, and flaming fire by night, (as when he brought his Israel out of Egypt) & upon all the glory, is a defense; there is a shadow in the day for the heat, a refuge & shelter for the storm and for the rayn. It is requisite therefore, that all men come to Christ, if they would have life, and by him unto the Father, & abide in communion with them both; that they may be found in him, and have the justice which is of God through faith; that they may know him, and the virtue of his resurrection, and the fellowship of his afflictions, & be made conformable unto his death: this is as the first and great commandment of the law, & the second is like unto it, that they seek the place which he hath chosen to put his name there, & love the place where his honor dwelleth, where he feedeth & causeth (his flock) to lie-down at noon; that thither they bring their riches, their

glory & honor, that of every such one the Lord may count when he writeth the people, *He was born there*; that so being Christ's, and children of the free woman, & heirs by promise; they may receive forgiveness of sins, and inheritance among thē which ar sanctified by faith in him: for he hath said, that his elect shall inherit his mountayn, & his servants shall dwell there. But, two things there are, which will hinder our feet frō running this way, if we beware not of them: the one is, too much liberty which many men take in the faith of the gospel and obedience of the same, whiles they turn God's grace into wantonness, and abuse his mercy to the fulfilling of their own lusts and licenciousnes; whereas they should make an end of their salvation in fear and trembling, knowing that even the righteous ar scarcely saved. Whiles also they take boldness to communicate in spiritual actions with any, supposing that the sins of some, or of the public congregation cannot hurt them, especially if in heart they disallow the evil, and condemn the same. Such men seem not to discern the nature of communion, how far it reacheth; or the contagiō of syn, how far it infecteth. They seem neither to hav learned the Law which taught that a man by bearing or touching holy things, was not himself made holy thereby, but a polluted person touching any of them, made them vnclear: nor the doctrine of the gospel, which confirmeth, that they which eat of the sacrifices ar par takers of the altar; & all they one bread & one body, w^{ch} partake of one bread; where if there be but a little leaven, it maketh sour the whole lump. And then look how far they partake with other men's sins; so far ar they in danger, to receive of their plagues.

The other impediment, is over much straytnes which some men hav in their own bowels: whiles their feeble consciences ar too much affected, both with their own & others infirmities. Such had need to have their knowledge and faith increased, their harts enlarged, least by expecting a greater perfection in themselves and others, then is to be found upon earth, they faint & fall. Let such look on the image of Christ, as he is portrahed in the scriptures, whiles the chastisemē of our peace was laid vpō him; so shall they find balm for their wounded consciences; and healing for their souls by his stripes; and their shivered bones will rejoice. •or of his cup must we all drinck our parts, & be baptized with his baptism, into his death, before we can taste the sweetness of his life; & be under the rigor of that school-master the Law like servants, ere we can perceive the adoption of sons, & liberty of his faith and Gospel. And if he which knew no syn, and had but our sins imputed unto him, felt such fears and sorrows in his precious sowl, and was so smitt•n of God and humbled, so despised and rejected of the world: what shall we expect, in whose•le•h there dwelleth no good thing. Let them also look upon the estate of Christ's church in all ages from the beginning, how it hath been vexed with troubles & terrors, within & without, & they shall find Zion's case to be continually as a woman in travel, whose payns & infirmities are sometimes so great, that the children come to the birth, and there is no strength to bring forth. And when they hav viewed the many tribulations through w^{ch} the Lord hath led his people, how he hath suffered them to be buffeted of Satan, persecuted by enemies without, and molested wth hypocrites within, for their trial & humiliation; they will confess that we must walk here by faith and not by sight, for our life is hid with Christ in God; his spouse is

black, for the Sun hath looked upon her, her own mothers sons hav been angry against her, and all the glory of the kings daughter is inward.

And furthest astray are such vain men as imagine to themselves a state of perfection, as if they had already attained the resurrection of the dead: & do disclaim all Churches and societies where sins are to be seen. Moses face is hid frō thē as with a veil, they discern not the use of his law, nor end of his ministry, for a veil covereth their harts; neither see they the possession that syn hath in them, yea in all Saints, so long as they dwell in these houses of clay, for which cause they sigh desiring to be clothed with their house which is from heaven, to be loosed and to be with Christ. And when the voyl shall be taken from those men's harts, who so far mistake themselves to be that they are not: they will cry with the Leper, *I am unclean, I am unclean*; & will remember their wares and be ashamed, & never open their mouth anymore because of their shame, but will judge themselves worthy to be cut of, for all their evils that that they have committed. Such also as either of ignorance, or worse humor, do vnorderly depart, and rend themselves upon every occasion from the church and body of Christ; will walk better, when they have learned to bear one an others burden, and tread in the steps of Christ, his prophets and Apostles; who used all good means with patience, to reclaim the offenders, before they forsook them. Yet because the faith must not be held in respect of persons, neither may we follow a multitude to do evil; and it often falleth out, that the faithful city becometh a harlot, and they which wer yesterday God's people, are risen up on the other side as against an enemy: therefore the Saints should be wise in heart, and not hold communion with any but in the Light, in the faith, in the true worship of God; for he is jealous even over his own people, and will not spare their misdeeds, but will take his kingdom from them, and remove the candlestick out of the place, if they repent not; & as he saith by his prophet, *You only hav I known of all the families of the earth, therefore will I visit you for all your iniquities*. Thus may Christians walk as they are counseled by the wisdom of God, not being just overmuch, neither wicked overmuch, laying hold, and not withdrawing their hand from this, that he which feareth God, shall come forth of them all.

For this cause hav I endeavored, (though the vnfittest among many,) to help forward in the way of truth, such as love the same with me; and hav penned this treatise following, for their sakes, that hav not means and leisure to serch the scriptures as they should and would, or by reason of their weakness cannot gather and compare the scriptures together for their comfort & assurance in these points, as they desire. I have labored both for playnnes & brevity, as I could in so large & ample argument; & by references rather sent the reader to look himself into God's book, then to insist upon collections or expositions of mine own. Wherein if any places be alleged amiss or impertinent, or things gathered otherwise then the text will afford; (as through my ignorance, or vnheedines, no doubt many may •e:) I humbly ask pardon for the same, both of God and his people; and do <◇> ••• reader not to rely upon my judgment in anything, but as himself by the wisdom of God's spirit, shall see agreeable unto truth. For if any shall buyld upon my words, without sure ground from the Law of the Lord; he shall first offend God, who hath given his scriptures by divine inspiration to teach and persuade all truth, to improve and correct all error, to instruct in

righteousness, & make men perfect unto every good work; he shall injury me also, who have written these things to be tried and examined by Christ's law, not to be accepted for a law; and he shall injury his own sowl, by relying upon the word of frayl man whose breath is in his nostrils, which cannot stablish the heart, nor assure the conscience in anything. Let therefore the grass wither & the flower fade, for it is the word of our God that shall stand forever.

Finally this one thing I would advertise thee of, (good reader,) that sometimes I allege the scriptures otherwise then our common translations hav them; when the force of the Original words, doth afford another or more ample sense. Herin I fear not to be blamed of any that love the truth in incorruption; and for the places so changed, I leave them to their trial, that are men of judgment. The Lord who is author of every good gift unto all men, who passeth by the sins of his servants, and covereth all their trespasses; pass by in mercy, whatsoever in this work is done amiss: & turn these my labors, to the glory of his name, & the benefit of his people. Amen.

Henry Ainsworth.

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The Communion of Saints.

CHAPTER 1.

Of the Communion and peace that was at the first; and how soon it was broken.

FOR as much as we find in the Scriptures so great a difference made between the sons of Adam, that some ar named the children of God, of the Light and Day, the Saints of the Most-high, the Lord's chief treasure, the heirs of blessing; othersom, the children of men, of this world, of the Devil, & of curse; & the one of these sorts commanded to separate from the other, but to entertayn and continue a holy communion among themselves endeavoring to keep the unity of the Spirit in the bond of peace: it is good and needful that

we know, both who are the persons, and what be the causes & conditions of this communion; how far the bounds and limits of it do extend. For the better perceiving hereof; let us take a summary view, of the first state of us all.

2. God which hath made of one bloodal mankind, to dwell on all the face of the earth; made in the beginning, all things good: but chiefly imprinted the image of his Majesty, on Angels & on men, & communicated his graces with them. The Angels he created holy Spirits, excelling in strength, and in glory; & in all ability & readiness to do his will; and set them to serve himself in heaven, there to behold the joyful light of his face; where the many thousands of them minister unto him, & are as chariots whereon his Majesty rideth. Unto them he vouchsafed this love & honor, that they should be named the Sōnes of God; yea his own glorious title he imparteth unto them, when in the scripture he calleth them God's. And for this their excellent creation, he requireth of them praise & glory; which those heavenly soldiers cheerfully perform to the Lord of hosts of whose glory the whole earth is full.

3. God's favor unto man above all earthly creatures, appeareth in the goodly frame and fashion, first of his body made of earthly mould in admirable comeliness, beauty & proportion; and with all-sufficient furniture of several members, for his own use and service of his Maker. He is so clad with skin and flesh and joined together with bones & synewes; the veins & arteries are so dispersed over all, and every part so cunningly framed, in such curious wise, that the Prophet compareth his fashioning, to an *embroiderie* beneath in the earth; and minding this excellent workmanship, saith unto God, *I will praise thee, for I am fearfully & wonderfully made.* Into the body (the house of clay) God did inspire the breath of lives, & the man became a living soul; for the breath of the Almighty gave him life, and this breath or mind of man, is the light or candle of the Lord, which searcheth all the bowels of the belly. This spiritual and immortal substance so infused had very singular and gracious endowments of wisdom, understanding, will, and many affections, all good for the holy Trinity had consulted together to make him an excellent creature; and so the man did carry the image of God, for in it he was created. He had knowledge, righteousness & holiness for performance of all duties to his maker, & his fellow creatures; & this in truth simpleness and sincerity. He had rule and sovereignty over the earth and seas, & all the plenty of them; he knew the hidden nature of the creatures, & gave them names accordingly; this world was made for his sake, even the glorious Sun and Moon and Stars for his use & service. He had the blessing of the Lord upon himself & the creatures under him; a help like unto himself made and given unto him for comfort & procreation of his kind; a garden of delight, full of all pleasant fruits planted by God's own hand for to yield him food & solace; he was all honorable inwardly & outwardly there was nothing in soul or body whereof he might be ashamed; for he was the generation and glory of his God, he had given him life & grace, and his visitation preserved his spirit.

4. And God which made all things for his own sake, made this earthly king to be his subject & to serve him: Wherefore he communicated with him his word, informing him how to walk both in body and mind obedient to his will. For outward exercise he had the garden to dress

& to keep; for inward contemplation, the seventh day sanctified as a holy rest: and two trees before him of divers end & use, the one of *life*, by the eating whereof he might hav hope to live in God forever; the other of *knowledge of good & evil*, the tasting whereof would bring him unto assured death, with all his posterity. Thus God gav a law to man in his innocence, and required obedience which was easy to be performed; which he graciously would accept; for which, his blessing should hav abidden, his favor & light of his face hav shined still upon him continually. Then did the Lord rejoice in his works, & his *Wisdom* took solace in the compass of his earth; peace was between him & his creatures, all his works did praise him, and his Saints did bless him; the stars of the morning sang praises together, and all the sons of God (the Angels) rejoiced.

5. And then some beams of the incomprehensible light and joy & sweet society, which the Father Son & Holy Ghost had frō all eternity among themselves in the unity of the Godhead; wer communicated with those principal creatures the Angels & men; whiles the one sort did always behold his face in heaven, the other enjoyed his favors in paradise: then also was sweet harmony & most comfortable fellowship, peace and amity, between the creatures, for their mutual delight & consolation; without division discord or enmity. Ther wer no hateful spirits made to rebel against God, to tempt & torment man, or misvse any other creature. No death diseases or calamities to molest them; no terrors to drive them from their Maker; no guilty fears to afflict the sowl, no noisome lusts to reign or rebel in their bodies; nor any other means to hinder or disturb the peace and communion, or cause jarr and debate among all or any God's handy works.

6. But some of those sons of God the Angels, soon sinned; & abode not in the truth, neither kept their first estate; but forsook their own habitation where they dwelt in bliss with God: and so became the causes of their own endless and unspeakable miseries. For they having fallen of their own accord; wer not holpen nor spared, but forsaken of God, separated from the other holy and elect Angels, thrust out of Heaven, and bound in bonds of eternal night and darkness, to be reserved for judgment at the appointed time.

7. These Spirits, being of Saints become unclean Devils, hateful to the Lord, impenitent and malicious in themselves; fell also to be mankillers even from the beginning; and liars against the truth of God's word; assaulted our first Parents, the woman by the Serpent, the man by the woman; & by subtlety drew them into transgression of God's plain Law, and so into the snares of sin and death: and this soon after their seating in paradise, as by Moses narration doth appear. For which willing transgressiō, whereby those our progenitours wrapped themselves & all their offspring in everlasting woe and wretchedness: the communion and peace between God and man, was soon disannulled also; & with all earthly creatures for man's sake. Then was God's curse poured out on the head of that old Serpent, & his wrath into the world; where the creature became subject to vanity. Man which had hid himself from the face of his Maker, was found out, arraigned and judged for his disobedience; was thrust out of the garden of pleasure, and the holy Angels kept him from the tree of life. Thus was his happiness suddenly changed into misery; in labor & sorrow to spend his days til the spirit go out of him unto God for judgment; & the body return to dust.

Man (that is) in honor, and understandeth not; he is like to the beasts, that perish.

Psalm 49. 20.

Chapt. 2.

Of the horrible miseries that Devils and men fell into, after they had forsaken God.

That we may the better discern God's grace unto us in Christ, who hath freed us from all calamities, and restored us to a most happy state, from which we shall never fall: let us take a view more particularly of the many miseries which syn did bring upon the creatures; so will the benefit of our redemption appear most precious our harts shall be filled with gladness, and our mouth with songs of praise, to him that hath saved us from so great a destruction.

2. The Devil having willingly rebelled against God, repented not of his wickedness, but being full of malice, set himself as an enemy against the Lord and his creatures. And for this cause is named in Hebrew *Satan*, that is • *ffiend*, an adversary, enemy or resister, hindering all good, beginning and helping forward all evil. He is called also with his fellows *Shedim*, that is *wasters*; for the scath and hurt which they do, preying upon the creatures and spoiling them: and *Seghnirim*, that is rough, rugged or hairy, for the horror of there hiew wherein they appeared like Satyrs, or other ugly creatures; and wherewith they terrified such as saw thē. In Greek he is named *Diabolos* (*Devil*,) that is a calumniator, because he maliciously accuseth, detracteth & depraveth, the persons, words, actions, not of men only, but even of God himself. He is called also the *wicked* or *malignant* one, for molesting, & with his fiery darts endeavoring man's ruin & misery: the *Tempter*, for assaying to draw men unto sin: a *Serpent* & a *Drago*, for his subteltie & fierceness, and venomous nature; an unclean spirit, for his filthiness: a lying spirit, for his falsehood and deceit, being a Liar, and the father thereof, no truth is in him. And though one Devil be principal, yet hath he many partners called *his Angels*; all of them malicious and unclean spirits like himself, going about with him that roaring lion, to rend and to devour. These spiritual wickednesses, ar authors, instruments and abettors of all manner ungodliness, unrighteousness, abomination and uncleanness; they seek by all means to overthrow God's kingdom, & to stablish their own; therefore like ravenous birds they devour up the seed of the word, least men should believe it and be saved: & like envious men, sow tares among the wheat, and go their way; they corrupt men's minds with errors & heresies, the doctrines of Devils. Great knowledge they hav to do evil, and ar therefore called *daemones* that is cunning or skilful; great ability also to effect it, and ar therefore named *principalities & powers*; their captain being called *the Prince of this world*, for his effectual working in the children of disobedience; & is compared to a strong man armed, keeping his palace; yet is he also raunging abroad and very diligent to work mischief; & therefore compasseth the earth to and fro, and walketh about in it; seeking, to winnow the godly as wheat, and make their saith to fail. And as there is no end of these fiends wickedness in themselves, & their own abominable nature: so neither would there be end or measure, of their cursed actions and effects; wer it not, that

God restreyneth their malice, and hath set up the kingdom of his holy son Jesus, to loose the works of the Devil; to destroy & abolish him.

3, And as these fowl spirits, being fallen from grace, thus set them selves against God & all goodness; so God again cast them out of his favor & from his presence, wherein is the fullness of joy,) from the cheerful light liberty and happiness which they enjoyed, & thrust them down into hell, there keeping them in everlasting chains under darkness unto damnation in that day when he will come to judge the world. And although they have in the mean space some loosnes & liberty, not only to range abroad in the world but even to appear before God in heaven, when, he pleaseth so to suffer them: yet hav they no joy in his presence, but horror & trembling; neither is there any comfortable communion between his majesty and them, nor peace between the holy spirits & them; but Michael and his Angels warreth against them, striveth with them, and rebuketh them in the name of the Lord, for his chosens sake. Enmitie hath he also put, & war between the saints on earth and them; the saints whom he hath redeemed from their damnation by the blood of his beloved son; by whose blood they overcome; and under their feet, the God of peace will tread down Satan shortly. In dread those damned spirits are of the bottomless-deep, which they desired Christ that he would not command them into; and fearfully they expect from his hand, torment, the effect of that curse which is come upon them to the utmost, and shall be executed in unspeakable manner & measure in that day when (having fulfilled the measure of their sin,) they shall be cast into the lake of everlasting fire & brimstō, prepared for them; & so without end or relaxation of their misery, be separated from the Lord and all his Saints, from his life, light, and blessed communion, forever and yet.

4. Men that had ben made in the similitude of God, holy just happy & immortal, without any want or imperfection in sowl or body; not cōtinewing in this honor but making shipwreck of faith by believing the word of Satan; & of good conscience, by obeying his counsel, & acting the same: whereas they were promised to be as God's knowing good & evil, fell by this means into corruption and misery, and became like devils, without God in the world; subject to the horror of his wrath, and eternal damnation. Whose woeful estate is to be considered, first in regard of sin; (which stayed not in one actiō but fretted as a canker and overflowed all:) secōdly of punishments for sin; Both of these are in sowl and body and their full measure or accomplishment is, of the one in this world, of the other in the world to come.

5. The first sin of man was as venim, that soddēlie spread itself into all the powers of sowl & body: & subdued thē all under death & corruption so soon as the serpent had bittē him. And as he was the root of all mankind; so did the contagion also spread into all the branches his children. By his disobedience, many wer made sinners, and became • dead; even by the one offense of that one man, was the evil propagated unto all men, to condemnation: who now being evil by nature, could neither speak nor do good, but daily wexed worse. So that when the Lord from heaven looked down upon the son•s of Adam, to see if there wer any that did understand, that did seek God: behold all wer gone back, all wer corrupt, none that did good, no not one; yea even the children from their birth & conception, unclean and sinful.

6. The corruption and nakedness of man in sowl, is to be seen in the Understanding, which perceiveth not, neither can know the things of God; yea though light shine into this darkness, yet doth not the darkness comprehend it, the heart knows not, the ey sees not, the ear hears not after much instruction: man's wisdom is but foolishness, and whatsoever he savoreth in mind, is enmity against God, and death to himself. The heart of man, which is the fountayn whence all the actions of life do flow; is crooked, crafty, deceitful above all, and wretched, desperately sick even unto death: so that every fiction of the thoughts of his heart, is only evil every day, even from his childhood. And as the mind is without the knowledge of God, or forgetful if it hav known him; so is it otherwise corrupted in the faculties thereof, & carried with vanity. The Conscience which all mē hav within them, to bear witness of their works, this also is defiled together with the mind; and through custom of syn, & Satan's effectual working is seared as with a hot iron and bcome without remorse or feeling. The Will is also alienated from God, and from his correction counsel, or hearing the same. Al the other affections in like manner corrupted, by cruel hatred one of another, even of own brethren; of that which is good, yea even of God himself: the love and delight being set on vanity & wickedness Finally the sowle of sinful man is fraught wth all unrighteousness wickedness, malicioiusness, wrath, envy, debate, covetousness, inordinate lusts, ambition, pride, unmercifulness, and deep hypocrisy, with all other vices: being empty and destitute of every good grace & virtue; he hath neither fear of God, nor reverence of man; yea, that there is no God, be all his cogitations.

7. The body (which is the earthly tabernacle & sheath of the sowl,) and all the members of the same, ar fit instruments to fulfill the evil thoughts of the mind; & be given over in like wise to y^e service of vncleānes & iniquity. The evils which lust hath conceived inwardly, ar by Satan's help and these instruments, brought forth and effected. Herevpon doth man commit all iniquity with greediness: his hands execute wickedness and cruelty; his feet run to evil, and make hast to shed blood; his eyes ar full of adultery and cannot cease to syn, defiled with haughtines and mockinge, with murder and malicioiusness; his thorat is an open sepulcher, the venim of asps is under his lips; his mouth, full of cursing and bitterness; his tongue, an unruly evil full of deadly poisō, a world of wickedness, defiling the whole body, & setting on fire the wheel or course of nature, being itself set on fire of hell, wherewith he curseth men & blasphemeth God. His carkesse he decketh & clotheth with pride; his belly he pampereth & filleth with excess, for it is his God; he is poured out into all lasciviousnes. Neither is there any uncleanness, fornication, unnatural filthiness or beastliness, wherewith he abuseth not his own body: no treachery, theft, murder, Witchcraft, worship of idols, yea even of Devils, which he committeth not. And these things he doth with an high hand & obstinate heart, til he become most abominable & fiilthy, drinking iniquity as water; making it a pastime to do wickedly, refusing not any evil; but for to glutt himself with his lothsom delites, addeth syn unto syn, and drunkenness unto thirst, groweth past feeling, and after his hardness & heart which cannot repent, heapeth up wrath against the day of wrath, and of the revelation of the just judgment of God, unto whom he hath said depart from me, for Idesire not the knowledge of thy ways; who is the Almighty that I should serv him, and what profit should I hav, if I should pray unto him;

8. So men that would themselves be God's, or fallen to such impiety that they are not far from the loathsom nature of devils; which our Savior signified, when he called Judas *a Devil*; and the Jews, the Devils *children*. And now God abhorreth all wretched man's works & even his most religious actions, which his troubled, ignorant & hypocritical conscience, causeth him to perform. The Lord regardeth neither him nor his offering, his sacrifice is an abomination, his prayer is turned to syn, all his worship is vain, his works of mercy unprofitable, and nothing is pure unto him, his labor & his revenues are unto syn, he himself lieth dead in sins, & the sowl of God doth hate him. Therefore his eyes shall fail, his refuge shall perish, and his hope be expiration of sowl: for he offereth the sacrifice of fools, and knoweth not that he doth evil; he is reprobate concerning faith, abominable and unto every good work reprobate.

9. The reward of syn unto man, from the just hand of God, is fearful vengeance curse and death, begun in this world, to be fulfilled in the next. His vengeance and curse God inflicteth, sometime by his own powerful hand, upon the bodies and souls of sinners; sometime he useth his creatures to torment them: yea often he vexeth one man by another, and even by himself. For man in himself hath confusion, and is ashamed of his own body and members; his reason, will and affections, are often at war one with another, & his concupiscences fight within him: rankerous envy fretteth and consumeth him; carking covetousness pierceth him through with many sorrows; his own inordinate lusts do vex and make him sick and lean; generally his whole life he leadeth in vanity and vexation of spirit, all his days are sorrows, & his travail grief; his heart taketh not rest in the night; for he is like the raging sea that cannot rest, whose waters cast up mire and dirt; there is no peace unto him. Again he is often troubled in mind for his misdeeds, guilty fears do torment his conscience, and he is condemned of his own heart; dispayring of all help & mercy at God's hand: where upon men dread oft-times where no dread is, and the sound of a leaf shaken, doth chase them away, they flee as from a sword and fall, no man pursuing them; a sound of fear is in their ears, that in their prosperity the destroyer shall come upon them, neither believe they to return out of darkness. So that in this misery, loathing longer life; some lay violent hands on their own bodies, and murder themselves. And man to man, doth all manner mischief and outrage, that they are as beasts unto themselves by reproaching, blaspheming, robbing, defying, captiving and murdering one another both secretly and openly, not sparing their own brethren, wives, children, or dearest friends, in their savage wrath, hatred and cruelty. The Lord moreover afflicteth their bodies with many grievous and noisesome sicknesses; their bowels are inwardly tormented with payns, their joints and limbs with aches; silthy leprosy, sores and botches do vex and deform them; burning & pestilent fevers do afflict & consume them: neither is there any part or member from the crown of the head to the sole of the foot, which is not smitten & wounded; even the mind and understanding with frenzy and madness; and the bodies sometime devoured with lice and vermin, whiles they are yet alive.

10. The creatures all, are executioners of God's just judgments upon wicked men. The heavens sometime withhold their dew and rayn, and become like brass: sometime they send down stormy tempests with haylstones and fire and other evil influences, to destroy the earth,

the inhabitants & fruits thereof. The Sun smiteth them by day, the moon by night; the stars from their bulwarks fight against them. The earth either yieldeth not her fruit, but is like iron; or bringeth forth thorns and thistles and venomous weeds: yea sometimes openeth her mouth, and swalloweth men up alive. Hunger and famine do afflict them, that for want of food, they are enforced to eat the flesh of their own children. The wild beasts prey upon & devour them; even the smallest and vilest creatures, as frogs, flies, lice and the like; are ministers of wrath and vengeance upon the disobedient. The syre breaketh out & burneth them with their substance; the water overfloweth & drowneth them. The Angels of the Lord, do pursue, scatter and destroy them. And the Devils unto whom wretched men yield homage & obedience, do tyrannize over their goods, their bodies and their souls; tearing and tormenting them, casting them into fire and into water; depriving them of reason sense and speech: having them also in horrible bondage under syn, working effectually in them, and holding them as in a snare unto their own will. So that the benefits of God towards them, wicked men do abuse to further licentiousnes and presumption; by his punishments also they are not bettered, but increase impiety as it is written *Men blasphemed the name of God; which hath power over these plagues, and they repented not to give him glory: they blasphemed the God of heaven for their payns and for their sores, and repented not of their works.*

11. Therefore after a few evil days on earth, which also for his sins are shortened, the man being broken, decayed and worn out with miseries, is caused at last to go to the King of fears; death feazeth upon him, and separateth the soul from the body; neither can any man redeem his brother, or give his ransom to God, that he may live still forever, and not see the grave: but terrors take him away as waters, a tempest stealeth him away by night; God casteth upon him (his plagues,) & spareth not, though he would fain slee out of his hand; as a whirlwind that passeth, so is the wicked no more. For his spirit departeth, he returneth to his earth, then his thoughts perish, his form & beauty consumeth; & as he himself, so his Name also shall rot. His soul being fetched away from the body, (wherein it lived and joyed but a little while in the momentary pleasures of sin,) is brought to the prison of hell; where all damned ghosts fearfully expect their final doom, at the great day of God; when the souls being again joined with their carcasses which the Lord will raise out of the dust; the seas and death and hell having delivered up the dead which were in them, they shall be judged every man according to their works done in the body. the books shall be opened, and all things brought to light that were hid in darkness, the counsels of the hearts, made manifest; the heavens shall declare man's wickedness, and the earth shall rise up against him; account shall be given of every evil work and idle word, and God will render to these sinners indignation and wrath; they shall be cast into the fiery lake prepared for the Devil and his Angels, & with them be tormented in those eternal flames; being forever separated from the presence of the Lord, & from the glory of his power, from his comfort life and light: & Death shall feed upon them, the fire that is not blown shall devour them. Then shall be weeping & wayling and gnashing of teeth, with too late repentance and fruitless lamentation, in that second death, and utter darkness, where the worm shall not die, nor the fire be quenched for evermore. This is the portion of the wicked from God; and the reward of their sins, from the hand of the Most High.

The wicked is kept unto the day of destruction; they shall be brought forth to the day of wrath.

Job. 21. 30.

CHAP. III.

Of man's redemption, & the renewing of his peace; by the grace of God in Jesus Christ.

1. God, though he spared not the Angels which sinned of their own accord, and maliciously drew man into their condemnation: yet shown he favor to Adam and his children, when it was neither deserved nor asked. For of them, he had chosen to be his, before the foundations of the world, & prepared for them a kingdom, which it was his pleasure to give unto them; therefore could he not be hindered, no wisdom nor understanding, nor counsel could prevail against him, but his own counsel did stand forever, & the thoughts of his heart, throughout all ages; he also is greater then all, and none is able to take his sheep out of his hand; therefore he said unto them, when they were polluted in their own blood, ye shall live; even when they were in their blood, he said unto them, ye shall live; I will redeem them from the power of the grave, I will deliver them from death.

2. Yet because as his mercy should be magnified, his justice also was to be satisfied, and death inflicted for the transgression of his law; & now man's misery & weakness was such, as endure death he might, but overcome it he could not, nor deliver his soul from the hand of the grave: therefore had God of his rich grace and incomprehensible love, ordained his only begotten Son, who was in his bosom, one with himself, and in glory with him before the world was; by whom all things were created in heaven and in earth, things visible & invisible, and in whom all things consist; even this his own dear son had by his Father ordained before the foundation of the world, that he should save his people from their sins, and deliver them from the wrath to come.

3. And forasmuch as being in the form of God, and very God himself, (who liveth and is blessed forever) he could not in that nature & glory (wherein only is immortality,) partake with man's wretchedness, or taste of his death, which yet by God's grace he was to taste for all men: therefore was it also ordained, that the Word should be made flesh, even the Son of God, when he came into the world, should be made of a woman, and of the seed of earthly man according to the flesh; that he should take on him the form of a servant, and be found in shape as a man, partaker with his children of flesh and blood, that he might suffer for their sake, be touched with the feeling of their infirmities and in all things tempted in like sort, yet without syn.

4. This incarnation of the Lord whereby he should become our *Emmanuel*, that is, God with us; was not to be man's work, or brought to pass by carnal generation, but by the holy Ghost, and power of the most high, overshadowing a virgin, whereby she should conceive in her womb, and bear a holy thing that should be called the *Son of God*. Who for the fullness of the grace of the Godhead, which was to dwell in him bodily, & the spirit wherewith he was

to be anointed; should be named the *Messiah* and the *Christ*, that is the *Anointed* of God: & for the salvation of sinners, should be crowned with the title of *Jesus*, that is the *Savior* or *Deliverer*, at whose name every knee should bow, both of things in heaven & things in earth, & things under the earth; and every tongue confess that Jesus Christ is *the Lord*, unto the glory of God the Father; who gave him to be his salvation to the end of the earth.

5. For by this his Son, the brightness of his glory, God would reconcile the world to himself, not imputing but freely forgiving their sins unto them; and by this image of his own invisible majesty, would renew the heavenly image in man, which now was defaced, giving him a new heart and a new spirit, even putting his own spirit within him, & making him a new creature. For whereas the first Adam was made but a living sowl, and having lost his life by syn, could not recover the same again, but death reigned over all: this second Adam which was a live-making spirit, should quicken them that wer dead in trespasses and sins, and by his voice should raise them up, and give them life eternal; that so the dead men might liv again, and they awake and sing, that dwell in dust.

6. The way to work out this woēdrous grace for men's redemption, was appointed to be by great afflictions through which the Prince of their salvation was to be consecrate, that many children might be brought unto glory. For this Son of God the Lord and heyr of all things, was to † empty himself, and take on him the form of a servant, to become lesser then the Angels, yea more deformed then the sons of Adam, even a worm and not a man, the shame of men and contempt of the people, that when we should see him, he should have neither form nor bewtie that we should desire him: though yet in himself, he was much fairer then the sons of Adam, all his parts and features and countenance so excellent, as he was wholly delectable.

7. So when the first begotten of the Father was brought into the world, though all the Angels of God did worship him, the winds and seas obeyed him, the Fish paid his tribute, the wild beasts lived at peace with him, and the very Devils confessed him, and were afraid: yet wretched man would not acknowledge him, his own received him not, he was a stranger to his brethren, an alliant to his Mothers sons, despised he was & we esteemed him not. Yea God himself would break him & make him subject to infirmities, & lay vpō him y^e iniquity of vsal; for we made him to serve for our sins, we wearied him with our iniquities; so that innumerable troubles compassed him about, & our sins which now were his, took such hold upon him, that he was not able to lookvp; for which a cup was givē him of y^e Father to drink, full of sorrow, fear, heaviness, & agony, that made his sowl heavy even unto the death, & he prayed his Father, that if it had been possible, it might hav passed from him; offering up his prayers with strong crying and tears, & sweat like drops of blood trickling down to the ground, the shadow of death being upon his eyes. But because it could not be but he must drink (for therefore came he to that howr,) and the Lord God had opened his ear that he was not rebellious, neither turned back: he willingly gave up his body for a sacrifice, & bore the wrath of God due for our trespasses, he which knew no sin was made sin for us; and poured out his sowle unto death.

8. Then came Satan the Prince of this world to see if he could hav conquered him, but he had nothing in him: yea his own time was now come, now was he to be cast out, & Christ being lifted up from the earth, would draw all men to himself. The serpent beset him with the snares of death, and with floods of Belial to make him afraid; but he said unto death *I will be thy death*, and unto the grave, *I will be thy destruction*; so he spoiled the Principalities and powers of that kingdom of darkness, made a show of them openly, triumphed over them in the same cross, & destroyed through death him that had the power of death, that is the Devil.

9. They for whom he suffered all these things regarded not the rock of their salvation, but judged him as plagued and smitten of God & humbled. He trode the winepresle alone, and of all the people there was none with him, his own disciples had all forsaken him and fled, that he by himself might purge our sins. He looked for some to have pity on him, but there was none; for comforters, but none he found; there was not any that would know him, all refuge failed him, none cared for his sowl. His own people betrayed him, and denied in the presence of Pilate, when he had judged him to be delivered, they denied the holy one and the just, and desired a murderer to be given them. Then was the Lord of glory misused, & suffered much speaking against of sinners they opened upon him the mouth of deceit, and compassed him about with words of hatred, they rewarded him evil for good, and hatred for his friendship; they spate on his face & buffeted him; they crowned him with thorns and scourged him; he became a reproach unto them, they that looked upon him shaked their heads, yea rebuke did break his heart, and he was full of heaviness, for dogs did compass him about, the assembly of the wicked enclosed him, they pierced his hands and his feet, and gored his side; they slew & hanged him on a tree, so was he made a curse for us, for the curse of God was on him that was hanged.

10. But in his trouble he called upon the Lord & cried unto his God, why hast thou forsaken me? thou art my hope my portion in the land of the living. Deliver me out of the mire that I sink not, let me be delivered frō them that hate me, & out of the deep waters, let not the water flood drown me, and let not the pit shut her mouth upon me; deliver my sowl from the *Sword*, my desolate sowl from the hand of the *Dog*. In the end, he commended his spirit into the hands of his Father, confirmed the Testament by his death, and unto the dust of death he was brought, his grave was with the wicked.

11. But the sorrows of death were soon losed, because it was impossible that the *Lord of life* should be holden of it: for as he had power to lay down his life, so had he power to take it again, this commandmēt he had received of his Father, who shown him also the path of life, and brought again from the dead, this great Shepherd of the sheep. Wherefore the third day he rose up alive, he rose up, and his enemies wer scattered, and they that hated him fled from before him; & now behold he is alive for evermore, Amen: and hath the keys of hell and of death; death hath no more dominion over him, for it is swallowed up in victory.

12. Thus God's hand was with the man of his right hand, with the son of man whom he made strong for himself; the Lord heard him in the day of trouble, and sent him help from his Sanctuary, remembered all his oblations and turned his burnt-offering into ashes, gave him

according to his heart, & fulfilled all his counsel, that we might rejoice in his salvation, and set up banners in the name of our God, when the Lord had performed all his petitions. For he having thus through the eternal spirit offered himself without spott unto God, obtained eternal redemption; & having drunk of the brook in the way, he therefore lifted up the head. He ascended up on high with triumph, leading captivity captive, and approached unto the Ancient of days, who set him at his right hand in the heavenly places, far above all principality & power, and might, & domination, and every name that is named, not in this world only but also in that which is to come, & made all things subject under his feet; gave him dominion and honor and a kingdom, that all people's nations and languages should serve him, his dominion is an everlasting dominion which shall never be taken away, & his kingdom shall never be corrupted, and this is the name whereby we must call him, *Jehovah our justice.*

13. And now the gates of the heavenly Paradise were opened to the sons of Adam, and the tree of Life, better then that from which the Cherubims sword had kept man, was given him by Christ to eat of, and live forever. Now felt men the effect of that heavenly oracle that came out of Caiaphas mouth, *It is expedient for us that one man die for the people, and the Whol nation perish not:* for loe the wrath of God kindled for man's syn, was appeased by the death of this man Christ Jesus who gave himself a ransom for all men, and bare our sins in his body on the tree, being the surety of the Testament. It pleased the Father by him, the Prince of peace, to reconcile all things to himself, & to set at peace through the blood of his cross both the things in earth and the things in heaven. For it was his beloved son in whom he was well pleased, his chosen one in whom his sowl delighted, that had given himself to be an offering and a sacrifice of a sweet smelling savor to God, who smelled here a savor of rest, sweeter then that in Noah's sacrifice, which caused him to say in his heart, that he would curse the ground no more for man's cause though y^e imaginatiō of man's heart were evil frō his youth: for now there shall be no more curse, but the throne of God & of the Lamb (that was slain) shall be in the city, he will be merciful unto his land, unto his people. The Angels saw this, & were glad for our salvation, they sung at our Savior's birth, *Glory to God in the highest (heavens) and upon earth peace, towards men goodwill.* And when he was glorified, the thousand thousands of them praised him saying, worthy is the Lamb that was killed, to receive power and riches and wisdom, and strength, and honor, and glory and praise. The heavens rejoiced for that the Lord had done, the lower parts of the earth showed, the mountaynes forests and every tree burst forth into praises, for that the Lord had redeemed Jacob, & would be glorified in Israel. and all creatures in heaven & in earth, under the earth, and in the sea, & all that are in them, gave Praise & honor and glory & power, unto him that sitteth upon the throne, and unto the Lamb forever more. Amen.

14. This grace was the Wisdom of God in a mystery, the hidden wisdom which God had foredetermined before the world unto our glory; but it was hid from the eyes of all the living, & hid from the fowls of y^e heavē; none of y^e Princes of this world knew it, no ye had seen it, nor ear heard it, neither came it into man's heart, only God understood the Way thereof, and from the beginning of the world it was kept secret and hid in him, and still he hideth it from the wise & men of understanding, neither can the natural perceive it until he

revel it unto them by his spirit, which spirit searcheth all things even the deep things of God, and by it we know the things that are given to us of God.

15. And now he hath opened unto us the mystery of his will, according to his good pleasure which he had purposed in Christ; he hath proclaimed unto the ends of the world, that the Savior of the daughter Zion is come, his wages with him, and his work before him; that we might clearly see the fellowship of the mystery, & might be able to comprehend with all Saints, what is the breadth and length and depth and height, & to know the love of Christ which passeth knowledge, and might be filled with all fullness of God; who hath given us beauty for ashes, the oil of joy for mourning, the garment of gladness <1 page duplicate > <1 page duplicate> for the spirit of heaviness, because our warfare is accomplished, and our iniquity is pardoned. For while we were yet sinners, Christ died for us; and when we were enemies, we were reconciled to God by his death, and now shall be saved by his life; for the chastisement of our peace was upon him, and with his stripes we are healed; he hath washed us from our sins in his blood, and purged our conscience from dead works, to serve the living God; and is gone up into very heaven to appear now in the sight of God for us, and there to prepare us a place, that where he is we may be also. From whence he will shortly show himself with his mighty Angels, to be glorified in his Saints, and made marvelous in them that believe; who after that they have drunk of his cup, & been baptized into his death and burial, and walked with him in newness of life in this vale of tears, and fulfilled the rest of his afflictions in their flesh, shall have their vile bodies changed & fashioned like to his glorious body, the dead being raised up incorruptible, and such as live & remain, being changed and caught up with them also in the clouds to meet the Lord in the air, and so shall they ever be with the Lord, their faces shining as the Sun, in the kingdom of their Father.

16. Although this mystery of Christ, was not opened unto the sons of men in other ages, as it was at last revealed unto his holy Apostles and Prophets by the spirit: yet was the effect and sum thereof, made known to all the Patriarchs from the beginning. For Jesus Christ was yesterday, is today, & the same forever, & Abraham saw his day and was glad; Abel also by faith in him obtained testimony that he was righteous; which faith he learned of his father Adam; who heard of God the riches of this grace freely preached in paradise, before the sentence of exile and death was pronounced upon him; namely that *the womansseed should crush the Serpents head*; who also was shown the way to be by death and sacrifice, a shadow whereof he saw in the Lambs then slain and sacrificed in the service of the Lord. The great afflictions of Christ and of his people, were foretold in the Serpents *crushing of his heel*, and the *enmity between the woman's seed & that Serpents*; foreshowed also in the murder of Abel the just by Cain his wicked brother. To Christ gave all the Prophets witness, that through his name all that believed in him, should receive remission of sins: and the twelve tribes instantly serving God night & day, hoped to come unto this promise. So in this hope and expectation of redemption, by the Son of God, the Fathers rested, and comforted their fainting souls by faith, the evidence of things not seen: by which faith they saw the promises a far off, were persuaded, saluted them, & confessed that they were strangers and pilgrims upon earth, and so died, having through their faith obtained testimony, but

received not the promise; God providing a better thing for us, that they without us, should not be made perfect; but in patient hope pass out their days on earth; & after death wait all the days of their appointed time, til their changing shall come, and then stand up in their lot, (with us and all Saints,) at the end of the days.

17. But all this grace, and riches of the glorious mystery now manifested to the Saints, which is, *Christ in us the hope of glory*; God did not communicate with all men, neither yet doeth: save with some few chosen in Christ before the foundation of the world. Which little flock have their election, not by works, but by him that calleth, according to the good pleasure of his own will: who without any unrighteousness hath mercy on whom he will, and whom he will he hardeneth; having made as the clay-potter of one lump, some men vessels of mercy prepared unto glory, & some vessels of wrath prepared to destruction; which yet notwithstanding have many favors and benefits from God to draw them to repentance out of the snare of Satan, but all in vain for they despise the grace proffered unto them, and run headlong into the condemnation, whereto they were of old ordained; let mercy be shown them, yet will they not learn righteousness, in the land of equities they will do wickedly, and will not behold the majesty of the Lord.

18. And of these there ar two sorts; some that are called to the knowledge of the truth, & hav received it with joy▪ yet having no roots, beleiv but for a while, and in time of tentatiō go away. Yea of these there are, that have been once lightened, and hav tasted of the heavenly gift, and been made partakers of the holy Ghost, & hav tasted of the good word of God, and of the powers of the world to come: and yet not with standing fall away, and crucify again to them selves the son of God▪ and make a mock of him; and tread him under foot, and count the blood of the Testament as an unholy thing, wherewith they were sanctified, and do despite the spirit of grace. Such, it is impossible they should be renewed again unto repentance; neither remaineth anymore sacrifice for their sins, but a fearful looking for of judgment and violent fire which shall devour them. And such, howsoever they were among the Saints, yet wer they not of them, for then they would hav continewed with them; neither wer they of Christ's sheep, for then he would hav given them eternal life, and they should never hav perished, neither should any hav plucked them out of his hand; he would hav put his fear in their harts, that they should not hav departed from him; though they had fallen they should not hav been cast off, for the Lord would hav put under his hand.

19. Othersome there are, not called to the faith but strangers from the covenants of promise, whom God suffereth to walk in their own ways, not showing thē his word nor his statutes and judgments. Or if he cause his gospel to come unto them, yet will not they come unto him that they might hav life; they hear not his words because they are not of God; neither believe, because they are not Christ's sheep; all the day long he stretcheth forth his hand to an vnperswadeable and gainsaying people. Yea believe they cannot, because he hath blynded their eyes, and hardened their heart, that they should not see with eyes nor understand with heart, and be converted, and he to heal them: the Lord hath covered them with the spirit of slomber.

20. And these are for the most part the wise and learned of the world from whom God hideth the secret of his Gospel, and worketh a marvelous work in this people, even a marvelous work & a wonder (as saith the Prophet) that the wisdom of the wise men perish, for the Lord knoweth that their thoughts be vain. Therefore he maketh their wisdom to perish, and casteth away the understanding of the prudent; he poureth contempt upon princes, and causeth them to err in desert places, out of the way, and maketh the strength of the mighty weak: he scattereth the proud in the imagination of their hearts, and putteth down the mighty from the thrones: the wisdom of this world maketh he foolishness, and by the foolishness of preaching saveth them that believe; which also are the foolish weak vile and despised things of the world, even things that are not; which yet he hath chosen to bring to naught the things that are: that no flesh should rejoice in his presence, but as it is written, he that rejoiceth let him rejoice in the Lord.

21. Thus Christ crucified is to the Jews a stumbling block, and to the Greeks, foolishness; and only to them which are called, both of Jews & Greeks, he is the power of God, & the wisdom of God; in whom they triumph & say, Lo this is our God, we waited for him, and he will save us; this is the Lord whom we waited for, we will joy and be glad in his salvation.

22. And thus is there a distinction made of the sons of Adam, some left to perish in their sins, the children of wrath as they were by nature, who because they are not borne again, they cannot see the kingdom of God: othersome are bought from the earth and born a new of immortal seed, and are not of this world, but have their conversation in heaven, & power given them of Christ to be the sons of God, which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

23. Between these two sorts of men is great difference; both in the affections of God, who loveth the one and hateth the other: and of Christ, who prayeth for one & not for another: and in their affections again towards God, & one towards another. For the Saints love the Lord, and have mutual love among themselves; but the wicked's soul abhorreth him; and they hate such as he hath chosen out of the world; and are hated again of them with perfect hatred. Thus is there war & enmity betwixt the just and the wicked, the one of them being an abomination to the other.

24. Hence is it, that the scripture speaketh so much of the fellowship and communion of the Saints, with God and among themselves; and of their separation from the Devil, and from his children the wicked men evē in this life, whiles yet they live together with them in civil society, & breath one commune aier: expecting with patience the full and final separation, which Christ and his Angels will make at the last and great day of doom.

Of this holy communion here on earth, I purpose to entreat, as God hath given me to discern by his word. His gracious spirit breath upon my soul, and guld my pen to set down his truth.

CHAPT. III.

Who be the Saints of this Communion.

THat we may the better discern the Coṃuniō of Saints, whereof we treat; let us first consider who the persons be, that hav fellowship together. The Head & highest in this holy society is the Lord our God; who is not only Most holy in himself, but communicateth his holiness wth us his creatures: & doth vouchsafe to hav fellowship with us even in this life & world, as it is written, *If we say that we have communion with him, & walk in darkness, we lie & do not the truth: but if we walk in the light as he is in the light; we hav communion one with another,* (that is God with us, and we with him:) *and the blood of Jesus Christ his son, cleanseth us from all syn.* For this cause he is often called in the scripture, the *Saint* or *Holy-one* of Israel; and the *King of the Saints*. This is to be understood of all three persons in the unity of the Godhead; the Father, the Son, and the Holy Spirit, of whom it is writ *He (is) holy God's;* & accordingly his people ar named, *thepeople of the Holy ones.*

2. Jesus Christ, as he is God manifested in the flesh, is the Saint of God, the Holy one and the True, even the holy one of Israel; being himself full of the Holy ghost, and therewith baptizeth his church whereof he is the mediator. And was figured out by the High priest in the law, who in type of him was also called the Saint of the Lord, and carried this writing graven in gold upon his forehead, *Holines to Jehovah.* With this Jesus our redeemer, we that believe, hav a very near communion; according to that which is written, *He that Sanctifieth* (which is Christ) *and they that aresanctified* (which are his people) *are all of one, for which cause he is not ashamed to call them brethren.* And again, *God is faithful, by whom ye are called unto the communion of his Son Jesus Christ our Lord.*

3. The elect and blessed Angels, are also Saints; having sanctity by creation, continewed and confirmed unto them forever. These heavenly spirits have communion not only with God, in whose presence they stand; but also with us the children of God through faith; by which we are come unto the great assembly of the many thousands of them, have them for our guardians, and acknowledging themselves to be our fellow servants.

4. Al men and women, called to the faith of God, ar *Saints* by calling; being sanctified by Christ Jesus, and one with another are *holybrethren.* Of these some are Saints departed this life, and sleeping in the Lord: othersome ar on earth, & whiles they here live (notwithstanding their many infirmities & afflictions) ar *Saints of the most High; aholie nation*

5. This happy society. our fathers of old saw shadowed in the Tabernacle, where God dwelt among mē. His own gracious presence appeared, when his glory filled the Tabernacle, & his voice was heard of Moses out of the same; and the Ark of his strength was a continual sign of his residence and rest therein. His son Christ was represented by the Mercy-seat or Propitiatorie covering the Ark, in whom and by whom God is reconciled with his people, who therefore is called the Propititiatory or Reconciliation; from that was the voice of God
 〈1 page duplicate〉 〈1 page duplicate〉 heard speaking, even as by Christ he speaketh to the end. The Angels were figured in the Cherubims upon the mercy-seat, and in the courtaines of the tent round about, for so those blessed Spirits 'minister unto Christ and to his church the heys of his salvation. The multitude of believers were resembled in the twelve cakes (according to the number of the twelve tribes of Israel,) set upon the pure table before the Lord, with pure incense upon them, to be for a remembrance & offering by

fire to the Lord in stead of them. So we Christians are unleavened cakes, standing before the Lord in his church, and being in Christ a sweet odour unto him, who still hath his spiritual Tabernacle with men, and dwelleth with them.

CHAP. V.

HOLynes or Sanctitie what it is.

THE Scripture calleth that thing or person holy, which is separated from profaneness & pollution, and is addicted or applied to divine use or service of God. Thus the Sabbath day was hallowed, when God had severed it from commune labor and human employments, to be spent in heavenly exercises and meditations, whereupon it is named *the holy Sabbath of rest to the Lord*: The like is to minded for all other feast days appointed of God for holy convocations. The firstborn of man and beast were sanctified to the Lord, by being exempted from man's use; dedicated to God, and employed in his service. Hence was it, that all strange or unclean persons were forbidden to eat, yea or to touch the holy things. And when the Israelites were sanctified ceremonially, it was by washing their garments, abstaining from their wives, thus preparing their bodies and minds to converse with God. And in the whole course of their life, this was their sanctification and signs thereof, to abstain from all syn and uncleanness, as also from communion with the sinners and unclean: and to give themselves to the service of God & keeping of his laws.

2. This is to be seen in many particulars. As, the calling and separating of Israel from other people that they might be holy unto God. The shadow hereof; namely abstinence from eating unclean meats (which figured their refreyning from the fellowship of wicked men,) for a sign and testimony of their sanctification & holiness with the Lord. To Moloch they might not offer their childrē, for that was to defile God's sanctuary and pollute his holy name; nor turn after sooth-sayers, for the same cause. All monuments of idolatry they were to destroy, because they were a holy people to the Lord their God. Idolatrous rites and customs they were to refrain, for the same cause. Even their bodily excrements were to be covered, that their host might be holy before the Lord. And being thus cleansed from evil, they wer willed to remember, and do all his commandments, and so be holy unto their God.

3. The new testament also teacheth this same, whiles it opposeth sanctity unto all manner syn and uncleanness; and exhorteth us to cleanse ourselves from all filthiness of the flesh and spirit, and so grow up unto full holiness in the fear of God: that being sanctified throughout, we may by good works give all our members servants unto righteousness in holiness.

CHAPTER. VI.

HOW holiness is given unto God and Christ, and how unto creatures.

HOLynes is ascribed unto God in the word, both by Angels & men, in two respects; 1. Because he in himself is sanctity and purity itself; and it is impossible that in him should be any evil syn, or uncleanness. He is light, & darkness in him there is not any; he delighteth not wickedness, neither shall evil soiourn with him he cannot so much as be tempted with evil;

therefore is he sequestered from this sinful world, and heaven is the habitation of his holiness. 2. Again because he is the only author and effecter of all holiness & sanctimony in whomsoever; sanctifying us his people, & giving his Sabbath for a sign hereof; & advancing us hereby, above all nations which he hath made; this being one of his principal blessings. He giveth holiness to all things about him, to the heavens, and to earthly places where he voucheth safe to appear or remain. So that none is holy as Jehovah; he is a holy God sanctified in justice, and let all flesh bless the name of his holiness forever and ay.

2. Jesus Christ hath holiness in his divine nature equal with the Father, and Holy Ghost: and in his manhood he was holy by birth; in life also and conversation he shown all manner holiness without syn or spott. For such an high priest it became us to hav, as is holy, harmless, undefiled, and separated from sinners. And he giveth holiness and purity to his church, for whose sake he sanctified himself; and is therefore worthily entitled the holy one of God, even the *Holy of holies*; unto whom the Seraphim do sing as he sitteth on y^e high throne of his glory within his temple, *Holy holy holy (is) the Lord of hosts*.

3. The Angels are spirits holy by nature, so created of God at the first, and having kept their original, are stablished by God's election through Christ their head, in their holy & happy estate forever, & therefore carry the title of Angels elect and holy. Yet even these heavenly spirits, being compared with God himself, the bottomless fountain of holiness; ar as impure in his sight & hide their faces: though through the grace of God by which they ar confirmed, they always do behold his face.

4. Holines in men, by nature there is not any, for they ar sinners & unclean from the womb; children of wrath, and rather to be reputed beasts then men: having lost the holiness wherein God at first created them; as before is shown. But holiness is restored again to men by the Lord; as it is written *I The Lord sanctify you*: and again, *Now the God of peace sanctify you throughout*: wherefor he calleth himself, the Lord our Holy one.

5. This our sanctification, is ascribed unto the Father: according to the prayer of Christ *Sanctify them with thy truth*, and in the epistle of Jude, *to them that ar called and sanctified of God the Father*. It is ascribed to the Son who loved the church and gav himself for it *that he might sanctify it*, and of God is made unto us wisdom and justice & sanctification & redemption; Also to the holy Ghost, as it is written, *ye ar washed ye ar sanctified ye ar justified in the name of the Lord Jesus, and by the spirit of our God*

6. Our sanctification in Christ is two ways; First by imputation of that which himself wrought for us, when by the will of God we wer sanctified by the offering of his body once; and thus are we washed from our sins in his blood, and God reconciled us to himself, in the body of his flesh through death to make us *Holy* and unblameable, & without fault in his sight. Secondly, it is by his own gracious work in us baptising us with the holy spirit into his death, burial & resurrection; that our old man being crucified with him, the body of sin might be destroyed, & henceforth we should not serv sin, but give our members servants unto righteousness in *holiness*: and so being freed from sin, and made servants unto God,

may have our fruit in *holiness*, and the end everlasting life. Both which ways of our sanctification, were shadowed out unto Israel by blood and by oil.

7. For when the body of that church was purged once a year; the blood of the syn offering was sprinkled in the inmost holy place of the Sanctuary and upon the altar without, to *•ense and sanctify* them from the sin and uncleanness of the sons of Israel. When the priests were consecrate the blood of their sacrifice was put upon their right ears, thumbs, & toes; and sprinkled upon their bodies and garments, that so they might be *sanctified*: even as before at the making of the covenant, the people had bē sprinkled with blood. The holy Ghost thereby signifiing, how by the blood of Christ much more, our consciences should be purged; and therefore calleth it the *blood of the testament wherewith we are sanctified*.

8. The precious ointing oil, made of principal spices, and called *holy*, did hallow and sanctify the Tabernacle and all therein, the brazen alter and all his instruments; the Laver and his foot; the Priests & their garments, on whom it was sprinkled together with the blood of their consecraion, for their sanctification; and figured out the graces of the Spirit, and ointment that we have from him that is holy; that Christ and his spirit being in us, the body may be dead because of syn, and the Spirit life for righteousness sake; whiles the anointing that we have received dwelleth in us, & Christ as a bundle of myrrh lodgeth between our breasts. Thus are we made an acceptable sacrifice unto God, being sanctified by the holy Ghost.

9. The outward means which God useth, for our sanctification, is his truth or word, as it is written, *Sanctify them with thy truth, thy Word is truth*. By this word faith is wrought in us, which faith purifieth the heart, sanctifieth the believers, and causeth them to sanctify the Lord, (as unbelief maketh men that they sanctify him not;) and therefore is worthily called the *most holy faith*. The seals of the covenant, do also confirm and help forward our faith and sanctification; yea even the chastisements of God upon us, have this use & end, *that we might be partakers of his holiness*. And we by prayer obtain at God's hand, as other blessings, so this sanctification both of ourselves and of all his creatures to our use. Finally, this grace is conveyghed both into our bodies & into our spirits even into the whole man throughout; so great is the Holy-one of Israel in the mids of us.

CHAPT. VII.

How the word of God was communicated with Adam & his children & of the Saints interest in the same.

Forasmuch as the word of God is the truth whereby we our selves ar sanctified, and all his creatures unto our use; even the immortal seed by which we ar begotten and born anew of God's own will, that we should be as the first fruits of his creatures; and the sincere milk without guile, whereby we ar nourished & grow in faith: let us take a view of this treasure and tree of life, which is better to the Saints then thousands of gold and silver, sweeter also then honey or y^e honey comb, even sweetness to the sowl and health to the bones, which if a man keep, he shall never see death.

2. Three ways there are whereby God maketh himself known unto mē. The first is by his works; for the invisible things of him, that is, his eternal power and Godhead, are seen by the creation of the world; the heavens declare his glory, & the firmament showeth the work of his hands; the beasts if they be asked will teach man, & the fowls of the heaven will tell him, the earth will show him, and the fishes of the sea will declare unto him; for how manifold are the works of God? & in wisdom hath he made them all.

3. But because the world by wisdom knew not God in this wisdom of God, (though it be enough to make all men without excuse:) it pleased God of his grace to give us his word; as a second and more excellent means of knowledge, by which word he hath magnified his name above all; for it is able to make man wise unto salvation; and he that is of God, heareth that his word, and if any man love him he will keep the same, & the Lord will love him again & dwell with him: but they that refuse & put it away, do judge themselves unworthy of everlasting life, and that word shall judge them in the last day; & for despising of it, they shall be destroyed.

4. Yet is not the outward ministry of the word sufficient, unless we be also taught of God himself; who therefore voucheth safe to give us a third help, even his own good spirit to instruct us, without which no man can say that Jesus is the Lord. By this his spirit God reveleth unto us the deep mysteries of his gospel, this Anoynting teacheth us all things; and that worthy thing which is committed to us, we keep through the Holy Ghost that dwelleth in us. Of whom and our communion with him, more is to be spoken in due place.

5. The Word of God, (whereof here we entreat,) was given to Adam even in his upright state; to be a law for him to lead his life in paradise. It was again revealed unto him after his fall; to restore him grace and life which he had lost. And not for himself alone, received he this light; but for all his children, that were fallen with him into darkness and the shadow of death: wherefore he imparted it to them, as by the sacrifices of Cain and Abel, doth appear. Yea God himself spake unto Cain, (though he was wicked and without faith,) and gave him warning of his evil way. Likewise in the new world, the covenant of God was by his word renewed with all Noah's household, wherein were Cham and Canaan, the vessels of destruction. Christ also, the sower of that precious seed, let some fall on the high way, some on stony ground, & some among thorns; from which places no fruit did grow. And his disciples were sent to preach the gospel to every creature, to all nations under heaven. By which appeareth the bounty of God, that offereth the word of life unto all, even as he causeth his Sun to shine upon just and unjust: and we are taught, that the word of God, may not be forbidden to be preached unto any people, be they never so profane or heathenish.

6. But all people to whom the words of this life were spoken, received not life by them; for the word profiteth not if it be not mixed with belief in them that hear it. And the God of this world hath blinded the eyes of many unbelievers, that the light of the glorious gospel of Christ, which is the image of God, should not shine unto thē, therefore they stumble at the word, being vnperswaded; to the which thing they were even ordained; and the ambassadors of Christ, (to whom he hath committed the word of reconciliation;) are unto

such, the savor of death unto death. They hate the light because they do evil, & will not come to it, least their deeds should be reprov'd; for wickedness is sweet in their mouth, they hide it under their tongue, they favor it and will not forsake it; therefore abhor they the light and know not the ways thereof, the morning is unto them even as the shadow of death: so salvation is far from them, for that they seek not the statutes of the Lord.

7. Again, because the word of God is contrary to human reason, and condemneth for foolishness the wisdom of this world, and calleth men out of themselves, making all the glory and grace of the flesh, to fade as the flower of grass; and leading us to Christ alone, and him crucified: therefore is the preaching of the cross, to them that perish, foolishness; they despise all wisdoms counsel and correction, and seek after another wisdom, & prudence of the flesh, which is enmity against God, and cannot be subject to his law; and her they follow as an ox that goeth to the slaughter, and as a fool to the stocks for correction, though her house is the way unto the grave, which goeth down to the chambers of death, and her guests are in the depth of hell.

8. And forasmuch as many afflictions do accompany the word of Christ's patience, that on them which receive it, the Sun of tribulation or persecution often ariseth, and for it they are hated, imprisoned exiled or killed; so that a man must forsake himself, and take up his cross and follow Christ: therefore also many men, are offended & ashamed of the testimony of our Lord, & will not be partakers of the tribulations of the gospel; but choose iniquity rather than affliction, & count it pleasure to live deliciously for a season, till ease do slay the foolish, and the prosperity of the fools destroy them.

9. For when they thus contemn the word; God withdraweth from them this favor and food of their souls, sending a famine in the land, that their fair virgins & young men perish for thirst; & having caused the Sun to go down at noon, & darkened the earth, he letteth them walk in their own ignorance unto perdition. So Cain for his cruelty & contempt, being banished from the presence of God; we find not the benefit of God's oracles to be afterwards vouchsafed him or his, as was unto Seth's posterity. The like is to be minded in the children of Cham, Ishmael, Esau &c. Who after they were removed from God's church, were also deprived of his word and doctrine, which he continued & increased unto the people that of his grace he called and kept to himself as his own.

10. For the light of the Gospel and day of Christ was revealed unto Abram Isaac and Jacob; and to the Israelites their posterity, did God give his law by Moses, and continued the preaching and opening of the same by other prophets and ministers; when as the heathens had not this help but lay in darkness, hearkening unto witches, soothsayers, sorcerers, necromancers and other like abominable instruments of Satan which turned to their eternal confusion: when as for Israel the Lord their God suffered them not so; but out of heaven he made them hear his voice to instruct them, and upon earth he shown them his great fire, and they heard his voice out of the midst of the fire; they had ordinances and laws most righteous, to keep and to do, which was their praise for wisdom and understanding in the sight and mouths of all people's. Wherefore David provokes them again to praise the Lord, who had shown his word unto Jacob his statutes and his judgments unto Israel, and had not

dealt so with any nation. Paul likewise magnifieth this people greatly, because to them were committed the oracles of God; to them were the covenants and the giving of the law, the service, and the promises. And this grace was so peculiar to God's people, that the Law is called by the Holy Ghost, *the inheritance of the congregation of Jacob*, as being their proper right given them of God, as any other possessiō which they enjoyed: the Saints again taking his testimonies as an heritage forever, for they were the joy of their harts.

11. The drift and scope of all God's oracles was to call and lead men unto Christ, and by him to the kingdom of heavē where we might glorify God in our salvation and life eternal. Our Fathers from Adam to Moses, were quickened & comforted with this promise. And though Moses gave us a law, which was the ministry of death and condemnation by reason of syn that dwelleth in us: yet even he wrote also of Christ, and foreshowed his crucifying and sufferings for our sins, in the serpent, sacrifices and manyfold services; yea the law itself was our schoolmaister to bring us to Christ that we might be made righteous by faith in him, in respect of whō the covenant was many years afore confirmed of God, & could not by the Law that came after, be disannulled.

12. The hope of salvation for all mankind, was in the promised seed: and as God by his word taught men more particularly from whose loins he should spring; so were they to expect him if they would have life, and keep communion with such as should be his Fathers after the flesh. When the woman Evah's sons were multiplied, and many of them proved wicked; the hope of the saving Seed, was restrained unto Seth set in place of Abel whom the Serpents seed had murdered. Then were all to look for the Savior from him; and if they sought him in Cain's posterity, they perished forever. Among Noah's children, Sem had the prerogative, and into his tents must Japheth (though his elder brother) come for to dwell and partake of his blessing; & Chams house was condemned to bondage. After that unto Abraham was the Gospel preached that in him all nations should be blessed; and to his Seed Christ were the promises made: then who so believed (after knowledge of this promise) in a Savior to come of any other man; set up an idol in his heart, in stead of Christ. Among Abraham's offspring, Judah was chosen governor, and of him should *Shiloh* come, therefore his fathers sons wer to bow down unto him, because of him should be the Prince. Of the tribe of Judah, David was named to be the father of Christ according to the flesh; then wer all to believe in David's son, for redemption from syn, and life eternal. In fullness of time the Messiah Jesus came, and was born of Marie the virgin, according to the promises: unto him now wer all people to repayr; and so they did both Jews & Gentiles, so many as wer ordained unto life. And if Adam, Noah, Abraham & the other fathers, had now been on earth, they must hav embraced this man for their Savior, and not hav sought nor waited for any other. Therefore the Jews that rejected him, died in their sins, because they believed not that he was *He*, and the word of God they had not abiding in them, because whom he had sent, him they believed not: but many of the gentiles trusted in him, after that they heard the word of truth, even the gospel of their salvation; and by faith became the sons of Abraham, and heirs by promise

13. And always before, if any of them heathens, hearing of God's great name, would repay unto his people, they there might freely enjoy this heavenly blessing, to hear the law and promises red & taught; & being united with them in faith, had one law for sacrifice & alother services. Yea many such strangers wer in Israel, in the days of Moses, that went with them out of Egypt; and afterwards daily their number increased, that in Solomon's time they were counted and found a hundred fifty three thousand and six hundred persons. Sometimes also the Lord sent his word in some measure, home to their own countries, as by Jonah to the Ninevites; though this was more rare, til the Apostles days, and then the partition wall being broken down, God imparted again the glad tidings of his salvatiō to all people's, though the Jews could not endure it.

14. For Christ though he restrained this grace a while, saying to his disciples, *Go not into the way of the Gentiles, & into the cities of the Samaritans enterye not:* yet when he was risen from the dead, he said they should be his witnesses both in Judea & Samaria & to y^e utmost of y^e earth. And as he had willed them, where his word should be refused, to shake off the dust of their feet against them, and depart thence: so the Apostles did, and travayled from place to place, til the people to whom God had not been spoken of did see; & they that had not heard, did understand.

15. When thus there was one sheepfold made both of Jews and Gentiles, and their eyes wer opened to see the wonders of God's law, & the glorious mystery of man's redemption, reveled and published amongal nations by the scriptures of the prophets: they whose harts God opened, received the word with all readiness, and searched the scriptures daily, taking heed to that most sure word of the prophets as to a light shining in a dark place, til the day dawned, and the day star arose in their harts. And though for that word they found tribulation as others before them, for whō Christ complained to his father saying, *I hav given them thy word, & the world hath hated them:* yet received they that word † in much affliction, with joy of the holy Ghost; accepting it not as the word of men but of God, and holding it forth as the word of life, which being graffed in them was able to save their souls.

16. For such is the grace and virtue of God's word, that it turneth the sowl, rejoiceth the heart, giveth light to the eyes, wisdō to the simple; worketh faith in God, quickeneth them that hear it; comforteth the Saints in their troubles, & strengtheneth them in their temptations, being the sword of the Spirit, by help whereof they vanquish their enemies and Satan himself, and their own corruptions, & are freed thereby from the servitude of syn. It is a sovereign preservative from all evils that might befall us; for as Solomon saith, It leadeth us when we walk, it watcheth for us when we sleep; & whē we wake, it talketh with us. Also it is lively & mighty in operation, sharper then any two edged sword, entering through even to the dividing asunder of the sowl & the spirit, of the joints & marrow, and is a discerner of the thoughts and intents of the heart; and Christ hath sanctified and cleansed his church by the washing of water through this word, as also himself said to his disciples, *Now ar ye clean through the word which I hav spoken to yow.*

17. And unto this church hath he specially commended & committed those heavenly oracles, binding up the testimony and sealing up the law among his disciples, directing his words &

writings unto them, & promising that his spirit which is upon them, & his words which he hath put in their mouth, shall not depart out of their mouth, nor out of the mouth of their seed, nor their seeds seed forever. Who again rejoice for this word as if they had found a great spoil, and their lips do utter praise, when he hath taught them his statutes. And having all and every of them a commune right in this treasure, they use it for the good of their own souls and one of another, teaching, exhorting, admonishing, reproofing and comforting one another; which that they may the better do, they are willed the word of Christ should dwell in them plenteously, that if any man speak, it may be as the words of God.

Hear my law ô my people▪ incline your ear• unto the words of my mouth.

Psal. 78. 1.

The secret things belong to the Lord our God; but the things revealed, belong unto us, and to our children forever, that we may do all the words of this Law.

Deut. 29. 29.

CHAP. VIII.

HOw God by his word, hath always called and separated a people▪, from communion with Devils and wicked men; to the fellowship of his grace, by faith in Christ.

WHen our first parents had revolted from God, forsaken his word the ground of their faith and obedience, and embraced the contrary word of the Serpent; whereby they were brought unto syn, & by syn being finished, unto death: they were estranged from God, afraid of his face and voice, ashamed of themselves; & sought to shroud them among the trees, to hide their shame with •igleaves, and to excuse their syn by trāslating the fault unto others, the man to the woman, given him of God, the womā to the serpent; but shown no repentance, neither asked mercy for their misdeeds, though they were sūmoned to the judgment of God. Wherefore, had not his grace prevented them, they had proceeded on to all manner impiety, as did and do the Devils, (whō God hath left in their wretchedness;) in whose slavish subjection, they and we all their children had continued captives, unto eternal damnation.

2. But God immediately manifested his purpose, according to his election of grace, by giving to men that were dead in syn, the word of life whereby they were revived; by which word he called them from Satan's service to his own again by faith in Christ, who should in time become the woman's seed, and crush that Serpents head for his chosens sake. He also brake that cursed amity between men and Devils, and said that the would put enmity between them; & not that only, but between the Serpents seed (that is the wicked men and reprobates, who are named the sons of Belial and of the Devil;) and the woman's seed, that

is Christ & his church, even all men and women that should embrace the faith of the woman now named *Evah*, that is *Living*, and the mother of all that live.

3. And Adam which had shown that singular faith in God's promise, by naming her *Life*, whom of late he accused to be the instrument of his death: informed his childrē in this grace of God; who together w^t their parents professed one commune faith & obedience, which also they testified by their service and sacrifices offered to the Lord. Thus he & his house were freed from Satan's bondage by the word of truth the Gospel which was taught them, and were made Saints by calling.

4. But Cain who was the first seed of the serpent, and therefore said in scripture to be of that *Wicked-one*, being an hypocrite and without faith, for which cause his works also were evil: though he were among the Saints, yet was he not of them, and therefore continued not with them. Yea though he were warned of God, he would not be amended; but shown the malice and enmity of his father the Devil, by killing his righteous brother. Neither then relented he, but added obstinacy to his bloody act: wherefor he was cursed of God, and fell into desperation, & condemnation of the Devil.

5. The peace and communion of the Saints, being by that caytiff thus disturbed and broken; & the deadly war with the woman's seed, by that trump of Satan thus proclaimed: God for the good & preservation of his Church, cast out this sinner from his presence on earth, (as he had don the Angels which sinned, from the same in heaven;) and he being separated from the fellowship of the faithful, dwelt a runagate in a land of that name, and another seed was given to Eve in stead of just Abel decessed. And so the Church of Christ was propagated, governed by ten faithful patriarchs successively; distinguished from the seven generations of Cain, as in place and estate, so in name; the one sort called the children of God, the other of men. And whereas the Cainites increased, as well in wickedness as in multitude: the Lord to keep his people from mixture with them, gave warning by Enoch the seventh from Adam; who prophesied the destruction of them and all ungodly persons, for their wicked deeds & cruel speakings; when God should come to give judgment, with ten thousands of his Saints.

6. But neither his word whereby he admonished his people, nor yet his spirit which strove in them; could restrain them from being commingled with the profane, and Serpents seed: for they coupled themselves in marriage with their fayr women, whereby there sprong a tyrannous race of Giants, by whom the earth was filled with cruelty. That God seeing how his children wer degenerat & become also flesh, and that the wickedness of man was wexen great, repented that he had made man in the earth, and was sory in his heart: Yet warned them again by Noah a preacher of righteousness, and by the building of the ark 120. years: which patience they contemning, God brought the flood upon the world of the ungodly, & destroyed them; only Noah and his house wer reserved, finding grace in the eyes of the Lord.

7. Yet even in that little family of eight souls, so wondrously saved in the water as by a Baptism; the Serpent had his seed still, which in process of time was discovered, in the person of Cham & his posterity and by the Patriarch Noah was accursed. Which wicked brood to get themselves a name, went about to build a tower up to heaven, in the land of

Shinar the place and habitation of *Wickedness*; where God confounded their lips, scattered them from thence, stayed their proud building, and *Babel* or *Confusion* is their monument to this day. And when not only Chams cursed progeny, but also the seed of blessed Sem, even *•erah* the father of Abram, and Nachor fell to idolatry, and they served other God's, or rather in deed Devils as the scripture also nameth them; then God called Abram from his country, kindred and fathers house, to go into the land which he would show him, unto which calling he by faith obeyed, and departed, not knowing wither he went.

8. The Lord who was the caller and redeemer of Abram, gav him two gracious promises to confirm his faith; as 1. that he should inherit the land of Canaan to which he brought him: 2. & that he should hav heirs of his own seed to inherit it after him even a great nation, and one seed specially (which was Christ) in whom all families of the earth should be blessed. With these promises, and blessing and ronoume adjoined to them, the Lord persuaded him to forsake his idolatrous country and communion with idols, and to walk before him, who was God the All-sufficient, and to be upright; and gav him the covnant of circumcision, the seal of the righteousness of the faith which he had; he gav him also two sons, Ishmael of Hagar a servant born after the flesh; and Isaac of Sarah a free woman, born by promise.

9. But he that was born after the flesh, fell to profaneness, became a mocker and persecutor of the true and promised seed: wherefor he was cast out of the church, the house of Abraham; and lost the honor of being reputed his seed, or heyr with Isaac the freeborne, and child of promise.

10. Again, unto Isaac wer born Esau and Jacob; but God loved Jacob, and hated Esau; and he also degenerated and became profane; sold his birthright and lost his blessing, and was separated from his brother Jacob, unto whom alone the blessing of Abraham was derived.

11. Jacob (whose name was Israel) being willed of God to build him an altar at Bethel before he would do it, had a care to purge his howshold of the false God's wherewith they wer defiled, who giving him both their Idols & idolatrous jewels he hid them under an oke at Shechem, for he knew that the worship of God & of Idols could not stand together. Afterwards he went with his family by the word of the Lord from Canaan into Egypt, & was a sojourner in the land of Cham: where God multiplied his church exceedingly, as he had promised to Abraham his friend. There when the Israelites forgot the Lord their God, and defiled themselves with the Idols of Egypt: he recaled them by his word from those abominations, & had almost destroyed them for their disobedience. But respecting his own name and glory, he ceased not to visit them, first by his punishments, then by his promises & miracles; til he had won them again unto his faith and service.

12. Then bringing them forth from that both spiritual and corporal bondage, & executing judgments upon the Egyptians and upon their God's; he certified Israel of his end and purpose herein, which was to bring them to himself, that they might hear his voice, and keep his covenant, and be his chief treasure above all people, though all the earth wer his. Charging them, not to do after the doings of the land of Egypt wherein they dwelt, neither

to do after the manner of the land of Canaan whither he would bring them, nor walk in their ordinances; but to do after his judgments and keep his ordinances to walk in them, for he was the Lord their God; and to this end had separated them from other people, even from among all people of the earth did he separate them unto himself for an inheritance. Wherefore he commanded them utterly to destroy those cursed nations, to make no covenant with them, nor have compassion on them, nor make marriages with them: for they would cause them to turn from him, and serve other God's, which would be to their destruction, & willed to abolish all their idolatry with the names & monuments of the same; for that they were a holy people unto him.

13. Joshua, treating with Israel of serving the Lord in uprightness & truth, exhorted them to put away the God's which their fathers had served in Mesopotamia and in Egypt; & so to serve the Lord, who he calleth *holy* and *jealous*, that would not pardon their iniquity or their sins, if they should forsake him, & serve strange God's. And when the people made choice of the Lord, to serve him; he required them again, to put away the strange God's that were among them: teaching them and us thereby; that God's true worship, & the service of Idols, cannot be joined together, but the one will expel the other. Which law when they kept not, but worshiped the God's of the people's round about them, and so forsook the Lord: his wrath was hot against them, and he delivered them into the hands of spoilers that spoiled them, and they could no longer stand before their enemies; yea the Lord would no more cast out before them any of the nations which Joshua left when he died. Again when Samuel reconciled them unto the Lord; he in like manner first procured them to put away their false religion, (which was the cause of their calamity,) and to direct their hearts unto the Lord, and serve him only.

14. Neither did this warning of idolatry respect the idols of Canaan only, but the false religions of all other people's near or far off, for any other God besides or with Jehovah they might not have or serve. Therefore though they had no commission to root out any idols save those in Canaan, because that should be their possession; yet were they to avoid communion with all other idolaters; which when they did not, but coupled themselves with Baalpeor the God of the Moabites, and separated themselves unto that *Shame*, and did eat the sacrifices of the dead: the plague of God brake out upon them, and there fell of the Israelites in one day four & twenty thousand; even every man that followed Baal-peor the Lord destroyed him from among his people.

15. And in no better account were the idols and voluntary services of the Israelites themselves; for God by his word forbade them either to make or use any manner idol or similitude upon pain of his jealous indignation. Therefore when they had made a resemblance & memorial of their God that brought them out of the land of Egypt; and turned him their Glory into the similitude of an ox that eateth grass: then were they esteemed to have forgotten God their savior, and committed great blasphemies; & for that syn many of them died, & all of them had been rooted out, (with Aaron himself,) but that Moses stood in the breach and by his instant prayer, turned away the Lord's wrath from destroying them.

16. Again when Jeroboam the king of Israel had set up signs for the people to worship their God (as they thought) that brought them out of the Land of Egypt; because they were in the Lord's account but *Devils*, & so all that followed them worshiped Satan & not God, yea the people in that estate were without the true God: therefore he ceased not both by doctrines and judgments to keep & reclaim his people from them; warning Judah not to syn, though Israel played the harlot; and forasmuch as Ephraim was joined to Idols, they should let him alone; and not seek Bethel, nor enter to Gilgal, nor go to Beersheba, (which were the places of public worship among them,) but to seek the Lord and they should live, whereas all those sinners of his people should die; even as Jereboam's house for his syn was rooted out and destroyed from the face of the earth.

17. As the Prophets thus witnessed unto Israel in their several ages: so our Savior Christ when he came, with his Apostles, first labored to keep and withdraw the people from the service of Devils and idols, whither more open or secret. For as he appeared for this purpose that he might loose the works of the Devil, and was that promised seed which should crush the serpents head: so did he first himself hand to hand combat with Satan, resisted his temptations, overcame and put him to flight, and would not admit of any communion between the Fiends and him, nor suffer them to say so much as that they knew him. He dispossessed them of many men over whom they tyrannized, and commanded his disciples to do the like; and ceased not this war, til Satan which had usurped the principedom of this world was cast out; even to the death did he resist him, and by death destroyed him which had the power of death. For though in him the Serpent could find nothing, yet for his chosens sake he endured all things: till he had spoiled the principalities and powers, and triumphed over them in his cross: thus teaching us in his own example and person, to hate with perfect hatred that enemy of God & man; and to know, that there can no concord be, betwixt Christ and Belial.

18. Satan being thus like lightning fallen down from heaven, & his place not found there anymore, after our Michael had overcome him taken from him all his armor wherein he trusted, and divided his spoils: many people's were more easily recovered and drawn out of his snares; who were all taught by the trumpet of the gospel to prepare themselves to battle against him, to take unto them the whole armor of God, that they might be able to resist in the evil day; to fight the good fight of faith, and by it steadfastly to resist that roaring Lion which walked about, seeking whom he might devour: being with this comforted and assured, that the God of peace would tread Satan under their feet shortly.

19. But because this Adversary would transfigure himself into an Angel of light, and his ministers also, as though they wer ministers of righteousness: the more care & watchfulness the Saints were warned to have, least they should be circumvented. They wer taught therefore touching all the heathens religion, that whatsoever they sacrificed, they sacrificed to Devils and not to God; and that Christians might have no fellowship with Devils, and consequently neither with those idolaters which ignorantly worshiped such: but must come out from among them, separate themselves and touch no unclean thing: for they could not be partakers both of the Lord's table and of the table of Devils, two such contrary

masters they could by no means serve. And if they joined with the wicked in their worship, or haunted their assemblies; even as in Israel they that did eat of the sacrifices were partakers of the Altar; whereby they had part and interest in the whole worship, and the God worshiped: even so had they with Satan, that did eat of his sacrifices in his temples; how ever they might persuade themselves otherwise, because they did know the idol was nothing. Wherefore they were forbidden all communion with such, and exhorted to flee from idolatry, for behold *all that are of the fellowship thereof shall be confounded*, as saith the Prophet.

20. And because this old serpent would creep again into the church and paradise of God, to seduce the Saints, & set his own throne there: the Lord Jesus by his Angel certified his servant John, and by him hath warned us all, that the Christians also would in time forsake the true service of God in spirit, & would worship *Devils*; even idols of gold and silver and brass and stone & wood; being drawn hereunto by the effectual delusion of Satan in his eldest son Antichrist the child of perdition; whose doctrines would be the *doctrines of Devils*; whose kingdom should be managed by *spirits of Devils*, and men drawn by them to battle against God almighty. Herevpon is that glorious synagogue proclaimed with the loud voice of an heavenly Angel, to be become the *habitation of Devils*, and with another voice all God's people ar willed to go out of her, that they partake not in her sins, and receive not of her plagues: for if any man worship that beast or his image, or take his mark; he shall drink of the wine of God's wrath, and be tormented in fire and brimstone before the holy Angels & before the Lamb, and the smoke of their torment shall ascend evermore.

21. And as by the word of Christ men wer withdrawn from idolatry and communion with the wicked; so wer they also exhorted to draw near to the Lord and in faith and love to cleave unto him alone: that turning from darkness to light, and from the power of Satan unto God, they might receive forgiveness of sins, and inheritance among them which ar sanctified by faith in him. They were therefore informed in the mysteries of the gospel, baptized into the name of the Lord in whom they believed, separated from others that frowardly refused, had their assemblies for prayer doctrine and other holy exercises, which they wer exhorted to cōtinew, taking heed that they wer not unequally yoked with infidels of the world; nor commingled with open sinners in the church, but to cast out the wicked from among them, that they might be jointly a sweet new lump as they were severally vnleavened loaves, and so to serve the Lord as they might please him with reverence and fear, keeping themselves from idols, and unspotted of the world.

22. Thus hath God taught us, that all idolatry, whither of Paynims Jews or Christians, is the worship of *Devils*: & from it, hath in all ages since the world began, called his elect; that they shūning the society of the Serpent & his seed, might repair to the Lamb that standeth on mount Zion, having his Fathers name written on their foreheads, and follow him whither soever he goeth; might walk in the light of the heavenly Jerusalem, and there hav fellowship with the Lord and one with another; to their preservatiō from death, & the glory of God in their eternal life & salvation.

CHAPTER IX.

How far we must avoid communion with Devils: & how far with the wicked men.

Forasmuch as Satan is an open professed adversary of God & men always, and all his endeavors tend to the Lord's dishonor and our destruction; neither is there any bond of nature or otherwise between him & us that we should have intercourse with him or seek his good or peace forever: therefore are we absolutely forbidden all manner communion with him, in things spiritual or human; all which we may reduce unto four heads.

2. The first concerneth our faith, that we give no credit to his word as did our first parents, nor admit into our hearts any of his doctrines or dānable heresies; which are called by the Apostle *doctrines of Devils*: but that we hold fast the word of life taught us of God in his scriptures only, avoiding all errors and lies in religion; whither hethenish Jewish or antichristian; for who soever be the instruments, Satan is the Father of them, and by them doth draw men unto destruction.

3. The second concerneth our outward carriage, that we do not present our bodies; or by anything that we have, give maintenance to his worship and service, where or howsoever: but as our bodies and spirits are the Lord's, so with them both to glorify, and serve him only, and honor him with our substance; fleeing all idolatry which is Satan's worship, and outward communion therewith; & not upon any pretense, either of our own knowledge and inward dislike of the idol, or the pleasing of others, or winning them by this means to the faith, or avoiding of our trouble, or presuming of the mercy of God, or the like, to participate in the service & sacrifice of Devils. God in his law gave this general precept for his people *They shall no more offer their offerings to devils*; and in the Gospel we have this instruction, *ye cannot be partakers of the Lord's table, and of the table of Devils*.

4. The third concerneth all devilish arts, whereby many men have fellowship with the damned spirits; as Conjuring, enchantment, Witchcraft, sorcerie, divination, charming, necromantie, and all other of the like nature. Touching which God's law forbiddeth two things, 1. that no man should himself use any such cursed craft, many of which are particularly named *Deut. 18. 10. 11.* but man or woman that had such spirits, should die the death: 2. also that none should seek unto such for instruction or counsel in any matter, for so they should forsake the living God, & turn to the dead. Wherefore this transgression is noted for one of the two causes of King Saul's death: that he sought and asked counsel of a familiar spirit, (by a witch at Endor,) and asked not of the Lord. And as Christ would not have the Devils to bear witness of him; so neither would the Apostles suffer a maid which had a spirit of Divination to acknowledge them to be the servants of the most high God, and preachers of the way of salvation. Finally, not only these evil arts and practicers of them; but all books or writings, or other means which may nourish the same, are to be shunned & abolished: as the practice of the Christians, that burned their books of curious crafts, doth teach us.

5. The fourth head concerneth Satan's temptations, suggestions, & provocations unto evil; whereby he daily solliciteth every man unto syn: all which we are taught of God carefully to resist, giving no place to the Devil, but by faith to quench all his fiery darts; and being armed with the whole armor of God to stand fast in the evil day, and in our prayers to desire that

we may be delivered from that Wicked one. Herein all the Saints, while they live on earth, come short of their duty; and too often do admit of fellowship with the Devil; by reason of the corruption of nature, and infirmity of the flesh: but by faith in Christ we overcome and triumph, and shall in the end have full redemption from all these evils.

6. Thus are we taught of God to resist Satan, and avoid all manner fellowship with him to the utmost of our power: because all his endeavors are against us for evil, neither can we work in him any good, by any means, at any time. But the estate of wicked men, is otherwise to be considered; because they and we are all one flesh and blood; are all placed of God, to live together in this world, and enjoy mutually his common blessings, as the light of the sun, the rayn, & fiuits of the earth, and other creatures; besides our civil society in common weales: so that we cannot avoid all meddling with them, except we should go out of the world as the Apostle teacheth. Also of many of them there is hope, that they may be converted frō their evil ways; which by all good & gentle means we should procure. Howbeit of sīners there is difference to be made; for some are yet vncaled to the knowledge and faith of Christ; others are called, and do profess one commō faith in Christ's Church with us, but walk unworthy of the same; and some have departed from the faith and obedience whereunto they were come, and are cast out of the church, delivered unto Satan. Of our special duty to such as being in the church do transgress, it resteth to be spoken hereafter; here I will treat of wicked men in general.

7 Concerning whom, we are taught of God, not to communicate with them in any evil action; as not to run with the thief nor partake with the adulterer, not to walk in the way with those that lay wait for blood; nor keep company with drunkards or gluttons, nor have fellowship with any other their unfruitful works of darkness, but reprove them rather and avoid them; especially their spiritual & religious actions, as not to offer their offerings of blood, nor make mention of their names with our lips, not to frequent their assemblies, nor eat of their sacrifices, though they cal and invite us thereto; for even the word of God, and all other holy things are polluted among them, their prayers turned to syn, and their sacrifices abomination to the Lord.

8. And not in heart and mind alone, are we to mislike & eschew their idolatries, & other evil actions: but to keep our bodies as well as our spirits pure, because Christ hath redeemed both, & with both we must glorify God. We may not therefore swear by their idols, nor make any other religious mention of them with our lips. We may not kiss them, nor bow the knee, nor do any other sign of reverence unto them. We may not present our bodies at their holy feasts, in their hallowed places, nor suffer our mouths to eat of their delicates; much less repayr to any such places for the repast or feeding of our souls. We may not either at allurement of parents, brethren, or most dear friends; or by the example or enticement of the multitude, or by the commandment of the Magistrate, do these or any of these evils: but following the word of God to separate ourselves, touch no unclean thing, cleanse us from all filthiness of the flesh and spirit, & so grow up unto full holiness in the fear of God. Finally; we may not join ourselves in marriage, with any that are no• of the same faith and fellowship with us, in the Gospel of Christ.

9. The causes of this restraynt & separation from the wicked, are. First the will & glory of God, who to the end we might be his hath severed us from other people: and upon this condition hath promised to accept us, & marie us unto himself in faith, that we should give ourselves alone to him and to his service, and not run a whoring after strangers. And hath made this our refreyning from communion with the wicked, one express & special part of his covenant with us. Secondly it is for our own good, least by familiarity with the wicked we should learn their ways, & receive destruction to our sowls, as others before us, by and for like carriage hav done. Therefore a• we warned, not to wander in their paths, nor let our heart decline to their ways; for they go down to the chambers of death: and if we be partakers in their sins, we shall receive also of their plagues. Thirdly it is for the good of those wicked men themselves, (if such be the grace of God towards them) or for their more certain & just condemnation; that seeing us to separate from them, and thinking it strange that we run not with them unto the same evils; hearing our reproofs and witness against them; are either drawn to consider their ways and turn their feet unto God's testimonies, or else blaspheming, persist and are hardened in their evil course unto judgment. Fourthly it is for the overthrow of Satan's throne and kingdom, which the words and works of the Saints do beat down daily, discovering his errors and abominations, keeping themselves, and drawing others from his deceits and snares: whereas by cōmunicating in those evils, they should both honor and advance that enemy; and strengthen the wicked's hands, that they should not turn from their impiety.

10. But though we may have no communion with the wicked in their religion, nor any other evil action, against either table of God's Law: yet in civil affairs we are taught of God to converse with them in peace. As to eat and drink with them, buy & sell, make covenants of peace, show kindness to them, pity their estate, love them, relieve their wants, and receive from them for our relief; pray for them, labor by all gentle demeanure to convert them from their evil way, and do any good we can to their souls or bodies, or anything that is theirs. And if we live in their policies and dominions, we ought to be subject to all civil Magistrates high or low, and that of conscience; pay thē their tributes, customs & other like duties for their common wealth; to bear their exactions, oppressions, persecutions, patiently, without rebellion or resistance; and even pray for them that shall so misuse us: that thus as much as in us lieth, we may do good unto, & have peace with all men, in all things except syn; & be perfect, as our father which is in heaven is perfect.

CHAP. X.

How the Saints are called out of themselves, & taught to forsake their own ways and works, that they may have communion with God in Christ.

FORasmuch as all mē bear in their bosoms natural corruptions, bred with them in the womb, & brought up with them from the cradle, whereby they ar all alike children of wrath: our separation from other wicked, will little avail us, unless we be also separated from ourselves, and learn to renounce the lusts and affections, yea even the fayr-seeming works and wisdom of the flesh. For what ar we the better for avoiding outward pollution by others, if a fretting leprosy cleav to our flesh & bones, and our own clothes do make us filthy?

2 To draw us therefore quite out of the miry pit of corruption, the Lord hath called us from the love and liking of ourselves also; as being naturally both his enemies and our own; teaching us that our wits are incapable of his heavenly mysteries, our reason enmity against him & his Law; our thoughts & purposes evil, our affections brutish, our wisdom foolishness, all our glorious grace as the flour of grass: and that therefore we must be turned and become as little children; even born again, or else we cannot see the kingdom of God.

3. In matters of religion, we must not do what seemeth good in our own eyes, nor choose our own ways, nor forge things out of our own hearts, nor make to ourselves any similitude of things in heaven or earth, nor walk in our own counsels: for what is man that he should invent services of God, or do anything which the Lord requireth not at his hands. The things of God knoweth no man but the spirit of God; of him therefore we must learn his fear, what he commandeth, that only must we do, we may not put to it, nor take ought from it. For when Israel set their own thresholds and posts by the Lord's, they defiled his holy name with their abominations.

4. The mysteries of his faith, we may not measure by carnal reason, or our own shallow understanding; but learn with reverence to believe all his words; knowing that the things which eye hath not seen, neither ear heard, neither came into man's heart, are which God hath prepared for them that love him: and neither flesh nor blood, but himself doth manifest them unto us; and as his words are spirit and life, so is it his spirit that searcheth all, even the deep things of God, reveleth them unto us, and quickeneth us.

5. The promises which are made us, we must embrace not by sight but by faith which is the evidence of things not seen. And seem they never so unlikely or impossible, yet ought we not to doubt of them, or reason against them through unbelief; but even above hope to believe under hope: being fully assured that he which hath promised is able to do it. For as Sara received strength to bring forth a child when she was past age, because she judged him faithful which had promised: so contrariwise, the children of Israel, when God had brought them through the wilderness even to the borders of the land of promise; yet could they not enter in, because of their unbelief.

6. The commandments of God, how hard or unreasonable soever they seem, we must readily and cheerfully obey; laying aside all excuses, delays, fears, or other things that may hinder us: knowing that all his precepts are perfect, righteous, pure, and just. Therefore when God calleth us, we must follow him though we know not whither we shall come; when he sendeth us to any place, of danger, we must go though we know not what may befall us there; when he commandeth us a thing, that is both against nature of man, and promise of God, we must obey without murmuring or reasoning: yea even to the death must we be obedient, that we may receive the crown of life.

7. In all our trials and tribulations, we must in faith & patience possess our souls. We may not murmur, though we want both bread and water; nor speak against God, though our way be never so grievous. When we be in danger of our foes pursuing us, we must not complain; nor be afraid, when they beset us round about. If God cause men to ride over our heads; if he

lead us into fire and into water, if he give us as sheep to be eaten, & scatter us among the nations; if he smite us down into the place of dragons, and cover us with the shadow of death: yet may we not forget him, nor deal falsely concerning his covenant; but in all these triumph as more then conquerors, through him that loved us. When in our troubles we expect his salvation, we must not make hast, & though it tarry, we must wait; if he hide his face from us, and be angry against our prayer, so y^t we cry by day, but he heareth not, and by night, but hav no audience; if he put us back as dogs unworthy of his grace; if he turn himself to be cruel against us, & to be enemy to us w^t y^e strength of his hand: yet must we remember that he is the rock of our salvation, and say, I will wait for the Lord that hath hid his face from Jacob, and I will look for him; Lo though he slay me, yet will I trust in him.

8, Notwithstanding all these & whatsoever else we can do or suffer for his names sake, yet must we empty & cast down ourselves before him, confessing that we ar but unprofitable servants, we hav done that which was our duty to do: & it is nothing to y^e Almighty that we are righteous, our well-doing extendeth not to him. Neither for our works done, or of him foreseen to be done, hath he saved & called us with a holy calling; but according to his own purpose and grace, w^c was given to us through Christ Jesus before the world was. And because we ar all too well persuaded of ourselves & our good deserts, the Lord useth two means for to humble us; the one is his *Law* which showeth us our sins and infirmities; the other, *Corrections* whereby he openeth our ears, to cause us to turn away our work, & that he might cover our pride; of both these Solomon saith *the commandment is a lantern, and the law alight; & correcttions for instructiō, are the way of life.*

9. The Law reveleth our sins which lay hid within us, & showeth our weakness to be greater then we could imagine. For first we are alive (in our own conceit) without the law, and will not stick to say *Al that the Lord commandeth, we will do.* But when he speaketh, we cannot endure to hear the law at his mouth, but run away. Or if we do receive it, it is with a veil over Moses face, not discerning the true nature of the Law which is spiritual, or end of the same, which is to bring us to Christ: but in hypocrisy, with hollow and covered harts, imagining the outward observation thereof howsoever it be, to be sufficient. But when it cometh in deed to our conscience, we die, for syn (which we thought was dead) reviveth, and taking occasion by the cōmandemēt, deceiveth us, and thereby slayeth us; and when the law saith *Thou shalt not lust*, syn worketh in us all manner of lust. And as the Israelites having heard the thundering voice of the Lord from heaven, forbidding them to have any other God's before his face; did before forty days were expired, forget both their promise, and their fear, & God himself their savior, and made them God's of metal: so is it with us all, when the commandment cometh, syn aboundeth and appeareth to be syn, yea out of measure sinful. And because the wages of syn is death, the law also causeth wrath, which is reveled from heaven against all ungodliness and unrighteousness of men. Then are we cast down with sight and horror of our wretched case; and the more we strive to rid ourselves out of these snares of hell, the faster we are entangled: for we find ourselves carnal, & sold under syn; so as if we have will to do good, yet find we no means to perform it; and without God's grace we can neither will nor do. Wherefore we cry out upon our misery, and should die in desp•yr, wer it not that God did cause his favor in the face of Christ to shine upon us:

in whom being graffed by faith, we ar dead to the law, but alive unto God by belief in his son, who hath loved us, given himself for us, and liveth in us. Thus is the law, a light to discover, a fire to burn, a hammer to break whatsoever in us is exalted against God, & is a scholemayster to lead us to Christ, that we might be made righteous by him, after that we ar stripped naked of our own misconceived righteousness; & having our filthy garments taken frō us, may be arrayed with chan•• of raiment, even that fine-li••n pure and shining, which ⟨
 ◇ the righteousness of the Saint▪

10. The chastisements ⟨ God, ar another good means to •umble our stubborn nature, & baptized harts: making us to ⟨ & try our ways, and turn ⟨ to the Lord; to cry unto ⟨
 ◇ our distress; to hav care to ⟨ and keep his word. By them he proveth us, to know what is in our harts, and letteth us hav experience both of our own infirmities, and of his power & grace. By them he bringeth us to an humble confession & sorrow for our sins, and so delivereth our souls from going into the pit. By them and our weakness in thē, he teacheth us to trust in him & not in ourselves. Thus the rod and correction giveth us wisdom, and we are chastened for our profit, that we might be partakers of his holiness.

11. And thus God calleth us out of ourselves, from the unbelief, blindness, hypocrisy, hardness of heart, pride, wantonness, & all other inordinate affections that do possess us, that we may believe, love, fear and obey him alone; that we may remember and do all his commandments, and be holy unto our God▪ He teacheth us to deny ungodliness and worldly lusts, even such as fight in our own members; that our old man being crucified with Christ, the body of syn may be destroyed, & we serve syn no more. But having our souls as weanlings with us, withdrawn from all carnal pleasures, and having cast off everything that presseth down, and the syn that so easily compasseth us about; may delight in the Lord & in his law, depending upon him alone for life succor and salvation; neither dispayring for our evil deeds, nor boasting of our good, but by faith taking hold upon Christ and saying, *Whom have I in heaven but thee? and I desire none in the earth with thee: my flesh faileth, and my heart, but God is the rock of my heart and my portion forever.* Then bidding farewell to the world, and meekly taking our cross upon us, as men hateing our own life here, to follow the Lamb whither soever he goeth and shall bring us, to mountains or deserts, to hunger or thirst, to cold or nakedness, to trouble of body, or grief of mind, to fears or terrors, or even to the dust of death: knowing that in all he will susteyn us, & in the end, wipe all tears from our eyes; after we have gone into fire and into water, he will bring us out into a welthie place; in our weakness he will strengthen us, in our wants he will reliev us, in all our cares, doubts, dangers, & distresses, he will guide us by his counsel, and after receive us to glory.

12. But these things ar so hard unto flesh and blood, that the natural man chooseth rather to remain still in his woeful state, and enjoy the momentary pleasures of syn, then in such straits and difficulties to follow Christ. For it is a heavy thing to renounce and forsake his own affections, to condemn his own wisdom for foolishness, to rest wholly upon God's word and promises, when nothing is seen but present want & calamity; to abandon pleasures, to tame and subdue his wanton lusts, to bear cheerfully the reproaches and persecutions of the world, and whatsoever else God shall bring upon him; oftentimes to the lost of friends, wife,

children, goods, lands and life itself. Therefore this state is in deed a Denial of ourselves, & carrying of our cross daily: a Mortification of our earthly members, even a daily dying and breathing out of the ghost. As the sacrifices given unto God were killed, salted, and sent up in fire; so we that must give up our own bodies for a living sacrifice, must also be salted with fire, as Christ hath said. And as himself (fulfilling the figure of the syn offerings which were burnt without the camp,) that he might sanctify us with his own blood, suffered without the gate of Jerusalem, so must we likewise go out of the camp, bearing his reproach; which we never do willingly, til he draw us. For this our new birth, is not of blood, nor of the will of the flesh, nor of the will of man, but of God; who regenerateth, calleth, and sanctifieth his Israel, increasing them with men like a flock; and as the flock of holinesses, as the flock of Jerusalem in their solemn feasts, so filleth he desolate cities with flocks of men, which being by the ministry of the gospel offered up for sacrifices, are acceptable being sanctified by the holy Ghost.

13. When thus we be changed by the power of God's grace, and have got the victory of ourselves, subduing and ruling over our own spirits, which as Solomon saith is better then if we wan a city; whē we have hearkened to the cry of the Voice that all flesh is grass, & all the grace thereof as the flower of the field, and when we have found our grass to be withered and flower faded, because the spirit of the Lord hath blown upon it: when the strong hold of our imaginations is cast down, and every thought brought into captivity to the obedience of Christ; when we have discerned our sins, felt the smart of them in our consciences, pined away for our iniquities, and judged ourselves worthy to be cut off for all our evils; when we have renounced all confidence in ourselves, rejected all our righteousnesses as filthy clouts, and being humbled under the mighty hand of God, do with Job abhor ourselves & repent in dust and ashes: then will he look upon us and turn our captivity, and bring us into his promised rest, into which we entering by faith shall there keep the true Sabbath of God, cease from our own works as he did from his, & wholly give ourselves to work the works of God, which is to believe in him whom he hath sent, even Jesus Christ our wisdom, justice, sanctification, and redemption, who calleth us with a holy calling from the fellowship of Satan, Syn, this world, and our own corruptions, to the happy communion with himself and with his Father, by faith a while on earth; til we shall behold his face in justice, and when we awake, be satisfied with his image.

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy wicked thoughts remain within thee?

Ier. 4. 14.

CHAPT. XI.

Of the Communion that we have with God, in general

God having graciously freed us from the captivity of Satan, and called us out of the world, & from our own corruptions▪ doth after this take us near unto him, bestoweth more graces and blessings upon us, and accepteth again the fruits of his own spirit in us. For he hath

separated us from others, to receive us unto himself, and he will be a Father unto us, and we shall be the sons and daughters of the Lord Almighty.

2. This grace God signified to our fathers, when he had freed them from the bondage of Egypt, saying; ye have seen what I did to the Egyptians, and how I carried yow upon eagles wings, and hav brought yow unto me: now therefore, if ye will hear my voice in deed, and keep my covenant; then shall ye be my chief treasure above all people's, though all the earth be mine; ye shall be unto me also a kingdom of priests, and a holy nation.

3. The manifestation and assurance of this grace, is to be seen in that eternal Covenant and Oth which he maketh with us, and whereby he stablisheth us for a people unto himself, and will be unto us a God; as he also sware unto our fathers Abraham Isaac and Jacob. Who were themselves joined in league with the Lord, that had stablished this everlasting covenant with Abraham and his posterity, to be God unto him, and to his seed after him; but hath now fully and finally ratified in Christ, and by that new Testamental bond confirmed in his blood, whereby he hath covenanted, that he will be our God, and we shall be his people: whereupon it followeth that he being ours, and we his, assured hereof by faith in his gospel, we have communion with the Father and with his Son Jesus Christ, to the praise of the glory of his grace, & our eternal happiness. Whiles he being our God, applieth his wisdō, strength, grace, and all other goodness unto us for good: & causeth us again to apply our bodies & our minds, with all the faculties of them, to the honor and service of his majesty; and this with such mutual love, and near conjunction, as God is said to *dwelin us and we in him*; and with such peace, as passeth all understanding, that not without cause doth the Psalmist sing, *Blessed is the people whese God Jehovah is*.

4. The persons whom God admitteth into this gracious communion, are all sorts of people without respect of persons: Jews & Gentiles, bond men and free, male & female, kings of the earth and all people's, Princes and all judges of the world, young men & maidens, old men and children, wise men and fools; even as many as the Lord our God shall cal. The riches of which grace, Moses also manifested unto Israel, when he said; *Ye stand this day everyone of yow before the Lord your God, your heads of your tribes, your elders and your officers, all the men of Israel, your children, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldest pass into the covenant of the Lord thy God, & into his oth which the Lord thy God maketh with thee this day &c*. This ample mercy, God shown even then, but hath much enlarged since by the sending of his Sō; that it might be seen how he is good to all, and his mercies over all his works; and that * all flesh might bless his holy name, forever and ever.

5 The original of this grace to the Saints, cometh frō the electiō of God, who having set his delight in them to love thē, choseth them & their seed, to be a precious people to himself, above all people's upon the earth, and as he saith by the Prophet, *I hav loved thee with an everlasting love, therefore with mercy I hav drawn thee*. From which further grace proceedeth; for they being thus drawn, do run after him, and chose him again to be their God, and to serv him; they chose the way of faith, they chose his precepts. So is there a willing & joyful covenant made between God and them, by mutual agreement, upon most holy and happy

conditions; which Moses briefly describeth thus: *Thou hast made the Lord to say this day, (that is, thou hast taken promise of, conditioned with, and consequently hast chosen him,) to be to thee for a God, and to walk in his ways and to keep his statutes & his commandments and his judgments, and to hearken unto his voice. And the Lord hath made thee to say this day (hath conditioned with & chosen thee,) to be unto him for a peculiar people, even as he spake unto thee, and to keep all his commandments; and to set thee high above all nations which he hath made, in praise and in name & in glory; and that thou shouldst be an holy people to the Lord thy God, even as he hath spoken.*

6. The good things communicated with us of God by that covenant of his grace, the Apostle summeth up, when he saith that *this divine power hath given us all things that pertain to Life & godliness*. For as he is himself the Living God, & giver of life unto all things; so is he not the God of the Dead, but of the Living. To the end therefore that we, which were dead in trespasses and sins, and strangers from the Life of God, through the ignorance that was in us, and in that estate were not his people; might be the sons of the Living God, and heirs of the grace of Life: it was needful, that we should receive from him this grace, which else we could not have from any other; because with him is the well of life, and in his light shall we see light; he is our Life and the length of our days, his precepts and his promises do quick us, and by all that proceedeth out of his mouth, doth a man live; as that good king Hezekiah confessed upon his recovery from death, *O Lord by them (men) live, and by all of them (is) the life of my spirit; and thou hast caused me to sleep, and hast given life unto me.*

7. And when we are made partakers of the life of God, then feel we the fellowship and communion spoken of; and as our life increaseth, so doth our joy, by the perceiving of our happiness; & we give ourselves unto God, as they that are alive from the dead, walking before him in the light of the living. God also himself walketh with us, leading us by the rivers of waters, in a straight way wherein we shall not stumble, and our soul shall be as a watered garden; we shall have no more sorrow, but shall be satisfied with the goodness of the Lord; our heart shall live forever. To the end therefore that we may in some sort discern this incomprehensible grace, let us consider some principal of the many good things, that God doth give us pertaining unto Life and godliness.

8. And first, for that *Vnderstanding* is a wellspring of Life unto them that have it; the God of our Lord Jesus Christ, the Father of glory, giveth unto us the Spirit of wisdom, and revelation through the knowledge of him, whereby the eyes of our understanding are lightened, and we know what is the hope of his calling, and what the riches of his glorious inheritance is in the Saints: so he having opened our eyes, we see the wonders of his law, & he causeth us to understand the way of his precepts. This is a special point of the happiness of God's people, above all people's of the earth that they have both his Law for a light, and himself for their instructor, and so are all *the taught of God*, and have an Ointment from him that is holy, whereby they know all things, and need not that any man teach them, but as the same anointing teacheth them all things. Hereupon the Prophet said unto God, I have not declined from thy judgments, because thou didst teach me; and himself saith unto his people, I am the Lord thy God, which teach thee to profit, and lead thee by the way that thou shouldst

go; & thine ears shall hear a word behind thee, saying; *This is the way, walk ye in it*, whē thou turnest to the right hand, & when thou turnest to the left. Thus the secret of the Lord is reveled to them that fear him; & his covenant, for to give them knowledge; he openeth their mind, that they may understand the scriptures, he openeth unto thē the mystery of his will, and ⁊ filleth them with knowledge of the same, in all wisdom and spiritual understanding, that so they may be partakers of his life, as David saith, *Give me understanding, and I shall live*. And that this grace proceedeth from his covenant, and confirmeth the same, himself showeth when he saith; *I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God*.

9. An other of the gifts per•eyning unto Life and godliness, is *Faith*; whereby our Fathers walked with God, pleased him, wrought many good works, obtained good report, and in the end, the salvation of their souls. This grace we have not of ourselves, it is the gift of God, who openeth the door thereof unto his chosen people, which therefore is called *the faith of God's elect*; and wondrous is the force thereof in our souls, for by it all things are made possible to us, it is our breastplate, & it is our shield whereby we quench all the fiery darts of the Devil; it is the victory whereby we overcome the world; by it we walk, whiles we are pilgrims here on earth, and absent from the Lord; by it we stand in the grace & favor of God; by it we *Live*, by it our God doth purify our harts, and through it doth keep us by his power unto salvation.

10. This Faith, doth always respect the word of God, from whence it ariseth, and by which it is wrought in us through his Spirit: which therefore is called, *theword of faith*, and is no vain word concerning us, but is our *Life*. It looketh also unto all God's oracles, teaching us to believe all things that are written in the law and prophets, and in the gospel. It causeth us to apprehend God's ancient mercies shown to our fathers, as belonging also to us; for so we learn of the Apostles, to apply the promise of God's presence and continued favor with Joshua; his imputation of justice unto Abraham; the boldness and courage of David, upon God's assistance; & generally whatsoever things are writ aforetyme, as being written for our learning, comfort, and increase of faith. So also we learn of the Prophets, which spake of things done long before, as if they had been seen and felt by themselves. Hosea's saith of Jacob, God found *him* in Bethel, and there he spake *with us*; the Psalmist singeth of God's bringing Israel through the Sea & Iarden, He turned sea into dry land, *they passed* through the river on foot, there *did we rejoyce* in him. According to whose examples, we that now live and believe, because we have received the same spirit of faith with the Patriarchs, and have obtained a like-precious faith with the Apostles; may also say with them, my well-beloved is mine & I am his; I know that my redeemer liveth; and I live by faith in him who hath loved me, and given himself for me.

11. The most excellent fruit that we reap of Faith, is our Iustificatiō in the sight of God, by his grace in Christ Jesus. For whereas two ways of Life & Justice are set before us in the scriptures, the one by keeping the Law of the Lord, even all his precepts, of which it is said, *The man that doth them, shall live by them*; and again, *This shall be our Justice before the Lord our God, if we take heed to keep all his commandments, as he hath commanded us*: the other by faith in

Christ; as it is written, *God so loved the world that he hath given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:* the first of these ways is such, as no flesh can be justified by. For though the Law consisteth of *Living oracles*, and every commandment is holy and just and good; yet by reason of syn that dwelleth in us, the same commandment which was ordained *unto life*, is found to be unto us to death. For syn taketh occasion by the commādemēt, & deceiveth us, & thereby killeth us; as when the Law saith, *Thow shalt not lust*, syn worketh in us all manner of lust; so the Law is the life and strength of syn, in us that a carnal and sold under syn; and syn is made out of measure sinful by the commandment, & the Law entered that the offense might abound. Therefore can it not give us Life, neither was it given to that end, but was added unto the promise of grace by Christ, because of the transgressions; and by it cometh the knowledge of syn; it also condemneth and curseth all syn and sinners, and through it are we *dead* unto it, that we might *live* unto God. For the terrors thereof tormenting our sinful souls, we ar forced to seek refuge from God's wrath in some other, which we cannot find in any but in Christ, whom God hath proposed to be the reconciliation for all our sins, whom we apprehend by faith; & until faith come ar kept fast, and as it were locked up under the Law, whereof we have this excellent use and benefit, that it is a *child-leader* or *scholmayster*, to bring us unto Christ. In whom the justice of God is satisfied for all our trespasses by his death on the tree whereon he was made a curse for us, and redeemed us from the curse of the Law. And so our sins which were imputed unto him, shall no more be imputed unto us, but forgiven for his sake, and that blessedness cometh on us which is written, *Blessed ar they whose iniquities ar forgiven, and whose sins ar covered, blessed is the man to whom the Lord imputeth not syn.* Yea God, as he imputeth not but pardoneth syn, so doth he impute justice or righteousness to us without works of ours; because Christ fulfilled all righteousness for us that believe, and we shall be found in him not having our own justice which is of the Law, but that which is through the Faith of Christ, even the justice which is of God through Faith. To teach us this, the first man whom Moses mentioneth to have *believed the Lord*; he presently adorneth with this grace, that God *imputed that to him for justice*. And he being made the Father of all believers; that is written for us also, unto whom Beleef shall be imputed for *Justice* in like wise. Thus are we justified by Faith, without the works of the Law; yea Faith is come in place of all good works, as Christ hath said, *This is the work of God, that ye believe in him whom he hath sent*; this also is his commandment, that we believe in the name of his Son Jesus Christ; whom he that hath, hath *Life*, & he that hath not the son of God hath not Life: but who so trusteth to his own righteousness, and committeth iniquity shall surely die, as saith the prophet. Thus live we by faith in Christ, and that heavenly oracle is fulfilled, *The just shall live by his faith*.

12. This Life and grace, is one condition of that everlasting covenant which our God hath made with us, and said *I will be merciful to their unrighteousness, and will remember their sins and their iniquities no more*. And being thus justified by faith, we have peace towards God through our Lord Jesus Christ, whom he hath given to be our covenant and our light; he hideth his face from our sins, and wipeth away all our iniquities, and saith deliver them that they go not down into the pit, for I have found a ransom. Yea now he seeth no iniquity in Jacob, nor

transgressiō in Israel; the Lord his God is with him, and the joyful showt of a king is among them; though the sins of Judah be sought for, they shall be no more found, for the Lord is merciful to them whom he reserveth, he hath washed the filthiness of the daughters of Zion, their transgressions are put away as a cloud, and like a mist, their sins are all cast into the bottom of the sea. For this, the Saints do triumph and say, who shall lay anything to the charge of God's chosen? it is God that justifieth, who shall condemn? we will go forward in the strength of the Lord God, we will make mention of *thy Justice*, even of *thine only*. And thus is fulfilled the saying of the prophet *The whole seed of Israel shall be Justified, and glory, in the Lord*.

13. Yet is their also further grace pertaining to life and godliness given us of God, even our *Sanctification*; whereunto he hath called us, and which we attain unto by faith in Christ. For the grace of God, that bringeth salvation unto all men, and hath appeared; doth teach us that we should deny ungodliness & worldly lusts, and that we should live soberly and righteously and godly in this present world, and not continue still in syn, that grace may abound. We are the people of God's holiness, and he will be hallowed among us, he the Lord doth sanctify us; he poureth clean water upon us that we may be clean, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water; he taketh away the stony heart out of our body, and giveth us an heart of flesh, he putteth his spirit within us, and causeth us to walk in his statutes, to keep his judgments and do them, that we be polluted no more with our abominations, nor any of our transgressions; and saith unto us *ye shall be holy, for I the Lord your God am holy*. And this is another condition of his gracious covenant with us, as it is written, *I will put my laws in their mind and in their heart I will write them, & I will be their God, and they shall be my people*.

14. Of this Sanctification there be two parts, which they that long after Life and to see good days, must seek; 1 to eschew evil, 2 & to do good. The way to attain these, is by the death & burial of the old man, the corruption of nature; and the resurrection of the new: that so being dead unto syn, we may be alive unto God in Jesus Christ our Lord. The old man or body of syn, is the whole man soul and body, as he is born by nature, even all flesh, & all the grace and glory thereof, which the Spirit of the Lord must blow upon, and cause to fade as the flower of grass, that the man may be born again, and made a new creature, even born of God. To work this wondrous change in us; the Lord giveth two special graces, the 1 *Fear* & 2 *Love* of his name; by the one to restrain us from evil, and by the other to allure us unto good.

15. The Fear of the Lord, as it is the beginning of wisdom; so *<2 pages missing>* did David's) for fear of the Lord, and we being afraid of his judgments. His mercies also are shown us to this end, as it is written, *Mercy is with thee that thou mayst be feared*. This grace God giveth to his Saints, to humble them, that they be not high-minded, but may walk in reverence before him, and their hearts be in his fear continually, that it may go well with them and with their children forever; for he that feareth the commandment shall be rewarded. By this grace have his people communion with him, and feel his goodness, for the eye of the Lord is upon them that fear him, & trust in his mercy; he delighteth in them, he will fulfil the desire of them, and nothing shall be wanting unto them, as he hath promised

by his prophet; their souls shall dwell in good, their seed shall inherit the land, and the secret of the Lord, and his covenant shall be revealed unto them. Wherefore unto man he saith, *Behold the Fear of the Lord is wisdom, and to depart from evil is understanding; the reward of humility and the fear of God, is riches and glory & Life.* Unto this therefore let us take heed, for in it is an assured strength; by it we shall come out of all extremities that are either too much or too little; and to fear God and keep his commandments is the whole man; this leadeth him unto *Life*, and being filled therewith, he shall continue and not be visited with evil: that he may know, that *the fear of the Lord is his treasure*, as saith the Prophet.

16. But because the end of the Commandment, is *Love*, out of a pure heart, and of a good conscience & of faith vnfeigned, & Love is the fulfilling of the Law: therefore hath God comprised his whole will touching our Sanctification and obedience in two precepts, 1 Thou shalt Love thy Lord thy God, with all thy heart, with all thy sowl, and with all thy mind; & 2 Thou shalt Love thy neighbor as thyself; on these two commandments hangeth the whole Law, and the Prophets. As evil therefore is to be hated and eschewed, so that which is good ought to be loved, and cleaved unto: the head and fountain of all which good, is only God himself; who first is to be loved, and above all; but hath given us this commandment, that he which loveth God, should love his brother also.

17. And as we have of him this Law of love, so have we from him the grace to love both him & his law, and shall from him receive the fruit thereof which is *Life*. This Moses shown Israel of old, saying, *The Lord thy God will circumcise thine heart and the heart of thy seed, that thou mayst Love the Lord thy God with all thy heart and with all thy sowl, that thou mayst Live.* Thus we love him, because he loved us first, and hath inclined our harts & drawn us after him. Again because as Christ saith, he that hath his commandments and keepeth them, is he that Loveth him; therefore have we this rule & direction given us by Moses further, joining these two together, *Thou shalt love the Lord thy God, and shalt keep that which he commandeth to be kept; that is, his ordinances and his laws and his commandments always.*

18. From this ariseth much comfort to the Saints, which finding themselves affected with the Lov of God, & feeling his love shed abroad in their harts by the holy Ghost which is given unto thē, do grow in this grace, & keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. They lov his commandments above the finest gold, & therefore have much peace, and shall have no hurt or scandal; their delight is in his commandments which they have loved, their hands also do they lift up unto them; and hereupon do expect to be quickened and conserved in life according to the loving kindness of the Lord, who preserveth all them that love him, keepeth covenant and mercy towards them, and causeth all things to work together for the best unto them. For *Godis Love* (as saith the disciple whom Jesus loved,) and *he that dwelleth in lovedwelleth in God, and God in him;* and grace shall be unto all them that love him, unto immortality. Moses in spirit foreseeing this, said unto Israel; I cal heaven and earth to record this day against you, that I have set before you *Life & death*, the blessing & the curse: therefore choose *Life* that thou and thy seed may live; by *loving the Lord thy God*, by obeying his voice, and by cleaving unto him; for he is thy *Life*, and the length of thy days.

19. But because our Life is hid with Christ in God, & though now we be the sons of God, yet it doth not appear what we shall be, but when Christ which is our Life shall appear, then shall we also appear with him in glory, be like unto him, and see him as he is: therefore hath he given us another grace pertaining to Life and godliness, called *a living Hope*, unto which God of his aboundant mercy hath begotten us by the resurrection of Jesus Christ from the dead. This virtue respecteth our good that is to come, our inheritance reserved for us in heaven, yea thither hath it power to come, entering (as the Apostle saith) into that which is within the veil, whither the forerunner Jesus is for us entered in, & this Hope we have as an anker of the soul both sure & steadfast, holding it fast in all tempests of tribulations or temptations, knowing (as Solomon saith) that *there is an end, and our hope shall not be cut-off*.

20. Ther be two companions and as it were sisters of this grace; 1 Faith & 2 patience; Faith goeth before as the guide and susteyner, being the subsistence or ground of things hoped for; as Abraham by faith, even above hope, believed under hope; Patience accompanieth it, and teacheth to wait, as it is written, *if we hope for that we see not, we do with patience abide for it*. And thus is fulfilled that which Isaiah saith, *he that believeth shall not make hast, and consequently, shall not be ashamed*; but being assured that he which shall come will come, and will not delay, though he tarry yet we wait, as the prophet biddeth us, because the Father which hath loved us, hath given us everlasting consolation and good hope through grace; and hope maketh not ashamed; yea we rejoyce in hope, as being the thing whereby we are saved, & he which is the God of hope filleth us with all joy and peace in believing, and causeth us to abound in hope, through the power of the holy Ghost.

21. One of the special promises which the anker of Hope layeth hold upon, and that by reason of the Covenant of God with us, is *the Resurrection of the Dead*. For as God calling himself the God of Abraham Isaac & Jacob, when they were dead unto the world, but Living unto him, did teach his people thereby, that he would raise them up again from death, as our Savior expoundeth his Fathers oracle: even so we all that are in the same covenant of grace, and have him for our God, do believe that after our flesh hath been sown in dishonor, and seen corruption, it shall be raised in glory by the power of God; for in our graves, we shall hear the voice of Christ at his appearing, & shall come forth unto the resurrection of Life. And then shall we enjoy all the good promises in that City which hath foundations, whose builder and maker is God, who is not ashamed of us to be called *our God*, because he hath prepared for us a city.

22. Thus have we through the grace of our God, those three heavenly virtues mentioned by the Apostle; 1 *an effectual Faith*, 2 *adiligent Love*, 3 *and the patience of Hope* in our Lord Jesus Christ; by Faith to believe the mysteries of life and all his word; by Love to cleave unto him and keep his commandments; by hope to expect the fulfilling of all good promises which God that cannot lie hath made unto us; and these three things do abide with us during this present life, that walking in them, we may have fellowship with the Lord in spirit, who having thus decked us with the garments of bewtie and glory, with mercy and salvation through faith in his name, doth then *seal* us with that holy spirit of Promise which is the *earnest* of our inheritance, until the redemption of the possession purchased, (the full

redemption of all Saints,) unto the praise of his glory. For as he hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love: so having effectually called justified and sanctified us of his unspeakable grace, he giveth us also certainty and assurance of our election, that we shall never fall from, nor be forsaken of him. For the seed wherewith we are born anew, is an immortal seed, which can never die, & this seed remaineth in us, to keep us from syn: and if we syn, we have an advocate with the Father, even Jesus Christ the just, who maketh intercession, and prayeth for us that our faith fail not; he also giveth us repentance unto Life, and worketh in us godly sorrow for our misdeeds; so we ar renewed by repentance daily, and revived by faith, knowing that God hath stablished to himself his people Israel, to be his people forever, & he is their God, his gifts and calling are without repentance; he that hath begun his good work in us, will perform it unto the day of Jesus Christ; for he hath made an everlasting covenant with us, that he will never turn away from us to do us good, and hath put his fear in our harts, that we shall never depart from him; and hath said concerning us by his prophet, *My people shall never be ashamed*. Thus the hope of salvation, is for an helmet upon our heads; for that God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ; and we rejoyce with joy unspeakable & glorious, being persuaded that neither death nor life nor Angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us fiō the love of God which is in Christ Jesus our Lord.

23. Our God it is w^c thus stablisheth us in Christ, & hath anointed us, and also sealed us, and given us the earnest of his spirit in our hearts, even the spirit of adoption whereby we cry unto him Abba Father; and of us he saith, *This people have I formed for myself, they shall show forth my praise*. And being thus furnished with his graces, we find & feel the sweetness of that fellowship and communion, that we hav with him in Christ Jesus and by his Spirit.

24. This communion the scripture setteth down by similitude of *walking and dwelling together*. For God hath promised *I will walk among you, and I will be your God & ye shall be my people*; and for his habitation, although he filleth heavens and earth, & the heavens of heavens ar not able to cōteyn him, being considered in his infinite majesty: yet abaseth he himself to converse with us that dwell in houses of clay, as he saith by the Prophet, *I dwell in the high & holy place; with him also that is of a contrite & humble spirit to revive the spirit of the humble, and to give life to them that are of a contrite heart*. Which grace that all the Saints might take knowledge of, the voice is written which was heard out of heaven to say, *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be their God with them*. This Tabernacle is the bodies and souls of the Saints, as the Apostle saith, *Ye are the Temple of the Living God, even as God hath said, I will dwell in thē, & walk (with them:) your body is the temple of the Holy Ghost*. On the other side, we are said to walk with God, as did Enoch, & Noah, and as the Lord requireth of every man that *he humble himself to walk with his God*; we dwell in his tabernacle forever, our trust is under the covering of his wings, & as the Apostle John saith, *He that keepeth his commandments dwelleth in him, and he in him*.

25. This grace is so heavenly and supernatural, as it cannot be comprehended by the carnal man; nor embraced & walked in with comfort by sinners & hypocrites. The natural man thinketh *the dwelling of God is not with flesh*; the unbelieving among the Saints, in day of their distress do say, *Is the Lord among us or no?* The sinners and hypocrites 〈...〉 Zion, are afraid saying, *who among us shall dwell with the devouring syre? who among us shall dwell with the everlasting burnings?* And indeed y^e throne of iniquity hath no fellowship with him; but y^e pure of heart edure as seeing him who is invisible; they sing, *The Lord of hosts is with us, the God of Jacob is our refuge; they serve him and see his face, his name is on their foreheads, & they say, It is good for us to draw near unto God; Lord lift up the light of thy countenance upon us.*

26 This conversing of the Saints with God is spiritual and mystical; we walk by faith and not by sight; faith which is the evidence of things not seen. He that is joined to the Lord *is one spirit* saith the Apostle. Again God's walking with us is strange and uncouth to the world; for he bringeth us into many tribulations; his way is in the sea, his paths in the great waters, and his footsteps ar not known; he leadeth us through the wilderness, through a desert and wast land, and by the shadow of death; where fyry serpents are, and scorpions, and drought, without water; to humble us and to prove us, to know what is in our heart, that he may do us good in the latter end; he bringeth us through the fire, and fineth us as the silver is fined, and trieth us as gold is tried; & yet he saith *It is my people, & we do say, The Lord is our God.*

27. And hence ariseth, the comfort of our harts, that always we behold God with us, yea feel him within us; and answer Amen by faith to all his promises. He saith *Fear not for I am with thee, be not afraid for I am thy God; we say again, Though I should walk through the valley of the shadow of death, I will fear no evil, because thou art with me.* He saith of every of his Saints, *I will be with him in trouble, I will deliver him and glorify him; they testify & say; I beheld the Lord always before me, for he is at my right hand that I should not be shaken; gather together on heaps ô ye people, and ye shall be broken in pieces, take counsel together, yet shall it be brought to naught, pronounce a decree, yet shall it not stand, for God is with us.* The Patriarchs moved with envy, sold Joseph into Egypt, but *God was with him* (saith the scripture,) and delivered him out of all his afflictions. To Jacob God said, *turn again to the land of thy fathers & to thy kindred, & I •ilbe with thee;* in his return, he was in danger & prayed, *ô God of my father Abrahā &c, Lord which said est unto me return to thy country and kindred, and I will do thee good.* Thus always y^e Saints assure themselves of good by God's presence with thē, and of shelter frō evil; & count them selves naked and helpless when he withdraws his face; as when in displeasure he had moved his Tabernacle far off from the host of Israel, and seemed as if he would have walked no further with them; then Moses said, *If thy presence go not with us carry us not hence; & wherein now shall it be known that I and thy people have found favor in thy sight? shall it not be when thou goest with us? so I and thy people shall have preeminence before all people that are on the earth.* Finally, as the Saints encourage themselves against their foe• with this, *their shadow is departed from them, & the Lord is with us, fear them not:* so God foretold that when many tribulations should come upon his people, they then would say, *Are not these troubles come upon me, because my God is not with me?*

28 For the presence of God, & communion of his graces, so saveth his Saints out of all adversities; that no wisdom counsel or strength of any enemy can hurt, no creature can hinder them frō their happiness; the Lord their God who goeth before them, he fighteth for them, and rideth upon the heavens for their help▪ the eternal God is their refuge, & under his arms they are forever, he casteth out the enemy before them and saith, Destroy; so as wax melteth frō the presence of the fire, the wicked perish from the presence of God; But his people he upholdeth in their integrity, and doth set them before his face forever, both they and their seed shall stand fast in his sight; for they ar his portion or inheritance, and they shall walk in the light of his countenance, he leadeth them with his own glorious arm, dividing the waters before them, to make himself an everlasting name; he saith, prepare the way, take up the stumbling blocks out of the way of my people, so causeth he them to go upright, giving strength unto him that fainteth, & multiplying might to him that hath no power, and they renew strength, they lift up the wings as the eagles, they run & are not weary, they walk & faint not. He supply 〈...〉 their wāts, filling the hungry sowl with good, & satisfying the soul that thirsteth after righteousness; for righteousness goeth before him, & setteth her steps in the way; he bringeth near his justice, it is not far off, and his salvation shall not tarie, for he giveth it in Zion, and his glory unto Israel.

29. And they again, being a people in whose heart is his law, & knowing that *two cannot walk together* (as saith the prophet,) *except they be agreed*; labor by faith to hav peace with him, and to walk before him in uprightness, to walk worthy of him, and please him in all things, being fruitful in all good works, and increasing in the knowledge of God. For this they hav promised unto him when they entered into his covenant; & therefore are their souls delivered from death, that they may walk before the Lord in the land of the living. And because to walk *before God*, is to walk *in his Law*, (as the scripture teacheth;) therefore love they the law of the Lord, it is their meditation continually, and it is written upon the table of their heart; their delight is in his commandments which they have loved, their hands also do they lift up unto them, their mouth talketh of them, their feet run in them, their soul keepeth them, and they will never forget them; all their members are given up as instruments of righteousness to serve and please the Lord, & they apply their heart to fulfil his statutes always even unto the end. Thus their righteousness goeth before them, and the glory of the Lord embraceth thē, he strengtheneth thē *in the Lord*, & they walk in his name, their harts being stable and unblameable in holiness before him, and there is no condemnation unto them, for that they are in Christ Jesus, and walk not after the flesh but after the spirit.

30. And now they eat their bread with joy, and drink their wine with a cheerful heart, because God accepteth their works, the words of their mouths, & the meditation of their harts. They please him and have his blessing even in their civil affairs and handy labors: the world and all earthly creatures are subdued unto them, and they use them for their service and comfort in the Lord; if they eat, it is to the Lord, if they eat not it is to him also, giving God thanks, and doing all things that they do, unto his glory. So though they be in the world, yet are they not of the world, and though they walk in the flesh yet war they not, neither walk they after the flesh; but being on earth, their conversation is in heaven, and the way of

Life is on high unto them, to avoid from hell beneath. They seek the Lord and his strength, they seek his face continually, and with the joy of his face he maketh them glad, and in the secret thereof, he hideth them from the pride of men, he keepeth them as the apple of his eye. He saith unto them, Hear my law o my people, incline your ears to the words of my mouth, obey my voice and do all things which I command yow, so shall ye be my people, and I will be your God: they answer, all people's will walk everyone in the name of his God, and we will walk in the name of our God forever and ever; teach us thy way o Lord, and we will walk in thy truth, knit our harts to thee, that we may fear thy name, Thus hoping for his glory which is to be reveled, they purge themselves as he is pure, and walk in the light, as he is in the light, having fellowship one with another, & the blood of Jesus Christ his Son cleansing them from all syn. And the Lord giveth strength unto his people, the Lord blesseth his people with peace; he is as the dew unto thē, they grow as lilies and fasten their roots as the trees of Lebanon, dwelling under his shadow they revive as the corn and flourish as the vine, and still bring forth fruit even in their hoary age, and God is their guid even unto the death. Yet then forsaketh he thē not; but as when they lived, they lived unto him, so now when they die, they die unto him & are his; peace cometh, and they rest in their beds, everyone that walketh before him, til their changing shall come, and they be translated from death to life, to see the king in his glory, even God as he is, & to be satisfied with his image.

31. For notwithstanding all this grace, and communion that we have with God by faith; we ar not perfect, neither shall be, til we have attained the resurrectiō of the dead: here we see through a glass darkly, & not face to face, we know in part only, and do grow in grace and knowledge daily; we behold the, glory of the Lord with open face, but as in a mirror, and ar changed into the same image from glory to glory as by the Spirit of the Lord. We have first our infancy, and are as babes in Christ; after we are as young men strong in faith, and do overcome the wicked one; and proceed in riper years, waxing old in faith, and knowledge of him which is from the beginning: thus our way shineth as the morning light, that shineth more and more unto the perfect day; and we walk on earth, as did Abram in Canaan, going and journeying towards the South.

32. But of all the ways & means, whereby we hav communion with God, there is none more lively, powrful & comfortable then *Prayer*; whereby we converse with the Lord most nearly, pour out our complaints as children into the bosom of their father, & praise his name; ar heard & answered of him to y^e glory of his grace, y^e joy of our harts, & the increase of our faith, with all virtues and fruits of the Spirit.

33. The ground of this heavenly exercise, whereby man is so bold as to come unto the throne of grace, and talk with God, is his commaundment which saith, * *Cal uponme in the day of trouble, I will deliver thee, and thou shalt glorify me; Cal unto me, and I will answer thee, and show thee groat & mighty things which thou knowest not.* Moreover he willeth us to be nothing careful, but in all things to let our requests be shown unto him, in prayer and supplicatiō; with giving of thanks; yea to pray continually, and in all things to give thanks, because this is the will of God in Christ Jesus towards us.

34. To guide us in this action, he hath given us outward instruction in his word, that we may ask according to his will; with assurance, that whatsoever we so ask, he heareth us, and we have the petitions that we desire of him. He giveth us also inward assistance by his Spirit which dwelleth in us, and is the Spirit of the adoption-of-sons whereby we cry *Abba Father*; which spirit also helpeth our infirmities, (who know not what to pray as we ought,) and itself maketh requests for us with sighs & groans unutterable. Thus pouring out upon his people (as he did promise,) the spirit of grace & of supplications, and furnishing them with gifts for this heavenly work, he heareth & granteth their requests, as David saith *Lord thow hearest the desire of the poor, thow preparest their heart, thow bendest thine ear.*

35. So when we cal upon the Lord in our trouble and cry unto our God, he heareth our voice out of his temple, & our cry comes before him into his ears; yea before we cal, he answereth, & whiles we speak he heareth; for by the blood of Jesus we may be bold to enter into the holy place, & ask the Father in his name, & we shall receive that our joy may be full; the spirit also maketh request for us, according to the will of God; & he that searcheth the harts, knoweth what is the meaning of the Spirit; and the odour of our prayers, cometh up as the sweet incense before him, being perfumed with those odors that are offered with the prayers of all Saints, out of the Angels hand, that Angel of the Covenant, who is now at the right hand of God, and maketh request also for us.

36. Thus the Saints have access unto God, and near communion with him in prayer; (though the wicked cal not upon him, or if they call, he heareth them not.) Their golden vials are full of odors, they delight in the Almighty, and lift up their faces unto God, they make their prayer unto him, and he heareth them, & they pay their vows, saying, I will thank thee for thou hast heard me, and hast been my salvation, Blessed be God which hath not put back my prayer, nor his mercy frō me.

37. The fruits that come vntovs by this holy exercise are moe then can be told; there being infinite occasions from day today, of making request to the Lord, and filling our mouths with new sōgs of praise for our salvations. Admirable is the force and valor of this actiō, which peirceth the heavens and cometh unto God, and prevaileth with him, in whatsoever we ask according to his will, if we ask in faith, & waver not: for he is near to all that cal upon him, to all that cal upon him in truth; & fulfilleth the desire of them that fear him, unto whō he hath promised, *Open thy mouth wide and I will fil it.* Herevpon Moses said, *What nation is so great, unto whom the God's come so near unto them, as the Lord our God is near unto us, in all that we cal unto him for?* And if he be so near unto everyone of us; let us know also, that it will be our good to draw near unto him, & to say revive thou us, and we will cal upon thy name, because thou hearest the prayer, unto thee shall all flesh come; trust in him always ye people, pour out your harts before him, for God is our hope; *our God will hear us.*

38. By all these things (& many other the like,) we may see how God hath exalted the horn of his people, which is a praise for all his Saints the sons of Israel, a people near unto him; unto whom he hath given most great & precious promises, that by thē they should be partakers of the godly nature, in that they flee the corruptiō which is in the world through lust; with whom he so graciously communicateth his goodness, y^t they taste in this world, of the

powers of the world to come, and o•e walk in the light of his face, & feel his holy presence with them. Which presence, although it be with every of his Saints, in all places where they become; yet is it most lively seen in their Assemblie, and there he is very terrible. For this cause did his people love the habitation of his house, & desired to dwell there all their days, that they might be hold his bewtie; and being absent from it, their souls thirsted for God, saving, *when shall we come and appear before the presence of God?* for they knew his promise which had said, *In every place where I shall put the remembrance of my name, I will come unto thee & bless thee;* they knew God was in the mids of his sanctuary, it should not be moved, he would help it very early. But of this holy society, more is to be spoken particularly in another place.

CHAP. XII.

Of the Communion that we have with Jesus Christ our Mediator.

IEsus Christ being God manifested in the flesh, is given of the Father to be the only *mediator* between him and us; and he hath given him power to execute judgment, in that he is the son of Man. He is the head of the body of the Church; in him all the buylding coupled together groweth unto an holy Temple in the Lord, and we all are built together in him, to be the habitation of God by the Spirit; he is the way, the truth, & the life, no man cometh to the Father but by him. And of him and his mediation, this Oracle was spoken of old to the Saints; that their Noble-ruler should be of themselves, & their Governor (Christ) should proceed from the mids of them; & God would cause him to draw near and approach unto himself, (when he should ascend and sit at his right hand to make intercession for us;) for who is he (else) that warranteth his heart to come unto me saith the Lord: And ye shall be my people, and I will be your God.

2. As we are made the people and portion of God by Christ, & brought by him unto the fellowship and glory of his Father; so is there a special fellowship and communion that we have with Christ, being called thereunto of the Father, as it is written, *God is faithful, by whom ye are called unto the communion of his Son Jesus Christ our Lord.* And that this hath always been the chief end and scope of God in all his Oracles, since the world began, to draw men unto Christ, & so unto himself, is before shown.

3. The sum of the grace given us through communion with our Lord Jesus, is cōprised in those words of the Apostle saying, that Christ is of God made unto us *Wisdom, and Justice, and Sanctification, and Redemption.* These things he is unto us by virtue of his Mediatorship, which consisteth in the three functions or offices of Prophecy, Priesthood, & Kingdom, committed unto him by the Father. For frō the in most holy place, and from the bosom of the Father, is he come to declare God unto us; he is a Prophet raised up of the Lord, to speak unto us all that he commanded him, and him are we willed for to hear; the yles are to wait for his Law. And as he being worthy obtained to open the book that is in the right hand of him that sitteth on the throne, & to loose the seven seals thereof; because all the treasures of wisdom, and knowledge ar hid in him: so having made known to us all things that he heard of his Father, having declared and still declaring his Name by his word and spirit, he is the Power

of God and the wisdom of God unto us. And the things which he hath declared are two; 1 the Law to show us our syn, and the evils due for the same: 2 the Gospel to show us our righteousness by grace from God, with the blessings that flow therfrō. He also being our great high priest or sacrificer hath taken away our sins and all the evils accompanying them, hath redeemed us from the Curse of the Law, finished wickedness, & sealed up sins, made reconciliatiō for iniquity, & brought the gift of righteousness or Justice: so by his obedience we ar made just, & grace shall reign by justice, unto eternal life, through Jesus Christ our Lord, whose blood doth also purge our consciences from dead works to serv the Living God, and by the same hath he sanctified his people, and contineweth a Priest forever, and is both our *Justice & Sanctification*. Finally this our redemption from evil, and restauration unto happiness, he conserveth & maynteyneth by his mighty power, frō all enemies whō he hath subdued under his own feet, & will also subdue under ours: and is therefore named our *King*, whom all kings shall worship, all nations shall serv, who will redeem our souls from deceit & violence, will give us also the redemption of our body, and cause our last enemy Death to be swallowed up in victory, & so will be our full Redemptiō forever & ever, at his appearing with glory, in the *day of Redemptiō*.

4. More particularly, touching his *Prophecy* and our communion with him therein; as God gave him for a witness to the people, for a Prince and a Commander unto them; so shown he himself to be a faithful and true witness, in that he spake to the world, the things which he had heard of the Father. This he did in his own person whiles he walked with mē; teaching the true meaning and end of all his Fathers Law, and urging the sincere keeping of it in Love; freeing it also from the false glosses and leaven of the Pharisees, and cutting down their traditions; for the Lord to this end, had made his mouth like a sharp sword; that by the breath of his lips he might slay the wicked. He also taught the glad tidings of the Gospel unto the poor; thereby healing the broken hearted, preaching deliverance to the captives, recovering of sight to the blind, and the acceptable yere of the Lord: that whosoever should hear his word and believe in him that sent him; should hav everlasting life and not come into condemnation, but was passed from death unto life. So he hid not his Fathers righteousness within his heart, but declared his truth and his salvation; he concealed not his mercy and his truth from the great congregation, but preached peace and comfort to his people. For God had given him a tongue of the Learned, that he might know to minister a word in time to him that is weary: grace was poured in his lips, and they they were like lilies dropping down pure myrrh, and his mouth was sweet things.

5. As in his own person, so did he by others publish the will of his Father, using hereto the ministry both of men and Angels. He gave and still giveth the gifts of ministry unto many men; above all other he furnished his Apostles with power from on high, & sent them to teach all nations to observe all things whatsoever he had commauned them, (and he had made known to them all things that he had heard of his Father:) and they faithfully performed their charge keeping nothing back, but showing mē all the counsel of God, for Christ spake in them: so that now we have the mind of Christ, and the word is near us, even in our mouth and in our heart, neither may we admit of any other doctrie though it should be taught by Angels from heaven, but that w^{ch} we have, we must hold fast til he come. And

Christ it is, that hath always reveled God's will unto the world since the begīning. He it was that preached in Spirit, to those that were disobedient in the days of Noah; he sent Esaia• to preach unto Israel, and furnished him with gifts & graces for that work; and still he sendeth his messengers daily for the gathering together of the Saints, the work of the ministry, and edification of his body, til the worlds end; & they are his glory. Finally the heavenly Spirits ar also his messengers for this end and purpose, when he seeth meet so to employ them, as it is written, *I Jesus have sent my Angel to testify unto you these things in the churches*. Thus opening unto us by all means, the secrets of his Gospel, our souls ar comforted, for he bringeth us into his wine cellar, and Love is his •anner over us.

6 To assure the world that he was both the wisdom and power of God, he confirmed his doctrine •y signs and wonders, doing such works as no other man did; even as his words were such as never man spake, his enemies being judges. He gave also of this power, to such as believed in his name and wer his witnesses; himself working with them, & confirming the word with signs that followed.

7. Unto this outward administration, Christ annexeth his inward grace by divine power; making even the Dead to hear his voice and live, for he hath the words of eternal life, he openeth the harts and causeth attention, he openeth the minds and causeth men to understand the scriptures; he giveth them also a mouth and wisdom, which all their adversaries are not able to speak against, nor resist.

8. Now all this life and grace doth Christ communicate with the Saints, being their Head, & they his members. For first the Ministers of the word, how great gifts or authority soever they have, they all are ours, and we Christ's, and Christ God's; we are to try their doctrine by the scriptures, for they have not dominion over our faith, but are helpers of our joy; and in declaration of the truth are to approve themselves to every man's conscience in the sight of God. Secondly the Word itself, even all the scriptures, are given unto us, and written for our learning and comfort; & this not only to know for ourselves, but to teach exhort and edify one another. Therefore is the word said to be *graffed* in us, and what by it we do believe, we also may boldly speak, and freely practice, even all that Christ hath commanded; that as he is a faithful and true witness, so we also that are the Lord's witnesses with him his chosen servant, (as saith the Prophet,) may bear a good testimony unto the truth; & having his word dwelling in us plenteously in all wisdom, may thereby ourselves understand righteousness & judgment, and equity, and every good path, and be preserved from the evil way; and unto others may impart the honey and milk of God's graces that are under our tongue: and having the high-acts of God in our mouth, and the two-edged sword (of his word) in our hands, may execute vengeance on the hethen, corrections among the people; binding their kings in chains, and their nobles with fetters of iron; this honor is to all his Saints: who holding forth the word of life, do shine as lights in the world; Christ illuminating them with his glory continually, and making his Church by his *Prophecy*, the *valley of Vision*, as of old it was named.

9. Touching his *Priesthood*, and our communion therewith, two things ar to be considered; First What of his grace in his own person he hath wrought and worketh for us; to weet, *the*

things pertaining to God, (as the Apostle speaketh:) which are, the Offring of a sacrifice, to make reconciliation for our sins; and Intercession, which as our Advocate he maketh with the Father for us. Secondly, what by his mighty power he graciously worketh in us, and applieth unto us; whiles he maketh us also Priests unto God his Father, and communicateth with us his obedience, death, burial, resurrection, & ascension; so causing the Blessing of God to come upon us, (as he is that seed in whom all families of the earth shall be blessed.) and giving us comfort and peace. Under these two heads, are all things comprehended, that pertain to our Justification, & Sanctification, in the sight of God.

10. These three things of *Reconciliation, Intercession* and *Blessing*; the Priests of Moses law, in shadow & figure of him performed of old for Israel. The first, whiles at the brazen altar, they offered Burnt- offerings, and For-syn; made atonement, & obtained forgiveness at the hands of God, for the sinners: but chiefly when the high-priest sanctified the Most holy place, with blood of the Sacrifice, & made an atonement for the children of Israel, for all their sins once a yere. The second; whiles at the golden altar, he burned sweet incense every morning and evening; and once a yere also, made recōciliatiō upon the horns thereof, with the blood of y' Syn-offering; & entered with in the veil; putting incense on the fire in the cēser before the Lord, that the cloud of the incense covered the Mercyseat. The third, when having finished his ministry, the Sacrificer lifted up his hand towards the people, and *Blessed them*; as he was separated of God to *bless in his name forever*, and to *put his name* upon the childrē of Israel, that he might bless them, as he had promised.

11. The truth of these three, are fully performed by the Apostle and High priest of our profession Christ Jesus. For, that he might reconcile us unto God, because it was impossible that the blood of bulls and goats should take away sins, neither would his Father accept other sacrifice or offering, then the body which he had ordained his Son: therefore through the eternal Spirit he offered himself without spot unto God, and gave his sowe for the ransom of many, bare our sins in his body on the tree, and by his own blood entered in once unto the holy place, (not the holy places made with hands, but into very heaven,) and obtained eternal redemption. So the Lord took away the iniquity of his land in one day, (as he had promised;) for the ransom was most precious, even of infinite value & effect, seeing by the union of the God head with the manhood in this our High-priests person, it was the blood of God himself, (as the scripture speaketh,) wherewith we are purchased. Thus Christ hath reconciled us that were enemies, unto God by his death; and hath put away syn, by the sacrifice of himself: for he was the † Lamb of God, that taketh away the syn of the world; and the prophesy of Abraham was fulfilled, *God will provide him a Lamb for a burnt offering, my son.*

12. Touching Christ's *Intercession*, as he prayed for his church when he was on earth, and his Father heard him always; so now being ascended and set at the right hand of God, he still *maketh request* for us, being therefore entered into very heaven, to appear now in the sight of God for us. Whose prayer as it is pure and perfect, so prevaieth it with God, and is of unspeakable efficacy, to make us to be accepted. For the Father loveth the Son, and accepteth him better then he did his servant Job, when he prayed for the trespassers. This is that *Angel*, (the Angel or messenger of the covenant,) that hath a golden censer, & much

odors, which he offereth with the prayers of all Saints, upon the golden altar that is before the throne; the smoke of which odors, with the prayers of the Saints, goeth up before God out of the Angels hand: and unto his requests, which he maketh for his afflicted people, the Lord answereth good and comfortable words. Thus our high sacrificer, having the names of the whole Israel of God, as it were graven upon two precious stones, and embossed in gold; beareth us upon his two shoulders, for a remembrance; and presenteth us pure & holy & just, before the Lord.

13. The things towards us, which ar his *Blessing* and the fruits that follow, he graciously communicateth as a merciful & faithful high priest, touched with the feeling of our infirmities; being raised up unto us of God, and sent to *Bless us, in turning everyone of us from our iniquities*. And as at the end of his ministry upon earth, he lifted up his hands and blessed his disciples, and then was taken from them into heaven: so, continewing still a priest forever after the order of Melchizedek, (who met Abrahā & blessed him,) he still blesseth the children of Abraham; giving and applying the promises of the Gospel, unto the harts and consciences of his people; even the favor & protection of God, the light of his countenance, and his peace. So the blessing of Abraham cometh on us through Christ Jesus, who is that promised seed, in whom all nations ar blessed; and whom God hath set to be *Blessings forever*. Thus Christ, by *Sacrifice* hath merited, by *Intercession* obteyneth, and by *Blessing* bestoweth and distributeth unto us, the love & graces of God his Father, even all things pertaining to life and godliness: that we being partakers of his peace, may again bless God, even the Father of our Lord Jesus Christ, which hath blessed us with all spiritual blessings in heavenly things in Christ, as the Apostle saith.

14. The communion of this *Blessing*, is more particularly to be discerned in that honor of *Priesthood*, which is given to all Christians; & the seals of God's grace, and love towards us in Christ. For he hath made us *Priests* unto God even his Father, and we as lively stones are made a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. For first, applying him unto ourselves by Faith, his sufferings death & burial are ours; his righteousness, resurrection, and glorious victory over syn, Satan, Death and Hel, ours; so that we by the blood of Jesus, may be bold to enter into the holy place, (though the Levitical Priests might not enter into the shadow thereof at all times;) by the new & living way which he hath prepared for us, through the veyl that is his flesh: even boldly may we go unto the throne of grace, that we may receive mercy, and find grace to help in time of need. Presenting unto God his Father and ours, this Lamb that was slain for our sins, who is our surety and our sacrifice, by whose stripes we are healed, by whose death we are restored to life, by whose body once offered we are sanctified; upon whose head we have laid the burden of our sins, and by whose *curse*, we are made the *heirs of blessing*, and of all the riches of God's grace.

15. We also give up our own bodies a living sacrifice, holy, acceptable unto God, which is our reasonable serving of God; so the heavenly Jerusalem is filled with the Flocks of men, as the earthly once was with Flocks of holinesses or sacrifices external. Our spirits being contrite, our harts humbled and broken for our sins; ar the *sacrifices of God* also, which he will not

despise. By Christ, we offer the sacrifice of *Praise* always to God that is the fruit (or calves) of our lips, which confess his name, and magnify him with thanksgiving: this also pleaseth the Lord, better then ox or heifer, that beareth horns, that parteth the hoof. Our alms and offerings for relief of the poor, especially the ministers of the Gospel of Christ: are *an odour that smelleth sweet, a sacrifice acceptable & pleasant to God*. Finally if we be *poured out* as a drink offering, upon the sacrifice & service of the faith of Christ's church, & do resist unto blood striving against syn: we have cause to rejoice; for precious in y^e sight of the Lord, is the death of his Saints; & the † souls of such, rest under the altar, til the Lord holy and true, do avenge their blood on thē that dwell on the earth.

16. This honor of *Priesthood*, (which no man can take to himself, nor any other thing except it be given him frō heavē,) Christ giveth unto us, of his rich grace by his word & spirit. For as by the preaching of y^e Gospel, he is daily described in our sight, and among us *crucified*: so we by the ministry of the Gospel, are made an acceptable offering unto the Lord, being sāctified by the Holy Ghost. His word is a sharp two edged sword, and divideth a sunder the sowl and the spirit, the joints and the marrow; by it we are taught to mortify our members which are on earth; his spirit is as fire, where with we being baptized, do also mortify the deeds of the body, that we may live, & give ourselves up unto God for a living sacrifice. The afflictions that we feel in this world, when for his sake we are killed all the day long, & are counted as sheep for the slaughter, do bear about in our body the dying of the Lord Jesus, and are always delivered unto death for Jesus sake, that the life also of our Lord Jesus might be made manifest in our mortal flesh: these serve for furtherances of our sanctification, by being partakers of his holiness; and make us as sacrifices, and a prey for the ravenous fowls, whiles we liv strangers here on earth, the land that is not ours, as did Ahrahams seed. Thus ar we named the *Priests of the Lord*, and hav authority in every place to *offer incense* unto his name, and a pure offering, both we and our works, (our spiritual sacrifices,) being acceptable unto God in Christ Jesus.

17. To illustrate and seal up more assuredly our communion with Christ's Priesthood, We ar washed with water, for a sign & assurance, of the forgiveness & washing away of our sins, and to be as the laver of our regeneration & new birth; whereby we ar also baptized into his death, and buried with him by baptism; that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life, our old man being crucified with him, that the body of syn might be destroyed, and ourselves be dead to syn, but alive to God in Jesus Christ our Lord; whom by this symbol we have put on, and do bear his name upon us, with the name of the Father and of the holy Spirit. And after this, Christ often feedeth our souls, with his own body & blood, which was broken & poured out for our sakes, figured out unto us by bread & wine: hereby cōfirming the former grace of remission of sins, and a further growth in Christ continually, into whom we ar incorporate, & have so near a communion with him, under these visible earthly elements; which we looking past by the eye of faith, seeing and feeding upon Christ, have our life by him, do dwell in him & he in us, and shall by him be raised up at the last day, unto life eternal.

18. Having seen how Christ being our *Prophet* informeth us in all the wisdom of God, and by the *Law* showeth us our syn & wretchedness; by the *Gospel*, our justice & happiness; and being our *Priest & Sacrifice*, hath by himself purged us frō all syn, & given us the gift of justice and sanctity to present us pure & blameless before God his Father: it remaineth, that we also consider, how he conserveth and mainteyneth this our blessed state; against all enemies, by his mighty power and sovereignty, which as Lord and King he hath over all.

19. This sovereignty, is set forth by divers titles of honor and dignity given him in the scriptures; as when he is named Messiah the *Governor*, *Captain* or *Fore-leader*; the *Ruler*, that is, having dominion right and authority, to govern and guide his people; *Michael the great Prince*; the *Captain of the Lord's host*; a *master* or *Commander* to the people's; a *Potentate* or *Mighty one*; the *king of kings & Lord of Lord's*, and *Prince of the kings of the earth*, the *Lord of all*, unto whom is given *all power in heaven & in earth*, an *everlasting dominion*, & honor and kingdom, that all people's nations and languages shall serv him. And he the true Melchizedek king of Salem, shall reign as king in justice, and sit as Prince of Peace, upon the throne of David, & upon his kingdom; to order it & to stablish it, with judgment & with justice, frō henceforth even forever.

20. This *kingdom* of Christ, is no earthly Monarchy, nor of this world; but spiritual and heavenly: and therefore is more mighty then the kingdoms of the earth, able to beat down, break in pieces, & grind to powder all adverse power and domination; whither of this world, or the spiritual wickednesses which are in the high places.

21. Therefore also is the manner of administering this kingdom, no worldly nor pompous; but a Christ the king himself, came unto us poor, and riding upon an asse and he the *Lion* of the tribe of Judah, the root of David, was fo to see to, like a *killed Lamb*: s menageth he his kingdom still neither by an army, nor a Power but by his Spirit; that it cometh not with observation, for men to say, *Loe here or loe there*, but is with in us; wielded by the spiritual scepter of his word (the Gospel of the kingdom,) and by the almighty working of the Spirit, and therefore containeth in it *mysteris* or secrets, that cannot be understood but by the gift of God.

22. Our Lord himself, hath subdued, and daily subdueth all his foes; the world he hath overcome; syn he hath condemned and putaway, Death he hath abolished; & the Devil that had the power there of, he hath destroyed: neither shall these, or any of these, ever have dominion over him; but he shall reign, til he hath put all his enemies under his feet, and death and hell be cast into the lake of fire.

23. This his power & regiment, he communicateth with his Saints, two manner of ways; First by applying unto them for their benefit and salvation, all that himself hath done and doeth; as the Lord saith by his prophet *I will camp about mine house, against the army, against him that passeth by, and against him that returneth, & no oppressor shall come upon them anymore*. And as for their sakes, Christ sanctified himself, so for their comfort he overcame the world; to take away their sins, did he appear, when in himself there was no syn; for the children of the people Israel standeth this Michael the great prince, & fighteth against the Dragon and

casteth him out of heaven; where now is salvatin, and the kingdom of our God, and the power of his Christ; the accuser of the Saints being cast down. Wherefore the Lord being *king*, the earth may rejoice, and the multitude of the yles be glad; because he preserveth the souls of his Saints, he will deliver them from the hand of the wicked; he will judge the people of God in justice, and his poor with equity, that the mountaynes & the hills shall bring peace to the people by justice, and in his days the righteous shall flourish, and abundance of peace shall be so long as the moon endureth. For the chariots being cut off from Ephraim and the horse from Jerusalem, the bow of the battle shall be broken, and he shall speak peace unto the natiōs; but in y' mornings he will destroy all the wicked of the land, smiting the earth with the rod of his mouth, and slaying the wicked with the breath of his lips; woūding kings & treading down people's in the day of his wrath. Therefore the poor shall commit themselves unto him, and triumph in his salvation saying; *The Lord is king forever and ever, the hethen are destroyed forth of his land; the kingdoms of this world are our Lord's, and his Christ's, and he shall reign for evermore.*

24. Secondly he communicateth with his Saints this grace, to be *Kings* also with him, and to reign on earth: that as himself sitteth & ruleth upon his throne, & is a *Priest* upon his throne, and the counsel of peace is between them both: so they whom he hath made *kings* & *Priests* unto God his Father, being a kingly priesthood, even a *kingdom of Priests* and an holy nation; having part in the first resurrection, the second death may hav no power over them; but being the *Priests* of God and of Christ, and reigning with him the term of years limited; at last, whē they have overcome, may sit with Christ in his throne; even as he overcame, & sitteth w^t his Father in his throne.

25. This spiritual kingdom, whereby the Saints reign on earth, is first over their own sins and corruptions; for they are careful to be upright with God, and to keep themselves from their wickedness; and the Lord subdueth their iniquities, that syn shall not have dominiō over them, because they are freed from it, and made servants unto God, having their fruit in holiness, and the end everlasting life. And this victory whereby they overcome themselves, is greater thē all earthly conquests, according to the true proverb; *He that is slow to anger, is better then the Mighty man; & he that ruleth his own spirit, (is better) then he that winneth a city.* Secondly it is over the world, which also they set themselves against, as knowing that it lieth in wickedness; the wisdom thereof is foolishness, & cometh to naught; the pleasures of it are vanity, and vexatiō of spirit; the sorrows of it work death; and the amity thereof is the enmity of God: therefore flee they the corruption that is in the world through lust, walking before God as strangers & pilgrims on earth, not loving the world, nor the things that are in the world, which have neither satisfying nor fruit in thē but being crucified unto it, & it unto them, they keep themselves unspotted of it, & free frō y^e bondage & servitude of the same; they use it, as though they used it not; they bear with patience all the reproaches & injuries that it offereth; yea though they be made the gazing stock & as the filth of the same, yet are they more then conquerors through him that loved thē, and do fulfil that which is written, *All that is born of God overcometh the world; & this is the victory that overcometh the world, evē our faith.* Thirdly the conquest of the Saints is over Satan himself, the prince of this world, and worker of all mischief. Him also they resist steadfast in the faith, and do

overcome him by the blood of the Lamb, & by the word of their testimony, and love not their lives unto the death: so that wicked one fleeth from them, and toucheth them not, for they keep themselves, because they are begotten of God, who will tread that adversary under their feet shortly, & with him shall be destroyed the last enemy, Death. And as now, the Saints do reign with Christ on earth, by faith and patience: so then, having judged the world, and even the Angels; they shall reign with him in glory, in heaven for evermore.

26. To teach us this Communion with Christ, we have in the scripture many doctrines & similitudes; as that he will make his church a roller & a new threshing instrument having teeth, for to thresh the mountayns, and bring them to powder; & make the hills as chaff: that he giveth strength and power to his people, making their horn iron, & their hoofs brass, & themselves as his bewtiful horse in the battle; that they shall be as the mighty men, which tread down (their enemies) in the mire of the streets in the battle; for the Lord of hosts shall defend them, & they shall devowr and subdue their foes. That Christ shall make his children *Princes* throughout all the earth; & as himself hath many Crowns upon his head, so will he communicate them with his Saints; as the crowns of his figure Jesus son of Iehozadak the high Priest, were to Helem, Tobijah and others for a memorial in the temple of the Lord. That as Christ is the head corner stone, upon which whosoever fall, shall be broken, & on whomsoever it fall, it shall grind them to powder: so Jerusalem (his church) shall be made a heavy stone for all people▪ all that lift it up shall be torn, though all the people of the earth be gathered together against it. That as Christ shall crush the nations with a scepter of iron, and break them in pieces like a potters vessel: so he that overcometh and keepeth his works unto the end; to him will he give power over nations, & he shall rule them with a rod of iron, that as potters vessels they shall be broken; even as he received of his Father, so will he give to that man, the *morning star*.

27. To illustrate this Cōmunion between our Savior and us, we have the similitude of an human body, the members whereof by their due joints and synewes ar joined to the head, receive from it life and motion, and government in all the actions and affairs: so Christ is the head of the body of his church, & communicateth with all the Saints his members, life and grace, and all good things for their conservation. Also of a vine or Olive tree whose branches ar made partakers of the juice sap and fatness that is in the root & stock: so we abiding in Christ the true vine, do by the juice & moisture of his grace live and bear fruits to the praise of God. Again as the husband and wife, ar not two, but one flesh; & the first woman built of the rib of man, was flesh of his flesh and bone of his bone, and so did love & live together partaking ech with others well fare: in like manner are we joined to the Lord, & made one spirit; he that made us is our husband, and we are married to him in faith; whereupon he nourisheth & cherisheth us; for we are members of his body, of his flesh and of his bones; and this is a great Secret, as the Apostle saith, which they that would behold, had need be carried in Spirit (as was John) to a great & an high Mountain, there to be shown this *Spouse* adorned with the glory of God, & all precious ornaments of his Spirit. And so greatly doth the King delight in her beauty, that the words which were spoken to the first woman Evah, how *her desire should be unto her husband*; are now on the other hand, (as touching the

affection of love) applied by the Spowse unto him whom her sowl loveth, *I am my well-beloveds, and his desire is towards me.*

28. From all that which is before spoken, of the Cōmunion that God hath called us unto with his Son, it followeth, that whatsoever justice and holiness was in Christ manifested in the flesh, either by nature or by actiō; the same is made ours by grace and imputation: as on the contrary, whatsoever syn & unrighteousness is in us by nature or action, the same is made his by imputation, and by him is healed and taken away; that it cannot be we now should perish, if we hold fast our faith and confidence of rejoicing unto the end. Whatsoever troubles, sorrows or temptations, (syn only excepted,) do befall us in this life; the like have befallen unto him, were by him overcome, and shall from us, as already they are from him, be done away. Finally whatsoever freedom & liberty, Christ as mā, in ordinary estate, had on earth cōversing among men the like hath he given, daily giveth & confirmeth unto Christians; whither we respect the spiritual law of God, or the politick laws of men, and civil states. For he it is that liveth in us; himself is ours, and we are his, graffed into his death and resurrection to eternal life: he hath given his glory unto Israel; even the glory that the Father gav him, hath he given us, that we may be one; as the Father and he are one, he in us, and God in him; & where he is, there shall we also be to behold his glory; though for the present we walk by faith and not by sight, and it doth not yet appear what we shall be. The cōsideration of which riches of his grace, may cause us to say with the prophet, *how great is his goodness, & how great is his bewtie?* And we may conclude with the last word of Moses the man of God, *Blessed art thou o Israel: who is like unto thee, o people saved by the Lord, the shield of thine help, and which is the sword of thy glory? therefore thine enemies shall be in subjectiō to thee, & thou shalt tread upon their high places.*

CHAP. XIII.

Of our Communion with the holy Ghost.

Although the fellowship that we have with the holy Ghost, (who is one with the Father and the Son,) may much be discerned by that which is before spoken of God & of Christ: yet because the scripture speaketh many things of the work of God's Spirit in us, and particularly of the Cōmunion of the Holy Ghost with us; it will be for the good and comfort of the Saints, to consider the graces and benefits that do come unto them, by this communion also in particular.

2. And this the rather, for that the Spirit is the Comforter, (that other Comforter or Advocate,) which the Father at Christ's request doth give unto us for to abide with us forever, and cheer us in the absence of our Lord Jesus from us, (who is gone unto his Father and ours) that we should not be left as orphans on earth, destitute of help and comfort amidst our many trials and tribulations.

3. Very great is the grace, & admirable the strength and consolation, which this Comforter giveth to the Saints; as the example of the Apostles themselves doth confirm; who all the while that Christ was with them in this world, though he ceased not to teach & inform thē, to comfort and embolden them, to reprove and blame them, as there was occasion: yet were

they weak and faint in faith, fearful of their enemies, forgetful of Christ's promises, without understanding of his mysteries, and overcaried many ways with their own infirmities. But when he had sent down upon them the promise of his Father, & endued them with power from on high, baptising them with the holy Ghost: then began they to speak with other tongues, as the Spirit gave them utterance, the wonderful works of God; shown great boldness in preaching the word, & with great power witnessed the resurrection of the Lord Jesus, and many signs and wonders were shown by their hands, and they ceased not to teach and preach Jesus Christ amongst many troubles; rejoicing that they were counted worthy to suffer rebuke for his name.

4. Neither unto them alone was the holy Ghost given, (though the abundance of his graces was poured most plentifully upon them;) but all that in those days, or before, or since, do believe in the Lord Jesus Christ, are sealed also with the same spirit of promise▪ & furnished in some measure with the gifts of the same. Which grace the Lord himself proclaimed in that last and great day of the Feast of Tabernacles, saying, *He that believeth in me, as saith the scripture, out of his belly shall flow rivers of water of life;* speaking this of the Spirit, which they that believed in him, should receive; for if any man have not the Spirit of Christ, the same is not his.

5. As there is but one God and Father of all, and one Lord Jesus Christ; so is there but one and the same Spirit: although for the diversities of gifts which that Spirit distributeth among the Saints, the scripture sometime speaketh as of seven Spirits which are before the throne of God; (seven being a full and perfect number, and signifying *Many*;) and these seven Spirits be the seven horns & seven eyes, (that is the manifold and absolute power & providence) of the Lamb Christ Jesus; of whom it was prophesied, that *the Spirit of the Lord should rest upon him; the Spirit of wisdom, and Understanding; the Spirit of counsel, & of strength; the Spirit of knowledge, & of the fear of the Lord:* of which also it was witnessed, *God giveth him not the Spirit by measure.*

6. The Spirit, as he was at first creator of the world, with the Father & y^e Son; & garnished the heavens: so is he still the finger of God, that worketh effectually all his actions, creating the creatures, & renewing the face of the earth. And generally as God speaketh unto men outwardly, by the ministry of his word: so sendeth he also inwardly, motions of his Spirit; against which many struggle, to their just judgment. In the old world God's spirit strove in man, as his word was preached by Noah; but they said unto God, Depart from us: wherefor they were wrinkled before the time, and the flood was poured out vpon their foundation. When Israel came out of Egypt, the Lord sent before them Moses Aaron & Miriam, to guide them outwardly by kingdom priesthood and prophesy; he gave them also his good Spirit to instruct them, and Jesus Christ his Son, the Angel of his face or presence, saved them: yet they both envied Moses, and Aaron the holy one of the Lord; and often provoked, grieved, & tempted God himself, and limited the Holy one of Israel; they rebelled & vexed his holy spirit, (y^e Spirit of y^e Lord which had given them rest▪) therefore was he turned to be their enemy, and fought against them. In these last days of the Gospel, we are also taught, how some that have tasted of the heavenly gift, & were made partakers of the Holy Ghost; yet fall so away that they cannot be renewed unto repentance. So that even▪ wicked men and

reprobates, do often receive the gifts of the Spirit, whereby they do many great works, yet are not benefited hereby unto salvation▪ for they have not the grace of God to sanctify those gifts, & seal thē up unto the day of redemption; therefore God taketh his holy Spirit from them, and sometime sendeth his evil spirit in stead thereof, to vex them, as he did unto Saul; & this worthily, seeing there are of these wretches, that do even despite the Spirit of grace.

7. But the Saints elect of God, have another manner communion with the Holy Ghost; for their help comfort and sanctification in this life, and assurance of life eternal. For, because they are sons, God sendeth the Spirit of his son into their harts, which crieth Abba Father; so they are no more servants but sons, and heirs also of God through Christ, who hath obtained of his Father this Comforter to abide with them▪ forever, even the Spirit of truth whom the world cannot receive▪ because it seeth him not, neither knoweth him; but they know him, for he dwelleth with them, & shall be in them; their bodies are the Temples of the Holy Ghost.

8. The communion which the Saints have with the Spirit, is in many particulars; and that from the beginning of their days, unto the end. For Jeremiah was sanctified, and John the Baptist filled with the Holy Ghost, even from their mothers wombs. And we all that are born of God, have our regeneration and new birth of the Spirit: & according to his mercy are saved, by the washing of the new birth, & the renewing of the Holy Ghost.

9. The word of God, which is the immortal seed whereby we are begotten, hath always been uttered, explained, and understood, by means of this Spirit. David testifieth of himself, that *the Spirit of the Lord* spake in him, & his word was in his tongue: our savior Christ, and his Apostles do witness also the same concerning him; so the things that he spake, we must receive, as the sayings of *the Holy Ghost*. The like is to be minded for Isaiah Michaias, and all other Prophets, by whose hands the Lord protested among his people *by his spirit*; for Prophecy (as the Apostle saith) came not in old time by the will of man; but holy men of God, spake as they were moved *by the Holy Ghost*; the Lord Jehovah & *his Spirit* sent them. Yea Christ himself had the *Spirit of God* put on him, that he might show judgment to the Gentiles; and was anointed with the *Spirit*, that he might preach the Gospel to the poor; and unto the Apostles whom he had chosen, gave he commandments *through the Holy Ghost*, who also having received *the Spirit which is of God*, spake the things that were given them of him, not in the words which man's wisdom taught, but which *the holy Ghost* did teach them: so preached they y^e Gospel unto the Saints, *by the Holy Ghost sent down from heaven*.

10. Unto this Gospel of salvation first preached by the Lord, and after confirmed by them that heard him; God bare witness both with signs and wonders, and with divers miracles and gifts of *the Holy Ghost*. For to one (as the Apostle saith) was given by the Spirit the word of wisdom; to another the word of knowledge, by the same spirit; to another Faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another the operations of great works; to another Prophecy; to another discerning of spirits; to another diversities of tongues; to another, the interpretations of tōgues▪ and all these things wrought even *the self same Spirit*, distributing to every man severally as he would.

11. But these spiritual gifts, though they were poured out upon many; yet are they not, neither ever were given unto all; as it is written, *Are all doers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?* Again, to all that have them, they are not seals of the adoption of Sons; for if men have prophesy, and know all secrets and all knowledge; if they have all faith, so that they can remove mountayns, and have not Love, they are nothing. Yet is this manifestation of the Spirit given to every man to profit withal: & as the Apostles were God's witnesses concerning the things which they said; so was *the holy Ghost*, whom God gave to them that obeyed him; the Spirit was one of the three witnesses on earth, as the Apostle John saith.

12. As the mystery of Christ was revealed to his holy Apostles and Prophets by the Spirit, & they preached the Gospel unto others, by the Holy Ghost sent down from heaven; & as the ordinary permanent officers of the Churches, are made Overseers by the Holy Ghost, to feed the Church of God: so by the hearing of Faith preached, do men receive the Spirit; which God openly shown, when while Peter yet was speaking, the Holy Ghost fell on all them which heard the word. And as by the work of the Spirit, the word is received and believed; so is the same also obeyed, kept and retained, *through the Holy Ghost that dwelleth in us*. The Sacraments also have by him their effects in us, as it is written, *by one Spirit are we all baptized into one body, whither Jews or Greeks, whither bond or free, and have been all made to drink into one Spirit*.

13. And having thus our new birth, calling unto, and establishing in the faith, by the work of the holy Ghost; we are further by him confirmed, comforted, emboldened, & assisted, in all our spiritual battles against Satan, this world, and our own corruptions. For we are strengthened by God's Spirit in the inner man; & being armed with the word of God which is the sword of the Spirit, we stand fast; and though the enemy come like a flood, yet *the Spirit of the Lord shall chase him away*, as saith the Prophet. And in rebuking the world, he useth great boldness, convincing them of syn, of righteousness, and of judgment: so that God's servants are full of power *by the Spirit of the Lord* and of judgment, and of strength, to declare unto the people their transgression, and their syn; an example whereof we may see in Saul, who being full of the Holy Ghost, set his eyes upon Elymas the sorcerer and said; *O full of all subtlety, & all mischief, child of the Devil, enemy of all righteousness; wilt thou not cease to pervert the straight ways of the Lord? Now therefore behold the hand of the Lord is upon thee, & thou shalt be blind, and not see the Sun for a season*. And this courage the Saints have even before Princes and potentates of
 ◊ earth ◊ may be ◊ in Zech•••ah son of Iehojada, who being clothed with the Spirit, and rebuking the transgressions of the people, was therefore stoned with stones, at the commandment of the king. For the Holy Ghost teacheth them in that manner what they ought to say; wherefore they are to take no thought how or what to answer, but resting upon the aid of God's Spirit, do boldly say, *• will speak of thy testimonies (Lord) before kings, and will not be ashamed*.

14 But in the Saints themselves, the Spirit is most mighty in operation for the subduing and sanctifying of their affections, and confirmation of their souls and spirits in the love & favor of God. For whereas before time, some of them were fornicators, idolaters, thieves, covetous,

extortioners, or given to other like vices: they washed, they are justified, they are justified in the name of the Lord Jesus, and by the Spirit of God. And whereas while they were fleshly, having not the Spirit they walked after the flesh, and favoured the things thereof, & could not please God, but were subject unto death: now he that raised up Christ from the Dead, doth also quicken their mortal bodies, because that his Spirit dwelleth in them; and so is fulfilled that which in figure God said of old unto Israel; *Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your sepulchers, and shall put my Spirit in you, & ye shall live.* Who then living in the Spirit, do also walk in the Spirit, and by it do mortify the deeds of the body, not fulfilling the lusts of the flesh, which they have crucified, but bringing forth the fruits of the Spirit, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance for when the Spirit is poured upon them from above; then the wilderness becometh a fruitful field, as saith the Prophet.

15. And God which hath promised to pour water upon the thirsty, stands upon the dry ground, to pour his Spirit upon the seed of his Church, and his blessing upon their buds; will not only give the Holy Ghost to them that desire him; but also continue his gifts and graces for the assurance of their hearts; so that they shall not labour in vain, nor bring forth in fear, because they are the seed of the blessed of the Lord, & their buds with them. The love of God is shed abroad in their hearts, by the Holy Ghost which is given unto them, and by him are they sealed unto the day of redemption; the same Spirit beareth witness with their spirits that they are the Sons of God; and hereby they know that they dwell in God, and he in them, because he hath given them of his Spirit, which is as a *pawn* or *earnest* in their hearts, whereby they do not only behold the glory of the Lord with open face, but are changed into the same image, from glory to glory, as by the Spirit of the Lord. And this Spirit which they have received, is not the Spirit of bondage to fear again, (as at the giving of the Law, and looking upon Moses face,) but is the Spirit of adoption-of-children, whereby they cry *Abba* Father, even the Spirit of his Son Christ, which God hath sent into their hearts, because they also are sons, and the blessing of *Abraham* is come upon them through Christ Jesus. So God's good Spirit leadeth them unto the Land of righteousness, and this is a part of his covenant with them, that his Spirit which is upon them, and his words which he hath put in their mouth, shall not depart out of the mouth of them or their seed or their seeds seed forever. Neither will he hide his face anymore from them because he hath poured out his spirit upon the house of Israel, as he hath promised by his Prophet. From which proceedeth unto the Saints unspeakable peace comfort & joy which they find and feel, both in the receiving of the word, (as the Apostle saith *ye received the word in much affliction with joy of the holy Ghost;*) in the obedience thereof unto in the kingdom of God; which is righteousness, and peace, and joy in the holy Ghost.

16. Amongst other benefits which the Spirit affordeth, this is one special, that it helpeth the Saints infirmities in prayer; who themselves know not what to pray as they ought, but the Spirit itself maketh request for them with sighs which cannot be expressed; & the request which he maketh is according to the will of God, who searcheth the hearts, and knoweth what the meaning of the Spirit is.

17. But that the Saints be not deceived, and led astray from the truth, by any motion, suggestion, vision, revelation, or other means whatsoever, as from the Spirit of the Lord; our Savior hath given us a rule, to discern the work of his Spirit, from the delusion of Satan; which is this, that his Spirit *speaketh not of himself, but whatsoever he heareth he speaketh*: that he glorifieth Christ, for he receiveth of Christ's, (& all things that the Father hath at Christ's,) and showeth it unto Christians. Therefore is he the Spirit of truth, and leadeth into altruth, because he teacheth nothing but according to the word of God, which word is truth. And by that word must all spirits be tried; by it may be discerned the Spirit of truth from the Spirit of error: and Joshua, though he were full of the Spirit of wisdom; yet was charged of God to attend unto the book of the Law, (for his direction,) to observe and do, according to all that was written therein.

18. Finally, the Spirit of God, hath generally in all things wrought much and mightily in and by the Saints. With this was Bezaleel filled, in wisdom and in understanding, & in knowledge, & in all workmanship, to find out curious works for the Lord's Tabernacle; with this were the seventy Ancients furnished for the government of Israel, & prophesied. With the wisdom of this Spirit, was Joshua full, after that Moses had put his hands upon him, & given him of his glory, when he ordained him to be his successor in the kingdom. And what should I speak of all the Judges, as of Othoniel, of Gideon, of Ephraim & of Samson, upon whom the Spirit of the Lord came, clothed them, strengthened them, and prospered upon them; whereby they went boldly unto great battles, overcame their enemies, and slew the wild beasts that roared upon them. The Prophets also & Apostles, were carried and guided by the Spirit, in their ways words, and works; taught whom for to go to, and from whom to refrain; and had great intelligence of things for to come; and in every city, the Holy Ghost witnessed, such things as God's wisdom saw good to reveal. So that the help which the Spirit ministereth to the Saints, is infinite and incomprehensible; and they may say to the Lord with the Prophet, *whishal I go from thy Spirit?* for loe, the wisdom of God poureth out her Spirit unto them, & maketh them understand her words: this Ointment they have from him that is holy, & do know all things: through the power of the Holy Ghost they abound in hope; by the comfort of the Holy Ghost, they and the Churches of them are multiplied and by him the offering up of the Gentiles (by the ministry of the Gospel) is sanctified: and whatsoever good thing is done among God's people, is not by an Army nor strength, but by the Spirit of the Lord of hosts, without which no man can say, that Jesus is the Lord.

19. Thus are the Saints of God, advanced to honor & dignity, above all people's on the earth; being themselves the Temple of God, & having his Spirit dwelling in them: enjoying a most holy and happy communion, with the Father, and with his son Jesus Christ, and with the Holy Ghost; the grace and peace and comfort whereof, passeth all understanding, and can no way be sufficiently expressed, by the tongue or pen of man. And this holy communion with his people God shown of old by his prophet, in these gracious words, *I am with you saith the Lord of hosts with the Word, by whom I covenanted with you when you came out of Egypt; and my Spirit remaining among you: Fear you not.*

Al thy works praise thee, ô Lord; & thy Saints bless thee.

Psal. 145. 10.

CHAP. XIII.

How the sores yd communion and peace between God and his Sainsts, is sometimes interrupted by their sins: what unrest & trouble, they then feel in themselves; and how their ancient peace is renewed.

B•cause there is no man just in the earth, that doeth good and sinneth not; and whiles men dwell in these houses of clay, they be compassed about with their own infirmities, tempted of their own concupiscences, and besett with Devils, that always lie in wait to entrap and devour: it falleth out, that the Saints of God ar not only assaulted, but oftentimes foiled by their enemies, and do fall into snares, and loathsome trespasses, whereby God is dishonored, the Devil delighted, & their own harts wounded and distressed.

2. For our knowledge in this life, is but in part; so that through error & ignorance we oft do amiss; neither can any man understand or discern those errors. Our affections & lusts are not fully subdued, but do yet war in our members; the flesh lusteth against the spirit, and these lusts fight against the sowle, & ar as a law in our members, rebelling against the law of our mind, and captivating us to the law of syn which is in our members. Our strength is infirm; and though we would do good, yet find we no means to perform it. Our enemy Satan, is both subtle and strong, and seeketh daily to circumvent us, & often prevaieth through our weakness and vnheedines, that in many things we syn all, & no man can say *I hav purified my heart, I am clean from my syn.*

3. Sometime the pleasures of the flesh, do bewitch and draw us into grievous offenses; drunkenness, adultery, fornication, murder, and idolatry itself; sometime the blessings of God upon us, do make us proud, our harts are lifted up, we commit vainglorious actions, forgetting ourselves, and God that begat us, even forsaking the Rock of our salvatiō; sometime our affections are so stirred, that we fall into intemperance both in word & work, not only against men, but even God himself; sometime fears, doubts, dangers, threatenings, and afflictions, do daunt and discourage us, making the heart to faint, the tongue to deny and forswear the truth, the hands to work impiety, our faith to quail, that we forsake Christ and flee away. Yea God's children have in error and blind zeal, persecuted the truth and professors thereof, even killed Christ himself, & crucified the Lord of Glory; as the example of Saul & sondrie other elect Israelites doth manifest. These and many like grievous sins do the Saints sometimes fall into through their infirmities, (God withdrawing his hand, & leaving them to themselves,) besides their ignorances & defaults which multiply daily: so as they surmount in number the hayres of their heads. And many times such mē lie sleeping in their sins long, forgetting themselves in their voluptuous delights; til God awakeneth them of his grace, least they should sleep the death, and perish forever.

4. He awakeneth us sometime by the sound of his word, knocking at the door of our harts; and by his Spirit wherewith he striveth in us: sometime by corrections & punishments for our misdeeds inflicted upon our bodies; sometime by striking our consciences with dread

dismay and terror for our sins, and withdrawing the cheerful light of his countenance from us, so as we feel not the joy of his spirit, neither have peace in ourselves; but the comfortable cōmuniō betweē his Majesty & us, seemeth quite to be disanulled & brokē.

5. For he withdraweth his face and favor from us, kindleth his anger against us, & coūteth us as his enemies, the horror of his wrath is as fire sent from above into our bones; the curse written in the law, is poured upon us, and is as the arrows of the Almighty, the venom whereof drinketh up our spirit. He setteth our iniquities before himself, & our secret sins in the light of his countenance; he setteth them also in our own sight, and our syn is before us continually; with his hand he bindeth the yoke of our transgressions, & with them being wrapped & laid upon our neck, he maketh our strength to fail; bitter things doth he write against us, & make us to inherit the iniquities of our youth; so as there is nothing found in our flesh because of his anger; neither is there rest in our bones because of our sin: our wounds stink and ar corrupt, our reins ar full of burning, our heart is as wax, it melteth in the mids of our bowels; our bones are parched like an hearth, & our moisture is turned to a summers drouth, so heavy is his hand upon us night and day. Then cry we out for grief of heart, we roar like bears, and mourn like doves; looking for judgment, but there is none; for salvation, but it is far from us; because our trespasses are many both before him and ourselves, for which his terrors do fight against us, he visiteth us every morning, and trieth us every moment; setteth us as a mark against him, so that we are a burden to ourselves. Also when we cry & shout, he shutteth out our prayer, and is even angry against it; because our iniquities have separated between us and him, and our sins have hid his face from us, that he will not hear; so loathsome are our trespasses unto him, so venomous to ourselves is the biting of those fiery serpents.

6. Then are we left comfortless and desolate, cast down in ourselves, our soul poured out vpō us, and our salvation passed away as a cloud; we are kept out of the paradise of God with the terror of his law and judgments, as with the blade of the Cherubims brandishing sword; we are laid ”in the lowest pit, in darkness, in the deep; where God's indignation lieth upon us, and we are vexed with all his waves. We ar a reproach to wicked men, who because of our misdeeds do blaspheme: we ar a scorn to the Devils, who insult at our sins, cease not to accuse us before God day and night, and hope to hav us in the end, a prey to their teeth. Our lovers and our friends stand a side from our plague, and our kinsmen stand far off. They that should guide & direct us to Christ, in stead of good counsel do often smite and wound us, persecuting them whom God hath smitten, & adding to their sorrows whom he hath wounded. The worm of our own conscience continually biteth us, so as when we would forget our complaint, and comfort ourselves; then ar we afraid of all our sorrows, knowing that God will not judge us innocent, who inquireth of our iniquity and sercheth out our syn; yet hideth his face, and reputeth us for his enemies. Thus our sowl is far off from peace, we have forgotten prosperity, saying, Our strength and our hope is perished from the Lord; and wherefor is the light given to them that are in misery, and life unto thē that hav heavy harts? for our harp is turned to mourning; and our organs, into the voice of them that weep.

7 But the root of the word w^{ch} is found in us, and the seed of God which remaineth in us; stirreth up the spark of faith, and suffereth it not to die in these distresses. It bringeth to mind God's ancient mercies, his faith confirmed, and love sealed towards us in Christ; it telleth us, where syn aboundeth, grace doth abound much more. Then remembering our song in the night, communing with our own heart, & our spirit serching diligently, we say, *Will the Lord absent himself forever? and will he show no more favor? Is his mercy clean gone forever? doth his promise fail for evermore? hath God forgotten to be merciful? hath he shut up his tender mercies in displeasure?* we hav sinned, what shall we do unto thee, ô thou preserver of men? If thou straitly markest iniquities, Lord who shall stand? surely then the mountain would fall and come to naught, and the rock would be removed from his place; neither shall any that liveth be justified in thy sight. But mercy is with thee, that thou mayst be feared. And now Lord thou art our Father; we are the clay, and thou art the potter, we all are the work of thine hands; be not angry ô Lord above measure, neither remember iniquity forever; purge thou us with hyssop and we shall be clean, wash us and we shall be whiter then snow; make us to hear joy and gladness, that the bones which thou hast broken may rejoice, turn us again ô God of hosts, and cause thy face to shine, that we may be saved.

8. When thus we shall submit ourselves under the mighty hand of God, and drawing waters from the well of our harts, shall pour them out before the Lord: when we shall confess our iniquities, and in faith ask mercy at his hands, hūgring and thirsting after his righteousness, and braying for it as the hinde for the rivers of waters: the Lord will repent towards his servants, whē he seeth that their power is gone; he will pour water upon the thirsty, & floods upon the dry ground, and will say unto us, Fear not for I am with you; be not afraid, for I am your God, I will strengthen you and help you and susteyn you with the right hand of my justice; though your sins were as crimson, they shall be made white as snow, though they were red like scarlet, they shall be as wool: for a little while I have forsaken you, but with great compassion will I gather you; for a moment in anger I hid my face from you for a little season, but with everlasting mercy have I had compassiō on you, saith the Lord your redeemer. Then shall we see in the black cloud of our tribulations, the bow of the Lord, even himself will appear with the rayn-bow about his throne, the token of his covenant of grace, which he remembereth; and as he sware that the waters of Noah should no more go over the earth, so sweareth he not to be angry with us nor rebuke us; though the mountains remove, and the hills fall down, yet his mercy shall not depart from us, nor the covenant of his peace fall away.

9. Thus God which had woūded us, bindeth us up; after two days [troubles] he reviveth us, in the third day he raiseth us up & we live in his sight; he healeth our broken harts, and bindeth up our sores. For Christ our mediator, that Angel of the covenant, hath asked for us mercy of God his Father, who was so long displeased with us, and the Lord hath answered him with good and comfortable words; this man is unto us, as an hiding place from the wind, & as a secret from the tempest; as rivers of waters in a dry place, & as the shadow of a great rock in a weary land. And though our bark hath been tossed in the sea of afflictions, where Christ himself seemed to us a spright, and made us afraid; yet now his gracious voice doth comfort us, and his presence ceaseth all wind & tempest. It is he, even he that putteth away

our iniquities for his own sake, & remēbreth not our sins; but restoreth to us the joy of his salvatiō, giveth us beauty for ashes, the oil of joy for mourning, the garment of gladness for the spirit of heaviness; so that our youth is renewed, and we lift up the wings as the Eagles; our flesh is as fresh as a child's; strength is increased in our souls; and being now as widows divorced frō our sins, delivered from that law; and returned to our Fathers house, like the Priests daughters we eat of our Fathers bread, as we did in our youth; we shall feel no more hunger, nor thirst, neither shall the heat smite on us, nor the sun; God wipeth all tears frō our eyes, there is no more death, nor sorrow, nor crying, nor payn; for the first things are passed.

10 Having thus after long seeking found him whom our sowlloveth, we take hold upon him, and leave him •ot, til we hav brought him home unto us; and after this nights wrestling with the Angel, we will not let him go, until he bless us, and give unto weak Jacob the new name of Israel; for that by strong faith we have power with God & prevail, having wept and prayed unto him. And now he putteth in our mouth, a new song of praise unto our God; our tongues sing joyfully of his justice, & our souls do bless him, which hath pardoned all our iniquities, healed all our infirmities, redeemed our life from the pit, and crowned us with mercy and compassions. And because we believe, therefore we speak and say, *We shall not die but live, and declare the works of the Lord; the Lord hath chastened us sore, but hath not delivered us to death.* Wherefore after our agonies & conflicts with death, terrors within, and fears round about; we repose in Christ our redeemer, who hath taken away our sins, vāquisht all our foes, put Satan to flight, renewed our peace, and quieted our consciences: and then we rejoyce and say, *My soul return unto thy rest, for the Lord hath been bountiful unto thee.*

11. Then giveth he us to see, how in all these troubles and torments, we have most near communion with Christ, and are by them made conformable unto him; for he was wounded for our transgressions, he was broken for our iniquities, innumerable troubles compassed him, the sins of the elect, which by imputatiō were his, took such hold upon him that he was not able to look up; for the Lord laid upon him the iniquity of us all; though he had done no wickedness, neither was any deceit in his mouth, yet the Lord would break him and make him subject to infirmities, so that he felt terror and anguish, and heaviness in his sowl even unto the death; his sweat in his agony was like drops of blood trickling down to the ground, and his cry unto his God was, *why hast thou forsaken me?* And we in our afflictions do but drink of his cup, and are baptized but with his baptism; that after we have suffered with him, we may also reign with him, & by many tribulations must we enter into his kingdom. And he that was thus smitten of God, & humbled even to the death; thus troubled in sowl, and left of his Father for a seasō; found an issue out of all temptations, not for himself alone, but for us whose surety he was; who therefore have this hope for an anker to our souls, that as we now suffer with him, so shall we also reign with him, notwithstanding that for the present we are brought into the dust of death.

12. After this, admiring the mercies of our God, and the unsearchable depth of his counsels, who worketh & turneth all things, even our own sins unto our good; who leadeth us in such ways and wildernesses, where fiery serpents and scorpions are, & drought without water;

which maketh us follow him when his way is in the sea, and his paths in the great waters, and his footsteps ar not known; in all which dangers he defendeth us, & afterwards bringeth us into his rest: we say the Lord dwelleth in a dark cloud, Verily thou ô God hidest thyself, ô God the savior of Israel; how unsearchable ar thy judgments, and thy ways past finding out? Then minding our frayl estate in this flesh, how we are sold under syn, & do trespass against God every day, and cannot do the good that we would▪ we abase our horns unto the dust, and by repentance do die daily, washing Christ's feet with our tears, knowing that notwithstanding the communion that we have with him here by faith, yet are we but strangers and pilgrims on earth, and whiles we are at home in the body, we are absent from the Lord; whiles our flesh is vpō us we shall be sorowful, and whiles our soul is in us, it shall mourn. Therefore strengthening our weak hands and comforting our feeble knees, we make straight steps unto our feet, being careful & circumspect least Satan further circumvent us, seeking to make an end of our salvation with fear & trembling, giving all diligence to join virtue with our faith, and to make our calling and election sure; for behold the righteous have [for their sins] recompense in the earth and are scarcely saved, where then shall the ungodly & sinner appear? but we which believe in Christ, expect with patience our full redemption, & as we have cast our burden on the Lord, and committed our poor selves unto him; so we are persuaded that he is able to keep that which is committed unto him against that day, even to keep us that we fall not, and to present us faultles before the presence of his glory with joy; where we shall always behold his face, and being quite freed from our sins, & from all possibility of ever synning more; shall perpetually serve and honor him, with his Angels at his right hand, where pleasures ar for evermore.

He that walketh in darkness, & hath no light, let him trust in the name of the Lord, & stay upon his God.

Isa. 50. 10.

CHAPT. XV.

Of the communion that the Saints have in this life with Angels.

The name of *Angel*, which is in English *a Messēger*, is in y^e scriptures attributed, 1. to our Lord Christ; 2. to the spiritual creatures in heaven; 3. and to some certain men on earth, employed in the message and service of God.

2. Christ, is the Angel whom God sent to bring Israel out of Egypt, in whom God's name is, and is therefore called *the Angel of his Face or Presence*, even the *Face of God* itself; the *Angel of the Covenāt*, whom the Israelites desired; the Angel that delivered Jacob from all evil; the Angel that dwelt in the bush, whiles it burned and was not consumed; who was the God of Abraham Isaac & Jacob; the Angel Jehovah, who emboldened Gideon to battle against the Madianits, and was with him in the same; the Angel with the golden censer that giveth many odors to the prayers of all Saints, and out of whose hand the odors with the prayers go up before God in his throne. He is no created Angel, but the creator of Angels, and all other things in heaven and earth; therefore is he the *Archangel*, the head of all principality and

power the first of the chief Princes, even *Michael* our prince, whom all the Angels of God do worship. Of him and our communion with him is before spoken.

3. The ministers of God, though mē on the earth, yet for the service wherein they be employed ar called *Angels* or *Messengers*. Such were the priests in the time of the Law, as Malachi entitleth them; such was John the Baptist; & such ar Christ's ordinary ministers the *Angels of the Churches*. Of whom it remaineth to be spoken elsewhere.

4. The blessed spirits which are about the throne of God, where thousand thousands minister unto him, and ten thousand thousands stand before him; these heavenly creatures being often sent forth into this world on God's message, are therefore most properly & usually called *Angels*. Of thē do we treat in this place. These ar wise & excel in strength, and in all ready and swift performance of the will of God; They ar Thrones; Dominions, principalities, & powers, they ar the chief princes above all the princes of the earth; and the title of God's is given unto them: God imparteth to them his counsels and useth their ministry in the government of the world.

5. These heavenly creatures, ar parties in the communion of the Saints, as is before touched; for they & we hav all one head which is Christ, & are all elect to be partakers of the glory of God forever. But because they are spirits, and hav not flesh and blood as we; therefore the fellowship between them and us is spiritual, to be learned out of the scriptures, and discerned by faith, not by ey-sight. Again God hath in ages past, before y^e incarnatiō of Christ, more employed them outwardly in reveling his will unto men, then in these last days he doeth; since he hath opened unto us the whole mystery of his counsel, by his Son. Yet as at the giving of the Law, when the Lord came from mount Sinai, & rose up from Seir unto his people, he came with ten thousands of the Saints: so in the time of the Gospel, when his feet stood on the mount of Olives, the Lord our God came, and all the Saints with him, to do him worship and minister unto him; to guard his throne & church; & to be sēt forth in ministry for their sakes w^{ch} shall be heirs of salvation.

6. Somtimes the Angels appeared in visible forms of men, and for a while so conversed with men, eating and drinking, and talking familiarly of the matters whereabout they were sent; as in the history of Abrahā & Lot is to be seen. Somtimes they appeared in more glorious shapes, like winged creatures, and so would treat with men about their affairs vocally: but their celestial majesty, then much daunted the sons of Adam. Sometimes they appeared, but spake not; & again sometime they spake, whē no mention is made of their appearing.

7. The causes also and effects of their appearing, were many and weighty. For by them Abrahā was told of the birth of Isaac; & the destruction of Sodom; Manoah & his wife, of y^e birth of Sāson; Zecharie, of y^e birth of John the Baptist; Mary, of y^e cōceptiō, & y^e shepherds, of y^r birth of our Lord Christ; the womē of his resurrectiō; & the Apostles, of his second coming at the last day. By them Zecharie was certified of the restauration of Jerusalem; Daniel was informed of the state of the church from his time to Christ; and John, of the * estate thereof, frō his days, to the worlds end. By them, Lot was delivered from the burning of Sodom; Shadrach, Meshach, & Abednego, from the fiery furnace; Daniel, from the Lions

mouths; & Peter, out of Herod's prison. By them, Abraham's servant, was guided in his journey; Philip, was directed to go and preach to the Eunuch; Paul to the Macedonians; Jacob, was encouraged in his going towards, & retourning from Mesopotomia, Elijah, was refreshed with food in his flight frō Jezebel; Joseph was counseled to flee with Christ, from Herod's persecution; and Paul was comforted against peril of shipwreck. Their ministry was used at the giving of the fiery law on mount Sinai; their melody was heard at the birth of the Lamb, that reigneth on mount Zion; and they still sing loud his praises about God's throne; and they shall be the harvestmen to reap the earth and to sever the bad from among the just, at the end of this world.

8. They ar God's powrful instruments as for smiting the wicked with sore diseases; so for the help and healing of our sicknesses, when it pleaseth God so to employ them: as appeareth by that famous miracle, often wrought in the pool at Jerusalem, whose waters were at certain times troubled by an Angel; after which stirring, who so first stepped in, was made whole of whatsoever disease he had. In memory of which heavenly grace, the place was called Bethesda, that is the house of bountifulness or mercy.

9. And although now a days they appear not visibly, nor afford us such outward help: yet are these heavenly messengers, still secretly employed for the safeguard and benefit of the Saints. For who so dwelleth in the secret of the Most high, and lodgeth in the shadow of the Almighty; over him (as the Psalmist saith,) God giveth his Angels charge to keep him in all his ways: yea even unto little children doth their care extend, & as the embroydred Cherubims environed the Tabernacle, so do those heavenly soldiers cōpass and guard God's true tabernacle the Church. And whereas we are in danger two manner wise, 1. by our own infirmity, 2. and our enemies might & subtlety: these *watchmen* and guardians of our salvation, do succor us in both. For as the mother, carrieth in her arms the child which cannot well go; so these do bear-us-up in their hands, that we hurt not our foot against a stone; and when we are besieged by our foes, these pitch roūd about us, and deliver us; being as a bulwark betwixt the fiends, even all our enemies, and us. So that if God gave us to see with the eye, as we are taught to believe by faith; we might behold with Elishaes servant the mountains to be full of horses & chariots of fire round about us: and would say with Jacob, *This is God's host*. Neither do they only save us from peril; but as heavenly warriors that excel in strength, they fight against our enemies, pursuing and scattering them, as chaff before the wind; like as at Hezekiah's prayer, an Angel came and killed 185. thousand of his foes. And as they attend upon us in our life, so do they also at our death; being sent to fetch our flitting souls, & carry thē into Abraham's bosom, in the Paradise of God.

10. These things as those blessed spirits the sons of God, do at the commandment of their heavenly father, redily and cheerfully, for his elect: so also ar they beholders of our ways & conversation, & affected (after their spiritual manner) with the things they see in us. For they ar, evē the thousād thowsāds of thē, as about God's throne, so about the four living creatures & the 24. Elders, together with them magnifying Christ the killed Lamb, & prostrate on their faces do worship God, and give glory unto him for evermore. Into the celestial mysteries reveled by the Gospel, they hav a desire to look; because God hath by his

church made known his manifold wisdom unto them. Loving also they ar, glad and desirous of our good; as appeareth by their glorifying of the Lamb that was killed for us, not for them; and by the joy which they have, when any one of us converteth from our sins; as Christ hath shown. Witnesses they ar with the Lord, of the charges & contestations laid upon us, for the observing of our duties; as by the Apostles words to Timothy, we be taught. Wherefore we ought holily, righteously, & soberly to carry ourselves, in all our actions; seeing we ar a spectacle to those heavenly *Flames*, and are come to the great assembly of innumerable of them: yea the Apostle seemeth to require of women, modest and submissivattire, in respect of them.

11. Al this notwithstanding, we must take heed, both of superstitiō, and curiosity about them; for we are forbidden of God the religion or worship of Angels: which when John for the revelations shown him would hav done; the Angel refused, and said, *See thou do it not*. If therefore we hav need of succor let us pray unto our Father, and he can send us legions of them; and if we would give thanks for their help, & offer a sacrifice; themselves hav taught us, to offer it to the Lord; whose servants they are, even fellow servants with us; though much more excellent, able, and obedient. He it is, that sendeth them forth, for our sakes which ar heys of salvation; he also will change this our corruptible estate, & cloth us with immortality, and make us equal to those holy Angels, and give us • place among them: whose cōmuniō at that day we shall fully enjoy, together with them serving our God, and lauding his Majesty, in his own blessed presence forever.

The Angel of the Lord pitcheth round about them that fear him, & delivereth them.

Psal. 34. 7.

CHAPT. XVI.

How the Saints on earth, ar called to a holy communion among themselves.

God who hath chosen and called us in Christ from this world, and fellowship of all wicked ones therein, to be his, and to serv him: hath further required at our hands, that we which ar called, should not live alone, or a sunder by ourselves, but join together, and so entertayn and nourish, a loving & holy communion one with another, in the unity of the faith and spirit, by the bond of peace. For man is made a sociable creature; and when he was in his perfection, God saw & said, it was not good for him to be alone, and therefore made him a help meet for him: but after, when we were corrupted, there was much more need of fellowship one with another for our mutal help and comfort. And many are the benefits which we reap hereby; evē as on the contrary, the evils, dangers, and discomforts, which arise for want hereof, are moe then can be told.

2. When God had brought his people out of Egypt, to lead them into Canaan; whiles thither they were traveyling, even in the wilderness caused he a *Tent* to be made, for himself to dwell among them, and in midst of their tents; which when it was perfected, he took possession of, filled and sanctified it with his glory; commanded also the people; thither for

to bring their services and their sacrifices; promised there to meet with thē, to speak there unto them; whereupon that place was called the *Tent* (or Tabernacle) of *Meeting* or *Congregation*. And whereas this Sanctuary was flitting & moveable not only in the wilderness, but also in the land of Canaan: therefore God gav Israel a charge by Moses, that they should seek the place which he should choose out of all their tribes, to put his Name there, and there to dwell; that thither they should come, to sacrifice, and rejoyce before the Lord; themselves their children, and their servants; there to keep their solemn feasts, and take heed they offered not in any other place. For he had told thē, whosoever, Israelite or stranger sojourning among them, that resorted not to this Tabernacle with his oblations, but sacrificed other where, either within or without the host, that man should be reputed as if he had shed blood, or offered unto Devils; and was to be cut off from among his people. This tent, (together with the Ternple which for like holy use, succeeded the same,) was a figure of the church or congregation of Christians, amongst whom God hath placed his tabernacle, to dwell as their God with them, and they to be his people, even his house and habitation; & should therefore gather themselves together in his name, to keep their spiritual feasts, not withdrawing from, nor leaving the mutual assembling or fellowship that they have among themselves; for who so repayreth not to the Church the true Jerusalem, of all the families of the earth, there to keep the feast of Tabernacles, & worship the king the Lord of hosts; no rayn (of God's grace or blessing) shall come upon them.

3. This gathering together of the Saints, is not a bare assembly or concourse only, of people; but a near uniting and knitting of themselves, in one holy communion and fellowship. For as the foresaid *Tent* was made of many courtaines, but all of thē so coupled one to another, with loops & taches, that they were but one Tabernacle; and as the many costly hewed stones, wherewith Solomon built the Temple, whē they were laid together, made one Howse wherein God had his habitatiō: so the servants of Christ though they be many, yet are so built & coupled together by faith, that they grow unto an holy temple in the Lord, to be the habitation of God by the spirit; and are built as a city that is compact together in itself. Which near cōiunction is further set forth, by similitude of a body, wherein there be many members of several shape & use, yet by the wisdom of God so united & set together, that there appeareth a goodly frame and proportion of the man; and every lim so fastened to other, and all the parts so serviceable needful & comfortable ech to other, that they cannot without pain, loss, and deformity be pulled asunder: even so the Saints of God, ar (as the Apostle saith) one body in Christ, & everyone, one another's members; being by one spirit all baptized into one body; w^{ch} is called Christ's *Church* or *Congregation*, because we ar gathered and joined together unto him our head, by whom all the body being coupled and knit together by every joint, for the furniture thereof, (according to the effectual power which is in the measure of every part,) receiveth increase of the body unto the edifying of itself in love.

4. The strength & virtue of this union of the Saints, proceedeth from the unity of their Faith and spirit. For faith is the door, by which we hav entry & access both unto God, and into his Church or assembly, which thereupon is called the *multitude of the faithful*, or *believers*; even *theshowhold of faith*. And as by it we ēter into this society so being entered, we there build up

ourselves in our most holy faith; by it we * live, by it we stand, by it we all are the sons of God, the seed of Abraham, & consequently heirs by promise, of the blessed inheritance, and so do enter into his rest. Which faith because it is *one* as the Lord is one, and is by his holy spirit communicated with all the Saints; it is therefore called the *commune faith*, from which, the *communion of faith*, that is of all Christian duties do flow; and especially is seen in our conversing together, for the better performance of them. For as Christ prayed, that they which should believe in him, might *all be one*, as the Father & He were one, in and with another; so the effect of that his prayer appeareth in the union & communion of the first believers which were *of one heart & of one soul*, and continued daily with one accord their meetings and fellowships for duties both spiritual & human. Of which happy day the Lord did foretell by his prophets saying, *I will give them one heart and one way that they may fear me forever, for the wealth of them and of their children after them; and I will make them one people, in the land, upon the mountains of Israel; & one king shall be king to them all; & they shall be no more two people's, nor divided anymore henceforth into two kingdoms.* This fellowship ought all men to labor that they may come unto; and being come, there to abide; endeavoring to keep the unity of the spirit in the bond of peace, and to continue in *one spirit & in one mind*, fighting together through the faith of the Gospel.

5. The causes why God requireth this gathering and knitting together of ourselves, are these. First for the better service of his Majesty, which he most esteemeth when it is done of us with joint consent and agreement, that we with *one mind & one mouth*, praise God even the Father of our Lord Jesus Christ, and (as the prophet saith) serve him *with one shoulder*. And for this cause, at the first constitution of the Church of Israel, he commanded that at their solemn feasts they should, all the males, three times in the yere appear before the Lord Jehovah, (besides their usual meetings on the Sabbaths,) which feasts were called *holy assemblies* or *convocations*, and had special days for calling and assembling the people, wherein God's word was read & expounded unto them; his name magnified with songs & praises; the people answering Amen, bowing down and worshiping; sacrifices were offered for the whole congregation; feasts were celebrated with relief of the poor; and the people received a blessing, in the name of the Lord. Which open & solemn service, as it was pleasing to the Lord, who there required the service, offerings, & all the holy things of all his people: so the neglect and omission hereof, was a forsaking of him and a procuring of his wrath. Wherefore the godly magistrates, were careful to establish & maintain that public worship, appointing the Priests & Levites for the burnt offerings and peace offerings, to minister and to give thanks, and to praise in the gates of the tents of the Lord; and the faithful used to frequent that place, and those solemnities, that they might praise God in the midst of the congregation, among much people, & there declare with the voice of thanksgiving, and set forth all his wondrous works; & pay their vows unto him, in the presence of all the folk, within the courts of his house, which he had chosen for his rest forever, loved there to dwell, and delighted therein. They used also to call the people unto the mountain, there to offer the sacrifices of righteousness; to stir up, and exhort one another, to bless God in the Assemblies, and exalt him in the congregation of the people. The like public worship, the Lamb solemnizeth unto his Father, while he standeth upon Mount Zion with his 144.

thousand; where the voice of the heavenly congregation, is heard like the sound of many waters, and of a great thunder, and like harpers harping with their harps, & singing a new sōg before the throne. And there Christ's praise is of God, in the great assembly, his vows he performeth before them that fear him, he declareth God's justice and mercy, his truth and his salvation. Whose praise therefore is heard in the Cōgregation of Saints, Israel joying in his maker, and the sons of Zion rejoicing in their king; saying Halelu-jah, salvation and glory & honor & power, unto the Lord our God; Halelu-jah for the Lord God almighty reigneth.

6. An other cause of the joining together of the Saints; is their edification, in the knowledge and fear of God. For although they have his word privately to meditate therein day & night, which also he blesseth unto them; yet in his church or assembly he more plentifully poureth out his blessings, as he promised by Moses, *In every place where I shall put the remembrance of my name, I will come unto thee & bless thee.* And as his name was in his house and Temple, so there he appointed ministers to rehearse or make mention of the same, to teach Jacob his judgments and Israel his laws. Which Law when he first gav unto them, he said unto Moses, *Gather me the people together, & I will cause them to hear my words;* and when afterwards it was solemnly repeated, every Sabbath yere; by like commaundment the people were to be gathered together, men, women, children, and strangers; to hear and learn the same. Yea every Sabbath day, the people assembled in their synagogues, throughout all their cities, for the same purpose. And in these last days, it was foretold, how many people should provoke one another to go up to the mountayn and house of God, where he would teach them his ways, and they would walk in his paths; because the law was to go forth of Zion, & the word of the Lord from Jerusalem. Wherefore Christ often visited the Temple and synagogues, (as did also his disciples,) to show how he regarded the assemblies of his people, in which he uttered so many gracious words, and wrought so many great miracles. And after that he had gathered a new people to himself, they also usually met together, for the food of God's word, and other holy things, in the churches or assemblies; where Christ had given gifts unto men, in the persons of his officers, for the gathering together of the Saints, & edification of his body. Then the nations walked in the light of Jerusalem, & there the Lord gathered his sheep into their folds, where they might grow and increase; & set up shepherds over thē, which should feed them; he fed them in good pasture, & they lay in a good fold, he brought them to their rest, reduced that which was driven away, bound up that which was broken, and strengthened the weak, by the doctrines of his gospel. There God is very terrible in the mystery of the Saints, whiles by the fire of his spirit, he causeth on earth & in his heavenly temple, lightnings, and Voices, and thunderings, and earthquake, and much hayl. For the words that his wise men there speak, given by him the One pastor, are like *go•ds* to excite and stir up our dull nature, that being *pricked in our harts* we may be drawn to repentance; *like a fire* to devour y^e adversaries; like a *two edged sword* to execute vengeance; like a *•anmer* to break the stone; like *mighty weapons of war*, to cast down bulwarks, and whereby the wise goeth up into the city of the mighty, and casteth down the strength of the confidence thereof. Again, there are uttered y^e words of life, which qui•ken the hearers, and bring thē o• of the graves of syn; the words o• reconciliation, which make peac• between God and the conscience are as flagons of wine, and comfortable apples, to refresh the si• soul;

even the words of salvation▪ and of eternal life. These Chris• putteth in the mouths of his ministers; and by the oil of his spirit, causeth the seven lamps of the golden candlestick of his law, to give light continually in his tabernacle. With these waters, he moystneth the garden of his church, and the several roots and brnches of the same; whereupon such as are planted in the Lord; house, do flou•ish in his courts, & still bring forth fruit; their leaf fadeth not, neither doth their fruit fail, because their waters run out of the sanctuary.

7. A third reason of the Saints gathering together, is that they might the better resist the commune adversaries. For there is war continual, between the serpents seed and the church; and they band themselves together, to bese•t the •ents of the Saints and the beloved city. Against that kingdom of darkness, God gathereth and setteth a contrary kingdom, a band of Christian soldiers, or heavenly warriors, the host of the Lord; who standing & fighting together under the banner of his gospel, by the conduct of his Spirit, and Christ their captain; are an help, strength and comfort one to another. These come willingly, at the time of assembling Christ's army in holy beauty; among them ar guides and leaders, the overseers of the Churches, as the chariots & horsemen of Israel; they ar all furnished with the armor of God, having his word for asword, his faith for a shield, his salvation for a helmet upon their heads. These weapons of their warfare, ar mighty through God; and here are more shields & targets, thē hung on David's tower; the trumpets of the Lord do sound an alarm against the enemies, and in their conflicts the people of God do help one another as need requireth, whereby they ar emboldened and comforted among themselves, ar terrible to their foes as an army with banners, and having fought together the good fight of faith, do get the victory over the Dragon and his Angels, by the blood of the Lamb, through many▪ afflictions, & so at last, do triumph in glory.

8. A fourth cause and benefit of this society, is the mutual aid strengthening, and consolation one of another in all other Christiā duties both public & private. For as the several members of a man's body ar serviceable to the whole and each to other; so ar the Saints among themselves, having everyone their measure of faith, their diversity of gifts and graces from God, that what is wanting in one, may be supplied by another. And as the eye cannot say to the hand, nor the head to the feet, I have no need of yow: so cannot the least member in the church of Christ, be refused as unnecessary, but may be beneficial to the greatest. For as yton sharpeneth iron; so doth man sharpen the face of his friend. And hence do arise the mutual exhorting and building up one of another in the faith laboring together unto the truth; admonishing the unruly, comforting the feeble minded, bearing with the weak, considering one another to provoke unto love and good works; rebuking for syn & trespass, confessing of faults one to another, & praying one for another, bearing one another's burden; rejoicing with them that rejoyce, & weeping with them that are in trouble; communicating to the afflictions and distributing to the necessities one of another; visiting them in sickness, mourning & laboring together in prayer for thē; with many other offices of like nature, for the refreshing of soul & body; all which ar found and felt in this holy communion and body, wherein if one member suffer, all suffer with it; & if one be had in honor, all rejoyce with it; so near a conjunctiō doth God's spirit work in the hearts of the

faithful, which maketh them to look, not every man on his own things, but every man also on the things of others.

9. For these and the like reasons, hath the communion and society of the Church been always praised, sought for, loved and esteemed. For as God though he love his people, and hath all his saints in his hand; yet loveth the gates of Zion, above all the habitations of Jacob: so his people likewise have loved the habitation of his house, & desired this one thing of the Lord, y^t they might dwell in the same all days of their life, to behold the Lord's beauty and to inquire in his temple▪ esteeming a day in his courts better thē a thousand other where; lamenting their lot when they were exiled therfrō; & pouring out their very heart, when they remembered how they had gone with the multitude into God's house, with voice of song, praise, and solemnity; for which now their souls longed, and even faynted in thē. Yea the very ways of Zion lamented, when no man came to the solemn feasts; & Israel mourned, when the Lord had destroyed his congregation, caused the feasts and Sabbaths to be forgotten in Zion, and forsaken his altar; their heart was heavy, & their eyes dim, because the mountain of Zion was desolate. And so comfortable was the fellowship of God's children, unto the Apostles themselves (though they were the pillars & foundations of the church, & needed this help less then others,) that they often longed to see the brethren, for their comfort, through their mutual faith; and earnestly entreated the help of their prayers, even as they again prayed for them, had great joy & consolation in their love, and holy walking in the truth; yea esteemed them the crown of their rejoicing, their glory & their joy. Even Christ himself in the heaviness of his heart, sought comfort by the prayers of his disciples; to teach us how to esteem the fellowship of the faithful.

10. Of all these, and many moe blessings, are those deprived, that refuse or neglect to unite them selves with Christ in his Church; or do with draw & separate themselves therefrom, to live alone, as in the desert; or to frequent the company of the wicked. They want the benefit and comfort of God's graces in his childrē, they want the help, strengthening, and encouragement in time of trouble; and the labor of such foolish ones do• weary them, because they kno• not to go into the City; they a• exposed to many perils, like wa• dring sheep upon the mountay• ready to be devoured of the w 〈...〉 beasts, and made a prey unto S 〈...〉 tan. If they err, there is none to 〈...〉 duce them into the right way; 〈...〉 they be wounded or broken, the• is none to bind them up; if they 〈◇〉 in misery and want, there is none 〈...〉 give thē so much as husks to •t if they fall, woe unto them, 〈◇〉 there is not a second to lift them 〈...〉 What remaineth then, but seeing *Wisdom* hath built her house, furnished her table, and invited t 〈...〉 poor and simple unto her fest: th 〈...〉 all repayr thither without excu 〈...〉 or delay, there to eat that whi 〈...〉 is good and let their fowl delig• in fatness; remembering how it is wri 〈...〉 ten, *the Lord added to the church fromday today, such as should be saved* And if any know not the place, of their repast, or fold of Christ; let them beseech him whō their sowl loveth, to show them where he feedeth, & maketh (his flock) to lie down at noon; least they turn a side to the flocks of his companions, or remain still in dispersion; For behold how good & how pleasant it is, brethren to dwell even together! for there the Lord hath commanded the blessing, life everlasting.

Send thy light & thy truth (ô God;) let them lead me, let thē bring me, to thy holy mountayn• & to thy tabernacles.

Psal. 43. 3.

CHAP. XVII.

How the Saints gather into communiō, & grow up unto a body or church.

The calling of the Saints into communion, we hav seen to cōsist of two branches, 1. A separation from the wicked of the world; 2. and a collection or gathering together of themselves in the faith & love of Christ. Which two things were also implied in the first calling of our father Abraham, when he was willed; 1. to get him out from his country, kindred, and fathers house, (which were idolaters:) 2, and to come to the place which God would show him, (where he & his posterity, might serv & obey the Lord. It remaineth yet further to be spoken, of the covenant and communion, that the Saints enter into, & keep among themselves.

2. This congregation of Saints, when it is at the greatest, is but a little flock and small remnant; being compared with the multitudes of y^e world: but the beginnings hereof, are marvelously weak, small and cōtemptible; like the grain of mustard-seed which is the least of all seeds; and as Israel, which were the fewest of all people's. For God taking them one of a city & two of a tribe, and these the foolish, weak, and vile of the world, the poor, the maimed, the halt & the blind, whose dwelling is by the highwayes and hedges, he brings thē neither *by an army, nor strength*, but *by his own spirit*, into his house and kingdom, where though there be but two or three gathered together in his name, he is in the mids of them. These being once borne of God, begotten by the immortal seed of his word, unto the faith of the Gospel; know also that there is a Jerusalem from above, which is the mother of us all; that of Zion it shall be said, *Man & man*, (that is many men) *are borne in her*, & the Lord will count when he writeth the people, *He was borne there*; therefore they seek to enter into this estate and happy communion; they ask the way to Zion with their faces thitherward, saying, *Come and join to the Lord in a perpetual covenant that shall not be forgotten*.

3. This covenant which they make together, standeth upon two pillars; 1. to keep their faith in God by Jesus Christ, 2. & to observe his laws in love. In both these are they to build up and help forward one another, saying, *all people's will walk everyone in the name of his God, and we will walk in the name of Jehovah our God forever and ever*. Herevpon follow their assembling or gathering together for the instruction one of another; their mutual ex hortations to continue in the faith grounded & stablished, & to stand fast therein; their prayers one with and for another, that Christ may dwell in their harts by faith; their rebuking such as teach unwholesome doctrine, that so they may be hayl or sound in the faith; of which if any make shipwreck, they ar to be thrust out of the communion of the Saints, and delivered unto Satan. And for their conversation, they set up the Lord in that day to be their God, and to walk in his ways, and to keep his ordinances, and his commandments and his laws, & to hearken unto his voice: & they promise to walk in y^e paths of God as he shall teach them;

from whence arise (both publicly and privately) their mutual love & care ech of other, provoking unto love & good works, & walking worthy of their calling whereunto they are called: their admonitions and reproofs one of another when they syn, seeking to restore them with the spirit of meekness; but withdrawing from the disobedient, & putting away such as are wicked from among them.

4. Unto this covenant, ar all that make profession of faith and obedience, to be admitted, without respect of persons; for in Christ Jesus there is no difference of Jew or Gentile, of rich or poor, of bond or free, of male or female, for all are one, and alike redeemed by his blood, whereby he hath confirmed the covenant for the many; and he hath poured out his spirit upon all flesh, upon sons & daughters, upon old and young, upon servants and mayds. And together with themselves, their infants also ar recived, by virtue of God's, promise unto Abraham, which promise by Christ is confirmed unto us, with all the benefits & privileges of the same. Which infants, though they want discretion to perceive the favor of God for the present; yet want they not sanctification, but ar holy, if but one parent believe in Christ, & this through the mighty work of God's spirit, who sanctifieth his from the womb; and by this grace, doth comfort the parents, in that he is both God of them and of their seed; and after, the children also hav their faith confirmed, by knowing that they wer cast upon him from the womb; and he was their God, from their mothers belly.

5. And as the number of believers groweth, so ought they to gather together and we accept into our fellowship, all that gladly receive the word; even such as be weak in faith must we receive, bearing their infirmities after Christ's example, who would not break the bruised reed, nor quēch the smoking week, but nourish it rather by the oil and breath of his spirit, that it might burn bright. And if notorious infamous sinners, repent and believe the Gospel; they may not be repelled, for Christ came to cal, and save such; neither are they to be refused▪ as impure, whō he hath washed and cleansed by his blood, and received to the glory of his father. Which grace of his David did fore shadow, unto whom there gathered all men that were in trouble, & all men that were in debt, and all those that were vexed in mind, & he was their Prince. Also when God converteth the child and not the father, the servant and not the master, the wife and not the husband, the subject & not the magistrate; such as he calleth must come to his church; we also must admit, knowing that Christ hath said, he cameto set variance betwixt parents and children, so that a man's enemies should be they of his own howshold. Yet is not their entrance into the faith and church of God, any discharge of them from their duty and obedience towards their former governors; but let every man (as saith the Apostle) abide in the same vocation wherein he was called. The believing wife, may not forsake her vnbelieving husband; nor the servant his master; and every sowl must▪ be subject to the higher powers, even to every human creature for the Lord's sake. As Christ's kingdom is not of this world, so neither doth it destroy or abolish the policies of the same, but maintain them rather, whiles it teacheth all men to do their duty, and subject themselves, even for conscience sake.

6. Again as no earthly power can compel a man unto this estate of grace, (for no man cometh unto Christ, except the Father draw him; faith is the gift of God not of men, & he addeth to

his church such as he will save:) so neither can any creature hinder this good work; but when Christ draweth us, we will run after him; & when he effectually calleth us, we will leave father and friends and all to follow him. And as our gathering together is in his name, so must we defend it by his authority, answering as did the Apostles to thē that blame us, *we ought rather to obey God than men.*

7. But forasmuch as the Saints are dispersed over all the face of the earth, in several cities & countries; God requireth not y^t they should all go to one place; for that could not stand with civil policy, neither were possible for them to perform. Therefore, albeit whiles the seat of his church was in the little land of Iewrie, he commanded all the men to appear together before him at Jerusalem, thrice every year: yet when all nations were admitted into his covenant, adopted to be Abraham's seed, & the Israel of God; he gathered them together by his Apostles, in several cities where they dwelt, and so established many congregations in one country, as the seven churches in the lesser Asia, the churches of Galatia, of Syria & Silicia, and sundry other mentioned in scripture, do witness; even in Judea were moe churches planted as the Apostle Paul noteth.

8. And God which called the people unto his faith; furnished them also with divers gifts of his spirit, wisdom, and knowledge, & prophesy, & tongues, and many other graces wherewith he adorned the spouse & bride of his beloved son; that by them they might serve him, and help, comfort, and edify one another in their most holy faith. He appointed also that some which for their gifts and conversation were found fit, should have the care and oversight of that congregation where they were set, to watch for their souls, and to feed and rule them with the word of God. These for their gravity ar called *Elders*; for the charge committed to them, *Bishops* or *Overseers*; for the message whereon they are sent, the *Angels* of the churches; and for the effect of their administration, they are named *Savior's*, by the doctrine of the Gospel, saving those that hear them. Yet are not these Lord's over God's heritage, but the administers of his graces and blessings among them, and ensamples to the flock; not having dominion over their faith, but helpers of their joy.

9 By the seed of the Word in the mouths of these ministers and the other members of of the church, ar children begotten & multiplied daily, that Ierusalē enlargeth the place of her tents, and they spread out the curtains of her habitatiōs. For she increaseth on the right hand & on the left, until this host of our David become great, like the host of God; & his seed, as the army of heaven that cannot be numbered. By the same word, as by milk and wine, ar the people nourished up unto life eternal; & their covenant w^t God & one with another, ar the two staves, *Be wtie & Bands*, which Christ the good shepherd hath taken to feed and rule his flock. His covenant with them, is *Beauty* or *Pleasance*, for by it he giveth thē knowledge, which is pleasant to their sowl, as is also himself and his ways. By this covenant he cōfirmeth his spirit vpō thē & his words in the mouth of thē & their seed, w^{ch} words are pleasant & as the honey cōb, sweetness to y^r sowl, & health to the bones; which causeth thē to desire that they may dwell in his house all their days, to behold his beauty, and always they say, *Let the Bewty of the Lord our God be upon us.* His other staff, *Bands*, conserveth the brotherhood of his people, whereby they ar lincked together in love, laboring to be all of one mind, one

suffering with another, loving as brethren, living & growing together as one tree or staff in his hand. This *brotherhood* the Saints are all exhorted to love, and endeavor to keep the unity of the spirit in the bond of peace, being clothed with the bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing & forgiving one another, even as Christ forgave them; and above all these things, having *Love*, which is *the bond of perfectness*.

10. Sometimes God bringeth unto his faith and church, the governors & great men of the earth; whose authority and scepters are a great help to the conservation of true religion, and outward peace of his people, by their defense of the just, and punishment of evil-doers. These notwithstanding their high places, yet are to have no haughty harts nor lofty eyes, but behave themselves, and compose their souls, like weyned childrē; learning daily from the ministry and book of God, to fear the Lord & to keep all the words of his law, that their harts be not lifted up above their brethren; They are with them to begin & end the public worship of God; they may not take of the people's inheritance, nor thrust them out of their possession; they are to conteyn as well themselves as their subjects in the obedience of Christ, to be foster fathers and nourses of the church; unto which they have brought their glory and their honor; expecting a better and an eternal glory with all Saints in the kingdom of God. For there is a covenant between them and their subjects that they will be the Lord's people, yea themselves are the foremost to make it, & to order all things in their kingdoms according to God's word. As that good king Josiah in the assembly of all his people, both great and small, first covenanted himself to walk after the Lord, and to keep his commandments & his testimonies and his statutes, with all his heart and with all his sowl, that he would accomplish the words of the covenant written in God's book: and then caused all that were found in Jerusalem and Benajamin, to stand to the same.

11. But because in times of worldly peace, many will press to enter into the church, for company, favor, or fashion sake; which otherwise would never regard the same, being profane, idolatrous or irreligious, the children of this world: therefore care must be had that no such unclean wicked persons be accepted. For though the gates be open, that the righteous nation which keepeth the faith, may enter in: yet seeing it is said, that the way shall be called holy, & the polluted shall not pass by it; that Jerusalem shall be holy, & no strangers shall go through her, nor a Canaanite be anymore in the house of the Lord of hosts: there must be seen in them, the seed and foundation of religion, before they be received, namely repentance fiō dead works, & faith towards God. For this was the voice, of the crier that proclaimed the kingdom of heaven; which they that obeyed, wer baptized unto remission of sins; the residue were rejected, as a viperous generation: the same thing also Christ made the beginning and groundwork of his kingdom, saying *Repent, and believe the Gospel*. Until therefore, such willingly receive and confess the truth, renouncing their former evil ways; promising submissiō, meekness, & obedience in the faith of the Gospel: until the wolf have, learned to dwell in peace with the lamb, the leopard to lie with the kidd, the bear to feed with the kow, and the Lion to eat straw like the bullock: we may not admit them into communiō with us, (for what part hath the believer with the vnbeleever?) but refuse their proffered and pretended service, as the fathers of Israel answered the like intruders, *It is not for you & for us (jointly,) to build an house unto our God, but we ourselves together will build it, unto*

the Lord God of Israel. And as there were *porters* in the fowr winds or quarters of God's ancient house; evē porters set, that none that was unclean in anything, should enter in; and diligent watch and ward was kept at the gates of Jerusalem, for fear of enemies: so in this new and Christian Jerusalem, though the gates thereof be never shut, yet is there such watch to be kept, that no no unclean thing may enter into it, neither whatsoever worketh abominatiō or lies, but they w^{ch} a• written in the Lambs book of life.

12. The Saints being thus gathered, as a people that shall dwe• by themselves, and not be reckne• among the nations, (for that the ar chosen out of the world, & separated from the same;) and being built as a city compact together in itself, and growing up in Christ the chief corner stone unto an holy Temple in the Lord: are made the habitation of God by the spirit, and do dwell alone in safety, in a land of wheat and wine, also their heavens do drop the dew. For the graces of God, by his word and spirit, are as a river of water of life clear as crystal, proceeding out of the throne of God and of the lamb, whose streams make glad this city of God, and moisten the trees planted in this gardein. Yea God himself dwelleth here, & is in the middes of it, therefore it shall not be moved. As the good husbandman, he purgeth every fruitful branch in this vine, that it may bring forth more fruit; for this his vineyard is before himself, not let out to others; he keepeth it & watereth it every moment; least any assayl it, he keepeth it night & day, from injury of enemies, making the bars of the gates strong, and in itself he setteth peace, and this not in one, but in all the churches of the Saints, amidst whom he walketh, visiting and knowing their works and all their ways. which churches though they be many in number, yet are they one in unity. To them all, he hath given one faith order and canon, to be kept forever unto the worlds end▪ & to every of them a like power and grace. And as he guided his ancient Israel the twelv tribes, by day in the pillar of a cloud, & by night in a pillar of fire, to give them light, that they might go both by day & night: so hath he created (according to his promise,) upon every place of mount Zion, the church under the Gospel,) & upon the assemblies thereof, a cloud & smoke by day, and the shining of a flaming fire by night, that all Christiā churches, have frō him their directiō & protectiō; whiles in the ministry of his word & spirit, he speaks unto thē as in y^e cloudy pillar; & is their shelter against the tēpest, their shadow against the heat. For which grace, praise ye God in the Assemblies; even the *Lord*, ye that are of the fountain of Israel.

13. Thus every Church is like mount Zion, fair in situation, the joy of the whole earth, the city of the great king, in y^e palaces whereof God is known for a refuge, w^{ch} he will stablish forever, and where his people wait for his mercy in the mids of his temple. And as the house of Jacob, walketh in the light of the Lord, which shineth in the face of Christ, in which light they believe, that they may be the children of the light: so also they, even all nations and people which are saved, walk in the light of the church, which it hath fi ō the Lord who is her light everlasting, her sun & shield, in whose light she seeth light. This is y^r city of truth, the mount of holiness, the secret and congregatiō of the righteous; which looketh forth as the Morning, fair as the Moon, pure as the Sun; terrible as an army with banners. It is the house of the living God, the gate of heaven, the pillar & ground of truth; all the limits thereof roūd about, ar most holy; the Lord hath stablished it, & y^e poor of his people will shroud themselves in it, the glory and honor of the nations shall be brought unto it, & upon

all the glory shall be a defense; it shall be a quiet habitation, a tabernacle that cannot be removed, a kingdom that cannot be shakē, and the nation or kingdom that will not serve it, shall perish: but the people that dwell therein, shall have their iniquity forgiven, and from the day that this city is built, the name thereof is, *THE LORD IS THERE*.

The Lord bless thee, ô habitation of 〈...〉, holy mountain.

Ier. 31. 23.

CHAP. XVIII.

Of the communion that the Saints in all Churches have in things spiritual.

NOW as the faithful are thus cōpact, like living and precious stones, in one holy Temple, and members of one body; so havethy fellowship together in all Christian offices spiritual and human, & ech with other do willingly communicate the manifold graces of God. Their spiritual communion may be considered in three things: First in all duties from themselves towards God; as be praises, thanksgivings, prayers supplications &c. which they pour out one with & for another. Secondly in all graces given them of God, as are the words of his covenant, the comforts and seals of the same, opened and applied for the helping forward and assurance of their salvation. Thirdly in all duties among themselves, one towards another, as counsels, deliberations, exhortations, consolations, admonitions, rebukes, censures, and such like: all which for the honor of God and their mutual good, they carefully together do keep & execute.

2. Their communion in the Worship of God, is when at time and place appointed, they all come together, to serve, confess, and praise the Lord, and cal upon his name. For which as Israel of old had their assemblies, where the ministers of God publicly and solemnly uttered his praises, discoursing of all his wonderful works, and giving unto him the glory of his name; made also their requests unto God for their wants, unto all which, all the people said Amen, and praised the Lord: so also in the Apostles days, God's people had still their places of prayer, for which holy exercise, the Christians assembled, & in which they continued with one accord, both men & women. Where the ministers of Christ, gav themselves unto this business, that minding the public state of the church, they might for & with the same, make requests & give thanks, in y^e ears & understanding of y^e people w^{ch} thereunto answered Amen. These now ar not y^e prayers or praises-of him alone y^t speaketh, but of y^e whole assēblie, w^{ch} attēd wth their ears, assēt with their harts, & seal w^t their lips, that part of public administratiō; cōfirming it also by signs and gestures, beseeming such an action. In these, (whither ordinary, or extraordinary with fasting and humiliatiō of sowl, vpō special occasions,) there is a cōmuniō & harmony among the Saints, that with one mind & one mouth do praise God, and their prayer cometh up unto heaven to his holy habitatiō And as the public assemblies of the whole church; so the more private meetings in families, or of other friends for special causes, is both comfortable to themselves, and acceptable to the Lord: for he had promised that where there is a sy•phonie or agreemēt, but of two o• his

together in earth, to desire anything, it shall be given them; so much he respecteth the fellowship & vn•nimitie of his people, and the• gathering together in his name•

3. But when through distance of place, or other just occasion, they cannot or do not come together• as also in their private prayers, which they pour out before the Lord, either some few together, o• ech one apart; the faithful hav yet spiritual communion and benefit by praying one for another; while they remember and make mention of their brethren unto God, rejoicing and giving thanks for his blessings upon thē, desiring things that may benefit & comfort them, praying for deliverance from bāds or other afflictions, for strength & stability in the truth, for remission of sins, or for other graces as the necessities of the Saints do require, for all whō we are exhorted to pray, with all manner prayer and supplication in the spirit, and for special persons, to make more earnest suit, to strive or wrestle together with them, by prayers to God for them. This fellowship is comfortable, to all that know the use of prayer; & how much it prevaileth with God if it be fervēt. Wherefore the Apostles did not only perform this duty for others in their absence, but themselves so earnestly desired it at the hands of all, and trusted for help by it. Also the Saints that were before thē knew well, and nourished this communion, whiles they requested their brethren to pray unto God for thē especially the prophets, whose petitions were exceeding beneficial, not only to the church & mem•bers thereof, whom they sometime saved from death by this means; but also for strangers; so effectual with the Lord is the prayer of the Saints, and the odour thereof, as sweet incense before him: and a token it was of his heavy indignation, when he for bad his prophets to pray for the people.

4. Concerning the word of God and our fellowship in the same, we hav before seē how God bestowed it specially upon his own people, as a testimony of his grace towards them, though also in a general favor he communicateth it with the whole world. Now the saints whose peculiar right & inheritance it is, must be careful to use it as a commune blessing, everyone in himself, and all of them with and for one another both privately and publicly. Privately to read & speak of y^e same, unto their families & neighbors, continually-rehersing or whe•ting y^e words of God, vpō & unto their children, talking of them when they are in the house, and as they walk by the way, when they lie down, and when they rise up; that so mē may learn & know the scriptures from their childhood, & by them be made wise unto salvation, through the faith w^{ch} is in Christ Jesus. And that all Christians, may by this means be able, to exhort & edify one another, in the knowledge & faith of God; may hav their speech gracious always, & powdred with sal•; may discern truth frō error, whiles by serching the scripture, as did the men of Berea, they see whither the things taught them be so. And this was foretold to be a special part of God's covenant with his people, that his words which he hath put in their mouth, shall no• depart out of their mouth, nor on of the mouth of their seed, nor out of the mouth of their seeds seed, frō henceforth even forever.

5. But in the Assemblies of the Saints, the light of this grace shineth more clearly; for in thē hav the scriptures bē read and preached of old every Sabbath day; there all men hav not only liberty, but ar exhorted to desire that they may prophesy; that is, speak unto the church, to edifying, to exhortation, and to comfort: which is therefore to be coveted rather

then other spiritual gifts, because it tēdeath both to the building up of the brethren, and conversion of the unbelievers, and glory of God thereby. Al therefore that hav received this gift, may in seemlines and order use and manifest it, for the profit of the whole & every member; being careful that it be done according to the proportion of faith, & when any speak, that it be as the words of God. And although a woman, in regard of her sex, may not speak or teach in the church: yet with other women, and in her private family, she openeth her mouth in wisdom, & the doctrine of grace is in her tongue. So Marie the prophetesse, was guid to the women of Israel, in their songs of thanksgiving: so Priscilla at home, helped to expound the way of God more perfectly to learned Apollos; and was (together with other women) acknowledged of the Apostle Paul, to be one of his fellowhelpers in Christ Jesus. And the Lord both in those days, and before, had furnished sundry holy women with the gift of prophesy, as he promised also by his servant Joel: to teach, that his graces are given unto all as he seeth good to bestow them; though there is a difference between the extraordinary gift of prophesy, givē but unto few, & the ordinary prophesy or expositiō of scripture, w^{ch} is commune wth many.

6. Above all other, the Officers given of Christ, for the work of the ministry, the Overseers of the churches, are to study and labor in the word and doctrine, to feed the flocks that depend upon them, to show them the good and right way, to build up the body of Christ, to divide the word aright, to speak it faithfully, to keep nothing back, either through negligence fear or flattery, but to show them the whole counsel of God, & teach thē all the statutes which the Lord hath commanded, not keeping back a word. These watch for their people's souls, as they that shall give accounts; and necessity is laid vpō them, therefore woe unto thē, if they preach not the Gospel. These must hav care both of strong and weak, of sheep and lambs; to feed with strong meat or with milk, as their flock hath need, & is capable. Vpō these the charge lieth, to dress the lamps of God's law, from evening to morning, that they may always burn in the Tabernacle of the congregation; to give to the how should, their portion of meat in season; and to communicate this heavenly Manna with all the Israel of God, that there may be an equality, as it is written, *he that gathered much had nothing over, & he that gathered little had no lack.*

7. And together with the words of God's eternal covenant, these also dispense the s^{als} of the same; by which the communion of the Saints is more illustrated & confirmed. For by baptism which is one, we all are made one in Christ Jesus. And as our fathers were ⟨◇⟩ baptized unto Moses, in the cloud & in y^e sea; so now under Christ▪ by one Spirit, we all are baptized into one body, whither we be Jews or Greeks, bond or free. Neither can any man forbid water from those which hav received the holy Ghost and faith; it is the commune symbol and pledge of our salvatiō, & (like circumcision,) the seal of our righteousness by faith, even the seal of God's covenant to us & to our seed. The Supper also of our Lord, is to be distributed to all the Saints that can examine themselves, & discern his body therein by faith; and is another seal, as of our union with Christ, whose flesh we eat, and drink his blood; so of our uniting together in his faith. For we (saith the Apostle) that are many, are one bread & one body, because we all are partakers of one bread. Therefore must we come together for this communion, and tarry one for another, that as brethren we may eat and drink and rejoice

together before the Lord; which he that refuseth, or neglecteth; is worthy to be rooted out from amongst his people.

8. As the Saints have all a right & interest in the covenant of God, & seals of the same, wherein they have and hold communion together: so have and do they also, in all other Christian spiritual duties, public or private. For all the actions of the Church, being but a practice and performance of God's Law; as the members have their portion in the general, so have they also in the particulars: ech one according to his place, calling, and measure of grace, given him from Christ the head. In the primitive church established by Moses, when public actions were to be performed, the whole congregation was assembled▪ as about the making of the Tabernacle, and all the furniture for the service of God; at the ordination and authorizing of the Priests and Levites; at the first making and solemnizing of the covenant, at the renewing of the same; and at the repetitiō of all the Laws & ordinances of the Lord. Unto all & every of the Israelites, was cōm•nded the care and observation of all God's statutes; that neither all nor any of them, man nor woman, nor family, nor tribe, should forsake the Lord, nor suffer among thē any root to bring forth gall and wormwood; but plainly rebuke their neighbor when he sinned in private, or testify against him in public if they could, and there were need; to bewray & execute judgment upon open & notorious malefactors; even the leprous and unclean, though the trial of them apperteyned to the Priests, yet all the children of Israel were to look that such were removed out of the host; yea the care of the Priests purity in their administration, apperteyned to all the people. And long after, both in counsels, and in the redressing of public evils & trespasses, all Israel indifferently, had their hand and presence; as the scripture showeth. *Ezra*. 10. 1. 9. 12. &c.

9. The churches in the Apostles days had also the like right & liberty▪ for the multitudes of believers. wer both beholders & acto• in the commune affairs; as at the choice & ordinatiō of church-officers; at the deciding of questions & controversies; at the excommunication or casting out of impeniten• sinners; at the choice & appointment of men, to carry the grace or benevolence of the Saints, • their needy brethren; at the receving and reading of the Apostles Letters; and generally, in the public communion and fellowship of the Apostles, & one of another. They were also willed to exhort, • admonish ech other; even the Officers of the churches; to ma• diligently, and avoid, the causer• of division and offenses; & to loo• that † no root of bitterness sprung 〈◇〉 and troubled thē, least thereby many should be defiled.

10. These & the like privileges in the faith and practice of the Gospel ar permitted to all Saints in all churches; which they must use in all sobriety, order, and peace: not presuming above their calling, place, or measure of understanding; nor abusing their liberty to the trouble or annoyance of their brethren. And therefore Elders or Governors ar set to rule the people, and together with the other Officers to weild the churches affairs. By which means confusion is avoided, & order observed in the Assemblies; as was in the primitive churches, where the Overseers and public Ministers, propounded, discussed, & carried matters in seemlines and peace. These guides ar to be heard, revered, and submitted unto in the Lord; they attend to the public service of the church, and are as the hand, mouth, & eyes of the same; by such God of old signified his will to the people; & 〈2 pages missing〉

for the obtaining of that promised seed that should bruise the Serpēt's head, and bring blessing upon all families of the earth. And until that seed, (which was Christ,) came; our Fathers generally embraced that kind of life, & thought it a dishonor to die childless: a• since that time, it hath still been kept in, and sanctified unto the church, to such as saw good, or had need so to live; both for the avoiding of syn, and for other help and comfort which that estate affordeth. But they which have from God, the gift to conteyn their vessels in holiness and honor without marriage, and which addicting themselves to the service of Christ, find it best for avoiding the burdens & cares of this life, to keep themselves single, in virginity or widowhood; are counseled by Christ and his Apostle so to rest. Yet if any marry they syn not; only they must so •ive as if they were not married, & so use all other worldly things, as if they used them not, because the fashion of this world passeth away. And in their marrying, they must have care not to match themselves in an unequal yoke with unbelievers, (for that hath always been reprov'd,) but only in the Lord: though if they be married to unbelievers before they are called to the faith, they must not then depart, or put away.

3. The faithful man & woman thus fastened in wedlock, are heirs together of the grace of life; and so ought to live in peace and love, the wife being subject to her husbād (whose glory she is) as unto the Lord. Their fellowship as it is in spiritual duties, so also in human; such as be living & cōversing together; educatiō of children, governmēt offervants, & ordering of y family; joint labor & diligence for their livelihood; and all other offices, whereby their mutual love, help, and comfort may be maintained, in this honorable state of life, which to forbid any Christian, ⟨◇⟩ a doctrine of Devils; and which• a shadow of that mystical & heavenly communion between Christ & his church, whiles the man loveth & cherisheth his wife as his own body, the womā again loveth, feareth, & obeyeth her husband. This society endureth until death and cannot be dissolved except for adultery, for which trespass if the magistrate inflict not death, according to God's law; y^e injured person may lawfully divorce and put away the offender.

4. The next in the family, a• children; which as they are the inheritance and wages of the Lord, so must they be brought up & nour•ured in his fear; for they are his, & holy frō the womb. And because foolishness is bound in the harts of children, therefore, the parents ar to govern & correct, but without provoking them to wrath, least they be discouraged. For them are parents also to store up, & provide for their maintenance, marriage, and other necessities, what in them •ieth; the children again, honoring and obeying their fathers and mothers in the Lord; & recompensing them, (if they can & there be need,) in their old age & poverty. And they that shall smite, curse, or blaspheme their parents, o stubbornly refuse to obey them; are for such vnnaturalnes, to die the death.

5 Servants ar the last in the family, inferior unto children both in durāce and fidelity; yet as their fellowship may be in the faith, for which their masters should regard them above servants, even brethren beloved: so in civil society they are notwithstanding to be in subjection to their masters, faithful and pleasing them in all things. Of these, there be two sorts, 1. Free or hired servants; 2. and Bōdmen or Slaves. Of the first sort wer• the poor

Israelites, which sold or hired out themselves for necessity to their brethren, or were chaffed by their creditors. These were to be well entreated like brethren, not overruled with cruelty; they were to be dismissed in the seventh, or at furthest in the fiftith year called the Jubilee. And when they went out, they were to be liberally rewarded with their masters goods. Of the latter sort were the heathens, either bought with price, or conquered by battle; which remained servants always, themselves and their seed after thē. Servitude, especially bondage, is a judgment of God upon the world for syn; inflicted upon Chams posterity as a curse; yet is the curse by Christ taken away, in whom the bond & the free are one. And this was the case of many strangers in Israel, as of the Gibeonites the offspring of Canaā, upon whom their fathers curse for outward slavery was inflicted, w^{ch} they cheerfully vnderwent, and had God's favor and blessing vpon their souls; they serving him, and he continewing thē, (though Saul sought to root them out,) & punishing all Israel for their injury. The like was also to be seen in others of that progeny, whom Solomon subdued under servile tribute, & whose children remained among the Israelites after the captivity of Babylon, (as did also the Nethinims of Gibeon,) and were named *the sons of Solomon's servants*. When such bondmen are brought to the faith of the Gospel, their civil servitude is not thereby at an end, no not though they have believing masters; but they are still to give honor, and do service, even heartily as to the Lord and not to men; ⟨◇⟩ they serve the Lord Christ in that estate, and are his freemen; therefore they should not care for this yoke, yet if they may be free, they should use it rather. The masters, are to do unto their servants that which is just and equal, knowing that they also have a master in heaven: they may chasten thē but not oppress them, nor contemn their judgment when they cōtend with thē. Thus servants notwithstanding their freedom in the faith, are to be in subjection, and humble themselves under the hand of their governors; they are to obey in labor and attendance, in service at home or abroad, in peace or in war; and both master and servant are to keep communion together in their holy faith, (wherein is no respect of persons,) without oppression, fawd, murmuring, or debate; til they end their days in peace, and come to the place appointed for all the living; where small & great do lodge together, and the servant free from his master.

6. This much of families, which being well ordered, and conjoined in the faith of Christ, are as little churches, so called by the Apostle; and ought to have care, whatsoever be done in others, that God's true worship be continewed in them. The second sort of human society, is in Policies or Commune weals; w^{ch} may be diversely cōstituted, lesser or greater, & under sūdry sorts of governmēt. As, many families cōpact together in one tribe; many tribes in one nation or Kingdom; many kingdoms in one Empire; & these managed by one or by many; by Princes, S[•]natouis, Judges, Kings or Kaesa's, as God shall dispose, & the public states see best. For all powers are of God, whatsoever be their names, titles •dignities or forms of regiment; and when or howsoever they be altered at the discretion of man, (in respect whereof they are called •mancreations• or *ordinances*,) they are to be submitted unto for the Lord's sake. And this though they be unbelievers; how much more if they also believe, & have brought their glory to the Church of Christ, and have their portion in the holy land.

7. These magistrats if they be freely chosen of the church, must be of their brethren, men of wisdom and good conscience, who must judge all causes aright, & govern the people in

justice, and in the fear of God: whom the Commons are to honor, submit unto, and reverence, in deed, word, and gesture, as to the Lord; for the word of God is committed unto them, and they therefore are called God's. This subjection is due unto all, whither unto the King as to the superior, or unto the Governors, as they that are sent of him. It must be both openly & secretly, even of conscience, & not for fear of wrath only. The communion of the faith, is not a cause, why either princes should forsake their place, titles, or dignities; or the people shake off their subjection. For seeing Magistracy is still God's ordinance; none are meet to execute it, to have his word and sword committed to them, to carry his titles, & to judge in his congregation, then his own servants furnished with his spirit. And seeing it is still his ministry for the good of his people, y^e punishment of malefactors, & praise of weldoers; none can better perform this duty, & be nursing fathers & mothers of Christ's church, then Christians. Kings are not to cast away, but bring their glory & honor to Jerusalem, (as the gentiles do their riches,) & themselves to minister thereunto.

8. In which ministration, they both maintain and conserve the true religion of God according to his word, & reform things amiss, in themselves and their subjects, (as is before touched:) and also maintain civil peace, by executing mercy and judgment, justifying & delivering the poor and needy, and beating down the oppressor. Such magistrates are eyes to the blind, feet to the lame, fathers to the poor; whose cause when they know not, they seek out diligently; breaking the jaws of the unrighteous man, & plucking the prey out of his teeth. And as their sword preserveth peace at home, so it resisteth injuries from abroad; that they are not only ornaments of common weals, but their safety and strength under God; and may well be called, (as the Prophets name them,) the *Shields* of the world. For which cause, all Christians as they may (by Paul's example) be partakers of the benefit of their laws politick; so do they owe homage, service, and subjection unto them, should allow them maintenance, pay them tributes, and other like duties; in recompense of their cares, labors, and employments: that so mutual peace and concord in the communion of the Saints, may all manner ways be conserved.

9. There remaineth yet another sort of civil duties among the Saints, general unto all, married or unmarried, bond or free, magistrate or subject; which are, love, mercy, relief, kindness, courtesy, and many other the like sociable actions, at all times to be performed, of all persons as there is occasion, and according to their power and place. For Christians are to have care of those that labor among them, as over them in the Lord, and admonish them; that they have them in singular love for their works sake, & let them reap their carnal things, which sow unto them spiritual. For God w^{ch} willed Israel to beware that they forsake not the Levite, as long as they lived upon the earth, because he had neither part nor inheritance with them, but was busied in teaching them the law, & other ministerial actions, for which the Lord himself would be his inheritance: hath also ordained, that they which preach the Gospel, should live of the Gospel. And seeing for the service of Christ in that warfare, they entangle not themselves with the affairs of life, because they would please him that hath chosen them to be soldiers: they should have their wants supplied by the church, that they be not forced to war at their own cost; but may partake of the milk of the flock which they feed, & be made partakers of all their goods; which will not only be an encouragement to them in their

ministry, but also turn to the great good of such as relieve them, as it is written, *yeshall give unto the Priest the first of your dough, that he may cause the blessing to rest upon thy house.* And together with them, the poor, the strangers, the fatherless, and the widows, (as was the manner in Israel,) are also to be relieved; to them we must open the hand and lend sufficient for their need, and that without grief of heart, and evē freely, looking for nothing again, but expecting a blessing & reward from God▪ Pilgrims and strangers are to be harboured; our brethren in bo•• to be remembered, as though we were bound with them; the naked to be clothed; the hungry sowl filled; the sick and distressed, to be visited, tended, and comforted; and all other good works, which are to be done unto all men, especially to them which are of the howshold of faith. For these works of mercy, are better then sacrifices; they are odors that smell sweet, a sacrifice acceptable and pleasant to God, who can make all grace to abound towards us, that we always having all sufficiency in all things, may abound in every good work, to an everlasting memory of our justice, the prayers of the Saints for us, with praise and thanks unto God for his unspeakable gifts. These human duties, are so united unto true religion, as God of old commanded them on his Sabbaths and solemn feasts; Christ hath ordained Deacons in his Church, and other Helpers for this ministration; besides the general care of all the faithful; and on every first day of the week, (which were days of the churches assēblies,) such care & provisiō for the poor was made. yea when occasion so required, the Christians sold their possessions & goods, and parted them to all men as everyone had need; which work the Apostles themselves a while looked unto. Good therefore and comfortable is it for all the Saints that have this worlds good, to do good and to distribute, because with such sacrifices God is well pleased; that they be rich in good works, and ready to communicate; that with the godly Tyrians, their occupying and their gain may be holy unto the Lord; whiles they hoard it not up, nor keep it in store, but let it be for them that dwell before the Lord, for food & clothing: by this means laying up in store for themselves, a good foundation against the time to come, that they may obtain eternal life.

10. Concerning other Christiā offices special regard must be had in all our actions of reverence & lov; for towards superiors, & the aged, men must show all honor in giving them their titles of dignity, when they speak or write unto them; rising up; and bowing down before them for honor sake; they may not rebuke, but exhort them as fathers, they are to give them the upper places, and suffer them first to speak in causes; And they again ar kindly to entreat the younger sort as children and as brethren; yet as they may deserv, sharply to rebuke also. Amongst all, there should be, in behavior, seemlines & courtesy; in giving honor, to go one before another; saluting, kissing, and embracing of friends, as there is occasion. In words, softnes, meekness and gentleness towards all, without bitterness or wrath, clamorous or evil speaking: even then giving good words, & blessing, when we ar reproached. In actions; dealing friendly, simply, faithfully; neither by force oppressing, nor by fraud deceiving our brethren in anything; ready to give, lend, or pleasure them any way; and unto every honest action easy to be entreated; rejoicing with them for their joy, & mourning for their sorrow. Nourishing good will by affability, sociableness, lowly carriage, love-feasts, and rejoicing together; that the bond of peace may by all good and lawful means

be preserved amongst us during life; and when we are parted by death, the living to carry and accompany the dead unto the grave.

11. In this manner men carrying themselves, towards God whom they serv with reverence and with fear, and adore in spirit and truth; also to their neighbors, with whō they ar coupled in peace and amity: the blessings of the Lord, as the rayn & showers from heaven, ar poured upon them; his own tabernacle and gracious presence, and the joyful showt of a king is among them; and he will glorify the place of his feet. Against all foreign enemies he will defend them, making the bars of their gates strong; salvation will he set for walls & bulwarks, even himself, will be a wall of fire round about them; that they shall dwell in the tabernacle of peace in sure dwellings, and in safe resting places: He will cloth them with garments of salvation, will cover them with the robe of righteousness; & adorn them with his graces, as a bride garnisheth herself with her jewels. Here will he make unto all people, a fest of fat things and full of marrow, a feast of wines fined and purified; feeding them with the fat of wheat, and filling them with honey out of the rock. Zion shall be a crown of glory in the hand of the Lord, and a royal diademe in the hand of her God; and as a bridegroom is glad of the bride, so will he rejoyce over her; and she again shall joy in him, & praise his name, because he hath exalted the horn of his people, which is a praise for all his Saints, even for the sons of Israel, a people near unto him.

Pray for the peace of Jerusalem: let them prosper that love thee.

Psal. 122. 6.

CHAPT. XX.

How the communion and peace of the Saints, is hindered by enemies without.

ALTHOUGH the Church hath received such grace and glory, from the Lord God her Sun and shield, that she may well be an astonishment to the kings of the earth, and wonder of the world; as having the Sun for her clothing, the moon for her footstool, and the twelve stars for a crown upon her head, whiles by faith and holiness she hath put on Christ, the Sun of righteousness that is risen unto her, as she hath learned him of his Apostles; and is herby advanced to heavenly dignity, that even her conversation is in heaven, so as she loveth no more this world, of which she herself is not, and the fashion whereof passeth away: yet forasmuch as she hath both in her own body, pains of childbirth, whiles she is in travail to bring forth Christ, which by the preaching of the Gospel is formed in her; and without herself, Satan (for his fierceness a dragon) persecuting her in wrath, & warring with the remnant of her seed, gathering his soldiers which are as the sand of the sea, to compass about the tents of the Saints, the beloved city; it shall be therefore good, that we take a view of these troubles and assaults, learn of God the end and use of them, and how we may either escape or overcome them, least we be offended & our faith fail.

2. That old crooked serpēt, the enemy of man's salvatiō, perceiving the uniting & communion of the Saints, to be a great help & furtherāce of their happiness; a praise to their

God, a daunting to the world, & a comfort to themselves: doth therefore bend his utmost might and malice against this brotherhood, that he may dissolve the same. He stirreth up the wicked multitudes, like the raging waves of the sea, that some out mire & dirt, to bely and blaspheme the truth and witnesses of Christ, accusing them of noveltie, heresy, sedition, treason, and rebellion. He further kindleth this fire, by his false Prophets, that cease not to inveigh against, and caluminate this little flock; and by their abused wit and learning, to prove & persuade that they are as bad or worse then they be reported of, both for their faith towards God, and loyalty to the princes of the earth. which princes also, for like malice in themselves, or for that they fear the loss or impeachment of their honor and dignities; or because they loath the bonds and yoke of the gospel; or for to gratify their people and subjects; are ready to turn the dint of their sword, (wherewith they should conserv the truth and peace of Christian religion,) against the Saints, and especially their cōmuniō & assemblies; which seem most dangerous, and are indeed terrible to the world, as an army with banners.

3. Herevpō they think to work wisely, if any way they can hinder the propagation and increase of the church; whither by privy oppressiō, or open persecution: though the wisdom of God hath said, *Sure• it is not good to condemn the just; 〈ϕ〉 that princes should smite for equity.* Especially the men-children, the teachers, guides, and principal of Christ's flock, are most maligned, & exposed to their tyranny: though sōtime neither women nor infants, can be exempted from their rage and cruelty. For which, these civil polities, with the heads and governors of thē, unto whom erewhile it was said *ye ar God's & ye all are children of the most high;* ar now become more base then any men; and are called in holy scripture, *Lions, Wolves, bears, Libbards, wild-bores, and foxes,* even pourtrahed out by mōstrous, savage, and deformed bestes; for such their barbarous havoc, and misusage of the Saints.

4. For loe, in their malignant harts, they fret against the people of God, and against the holy covenant; with their mouths they speak evil, even marvelous and presumptuous things, blaspheming God's name and tabernacle, & them that dwell in heaven; with their hands and horns they smite and push the poor flock of Christ, spoiling them of their goods, banishing them out of their dominions, casting them into prisons and dungeons, feeding thē with bread of adversity and water of afflictiō; devising all cruel and exquisite torments, to make their death miserable, racking, stoning, hanging, hewing in pieces, burning in fire, casting to wild beasts, and many moe horrible tortures; as the lambs of Christ have felt in all ages; whiles children have been brought from the womb to their martirdom; & women with child, ripped up in their unnatural cruelty.

5. By this means, the communion of the Saints is oft times dissolved and scattered; their shepherds and watchmen apprehended and killed; the whole flock pursued, as sheep appointed to the slaughter. Some for fear deny and forsake the faith, and are compelled to blaspheme. Some by flattery are caused to syn, and wickedly break the holy covenant, and to be the betrayers of their brethren. Such as escape these evils, sometime wander up and down in sheep's skins and goat-skins, destitute, afflicted, and tormented, in deserts and mountains, in dens, and caves of the earth. Thus waters of a full cup ar wrung out unto

them; and now the ways of Zion lament, because no man cometh to the solemn feasts; for the daily sacrifice (whereby they were wont publicly to worship God,) is taken away, and abominable desolation put in the place. The sanctuary & synagogues of God are burned; Jerusalem broken up, made a ruinous heap, the stones thereof laid in dust, and the dead bodies of the Saints, cast to the fowls & bestes of the earth. Then the faithful mourn, because God hath destroyed his congregation, caused the sabbaths to be forgottē, forsaken his sanctuary, and given into the enemies hand the walls of her palaces: their eyes fail with tears, their bowels swel, their liver is poured upon the earth; & they cry out with the Prophet, *O Lord God, spare we beseech thee: who shall raise up Jacob, for he is small.*

6. Thus God who hath his fire in Siō, & furnace in Ierusalē, melteth his metal, trieth & fineth his people as silver, & purifieth thē as gold, by the spirit of judgment and the spirit of burning; draweth them to repentance, by chastening them for their sins, and making judgment to begin at his own house; cōsuming the dross, & making known them, that ar approved▪ that the trial of their faith being much more precious thē gold that perisheth, (though it be tried with fire,) may be found unto praise & honor & glory, at the appearing of Jesus Christ. For notwithstanding all the rage of the persecutors, God will preserv to himself a little flock, unto whom he will be a little Sanctuary, in all places where they ar dispersed: who in this their desolation, yet pray with their faces towards Jerusalem; do convene and meet together secretly for fear of their foes, and cease not to perform all holy duties unto God and one to another, to the utmost of their power; and in all their afflictions ar more then conquerors through him that loved them. For they account the sufferings of this present time, not worthy of the glory which shall be shown unto them; they consider Christ their head, who for the joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God; who when he was both in name & power a Lion, appeared as a Lamb killed; yet behold he is alive for evermore, Amen; and hath the keys of hell and of death. And he it is, that raiseth up his children fiō death; he will prophesy, and their dispersed bones shall come together, sinews and flesh shall grow upon them, breath shall enter into thē, & they stand vpō their feet an exceeding great army. For in their tribulations, they have but washed their garments white in his blood; and this is all the fruit, the taking away of their syn; and the more the adversaries vex them, thinking to root them out, the more they multiply & grow: by patient suffering, they triumph; and by dying daily, they attayn to life eternal. And God who hath chastened thē with rods for their good, will turn his hand vpō their enemies, & scourge thē with scoriōs; they shall wring out and drink the dregs of this cup of wrath; he that made them will not have compassion of them, and he that formed them will have no mercy on them; the beasts shall be destroyed and given to the burning fire, & the righteous shall have dominion over them in the morning. The zeal of the Lord of hosts will perform it.

The Lord preserveth the souls of his Saints, he will deliver them from the hand of the wicked.

CHAPT. XXI.

How the peace and communion of the Church, is disturbed by troubles, & sins within itself.

BVt it is a small thing for Satan thus to molest the Saints with troubles from abroad; for he hath means and instruments many in the church itself, to work the woe, yea often the ruin of the same; & he most delighteth to kindle contentions among brethren, knowing that such things are most offensive unto God, heavy to his people, & give to the enemy occasion of reproach. The means are two, that he chiefly useth hereunto; 1. the infirmities of the Saints, who though they would do good, yet through syn that dwelleth in thē, oft times do the evil which they hate; 2. & the iniquities of false brethren and hypocrites; who always are corrupted in themselves, and seek to bring corruptiō into the whole body of the church.

2. For whē the faithful through commune •iaylty, defyle their precious souls and bodies, through the remaynders of •yn; both the enemies without take occasiō to blaspheme; and the brethren within to stumble & contend: as Moses was murmured against by his own sister and brother, because he had married an Ethiopian wife. And God himself is often angry with the whole church, and punisheth many, for the fault of a few; as whē David sinned in numbering the people, God in displeasure plagued Israel, that of them there died seventy thousand men. Again, the home-bred wars and dessentions, are heavier to the brethren's harts, then all foreign troubles, & many weak ones are offended, no less then was Rebekah, who feeling the childrē to strive in her body, made question of her conception, and said, *If it be so, why am I thus?* But above all, the hypocrites in heart, do increase wrath, & oftentimes molest the church, of which they ar not, though they be in the same, (like the Apes & peacocks in Solomōs ships;) being in deed the serpents seed, and apperteyning to another kingdom then Christ's; yet are thrust among the Saints through Satan's malice, for to annoy them; God also permitting this for the trial of his elect. By these means, the little bark of Christ's church, hathever been tossed as with winds and tempests; and is like ever to be, so l•g as it is on the seas of this world: that none may look for Angelical perfection, or absolute peace upon the earth.

3. The Saints ar subject, (if they be not wary, & hav their wits exercised to discern good and evil,) to be carried about with divers and, strange doctrines; to fall into errors heresies, & idolatries; Satan raiseth up even among the teachers of the church, some speaking perverse things to draw disciples after thē, and the people many of them ar through their own corruption prone unto vice, even set on mischief. The children of Israel living in Egypt, defiled themselves with the abominations and idols of that land; being brought out into the wilderness, and informed in the statuts of the Lord, they there rebelled against him, sinned still, & provoked the most High, tempted God, and limited the holy one of Israel, made them a molten calf, & said this is thy God ô Israel that brought thee out of the lād of Egypt, & committed great blasphemies. When they were entered into the good lād promised to their fathers, there also they mingled themselves among the hethen, & learned thir works, and served their idols, which were their ruin. False prophets there were many among them, that seduced the people to error and idolatry, strengthened their hands in evil, preached peace to y^e wicked, & put pillows under their arms; but smote the righteous, grieved and killed

(what in thē lay,) the sowls of such as should not hav died. False teachers, (the Apostle saith) there will be also amongst us, which privily shall bring in damnable heresies, evē denying the Lord that hath bought them. The primitive churches had woeful experience hereof, whiles in Galatia they wer soon removed away to another gospel, being bewitched by their misleaders, who under pretence of the law of God, abolished them from Christ, and made them fall from grace. And in many other churches, false doctrine fretted as a canker, and destroyed the faith of certain, whiles some taught the resurrection was past already; some with Jezebel & Balaā persuaded to eat of things sacrificed to idols, and to commit fornication, with other hateful doctrine of the Nicolaitās, idolatrous doctrine of worshiping Angels, Christ the head being let go; the grace of God turned to wantonness, & God the only Lord & our Lord Jesus Christ, denied; Antichrist, even many Antichrists entered in, to decey & destroy men's souls.

4. By such seducers, much trouble & discord was wrought among the people, some of ignorance, some of willfulness receiving and walking in their errors; by whom the way of truth was evil spoken of: others opposing against them, and earnestly contending for the faith once given to the Saints. Especially the Apostles, and other trusty ministers of Christ, (to whose care the souls of men were committed,) set themselves against those falsers, by the word of truth, by the power of God, & by the armor of righteousness on the right hand and on the left: cōmaunding mē to teach no other doctrine, nor give heed thereto, but keep the true pattern of wholesome words, in faith & love which is in Christ Jesus; exhorting thereunto, improving and convincing them that spoke against it, stopping their mouths, & rebuking them sharply that they might be sound in the faith. Those again like Iannes & Jambres resisting the truth, with profane vain babblings, disputations, and oppositions of science falsely so called, & prating against them with malicious words; and seeking to disgrace them. And well was it with the churches then, whiles those circumspect careful watchmen the Apostles and Evangelists lived among them, & took those foxes which destroyed the Lord's vines: but after their departure, there entered grievous wolves, not sparing the flock; as by the innumerable heresies, and lamentable decay of churches since their time doth appear.

5. As for doctrine, so about many other things also, contention hath often risen through men's infirmities, malice, and pride: that by errors in faith, & corruptions in manners, as by a double chain of iniquity, many souls hav been fettered & afflicted. For some moved with envy, hav sold their brethren to aliens, & sought for tokil them: some through ambition would clime above their calling; & intrude into higher offices; presuming vpō their own holiness, & seeking to disgrace others. And as the church of Israel was infamous all Moses days, for their idolatries, rebellions, & many murmurings, for which thei carcasses fell in the wilderness; & strife & blood-shed came among them: so after that they were seated in the land of Canaan, they continewed not long in peace together, but tribe with tribe made war, and rent themselves asunder, to the great reproach of God's true religion, & giving advantage to the commune adversary, to invade and dispossess them of their land. Yea even in families betweē brethren, parents and children, most bitter & bloody strife brake forth, as the stories of Abimelech, Amnon and Absalom, Absalom and David, & sundry others do

declare. Also how they were divided, when Christ lived among thē, into Sects & factions, Pharisees, Sadducees, & other like: the history of the Gospel, everywhere showeth. Neither were the Christian Churches which the Apostles had planted, free of this •even; but contentions among thē grew unto schisms and factions, whiles sundry men followed and re
 〈...〉 ed upon sundry Teachers; in their public meetings also, dissensions were among them. Some ministers would of strife and envy preach Christ to the people; some loving the praeeminence, would tyrannize over the flock, forbidding to receive brethren sent by the Apostles, and thrusting them out of the Church. And amongst God's elect, most faithful servants, and loving friends, Satan did his utmost to kindle the coles of emulation, dissention, and strife; as between Abraham and Lot, Moses & Aaron, Peter and Paul, Paul and Barnabas; and among the Apostles generally, when there was contention who should be greatest, till they had learned better of their master Christ.

6. The poison of syn hath spread itself exceeding far in churches, & corrupted the manners & actions of all degrees. For Magistrates leaving the love & cherishing of the people, loved gifts, and followed after rewards; judged not the fatherless, neither did the widows cause come before them: they plucked off their skins from them, and their flesh from their bones, did eat their flesh and break their bones, and chop them in pieces as for the pot. Again the subjects despised and spake evil of their rulers, rose up & rebelled against them. The rich were vnmerciful, and cruel to the poor; Among the people and brethren of the church, was bitter envying, strife, sedition, & reproach; every man hunted his brother with a net, that they could not trust in any friend, but must beware even of her that lay in their bosom. The teachers were vain talkers and deceivers of minds, subverting whole houses, teaching things which they ought not, for filthy lucre sake; the priests wrested the law; the Prophets were like foxes in the wast places, and from them wickedness went forth into all the land. Thus judgment was turned into wormwood, faith into heresy, God's grace into wantonness, the liberty of his Gospel made a cloak of malicioiusness; and in stead of the gracious ornaments of his spirit, there was wretchedness, misery, poverty, blindness & nakedness; they had a name to be alive, but wer dead. Nor this alone; for they hated such as rebuked them, and would not admit of reproof, but made their faces harder then a stone; they killed the prophets and stoned those that were sent unto them; even when Christ himself came among them, they would not receive him, but said, this is the heir, come let us kill him, and the inheritance shall be ours.

7. These and many moe like evils have crept into the Churches of God, whereby they have been troubled, distracted, and rent in pieces; much pople hav been defiled & corrupted, & the Saints hav had cause to complain *Thou hast multiplied the nation, but hast not increased their joy*. Against these, the ministers and witnesses of the Lord, hav cried out in their several ages; being sent & rising early to recall the sinners into the right way. Who wer threatened, that Zion for their sakes should be plowed as a field, and Ierusalē made a ruinous heap, & her habitation left unto her desolate; that Christ would war against thē with the sword of his mouth, and remove the candlestick out of the place, except they amended. And such as hearkened to the voice of their God, & turned unto him; had their iniquities forgiven, and their crimson sins made white as snow: but such as obeyed not, wer devoured of the sword;

and woe was unto their souls, for they rewarded evil unto themselves; and wer called reprobate silver, because the Lord rejected them.

8. Thus cometh it to pass, through Satan's malice, and men's corruption, that the city of God, of which so glorious things are spoken in the scriptures; seemeth more vile and contemptible then any other place; the spouse of Christ appeareth black, which was named the fairest among women; her foes which feared and marveyled at her, do hiss & say, *Is this the city that men cal, The perfection of beauty, the joy of the whole earth?* her children, to whom much peace was promised; do mourn and cry, for the many abominations that ar done in the middes of her; & from the daughter Zion▪ all her bewtie is departed; being thus persecuted by the Dragon, hated & reproached of the world, molested and forsaken of her own children, misvsed and wounded of her watchmen, to the grief & affliction of her spirit.

9. And if there wer not a healing of this error in time, but the gangrene suffered to spread & fret; it grew at length incurable, brought death and desolation upon the diseased Churches. For God after many warnings and much correction, did at length disclaym the faithful city as a harlot, give her a bill of divorce, & put her away; she was no more his wife, nor he her husband; his heart forsook her, he left his heritage, he gave the dearly beloved of his sowl, into the hands of her enemies; & removed his glory from amids her. Then Jerusalem became, with all the inhabitants thereof as Sodom & Gomorrah: the house of Israel was reputed as dross, the congregation of the Saints, turned to an habitation of devils. And the Lord's people that feared his name were willed to forsake and come out from among them, to judge them as harlots, to plead against them, & forsake all communion with them. Wherevpō followed again most bitter strife, hatred & persecution, whiles they that refrained frō evil, made themselves a prey, & suffered all manner of misusage & affliction at their hands which made themselves drunken with the blood of the Saints, & yet boasted to be the church & spouse of Christ, when they were the synagogue of Satan.

10. This is the troublous estate of the church of God on earth, more tossed and tormēted then any other people; of which church, (by reason of the many hypocrites and vessels of dishonor that are therein,) though the number wer as the sand of the sea, yet but a remnant shall be saved; & except the Lord of hosts had left us a seed, we had been made as Sodom, & had been like to Gomorrah. For which cause, it behooveth the Saints, to seek the Lord while he may be found, and medicine, while the disease is curable; for Christ hath ordained ways and means, for the purging of his church from corruptions; or at least, for his elect to keep themselves pure and unspotted of these sins; of which it remaineth to be spoken in the next place.

CHAPT. XXII.

How the Communion of Saints, may be purged of the evils that arise therein, by the power and censures of Christ: and how needful it is for the Saints all, to look hereunto.

The Lord Jesus, who is the author of grace & salvation unto his people, is also the finisher of the same, and performer of his good work towards them; & as he sweetened with a tree, the bitter waters of Marah, where also he made Israel an ordinance, promising that if they

would hearken to his voice, he would free them frō all the diseases of Egypt: so hath he set & shown us in the gardein of his church, the tree of life, whose fruit is for meat, and leaves for medicine, to heal the nations with; that there is no disease incurable to his obedient people, but in all their troubles, temptations, offenses, fears, and other sowl-sicknesses; when they cry unto 〈...〉, 〈...〉 sendeth his word & healeth 〈...〉 & delivereth them siō their graves of corruptiō. Most wholesome laws ar left unto all churches, to redress the evils that arise within thē; which being wisely handled and applied, by those whose tōgues ar also t•es of life; are more effectual then the balm of Gilead, to recover the health of the daughter Siō, though Bables sore cannot be cured.

2. And first, the Saints as they ar most nearly united together in one body; so in the bowels of love and mercy, they ar to tender e• one his neighbor as himself, And seeing all men hav their burdē of sins and infirmities upon them▪ we ar exhorted to bear one an others burden, and so fulfil the law of Christ. If occasions thē of offēce be offered by misspeakīg; we should remember, that he that sinneth not in word is a perfect man and in many things, we sin all; & that therefore we take that which▪ is spoken▪ in the best part, bear hard words with meekness of spirit, not rendering again evil for evil, but with a soft answer to put away wrath. If actions seem offensive, or begin to breed strife; love will teach us▪ not to be provoked to anger, but with long sufferance to bear all things; and to seek by all gentleness to compound the controversy, for it is a man's honor to cease▪ from strife: therefore as God's elect holy & beloved, we should forbear & forgiv one another, evē as Christ forgave us. Thus by loving and gentle demeanure, Abram stayed strife between Lo• and him; Gideon, between the Ephramits & him; David, betweē his soldiers: Moses sought to do y• like▪ between two Israelites: and we ought all in the love of Christ to labor thus to do; for when offenses arise, it shall be out *glory* if we can *pass them by*, as Solomon hath said.

3. But if the trespass be such as we may not but insist upon, both for the honor of God who is offended, and sowl of the sinner which is endangered, and o• own or neighbors good, who ar endamaged thereby: then 〈◇〉 we bound to admonish the trespasser hereof, observing two rules, 1. Loving carriage as becometh brethren; 2. and secrecy, to cōcese the fault as much as we may. For the first, as all our things 〈...〉 *be done in Love*; so when a man • fallen by occasion into any fault, we are willed to restore him *withthe spirit of meekness*, considering ourselves least we also be tempted. For the second, we ar taught to *debate the matter with our neighbourhimself, and not to discover the secret to another*; but to tell him his fault *between us & him alone*. And if by our reproof he do repent, then is he won or gained, his sowl saved from death, and we ar to forgiv him in tenderness of heart, as God for Christ's sake hath forgivē us; and in love we ought to cōcele his transgression and bury the same, not discovering it to others, nor repeting it to himself; for such dealing makes division among principal friends. But if he hear not our private admonitiō, then should we *take with usone or two*, that in the mouth of two or three witnesses, every word may be confirmed; and that so by the second or third admonition, he may either be reclaimed, or not spared, but brought to further blame and censure. And if he will not vouchsafe to hear thē, then ar we to *tell it▪unto the Church*. where he may be rebuked of many: and if he refuse to hear the church also, then is he by the

power of Christ, which is given thereunto for the judging of all within the same, to be cast out from among the Saints when they ar assembled, & to be *delivered unto Satan* for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus; & whiles he remaineth in that impenitence and excommunicate estate; all Christians ar to avoid him, & all communion with him, as the Jews avoided heathens and publicans.

4. The keeping of this rule, causeth much peace in the communiō of the Saints; for by this orderly dealing with the party all whispering, Backbiting, slandering, and calumniating one of another, are stayed; sins which reign in deed among the profane work lings, and heathens; but ar not sufferable in the city of the Lord. By this, occasions of grief and contention ar cut off: for as *without wood, the fire is quenched, so without a whisperer strife is silent*. By this, either the sinner is amended, wherat men & Angels do rejoyce; or the church atleast wise purged of the evil: for *he that hardeneth his neck, when he is often rebuked, shall suddenly be broken off, and cannot be cured*; but the churches wound is cured hereby, as another proverb saith, *Cast out the scorner, and strife shall go out: so contention & reproach shall cease*.

5. But if the syn be openly committed, then must the sinner be rebuked *openly*, that others also may fear; or if it be of such a nature as tendeth to the seducing of men frō God, though he that entiseth be near and dear unto us; we are forbidden to spare or keep him secret, for so may many be defiled by his privy suggestions; Or if any secret hypocritical practice be seen to impeach the truth of the Gospel or upright walking therein; such ought in public to be reprov'd, as Paul for the like fault, blamed Peter before *all mē*. Or if the crime be heinous, bloody, & dāgerous to y^e life of others, by treason or treachery such mischief is both to be be••ed, prevented, and punished; and bloodshed so defileth the land, ⟨◇⟩ it cannot be cleansed but by the blood of him that shed it: such therefore (saith Solomon) *shall flee to* ⟨◇⟩
 › *grave, let them not stay him*.

6. The foresaid censures of Christ for rebuke and excommunication, ar to be inflicted upon all the members of the church without †respect of persons, as for other sins so specially for errors & heresies, & contentions against the true faith. For an heretic must be *rejected after one and the second admonition*; they that teach or receive doctrines which they ought not, must, be *rebuked sharply*, that they may be sound in the faith, they that cause divisions and offenses, contrary to the doctrine learned, must *be diligently marked and avoided*; and such disquieters of the church, to be cut off. Generally all sinners & all unruly persons, ar liable to the Saints admonitions; and if any lust to be contentious, the churches of God have no such custom; for the Lord is author of peace in them all; neither may the wicked be suffered to remain in the cōmuniō of his people, but judgment must be execu'd in the morning; neither may any favor evil doers; for he that justifieth the wicked, *him* (saith Solomon) *shall the people's curse, & the nations shall abhor him, but to them that rebuke, that be pleasant* ⟨...⟩ & upon them shall come the blessing of good.

7. The causes why the Saints must thus redress the evils that arise among them, are these. First, for the glory of God, who commanded this duty in his law *play•y to rebuke our neighbor*;

that so upon warning and sight of his syn, he might bring his sacrifice & reconcile himself unto the Lord w[•] he had offended; which if he reg[•]ded not, but should do oug <...> with a high hand, he then was said to *blaspheme the Lord, and must be <...> off from among his people*, because <...> despised the word of the Lord, <...> broke his commandment. God th[•] who is dishonored by men's transgressions, will again be glorified among them, either by their confession of, or punishment for the same. For his way is holy, the polluted may not pass by it; they defile his sanctuary and holy things; therefore they must sanctify themselves that draw near unto him, for *holinessbecometh his house forever*.

8. Secondly, for the good of the sinner himself, who by these admonitions rebukes and censures, is often-times bettered; especially if he be the Lord's elect. For a prudent man when he is reproved, will understand knowledge, and a rebuke sinketh more into him, then a hundred stripes into a fool: the censures of the church ar for his hūbling, & salvatiō of his spirit in the day of the Lord. We owe this therefore as a duty of love unto our brethren, for their good; seeing *lovecovereth a multitude of sins*; & that is done, when we *convert the sinner from going astray*, and save his sowl from death. And hervpō it was, that God gave that Law of rebukes in these words, *Thoushalt not hate thy brother in thy <◇> thou shalt plainly rebuke thy neigh^{•••} & suffer not syn upon him*. For what greater hatred can there be shown, then to see and suffer our brothers sowl to perish? therefore Solomon was not afraid to say, that *open rebuke was better then secret love*. And David minding this did desire th[•] the righteous might smite him[•] f[•] it should be a benefit; and r <...> him, for it should be a precious <◇> which hewished might not fail[•] <...> being on his head. How ever then the wicked esteem of this heavenly ordinance, and hate those that rebuke them, for which cause Christ forbad to cast these holy thing[•] & pearls, to dogs & swine, which would but rent the giver; and Solomon, to speak in the [•]ares of a fool, which would despise the wisdom of their words[•] yet he saith[•] *rebuke[•] wise mā, & he will love th[•]*. And another prophet showeth, how men that by such wounds are drawn to amendment of life, will acknowledge & say, *thus was I woūded in the house of my friends*. To verify the proverb which teacheth, that howsoever the kisses of an enemy be pleasant, *the wounds of a lover are faithful*.

9. A third cause of these censures, is the benefit of the church; that it may be kept from the contagion & corruptiō of sinners, which is great and dangerous. For in as much as they ar all one body and brotherhood; the fault of a few, yea even of one, may be a snare unto the whole company. This Israel felt of old, when for Achan's syn the Lord chastised the whole congregation, yea told them they were *execrable*, and said he would be with them no more, except they destroyed the excerable thing frō among them. And that correct^{••} was a warning to the church a good while after, and made them for fear of the like again, severely to look to their brethren's actions, whē they seemed evil in their eyes, and to say unto them, *if[•] we rebel today against the Lord, even to mor^{•••} he will be wroth with at the congreg^{••} tion of Israel*. This also the Church of Corinth felt, whiles for the suffering of one wicked man as l[•]ven among them, the whole lump of the congregation was so l[•]vened as the Apostle told them, *their rejoicing was not good*, for that they kept the fest of their[•] passover Christ, with such so w^{•••}even among them, whereas in the shadow thereof, the leaven of material bread was

forbid to be eaten upon pain of cutting off from Israel. The whole Church is endangered when they neglect this duty; first, because whiles impenitent sinners are suffered, their example is on evil president, & an emboldning of others, to do likewise: as even the heathens could tell King Ahasuerus, about Queen Vashties offense; whereas if the scorner be smitten *the foolish will beware*. And God who punisheth some, for an example to others, would also have his church to chasten evil doers, that *Israel may hear & fear, & do no more presumptuously*; because some will not stick to entice & persuade others unto their vices; especially heretics, which leaven men's souls with false doctrine, entangle the weak consciences, draw disciples after them▪ subvert whole houses, and steal away the hearts of the people as did Absalom; such therefore are to be discovered & cast out, that all may know and beware of them. Needfully then the Apostle warneth to let no root of bitterness spring up & trouble us, least thereby many be defiled; for *deceitful as flies causeth to stink & patrify the ornament of the Apocryphal carriage*; scornful men (as the proverb saith▪) *bring the city into a snare*; and one sinner *destroyeth much good*.

10. A fourth cause why the evil must be purged out of the church is to stopp the reproaches of the world, and those without. For they take occasion by the sins of God's people to speak evil of them and of the truth and doctrine they profess; how much more will & may they do this, if there be no rebuking and censuring of the sinners: As God himself therefore hath a care that his name should not be polluted before the heathen, by the punishment and destruction of us his people; so ought we again, to have our conversation honest among them▪ that God may be glorified, & his name not blasphemed by our transgression of his law. And such as break out unto infamous vices, either speedily to repent & amend them, or to be cast out from the fellowship of God and his people; so shall the throne of Christ our king be stablished in justice, when the wicked are taken away before him, as when *the dross is taken from the silver, there proceedeth a vessel for the finer*.

11. This care of keeping the church clean and pure, the Lord hath required in all ages, by many laws and rites, leading men hereunto. Himself first practiced it, by the rebuking and calling to repentance of our first parents that sinned in paradise; and afterwards by admonishing, & excommunicating Cain. The patriarchs Noah & Abraham, executed these judgements on their own children▪ when the height of their syn so deserved▪ So soon as the host of Israel was constituted & ordered, God provided for their holiness & purity in that order wherein he had set them, by causing all sorts of evil to be removed away. First he commanded that such as had corporal & ceremonial pollutions, as leprosy, or yssues, or wer defiled by the dead, should be put out of the host. After that for sins & trespasses, whereby both sowl & body were in deed defiled; he required confession, restitution, & sacrifice. And lastly for the finding out and purging of secret syn, he ordained that severe Law of gealously, with the bitter curse bringing water, & dreadful, effects of the same; by all these teaching them carefully to cleanse, both themselves and the congregation; which that they might the better mind, & observe, he afterwards enacted for the lightest, even the ceremonial uncleanness, that the man which purified not himself according unto the rites prescribed, should be cut off from among the congregation, as having defiled the sanctuary of the Lord: the like he did for all other presumptuous sinners whosoever. And these lawes

were kept in Israel, executed among the people, even upon kings, who were rebuked for their sins, and thrust out for their leprosy. Christ also and his Apostles have givē many rules, (as is before shown) for cleansing the churches of syn.

12. The keeping of which rules, belongeth to all the Saints, as the commandment directed of old to the children of Israel, & in the new testament to all the brethren and church, doth show. It is a duty of love, frō which no Christian can be exempted; to be performed by the word of God, which is given unto all, as a two edged sword, to execute vengeance and rebukes, to bind both Kings and Nobles, and execute on them the judgment written: this honor (saith David) *shall beto all the Saint*. But chiefly this pertaineth to the ministers & watchmē of y^e church, who having the word of reconciliation committed unto them, & overseing the manners of all the flock; must preach that word, be instant in season and out of season improve, rebuke, and exhort, with all long suffering and doctrine; they must hear y^e word at God's mouth, & give the people warning from him, admonishing them of their wicked ways, else they shall die in their sins, and their blood shall be required at those watchmēs hands: they must teach the people the difference between the holy & profane, and cause them to discern between the unclean and the clean. These hav the keys of the kingdōe of heaven, in more special manner given unto them, for the binding and loosing of sins by the public ministry of the word: they ar to guide and go before the people, as in other affairs, so in administering the censures of the church. By such God of old did pluck up and root out, destroy and throw down, and again build and plant; by such he cut down sinners in Israel, and slew them by the words of his mouth: Unto such the people ar to hearken, obey, and submit themselves; yet also to admonish them again if need so require, and not suffer themselves to be seduced by false doctrine, brought into bondage, devoured or smitten on the face; but stand fast in the faith and liberty of the Gospel, & whē any is cast out from among them, or again received in, that it be the joint actiō of the church assembled, as Christ and his Apostle have given direction.

13. Thus ar the hurts of the daughter of God's people to be healed by admonitions, exhortations, rebukes, denunciations, censures, and woes; a more wholesome and pleasant balm, thē the sweet words of thē that cry peace peace, when there is no peace: for *the blownes of the •••nd serveth sometimes topurge the evil, & the stripes within the bowels of the bery*. By such means the Saints ar brought to a sight of their sins, which they do away with tears and sacrifice; they fear the Lord and pray before him, & he repenteth of the plague pronounced against them. Therefore ought all God's servants, to love his rebukes and censures, sent by the hands of their brethren; to hear counsel & receive instruction, that they may be wise in their later end: to be more careful to bury the doung & syn of their souls, in the grave of Christ by repentance, thē y^e Israelites in their canp to cover their excrements, for offending the Lord: to judge themselves worthy to hav bē destroyed for their iniquities, & to cry with the Leper, *I am unclean I am unclean*: to acknowledge their faults one to another and pray one for another that they may be healed; for mercy is promised to them that confess and forsake their sins, and is to be pronounced unto them in the name of the Lord; they ar to be forgiven of their brethren and cōforted, least they be swallowed up with overmuch heaviness. Thus the ear that hearkneth to the correction of life, shall lodge

among the wise: but he that hardeneth his neck when he is rebuked, shall suddenly be destroyed & cannot be cured. Such therefore must more roughly be entreated, and judgments denounced against them; & if they convert not, as in their transgression is their snare, and they are holden with the cords of their own syn; so must they also by their brethren be bound, and their sins retained; and God in heaven will confirm this censure against them. Then are they till they repent and humble themselves; put away and separated from among God's people, excluded the heavenly Ierusalē, regarded as strangers frō the commune wealth of Israel, as heathens and publicans; & for despising correction, are almost brought into all evil, in the midst of the congregation and assembly. And if they cōtinew still to hate correction, they shall die, such judgments hath the Lord appointed for scorers, and stripes for the back of fools. By this means the body of Christ is disburdened of noisome rotten members, the fruitless branches are taken away from the vine; the woman *wickedness* pressed down in her bushel, is lifted up and carried away from Jerusalem to Babylon in the land of Shinar, her own proper place; the old leaven being purged out, the congregation jointly is a sweet & new lump, as the members severally are unlevend; and keep a holy and joyful feast unto the Lord; who now is turned frō his fierce wrath which was kindled for the transgressors. Then he that is left in Zion, and remaineth in Jerusalem, may be called holy, everyone written unto life in Jerusalem, when the Lord hath washed the filthiness of the daughters of Zion, and purged the blood of Jerusalem out of the midst thereof, by the spirit of judgment, & by the spirit of burning.

The ways of the Lord are righteous, & the just shall walk in them; but the wicked shall fall thereon.

Hos. 14 10.

CHAPTER XXIII.

How far the Saints may hold & walk in communion together, if offenses be not removed.

IT falleth often out, through the default and neglect of churches, that the foresaid law & power of Christ is not duly practiced, but sinners suffered and winked at, yea sometimes justified and upheld by reason whereof, all kind of iniquity waxeth & aboundeth, to the dishonor of God, the reproach and grief of men. The duties therefore of the Saints, what then they are to do themselves, & what to bear in others, is needful to be considered: for their covenant with the church, persuadeth them to peace and concord, and not to schism or rent away from the fellowship; again their covenant with God, bindeth them to the obedience & keeping of all his commandments, with reproof of, and departure from all evil.

2. In this straight, regard is to be given, first unto the cause & thing itself, which is done or suffered amiss; secondly unto the handling thereof, & dealing about the same. For the cause itself, that in questions and disputable controversies the Saints bear one with another's infirmities & diversity of judgment, especially for the present, till the truth be tried out, either among themselves, or by the help of other churches; which was the practice in th'

Apostles days; as also in Moses law, for hard and doubtful matters, the people dispersed through their cities & tribes had aid of the Senate in Jerusalem. In this case therefore all Christians should mind y^t counsel of God's wisdom, not to be *wise in themselves; if they be otherwise minded, God shall revele even the same unto them*, they know not perfectly but in part. Or if it be a personal controyersie, that as much as they may, they fulfil Christ's law to *bear their brothers burden, & procure their own glory, bypassing by an offense*: rather to suffer wrong & susteyn harm, then by strife and contention to cause reproach; remembering his counsel which said, *be not just overmuch*. But if the doctrine be erroneous, and pernicious for the infecting of men's souls, and withdrawing them from the faith; if the practice be wicked, superstitious, or idolatrous, violating God's covenant, injuring their brethren, or defiling themselves, to the slander of the Gospel; then all the Saints must neither suffer (so far as is in their power,) nor partake at all in any such evil. Yet before they make any breach or departure from the Church, they are to use all means in holy, meek, peaceable, and orderly manner, for their redress, as is before shown.

3. That transgressions may not be suffered in churches, the reasons in the former chapter alleged, do prove; and may further be confirmed by the reproof that Christ sent to the Angels and Churches of Pergamos & Thyatira, for having and suffering false teachers among thē, y^t drew the people into syn; of this fault they were willed to repent, or else he would fight against them with the sword of his mouth; and kill their children with death. And such as had kept themselves from these corruptions, were willed to hold first that which they had, unto the end▪ On the other hand, he p•us•d y^e Ephesians, that they could not *bear with thē which wer evil*, but had tried & found out false Apostles. And this m•rke Solomon set on them that keep the law, that they will *set themselves against the wicked*.

4. And that the Saints may not for fellowship with the church or any members thereof, do any evil thing, either in God's worship or th'affairs of man; the very form of the law given to them▪ all jon•y & severally showeth; for God speaketh to every sowl apart, *Thou shalt have no other God's before my face*; and •o in all the other precepts. And least by the error of many, any should be withdrawn from this obedience; he gav another express law, *Then shalt not follow a multitude to do evil*. After that, when corruption spread among the people, he said *though thou Israel play the harlot, yet let not Judah syn*. And so far ought all to be from synning for company, as they should say with •aak•b, *into their secret let not my sowl •me; my glory be not thou joined with their assembly*; and with David should *hate the assembly of the evil, and not s•t with the wicked*, but wash their hands in innocence, & compass the Lord's altar; for howsoever men join together in syn, yet •and in band*the wicked shall not be unpunished*; the sowl that sinneth it shall die; & whither it be ⟨...⟩ or womā or family or tribe, whi ⟨...⟩ shall turn their heart away from th ⟨...⟩ Lord, and so persist, blessing th ⟨...⟩ selves in their evil; he will not be merciful to such a person, but p ⟨...⟩ out his name frō under heavē. A ⟨...⟩ the Lord when he taketh his ⟨...⟩ the hand, teacheth them ⟨...⟩ *walk in the way of such people*, b ⟨...⟩ to sanctify and fear him. This then is the duty of every sowl, that they keep themselves pure, and refrayn from all wickedness, that so th• praise of Judah may come upon them, which yet •led with God • was faithful with the Saints, when Ephraim compassed the Lord with lies, • the house of

Israel with deceit. So also shall their reward be with those few names in Sardi (which church had a name that it lived, but was dead,) which had not defiled their garments, and should walk with Christ in whites, for they wer worthy.

5. Moreover the Saints must hav a care of their communion in the church, that by reason of their brotherhood & corporation, they *partake not with other men's sins*. True it is, that some hypocrites will carry them selves so cunningly, that they can hardly be discovered or avoided, howsoever in godly gealousie they may be suspected; such must be born with patience, til their sins be ripe. And it appeareth, that the Apostles themselves were much troubled with such, whom they theifore called *deceitful workers*, for that they could, (like Satan) transform themselves into the Apostles of Christ, and ministers of righteousness; and these sought occasion against the faithful servants of God, & would impurely, even of envy and strife; preach Christ, supposing to add more afflictiō to their band• neither hath the church in any age been without such tares; whose judgment is with the Lord not far off, and their damnation sleepeth not. But if their wickedness be apparent, they must either be reclaimed frō their syn, or rejected: otherwise the whole church may be leavened, and in fault also, as before is proved. And when either in God's worship, corruptions ar admitted; or the open wicked suffered vnamended: all the godly ought not only to reprove and witness against these evils, but refrayn frō partaking with the church in them. So did the prophets, and holy men of old themselves; & so they taught others. Whē false worship was set up in the churches, they warned the people *not to come there*; when false prophets taught, *not to hear them*; yea though they were their own children, *to thrust them through* when they prophesied. And generally for all iniquity against God & men, they taught everyone to refrayn as they loved their lives and salvation; to turn themselves, and cause others to turn from all their transgressions; because they should be judged everyone according to his ways. Herevpon the godly when they could not reclaim their brethren, both *mourned and cried* for all the abominations done among them, and also *refrained from evil*, whereby they made themselves a prey to the wicked; who hated them & cast them out for God's name sake; yet they again were taught to *judge them after the manner of harlots*; to *plead with their mother* (the Church) *that she was not the wife of the Lord, nor he her husbād*, but for her adulteries she should be slain, & her children vnpittied, if she took not away her fornications out of her sight. And in Jeremiah's days the Lord asketh what his beloved should tarry in his house, seeing it had committed abomination with many? and the holy flesh, (that is the flesh of the sacrifices,) was gone away from them, (being defiled by there impure actions, & therefore rather to be burnt with fire then eaten of any man;) for when they did evil, they rejoiced; so that it wer better for every Godly one to separate, then communicate with that worship, where (as another Prophet saith,) the sacrificing of bulloks & sheep, was as if *they had slain a man, or cut off a dogs neck, or offered swine's blood*, and the memory of incense, as if they *blessed an Idol*; they having chosen their own ways, and their sowl delighting in their abominations. In like manner did Christ inform his Apostles, and they the churches; that they should not admit of any erroneous doctrines, or partake in any evil act with the Scribes and Pharisees, but let them alone like blind guides, and save themselves from that froward generation; to have no fellowship with the unfruitful works of darkness; to separate, and turn away frō false

teachers, & evil doers; to try the spirits, & having tried all things, to keep only that which was good; to refuse all fellowship with false teachers, not to receive them to house, nor bid them God speed; to hold such accursed as should preach otherwise then they had received of the Apostles; And generally not *topartake in the sins of others, that they received not of their plagues.*

6. By which and many other like scriptures, we ar taught, not to keep communion with people or church, in any open or known wickedness, against either table of God's law; for that were to honor man morethen God. Our fellowship is *in the light*, not in darkness; neither is it good walking to speak against faults in others, and ourselves do the same with thē how should our reproofs or admonitions be regarded of men, when the beam is in our own eye, and our works do more justify, then our words can condemn them? The prophets of old, our savior, and his Apostles, ar never found either to do, or join in the doing of any unlawful thing, for which they blamed their people's: in like wise must we walk; else shall we be inexcusable before God and men; for (as itis written,) *he that judgeth another and doth the same things, condemneth himself.*

7. And in our assemblies where God's presēce is, ought our holiness, fear, and obedience, most to shine; & all evil things most be shunned: where by reasō of our near cōjunction, & communion, the cōtagion of syn may spread over all. For there all ar one loaf, & one body, because we ar all partakers of one bread. And if the wicked partake with us, neither we nor the holy things can sanctify thē; but contrariwise they defile us and everything they touch, as the law saith *whatsoever the unclean person toucheth shall be unclean, and the person that toucheth him, shall be unclean.* And this *touching*, figured our fellowship together in the Church, as the Apostle showeth; & by this, the prophet Haggai convinced the people of Israel to be *unclean* in God's sight, they and all their works and sacrifices. Wherefore straight laws were given to that nation, as well priests as people, evē vpō payn of death, that none in his uncleanness should touch the holy things of the church, for that was not only a defiling of the *things themselves*, but of *God's name* also. For avoiding whereof, the Priests were to teach the people how to *discern between holy and profane, clean and unclean* Which if they did, and took away the precious frō the vile, then were they *as God's mouth*: otherwise, when they put no difference between holy and profane, they *broke God's law, & defiled his holy things*; for which cause, he poured out his indignation upon them. And now that all Christians ar made *Priests* unto God, even a kingly priesthood to reign vpō earth, & hav the power of Christ, to judge all that are within the church, & cast out the wicked from among them: they ought to retain and use their power, to execute the judgment that is written; and as the priests of old, to keep God's laws and statutes in all his assemblies, or else to depart frō among them.

8. For if any church or people, violate God's covenant, by synning against him, & one against another: and if their ears be uncircumcised that they cannot hearken to admonition, nor be ashamed when they hav committed abomination; but despising the word, walk stubbornly with God, & will not be reclaimed: thē they that were yesterday God's people, ar risen up for an enemy, & he will walk stubbornly in anger against thē, & his sowe will abhor them, he will bring their sanctuary to naught, and will not smell the savor of their sweet odors; the

incense of their prayers is an abominatiō unto him; he hateth, he abhorreth their feast days, and will not smell in their solemn assemblies; both them and the house which he had hallowed for his name, will he cast out of his sight, and remove the candlestick out of his place; the Lord of hosts that planted thē, pronounceth a plague against them, he will take his kingdom from them, & give it to a nation which shall bring forth the fruits thereof, and their habitation shall be left unto them desolate. He will do unto them as he threateneth by his prophet, *For the wickedness of their inventions I will cast them out of my house, I will love them no more; & again my God will cast them away because they did not obey him.* For rebellion is as the syn of witch craft, and transgression is wickedness and idolatry; seeing they have cast away the word of the Lord, therefore he casteth away thē; the curse is poured upon them, and the oth that is written in the Law. For God proclaimeth, *Cursed be the man, that obeyeth not the words of this covenant, which I commanded your fathers, saying, obey my voice, and do according to all these things which I command you, so shall ye be my people, and I will be your God:* And his servants answer and say, *Amen ô Lord.* Thus the curse devoureth the land, of that Assemblie or people, and the inhabitants thereof ar desolate, for that they transgressed y^e laws, changed the ordinances, & brake the everlasting covenant; & then the Lord sweareth and saith, *I abhor the excellency of Jacob, and hate his palaces.*

9. Then they, that cried out against their abominations, ar marked and saved from destruction; a book of remembrance, is written before the Lord, for them that fear him, and think on his name, & they shall be unto him for a flock, and he will spare them as a man spareth his own son that serveth him; they shall discern between the righteou^s and the wicked; unto them shall the sun of righteousness arise, with health under his wings, and they shall tread down the wicked as dust under the soles of their feet. Thus the redeemer will come unto thē that turn from iniquity in Jacob; & he will leave in the mids of it, an humble and poor people, and they shall trust in his name, and the remnant of Israel shall do no iniquity nor speak lies: And over them will the Lord rejoyce with joy, he will quiet himself in his love, even with joy will he rejoyce over them.

The Lord preserveth all them that love him▪ but he will destroy all the wicked.

Psalm. 145. 20.

CHAPT. XXIII

Of the communion that one church hath with another.

HAVING spoken of the Saints communion in their several Congregations, wherein they are distinct bodies, and owe special duty and care one toward another: it remaineth that something be said, of the communion between Church and church. For though they be disjoined in place, yet ar they united in heart and spirit; so as they generally are but *one body* or church, under one head Christ, called in one hope of their vocation, by one God and Father of all; and must endeavor, to keep the unity of the spirit in the bond of peace.

2. When Christ sent forth his Apostles into the world, he gave them one and the same commission, for preaching the Gospel *in alnations*, and teaching them to observe whatsoever he had commanded: who thereupon preached one commune faith, a covenant & Gospel everlasting, for every tongue and people; and exhorted them earnestly to contend for that faith once given to the Saints. And as the faith was one, so was there one *rule* or *canon* for all God's Israel to walk by, the same officers in all churches; the same ordinances & decrees; the same ways taught by the Apostles everywhere in every Church, and all other forbidden: so peace was set by God in all churches of the Saints.

3. And as the church generally considered is the *mother* of all the faithful; so the particular churches ar *sisters* ech to other, and there is *abrotherhood* of the Saints throughout the world; they being all one in Christ Jesus, the one shepherd that hath made one sheepfold: and are therefore exhorted to be all of one mind, and to lov as brethren. For so was it prophefied of the latter days, that people's should jointly seek for knowledge of God's ways, in the mountayn of his house; and nation not lift up a sword against natiō, nor learn to fight anymore.

4. From hence ariseth, the communion of love, & all God's graces and blessings among the churches; wherein our elder sister, the Congregation of Israel, hath walked before us for an example. For she had mind and care of us when we were small and without breasts, not able to bear or nurse up children to the Lord; she prayed for us unto God, made mention of us to her acquaintance, & taught her children by many prophesies, to expect our birth, calling, and cōjoining in one spiritual body, faith, worship and religion. And now that we through Christ hav obtained this riches & mercy, though it be by her fall and diminishing; we ought both to nourish unity & peace among ourselves, and to remember her again, who notwithstanding her present misery, is beloved for her fathers sakes, & shall again obtain mercy; which what will it be unto us, but life from the dead?

5. Examples also we have of y' churches in the Apostles days who cōmunicated ech with other, in blessings spiritual and temporal, as amongst others chiefly appeareth in those two loving sisters the Churches at Jerusalem and Antiochia, the one of which wer Jews, the other Gentiles. For they in Jerusalem hearing that many in Antioch wer turned unto Christ; sent for their further edification, Bainabas unto them, a good man and full of the holy Ghost, and of faith; by whose means, much people joined themselves unto the Lord. The Antiochians knowing, (as the Apostle saith,) that if they were made partakers of their spiritual things, their duty was to minister unto them in carnal things: whē they heard of a famine foretold to come over all the world, sent succor to their brethren in Judea, by the hands of Barnabas and Saul. Again when there grew a dissention by means of false doctrine sown among thē; they sent the said Paul and Barnabas for advise and help unto Jerusalem; which church after great disputation even by the Apostles themselves, sent back choice and chief men of their own company, to Antiochia with Paul and Barnabas, and wrote letters also, of the same matter; so bot• by word & writing, the multitude of believers there, were confirmed in the truth, and rejoiced for the consolation.

6. Thus have we a pattern and president of Christian duties between Churches, in that Church which first was crowned with the name of *Christians*; & have besides this, many other instructions and examples proposed in the scriptures; as of the Churches in Macedonia, so ready and instant to bestow grace and fellowship of ministering to other Saints; of Corinth also in the like case, whose readiness of mind, Paul boasted of to other congregations, and their zeal provoked many. And well was it with the churches thē, which strove not for primacy, nor knew no preeminence one over another; but walked all as brethren under one *Archpastour* Christ, who still walked among thē, visiting the ways and works of those golden candlesticks, whose lights shined not only in them selves, but unto others, so as they wer followers of the Apostles & of y' Lord, ensamples to their sister churches, in doctrine, faith, virtue; & followers of thē in patience; for which the Apostles rejoiced in the churches of God. Herevpon followed prayers one for another, thanks, & salutations, with all other means to nourish lov, and continue peace. Then was fulfilled the prophesy of Isaiah, which foretold of a path *from Egypt to Asshur*, (that is from one church and nation of the Gentiles, to another,) whereby they should come and communicate together in the worship of God, *Israel* also being a third with them, even a blessing in the midst of the land, (as we hav seen before in the church at Jerusalem,) and the blessing of the Lord upon it, in this holy communion, saying, *Blessed be my people Egypt, and Asshur the work of my hands, and Israel mine inheritance.*

7 From these few examples, compared with the former general duties of all Christians; may appear how churches owe help, comfort, and refreshing one to another, as they hav need & ability, and should not one envy or vex another, but as Ephraim and Judah, flee together upon the shoulders of the common enemy; yet avoiding both ambition & confusiō. For although we may advise, exhort, warn, reprove &c, so far as Christian love and power extendeth: yet find we no authority committed to one congregation over another, for excōmunicating the same, as every church hath over her own members. Christ reserveth this power in his own hand, to remove the Candlestiks out of their places, if they syn and repent not. And he in his Epistles to the seven churches, dealeth with every of them severally for their own estate and faults; not imputing the sins of one unto another: though the admonitions given to everyone, were to be a warning to all churches, evē whosoever had an ear to hear. Neither may members disorderly run from church to church, which may work trouble and confusion; for avoiding whereof, in the Apostles days, letters of commendation wer written, for such as by occasion traveled to other places; that they might be esteemed and received as brethren; as on the contrary, false teachers, heretics, excommunicats, and such like; be shunned & avoided.

8. As for communicating with another church, when it lieth in syn; Christians ar to consider the rules mentioned in the former chapter. For when they may not partake with their own congregation, unto which they ar joined; neither may they partake with another, being in the same estate and transgression. A Multitude cannot make an evil thing good; neither can many or all churches together, justify or make tolerable, that which God's law condemne; for all men, though they be laid together in the balance, ar *lighter then vanity* as the prophet saith. It is *justice* (according to the true proverb) which *exalteth a nation: but syn, is the shame of people's*. As therefore when Israel was in trespass, Judah was forbidden to syn, and every

godly Jew, to go to their assemblies: so the Christians in Sardi, which wer commended of Christ for not dofilng their garments, in the sins of that church; could not hav been blameless, if they had joined with their sister church of Thyatira, where Jezebel sate as Doctresse, to teach & to deceive God's servants.

9. When *•holah*, (the church of Samaria,) had defiled herself with the idols of Asshur, and was therefore chastised of God; it should hav been a warning to *Aholihah*, (the church of Jerusalem,) not to do the like, nor partake in her sisters evils: but when they became both after one sort, the Lord's heart forsook them both alike; and because Jerusalem walked in her sisters way, therefore God gave the others cup into her hand, the cup of destruction and desolation. For the Lord being exceeding wroth with Israel, and having put them out of his sight, that none was left but the tribe of Judah only, yet Judah not keeping the commandments of the Lord their God, but walking after the fashion of Israel which they used, the Lord did therefore cast off all the seed of Israel, & afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight. It behooveth all therefore to mind well their communion, both with their own and other churches; and to nourish peace, but in holiness; to keep communion, but in light, not in darkness; for we must all appear before the judgment seat of Christ, where everyone of us shall give account of himself unto God, and every man bear his own burthē. As we have sown in this flesh, so shall we reap; the sowl that hath sinned shall die; Noah, Daniel, and Job, shall deliver neither son nor daughter, but their own souls by their righteousness. And whosoever overcometh, shall inherit all things; and shall not be hurt of the second death.

Sow to yourselves in righteousness: reap after the measure of mercy.

Hos. 10. 12.

The conclusion.

SEeing thē we hav received such grace from God, (so many as believe in the name of his son Christ,) as that we are raised up from the graves of syn, wherein we all lay naturally the children of wrath; & ar called with a holy calling, from the servitude of Satan and syn, and all communion with the wickedness of this world to serv the Lord in freedom of spirit, and newness of life; according to his word; & are conjoined in a holy society with himself, after a wonderful & incomprehensible manner, apprehended by faith; and one with another in the fellowship of the Gospel; being through his mercy made a chosen generation, a kingly priesthood, washed frō all our sins in the blood of Christ, and reigning with him on earth, by mortifying & subduing our earthly members; and seeing we hav in this estate, all the promises of life, blessing, and salvation, the presence and protection of him our God, the guard and assistance of his holy Angels, & whatsoever thing is good, for our help, joy, and comfort, whiles we live on earth▪ What remaineth thē, but that we purge ourselves from all filthiness of the flesh and spirit, & so grow up unto full holiness in the fear of God, making straight steps unto our seet, rūning with patience the race that is set before us, fighting the good fight of faith and of afflictions, resisting syn both in ourselves and others, nourishing

mutual love and peace, & making an end of our salvation in fear & trembling. That after we hav ended this warfare in the flesh, and hav so fought as we win the victory, and none other get our crown; when our souls shall flit out of these earthly tabernacles, our bodies may sleep and rest in their beds, til our change come, & our souls not sent to the spirits in prison, but received among the spirits of just and perfect men, we may so rest from our labors, and wait for the full redemption of our bodies; at that day, when our Lord Jesus shall show himself from heaven with his mighty Angels in flaming syre, to render vengeance unto them that know not God; nor obey y^e Gospel of our Lord Christ; punishing them with everlasting perdition, frō his presence & from the glory of his power; and to be glorified in his saints, and made marvelous in all them that believe▪ which all shall be where himself is, & see the blessed face of God, & there enjoy that heavenly communiō in the great assembly of all Saints, with everlasting joy upon the 〈...〉 heads, where sorrow and mourning shall be forgotten, and all happiness & pleasures possessed for evermore. For desire of that day, the spirit & the Bride say, *Come*. And let him that heareth, say *Come*. The faithful and true witness saith, *Surely 〈...〉 quickly: Amen*. Even so come Lord▪ Jesus.

He that is a Saint, let him be sanctified still

Rev. 22. 11.

Of the three sorts of mē, all diversely affected in things concerning God.

Men are either

OPEN WICKED,	HYPOCRITES,	SAINCTS,
•icentious and profane livers▪ professed enemies of the law of the Lord. <i>Job</i> . 21. 14. 15.	outwardly religious, but inwardly wicked, hating God's law, and the true righteousness▪ <i>Isa</i> . 29. 13. <i>Mic</i> . 3▪ 11▪	<i>that rightly believe & obey God's word, with their utmost power; the friends of the Lord. Psal</i> . 119. 3, 5, 10. 11, &c.
These are born but after the flesh / therefore savor they only the things of the flesh / and remain as they ar by nature / Children of wrath. <i>John</i> . 3. 6. 1 <i>Cor</i> . 2. 14. ••h. 2. 3.	These seem to be renewed, & born again of ye Spirit, they are enlightened, and boast of heavenly grace: yet continue they still in their old natural corruption, unwashed from their filthiness. <i>Heb</i> 6. 4. <i>Isa</i> , 65. 5. <i>John</i> . 8. 41. 42. <i>Pro</i> . 30. 12.	<i>These are born a new, not of blood, nor of the will of the flesh, or of man, but of God: therefore they savor the things of God, and mind heavenly things, being children of Wisdom. John</i> . 1. 13. & 3. 3• <i>Luk</i> . 7. 35.
These ar neither chosen of God / nor called▪ being neither of the church / nor in	These are called, but not chosen; ar in the church for a a	<i>These are called and chosen of God; ar both in & of the</i>

<p>the saine. <i>Psa.</i> 11. 5 <i>Rev.</i> 22. 15. 1 <i>Cor.</i> 5. 82.</p>	<p>while, but not of it. <i>Math.</i> 22. 14. 1 <i>John.</i> 2. 19.</p>	<p><i>Church, and so continew.</i> <i>Ephes.</i> 1. 4. &c. <i>Job.</i> 17. 9.</p>
<p>In these / syn daily increaseth inwardly and outwardly / til righteousness in them be utterly extinct <i>Psal.</i> 36. 1. 2. 3. 4.</p>	<p>In these, righteousness increaseth outwardly, but sin liveth inwardly, and aboundeth. <i>Isa.</i> 1. 11. &c. <i>Ier.</i> 3. 4. 5.</p>	<p><i>In these, syn dieth, and righteousness rev••eth daily, both inwardly and outwardly.</i> ⟨ϕ⟩ . 6. 2. •. 4. &c.</p>
<p>To these the Law if it be sent / cometh in tables of stone / (for such is the nature of their harts;) but they receive it not; the tables ar broken before they come at them; for these dance (as it were) about the gold calf of their own impiety / I••w not what: is become of Moses; they break and violate all. <i>Exod.</i> 32. Yet unto such / the law is given / mid lieth upon them as a •urse and condēnation. 1 <i>Tim.</i>•. 9. <i>Deut.</i> 27. 15-26.</p>	<p>To these God giveth the stony tables, and they receive them; but Moses face so shineth, that they cannot look vpō him, unless heveil his coūtenāce. They outwardly keep the law, and rest therein, they also teach others to keep it, yet ar themselves transgressors of it; the inward power and end thereof, they cannot see <i>Exod.</i> 34. 29. 30 &c. 2 <i>Cor.</i> 3. 13. 14. <i>Rom.</i> 2. 17. 22 23. &c.</p>	<p><i>To these the Law is not given, or it lieth ⟨ϕ⟩ (⟨in non-Latin alphabet ⟩) on them; 1 <i>Tim.</i> 1. 2. ⟨ϕ⟩ they have the Gospel, the Law and ministry of the spirit• and ⟨ϕ ⟩ word ⟨...⟩ fleshly tables of their harts, ⟨ϕ⟩ on and without by the finger of God: & they ⟨ϕ⟩ behold as in a ⟨ϕ ⟩ , the glory of the Lord with open face, andar changed into the same image frō glory to glory, as by the Spirit of the Lord. 2 <i>Cor.</i> 3. 3. 18. <i>Ezek.</i> 11. 19. <i>Heb.</i> 8. 10.</i></p>
<p>These keep not the Law / neither ar they kept by the Law; but break forth into all syn and wickedness. <i>Job.</i> 24. 13. &c. <i>Psal.</i> 73. 8. 9.</p>	<p>These, though they keep not the Law, yet are kept by the law, and restrained by terror thereof, frō open wickedness. <i>Mat.</i> 23. 13. 16. 23. 25.</p>	<p><i>These are the right keepers of the Law in spirit; which sometime also were kept of the Law, til Faith came.</i> <i>Ps.</i> 119. 33. 34. <i>Gal.</i> 3. 23. 25.</p>
<p>These hate the Law / and profess their hatred <i>Psa.</i> 2, 3. <i>Job.</i> 22. 17.</p>	<p>These hate the Law, but profess to love it. <i>Psal.</i> 78. 36. 37.</p>	<p><i>These love the the Law, & profess their love.</i> <i>Psa.</i> 119. 97. <i>Rom.</i> 7. 22.</p>
<p>These ar naked / yet without s•ame: though all men see their filthiness / they hide it not. <i>Ior.</i> 6. ⟨ϕ⟩ . & ⟨ϕ⟩ .</p>	<p>These ashamed of their nakedness. cover it with figleaves, or spiders webs of their own external righteousness. <i>Isa.</i> 59. 5. 6.</p>	<p><i>These have their nakedness covered of Christ, and by the garments of his righteousness.</i> <i>Rev.</i> 3 1•, & 16. 15.</p>

<p>⟨1+ pages missing⟩ • sa•iters / Numb. 3•. the •niorite• / Sihon / ••gh / and the like.</p>	<p>come not into the land of promise.</p>	<p><i>an• the rest that ••mayneth for the p••ple of God. Heb. • 8, 9.</i></p>
<p>These both shall perish; and be punished with everlasting perdition, from the presence of the Lord; their portion shall be with the Devils in the lake of fire and brimston, which is the second death. <i>Mat. 25. 30, 41, &•4,</i> <i>51, Job, 13, 16. 2 Thes, 1, 8,</i> <i>9, Rev, 20, •0. 13, 15.</i></p>	<p><i>These shall enter into the joy of then Lord; shall live and reign with him in heaven, & with his holy Angels for evermore Amen.</i> <i>Mat, 25. 21, 34, 4•</i></p>	
<p>The Wicked shall turn into hell <i>Psa. 9, 17.</i></p>	<p>The <i>Hypocrites</i> hope shall perish. <i>Job, 8. 13.</i></p>	<p><i>The Saints shall be preserved forever, Psal, 37, 28.</i></p>
<p>The rejoicing of the <i>Wicked</i> is short; the joy of <i>Hypocrites</i> is but a moment. <i>Job. 20. 5.</i></p>	<p><i>And men shall say. Verily there is fruit for the righteous, doubtless there is a God that judgeth in ye earth. Psa. 58. 15.</i></p>	

Finis

P-HA-13. The confession of faith of certain English people living in exile, in the Low countries. Together with a brief note of the special heads of those things wherein we differ fro[m] the Church of Engla[n]d. - Ainsworth, Henry, 1571-1622?, Johnson, Francis, 1562-1618.

THE CONFESSION of faith of certain English people, living in exile, in *the Low countries*.

Together with a brief note of the *special heads of those things wherein we differ frō the Church of England*.

2 Cor. 4, 13.

We believe: therefore have we spoken.

Harmony of Confess. in the preface set before it, in the Name of the French & Belgic Churches.

The Prelates & Priests always cry out, that we are Heretics, Schismatics, and Sectaryes. Howbeit let them know that the crime of Heresy is not to be imputed to them whose faith doth wholly rely upon most sure grounds of the Scripture; That they are not Schismatics, who entierly cleave to the true Church of God, such as the Prophets & Apostles do describe unto us; Nor they to be counted Sectaryes, who embrace the truth of God which is one and always like itself.

Reprinted in the year. 1607.

To the reverend and learned men, Students of holy Scripture, in the Christian Universities, of Leyden in Holland, of Sanctandrewes in Scotland, of Heidelberg, Geneva, and other the like famous schools of learning in the Low countries. Scotland, Germany, & France.

The English people exiled, in the Low coūtreys, wish grace and peace in Jesus Christ.

THIS true *Confession of our faith*, in our judgment wholly agreeable to the sacred Scripture, we here exhibit unto all to be discussed: and unto you (reverend Sirs) we dedicate it for two causes. First, for that we know you are able in respect of your singular knowledge in the Scriptures, and hope you are willing in respect of your sincere piety, to convince our errors by the light of God's word, if anywhere we err out of the way. Secondly, that this testimony of Christian faith, if you also find it to agree with the word of truth, may by you be approved, either in silence or by writing, as you shall think best.

It may be, we shall be thought very bold, that being despised of all, yet doubted not to solicit you so many and so great learned men. But this we did, partly at the request of others to whom we would not deny it; partly with desire to have the truth through your help more defended & further spread abroad; partly constrained by our exile & other calamities almost

infinite; partly also moved with love of our native country, and of these wherein now we live and others else where; wishing that all may walk with a right foot to the truth of the Gospel, & praying daily unto God, that the great work of restoring religion & the Church decayed, which he hath happily begun in these latter times, by our Gracious Sovereign and the other Princes of these countries & ages (his servants) he would fully accomplish, to the glory of his name & eternal salvation in Christ of his elect in all places of the earth.

Touching the causes which moved us to publish this *Confession of faith*, & to forsake the *Church of England* as now it standeth, we have truly & as briefly as we could related them, in the Preface to the Reader, hereafter following: & therefore thought here to omit the repetition of them. The Lord Jesus always preserve you & your Universities to the praise of his name, the ornament of good learning, the propagation & maintenance of his pure Religion.

From Amsterdam in the low countries. The year of the last patience of the saints, 1598.

☛ The preface to the Christian Reader.

IT may seem strange unto thee (Christian Reader) that any of the English nation should for the truth of the Gospel be forced to forsake their native country, & live in exile, especially in these days when the Gospel seemeth to have free passage & flourish in that land. And for this cause have our exile been hardly thought of by many, and evil spoken of by some, who know not (as it seemeth) either the true estate of the Church of England, or causes of our forsaking and separation from the same, but hearing *this sect* (as they call it) *to be everywhere spoken against*, have (without all further search) accounted and divulged us as heretics, or Schismatics at the least. Yea some (and such as worst might) have sought the increase of our afflictions, even here also if they could: which thing they have both secretly and openly attempted. This hath Satan added unto all our former sorrows, envying that we should have rest in any part of the inhabited world, and therefore ceaseth not to *make war with the remnant of the woman's seed, which keep the commandments of God and the testimony of Jesus Christ*. But the Lord that brought his former *Israel* out of Egypt & when *they walked about from nation to nation, from one Kingdom to another people, suffered no man to do them wrong, but reproved Kings for their sakes*: the same Lord yet liveth to maintain the right of his afflicted servants, whom he hath severed, and daily gathereth out of the world, to be unto himself a *chosen generation, a royal priesthood, a peculiar people & Israel of God*: He is our hope and strength and help in troubles ready to be found, he will hyde us under his wings, and under his feathers we shall be sure, until these miseries be overpast.

And though we could for our partes well have borne this rebuke of Christ in silence, and left our cause to him who judgeth justly all the children of men: yet for the manifestation & clearing of the truth of God from reproaches of men, and for the bringing others together with ourselves to the same knowledge and fellowship off the Gospel, we have thought it needful & our duty to make known unto the world, our unfeyned faith in God, and loyal obedience towards our Prince and all Governours set over us in the Lord, together with the reasons of our leaving *the Ministry worship and Church of England*. Which are not (as they

pretend) for some few faults & corruptions remaining, such as we acknowledge may be found in the perfectest Church on earth: Neither count we it lawful for any member to forsake the fellowship off the Church for blemishes and imperfections, which everyone according to his calling should studiously seek to cure, and to expect and further it, until either there follow redress or the disease be grow incurable, & *the candlestick be moved out of the place*. But we having through God's mercy learned to discern betwixt the true worship of God & the Antichristiā leitourgy; the true ministry of Christ & Antichristiā prelacy; the ordinances of Christ's testament & Popish canons: have also learned to leave the evil & choose the good, to forsake *Babel the land of our captivity*, & get us unto *Zion the mount of the Lord's holiness, and place where his honor dwelleth*.

But first we desire thee, good Reader, to understand, and mind that we have not in any dislyke of the Civil estate and politick government in that *Common wealth*, which we much like and love, separated ourselves from that *Church*: Neither have we shaken of our allegiance and dutiful obedience to our Sovereign PRINCE, the honorable Counsellors, and other Magistrates set over us, but have always and still do reverēce love and obey them everyone in the Lord, opposing ourselves against all enemies foreign or domestical: against all invasions, insurrections, treasons or conspiracies by whomsoever intended against the Prince and the State, and are ready to adventure our lives in their defense, if need require. Neither have our greatest adversaries ever ben able to attaint us of the least disloyalty in this regard. And though now we be exiled, yet do we daily pray & will for the preservation peace & prosperity of our Sovereign Prince & all the dominions of that kingdom.

And whereas we have been accused of *intrusion into the Magistrates office*, as going about ourselves to reform the abuses in that land, it is a mere malicious calumny, which our adversaries have forged out of their own heart. We have always both by word & practice shown the contrary, neither ever attempted or purposed any such thing: but have endeavored thus only to reform ourselves and our lives according to the rule of God's word, by abstaining from all evil & keeping the commandments of Jesus: leaving the suppressing and casting out of those remnants of Idolatry, unto the Magistrates, to whom it belongeth.

And further we testify by these presents unto all men, & desire them to take knowledge heerof, that we have not forsaken any point of the true Ancient Catholic and Apostolic faith professed in our land: but hold the same grounds of Christian religion with them still, agreeing likewise herein, with the *Dutch, Scottish, Germane, French, Helvetian*, and all other Christian reformed Churches round about us, whose *Confessions* published, we cal to witness our agreement with them, in matters of greatest moment, being conferred with these Articles of our saith following. The things then only against which we contend, & which we mislike in the English parish assemblies, are many reliques of that *mō of sin* (whom they pretend to have abandoned) yet retained among them, and with a high hand maynteyned, upholden, and imposed. The particulars whereof (being almost infinite) cannot well of us be set down, and would be tedious and irksome to thee (good Reader:) But the *principal heads* we will truly relate, and that so briefly as in so large and confuse a subject we can.

First, in the planting and constituting of their Church (at the beginning of Queen Elizabeths reign) they received at once into *the body of that Church*, as members, the whole land, which generally then stood for the most part professed Papists, who had revolted from the profession, which they made in the days of King Edward of happy memory, and shed much blood of many Christian Martyrs in Queen Mary's days. This people yet standing in this fearful sinful state, in Idolatry, blindness, superstition, and all manner wickedness, without any professed repentance, and without the means thereof, namely the preaching of the word going before, were by force & authority of Law only compelled, and together received into the bosom and body of the Church, their seed baptized, themselves received and compelled to the Lord's supper, had this ministry and service (which now they use) enjoined & set over thē, and ever since they and their seed remain in this estate, being all but one body commonly called *the Church of England*. Here are none exempted or excluded, be they never so profane or wretched, no Atheist, adulterer, thief, or murderer, no liar, perjurer, Witch or conjurer, &c▪ all are one fellowship, one body, one Church. Now let the law of God be looked into, and there will be found, that such persons are not fit stones for the Lord's spiritual house, no meet members for Christ's glorious body. None of years may be received into the Church without fr̄e professed faith repentance and submission unto the Gospel of Christ & his heavenly ordinances. Neither may any contynew there longer then they bring forth the fruyts of faith, walking as becometh the Gospel of Christ. Christ Jesus hath called & severed his servants out of and from the world. How then should this confused and mixed people be esteemed the orderly gathered true planted and right constituted Church of God?

Secondly, as they have retained the whole rout of the popish multitude without any distinctiō, for members of their Church▪ so have they set over them (as reason was) the same popish Clergy & Prelacy, which they received from the Romish Apostasy, and this day is to be found in the popish Churches: to wit, *Archbbs, Primates, Bbs. Metropolitans, Suffraganes, Archdeacōs, Deans, Chauncellors, Commissaries*, and the rest of that rabble, which rule and govern these assemblies according to *the Popish Canons, Rites, and Customs*. These have the power and authority in their hands to set forth Injunctions, to make and depose Ministers, to excommunicate both Priests and people, which they do very exquisitly, if they yield not unto them their due homage and obedience. These have both Ecclesiastical and Civil authority, to reign as Princes in the Church and live as Lord's in the Common wealth, to punish, imprison, and persecute even to death all that dare but once mutter against their unlawful proceedings. Of these Prelates tyranny cruelty & unlawful authority, the better sort both of preachers and people have cried out, and long time sued unto the Prince and Parliament to have them removed out of the Church as bei•g the lymmes of Antichrist. But not prevailing. they are now content (fo• avoiding of the cross of Christ) to submit themselves & their souls to this Antichris•tian Hierarchy, and bear the sinful yok• and burden of their traditions, and to re•ceive and carry about the dreadful and d•testable mark of the *Beast* upon them.

Thirdly, the inferior ministry of tha• Church, consisteth of *Priests, Parsons, Vi•cars, Curats, hired preachers or Lecturers, with Clerks and other like Officers*, which have received their offices

callings and authority from their forenamed Lord's the *Prelates* to whom they swear their *canonical obedience*, and promise to perform it with all reverence and submission. Their office is to read over *the service book & Bbs Decrees* thereby to worship God, to marry, to bury, to church women, to visit the sick, give him the Sacrament, and forgive him all his sins: & if their livings or benefices (as they are called) amount to a certain sūme of money in the Princes book, then must they preach, or get some other to preach for them four sermons in a year in their parish. Where also must be noted that the most part of these Priests are utterly unlearned, and cannot preach at all: whereby it cometh to pass that most of the people are as blind as they were in the dark days of popery. These Ministers generally, as well preachers as other, live in fear & servitude under their foresaid Lord's the *Bbs*. For as without their license written and sealed they cannot preach, so upon their displeasure and for not obeying their injunctions, they are many times suspended, degraded, and if they will not be ruled, put in prison: so that sundry of thē have ben suspended and imprisoned for preaching against the *Prelates*, not subscribing to their devised *Articles and Book of common prayer*, not wearing the square cap and surplice, not reading the service book, & be tied to the same, not coming to the *Bbs* courts, visitations, inquisitions, &c. till now of late being wearied with these troubles, they give place to their tyranny, and are content to conform themselves, and yield their canonical obedience according to their oath, keeping now silence, yea going back, bearing & bolstering the things which heretofore by word and writing they stood against, so long as there was any hope that the Prince & Counsel would have hearkened unto them, and put these adversary *Prelates* out of the Church.

Fourthly, for administratiō, which is by Law imposed upon all both *Clergy* and *Laity*, (for so they distinguish them) they have gathered their *Service book* verbatim out of the *Mass book*, turning out of Latin into English the *Suffrages, Prayers, Let any Collects, &c.* (leaving out some of the gross pointes therein) keeping still the old fashio of Psalms, Chapters, Pistles, Gospel-versicles, respondes, also *T Deum, Benedictus, Magnificat, Nunc dimittis, Our Father Lord have mercy upon us, The Lord be wi you, O Lord open thow my lyps, Glory to God high, Lyft up your harts, O come let us reioyce Glory be to the Father, Quicunque vult, &c.* These do they read daily morninge an evening all the year long in their priest vestures, Surplice, cope, &c. some the say, and some they sing, having in the Cathedral Churches, the *Organs, Quersters, singing men and boys*, as in times past in popey. Many *popish errors* yet remain in that book, which their own preacher have noted, & found fault with. There as they prescribed what prayers to read over the dead, over the co'n & grass, some time in the year. By it are they enjoined to keep their holy days to their Lady (as they call her) to all Saints and Angel to all Christ's Apostles, (except Paul as Barnabas) whose eyes they are comāde to fast, as also their Lent & Ember day besides frydayes and saturdayes throug out the whole year. By *this book* are the Ministers instructed how to marry, with the sign of the Ring, &c. to baptize the hallowed Font, with sign of the cross, with Godfathers and Godmothers, asking the child whether it will forsake the devil and all his works, &c. to minister also their other sacrament or communion to the people kneeling, as when in popery they received their maker, the words of Christ's institution altered, and others instead of them taken out of the popes portuis, with innumerable such like enormities and fopperies wherewith it swarmeth. And this is all the

worship and service which many parishes have usually, except peradventure some written Homilies which the unlearned Priests read unto them. This *service* must first be read, and hath the preeminence, even on the Lord's days, before any preaching, yea before the Bible itself. He that can read *this book* distinctly, is fit enough with them to be a Priest, yea many that have ben Artificers, as Shoemakers, Tailors, Weavers, Porters, &c, and without any gifts or knowledge at all, save only to read English, have ben and are admitted, & to this day maynteyned by the Prelates in the Ministry.

To these *Churches Ministers & Service* must all the people there come every day, yea though they hav in the next parish a Preacher, and in their own a dumb unlearned Priest, yet are they all tied to their own Church and Minister, and must at the least twice a year, receve the Sacrament at his hands. If they refuse this, or do not ordinarily come to their parish Church, thē are they sūmoned, excommunicated, & imprisoned till they become obedient▪ In this bōdage are our countrymen there held under their *Priests and Prelates*: and such as by the word of God witness against and condemn these abominations, they hate, punish, put to death, and persecute out of the Land.

Who now in whom any spark of true light is. cannot plainly perceive this their *Ministry worship and Church* to be false & adulterate? Doth Christ's eternal testament ordain and approve of such popish Lord's and Prelates to reign over his Church? Are these, those Christian Bishops that is *Pastors, Teachers, and Elders*, which he hath set in his Church and over his own people unto the end of the world? Or can those Preachers which are thus created and deposed by, thus sworn and obedient unto *their spiritual Lord's*, be deemed true Teachers of the Gospel of Christ lawfully called and ordained to that Ministry? Is that their English Mass the true & spiritual worship of God according to his own will? We are taught in the scriptures that there can be no agreement made betwixt Christ and Antichrist, betwixt the Laws of God and men's traditions; that the servants of Jesus may not submit unto or receive the mark of that Beast, neither drink of the cup of the whore of Babylon's fornications, or buy any of her wares; but must contend for the maintenance of that saith which was once gyven unto the saints, keeping their souls and bodies pure frō Antichristiā pollutions, touching no unclean thing, nor having any fellowship with the vnfruteful works of darkness, least by partaking with their sins they receve also of their plagues, & drynck of the wyne of the wrath of God, & be tormented in fire and brimstone, before the holy Angels and before the Lamb for evermore. If Christ be God, let us follow him: but if the Pope be God, what shall we say? Why have we left him, his Church and ministry, his worship & jurisdiction, or what halting and mocking with the Lord is this, to put away the Popes person, and retain his Prelacy and Ministry, his Laws, Traditions and Canons, his worship & service: or at the least to frame unto ourselves a worship Ministry and Church after the pattern and mould of the Apostasy of Rome? which what other thing is it, then to make an Image of that *wild beast*, and force men to worship it?

Thus seest thow briefly (good Christian Reader) the things which we mislike in the *Church of England*, and for which we have separated ourselves as God commandeth. To all these, if we were amongst them, should we be forced to submit our bodies & souls, or else suffer violence

at the hands of the Prelates, & end our lives by violent death or most miserable imprisonment, as many of our brethren before us have done. For so great is the malice and power of those Romish Priests, that they persecute unto death such as speak against them: and such poor Christians as they cast into their noisome prysons, can seldom or never get out (except with shipwreck of conscience) until they be carried forth upon the Bere. Neither is there any care taken for their relief in this case: but being cast into prison, there they are detained without any alloweance of meat or money for their maintenance, be their want and poverty never so great. If they have anything of their own, there they are driven to spend it up: if they have nothing, there they are left by the Prelates to feed on the air. And that they may more readily be sterved, or weakened in the truth, they are commonly shut up in close prison, their friends & acquayntance being not suffered to come at them: Nay even their wives & children being kept and debarred from them by the tyranny of these bloody Prelates and their Instruments: whose hard harts and unnatural cruelty, if thou diddest understand (gentle Reader) as many of us have felt and to this day yet feel, it would make thy heart to bleed, considering their vnmercyfull and barbarous dealing. And how many souls have perished in their prisons through miserable usage, how many have ben put to death, and how many banished, though we could to their eternal infamy relate to all the world, yet will we not blaze abroad their acts (for we take no delight in laying opē their shame) but mourn for them in secret, cōmitting our cause to God that judgeth justly, knowing that *he that maketh inquisition for blood remembereth it, and will not forget the complaint of the poor*. And thou (Christian Reader) vouch safe to remember unto God in thy prayers such as yet remain in bands and prison amongst them for the testimony of Jesus, enduring a hard sight of afflictions, and having the sentence of death in them selves, are like (if the Lord send not vnexpected deliverance) there to end their days.

Concerning ourselves, who through the mercy of God have found a place of rest in this land, for which benefyt we are always and everywhere humbly thankful: we desire (Christian Reader) thy charitable and Christian opinion of and holy prayers unto God for us, whose kingdom we seek, whose ordinances we desire to establish and obey: protesting with good consciences, that it is the truth of his Gospel only for which we strive against those cursed relics of *Antichristian apostasy*: unto which we dare in no wise submit ourselves, no not for a moment. For if it be not lawful for Christians at this day to retain the ceremonies of Moses Law together with the Gospel, as the *Passover, Circumcision, the Priesthood, Sacrifices, &c.* which yet were once commanded by God himself: how can we think it tolerable to observe the odious ceremonies of Antichrist, or submit ourselves to his *laws, Priesthood, Hierarchy, & traditions*, which the Lord never allowed, & which never entered into his heart: yea which he hath so severely forbidden, with fearful judgments threatened unto all that shall so do.

But because we have ben very grievously slaundred in our own nation, and the brute thereof hath followed us unto this land, whereby we have ben hardly deemed of by many without cause, we have ben forced at length to publysh this brief but true *Confession of our faith*, for the clearing of ourselves from sclaunder, and satisfying of many who desired to know the things we hold. Wherein if in anything we err (as who is so perfect that he erreth not) we crave (good Reader) thy Christian brotherly censure and information, promising always

(through the grace of God) to yield unto the truth when it shall be further shown us, and leave our errors when by the light of his word they shall be reprov'd. In like manner it shall be thy par• and duty to acknowledge and submytt unto the truth, by whomsoever it is professed, looking always rather to the preciousnes of the treasure itself then to the baseness of the vessels which contain it, or the infirmities of those that witness the same: in whose mortal bodies thou shalt see nothing but *the marks and dying of our Lord Jesus Christ*. But hold not thy faith in respect of men's persons, neither be thou moved at the evyl reports which have ben raised of us. Here hast thou the true sum of our Christian saith: try all things by the true light of God's word: and if thou shalt reap any profit by these our labors, give God the glory, and remember us unto him in thy prayers. Farewell in Christ Jesus.

1596.

**THE CONFESSION of Faith of certain English people, living in the Low countries, exiled.
WE believe with the heart & confess with the mouth.**

I.

THat there is but one God, one Christ, one Spirit, one Church, on• truth, one Faith, one true Religion, on• rule of godliness & obedience for all Chri•tians, in all places, at all times, to be observed.

II.

God is a spirit, whose being is 〈◇〉 himself, and giveth being, moving, & preservation to all other things, being himself eternal, most holy, every way infinite, in greatness, wisdom, power, goodness, justice, truth, &c. In this Godhead there be three distinct persons, coeternal, coequal, and coessential, being everyone of them one and the same God, & therefore not divided but distinguished one from another by their several and peculiar property: The *Father*, of whom are the other persons, but he of none; the *Son*, begotten of the Father from everlasting; the *holy Ghost*, proceeding from the Father and the Son before all beginnings.

III.

God hath decreed in himself from everlasting touching all things, and the very least circumstances of everything, effectually to work and dispose them according to the counsel of his own will, to the glory of his name. And touching his chiefest creatures, *GOD* hath in Christ before the foundation of the world, according to the good pleasure of his will, foreordayned some men and Angels, to eternal life, to be accomplished through Jesus Christ, to the praise of the glory of his grace. And hath also of old according to his just purpose foreappointed other both Angels and men, to eternal condēnation, to be accōplished through their own corruption and desert, to the praise of his justice.

IIII.

In the beginning, God made all things of nothing very good: and created man after his own image and likeness in righteousness and holiness of truth. But straightwayes after, by the subtlety of the serpent which Satan used as his instrument (himself with his Angels having sinned before, & not kept their first estate, but left their own habitation:) first Eva, then Adam being seduced, did wittingly and willingly fall into disobedience and transgression of the commandment of God. For the which, death came upon all, and reigneth over all: yea even over infants also, which have not sinned after the like manner of the transgression of Adam, that is, actually: Hence also it is, that all since the fall of Adam, are begotten in his own likeness after his image, being conceived and formed in iniquity, and so by nature children of wrath and servants of sin, and subject to death, and all other calamities due unto sin, in this world and forever.

V.

All mankind being thus fallen and become altogether dead in sin, & subject to the eternal wrath of God, both by original and actual corruption: Yet the elect, all and only, are redeemed, quickened, raised up and saved again, not of themselves, neither by works (least any man should boast himself) but wholly and only by God, of his free grace and mercy; through faith in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, *He that rejoiceth should rejoice in the Lord.*

VI.

This therefore is life eternal, to know the only true God, and whom he hath sent into the world Jesus Christ. And on the contrary, the Lord will render vengeance in flaming fire unto them that know not God, and which obey not the Gospel of our Lord Jesus Christ.

VII.

Now the rule of this knowledge faith and obedience, concerning the worship and service of God and all other Christian duties, is not men's opinions, devises, laws, constitutions, or traditions unwritten whatsoever, but only the written word of God, contained in the Canonical books of the old and New Testament.

VIII.

In this written word, God hath plainly reveled whatsoever he thought needful for us to know believe and acknowledge, touching the person & Office of *Jesus Christ*; in whom all the promises of God are Yea, and in whom they are Amen, to the praise of God through us.

IX.

Touching his *Person*, the Lord Jesus, of whom Moses & the Prophets wrote, and whom the Apostles preached, is the everlasting Son of God the father by eternal generation, the brightness of his glory, & the engraven form of his Person, coessential coequal & coeternal God with him and with the holy Ghost: By whom he made the worlds, by whom he upholdeth

and governeth all the works he hath made: Who also, when the fullness of time was come, was made man of a woman, of the Tribe of Judah, of the seed of David and Abraham, to wyt, of Mary that blessed Virgin, by the holy Ghost coming upon her, & the power of the most High overshadowing her: and was also in all things like unto us, sin only excepted.

X

Touching his *Office*, Jesus Christ only is made the Mediator of the new Testament, even of the everlasting Covenant of grace between God & Man, to be perfectly and fully the Prophet, Priest, and King of the Church of God for evermore.

XI.

Unto this *office*, he was from everlasting by the just and sufficient authority of the Father, & in respect of his Manhood, from the woēb, called & separated & anointed also most fully & abundantly with all necessary gifts, as it is writ, *God hath not measured out the Spirit unto him.*

XII,

This *office* to be *Mediator*, that is, Prophet, Priest, and King of the Church of God, is so proper to Christ, as neither in the whole, not in any part thereof, it can be transferred from him to any other.

XIII.

Touching his *Prophecy*, Christ hath perfectly revealed out of the bosom of his Father, the whole word and will of God, that is needful for his servants, either jointly or severally to know believe or obey: He also hath spoken and doth speak to his Church in his own ordinance, by his own Ministers and instruments only, and not by any false Ministry at any time.

XIIII.

Touching his *Priesthood*, Christ being consecrated, hath appeared once to put away sin, by the offering and sacrificing of himself: and to this end hath fully performed & suffered all those things by which God through the blood of that his cross, in an acceptable sacrifice, might be reconciled to his elect, and the blessing of Abraham come upon us to eternal life wherefore also having broken down th• partition wall, and therewith finished and removed all those rites, shadows, and ceremonies, he is now entered within the veil into the holy of holies, that is t• the very heaven, and presence of God where he forever liveth and sitteth a• the right hand of Majesty appearing before the face of his Father, to make intercession for such as come unto the throne of grace by that new and living way: and not that only, but maketh his people a spiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God through him. Neither doth the Father accept or Christ offer unto the Father any other worship, or worshippers.

XV.

Towching his *Kingdom*, Christ being risen from the dead, ascended into heaven, set at the right hand of God the Father, having all power in heaven and earth given unto him, he doth spiritually govern his Church: exercising his power over all Angels and men, good and bad, to the preservation and salvation of the elect to the overruling and destruction of the reprobate: communicating & applying the benefits, virtue, & fruit of his *prophecy and priesthood* unto his elect, namely to their remission, subduing, & taking away of their sins, to their iustification, adoption of sons regeneration, sanctification, preservation & strengthening in all their conflicts against Satan, the world, the flesh, & the temptations of them: continually dwelling in governing, and keeping their hearts in his true faith & fear by his holy spirit: which having once given it, he never take away from them, but by it still beget and nourisheth in them repentance, faith love, obedience, comfort, peace, joy hope, and all Christian virtues, unto immortality; notwithstanding that it be sometimes through sin and temptation interrupted, smothered, and as it were overwhelmed for the time. And on the contrary, ruling in the world over the enemies, Satan, and all the vessels of wrath, limiting, using, restraining them by his mighty power, as seemeth good in his divine wisdom and justice, to the execution of his determinate counsel, to wit, to their seduction, hardening, and condemnation, delivering them up to a reprobate mind, to be kept through their own desert in darkness, sin, and sensuality, unto judgment.

XVI

The *Kingdom* shall be then fully perfected, when he shall the second time come in glory with his mighty Angels, to judge both quick and dead, to abolish a rule authority and power, to put all his enemies under his feet, to separate and free all his chosen from them forever to punish the wicked with everlasting perdition from his presence, to gather join, and carry the godly with himself into endless glory, and then to deliver up the kingdom to God, even the Father, that so the glory of the Father may be full and perfect in the Son, the glory of the Son in all his members, & God be all in all.

XVII.

In the mean time, besides his absolute rule in the world, Christ hath here in earth a spiritual *Kingdom* & oeconomic regiment in his Church, which he hath purchased and redeemed to himself, as a peculiar inheritance. And albeit that many hypocrites do for the time lurk amongst them whiles the Church militant here on earth, yet Christ notwithstanding by the power of his word gathereth them which be his into the body of his Church, calleth them from out of the world, bringeth them to his true faith, separating them from unbelievers, from idolatry, false worship, superstitious, vanity, dissolute life, and the works of darkness, &c. making them a royal Priesthood, an holy nation, a people set at liberty, to show forth the virtues of him that hath called them out of darkness into his marvelous light; gathering and uniting them together, as members of one body, in his faith, love, and holy order, unto all general and mutual duties, through his spirit instructing and governing them by such Officers & laws as he hath prescribed in his word, by which Officers and Laws he governeth his Church, and by none other.

XVIII.

To this *Church* he hath made the promises, and given the seals of his Covenant, presence, love, blessing & protection. Here are the holy Oracles, as in the Ark, surely kept and puerly taught. Here are all the fountains and springs of grace continually replenished & flowing forth. Here is Christ lifted up to all Nations, hither he inviteth all men to supper, his marriage feast: hither out all men of all estates and degrees, that know him their Prophet, Priest and King to repair, to be enrolled amongst his household servants, to be under his heavenly conduct and government, to lead their lives in his walled sheepfold and watered orchard, to have communion here with the Saints, that they may be made meet to be partakers of their inheritance in the kingdom of God.

XIX.

And as all his servants and subjects are called hither, to present their bodies and souls, and to bring the gifts God hath given them, so being come, they are here by himself bestowed in their several order, peculiar place, due use, being fitly compact and knit together by every joint of help, according to their effectual work in the measure of every part, unto the edification of itself in love. Whereunto when he ascended up on high he gave gifts unto men, and distributed them unto several public function in his Church, having instituted and ratified to continue unto the worlds end only this public ordinary ministry of Pastors, Teachers, Elders, Deacons, Helpers, & the instruction, government, and service of his Church.

XX,

This *Ministry* is exactly described distinguished, limited concerning their office, their calling to their office their administration of their office, and their maintenance in their office, by most perfect and plain laws in God's word: which laws it is not lawful for these Ministers, or for the whole Church wittingly to neglect, transgress, or violate in any part, nor yet to receive any other laws brought into the Church by any person whatsoever.

XXI.

None may usurp or execute a *ministry*, but such as are rightly called by the Church whereof they stand Ministers, unto such offices, and in such manner, as God hath prescribed in his word. And being so called, they ought to give all diligence to fulfil their Ministry to be found faithful and unblameable in all things.

XXII.

This *Ministry* is alike given to every Christian congregation, with like and equal power and commission to have & enjoy the same, as God offereth fit men and means, the same rules given to all for the election and execution thereof in all places.

XXIII,

As every Christian congregation hath power and commandment to elect and ordain their own *Ministry* according to the rules in God's word prescribed, & whilst they shall faithfully execute their office, to have them in superabundant love for their work sake, to provide for them, to honor them & reverence them, according to the dignity of the office they execute: So have they also power and commandment, when any such default, either in their life, doctrine, or administration breaketh out, as by the rule of the word debarreth them from, or depriveth them of their Ministry, by due order to depose them from the Ministry they exercised: yea if the case so require, and they remain obstinate & impenitent, orderly to cut them off by excommunication.

XXIII.

Christ hath given this power to receive in or to cut of any member, to the whole *body* together of every Christian congregation, and not to any one member apart, or to more members sequestered from the whole, or to any other Congregation to do it for them: Yet so, as ech Congregation ought to use the best help they can heervnto, and the most meet member they have to pronounce the same in their public assembly.

XXV,

Every member• of each Christian congregation, how excellent, great, or learned soever, ought to be subject to this censure & judgment of Christ: Yet ought not the Church without great care and due advise to proced against such public persons.

XXVI,

As Christ hath for the keeping of this Church in holy and orderly communion, placed some special men over the Church, who by their office are to govern, oversee, visit, watch &c. So likewise for the better keeping thereof in all places, by all the members, he hath given authority and laid duty upon them all to watch one over another.

XXVII.

Finally, whilst the Ministers & people thus remain together in this holy order & Christian communion, ech one endeavoring to do the will of God in their calling, and thus to walk to the glory of God, in the obedience of faith: Christ hath promised to be present with them, to bless & defend them against all fraud and force of their enemies, so as the gates of hell shall not prevail against thē.

XXVIII.

But when and where this holy order and diligent watch was intermitted, neglected, violated: *Antichrist that man of sin*, did together with other points of Christian faith corrupt also and alter the holy ordinances, offices, and administrations of the Church: and instead thereof brought in, and erected a strange new forged ministry, Liturgy, and government. Yea and the nations kingdoms and inhabitants of the earth were made druncken with this cup of

fornications and abominations, and all people enforced to receive the *Beasts* mark and worship his image, and so brought into confusion and Babylonish bondage.

XXIX.

The present *Hierarchy* retained and used in England of Archbbs, Primates, Lordbps, Metropolitans, Suffraganes, Deans, Prebendaries, Canons, Peticanons, Archdeacōs, Chancellors, Commissaries, Priests, Deacons or Halfpriests, Parsons, Vicars, Curats, Hierling roving Preachers, Church-ward̄s, Parish-clerks: Also their Doctors, Proctors, and other Officers of their spiritual Courts (as they call them) together with the whole rabble of the Prelates, and their Servitours from and under them set over these Cathedral and Parishonal Assemblies in this confusion, are a strange & Antichristian Ministry and Offices: and are not that Ministry above named, instituted in Christ's Testament, nor placed in or over his Church.

XXX,

These their Popish *Offices, Entrance, Administration, and Maintenance*, with their names, titles, privileges, & prerogatives: also the power and rule they usurp over and in these Ecclesiastical assemblies, over the whole Ministration and affairs thereof, yea one over another, creating Priests, citing, suspēding, silencing, deposing, absolving, excommunicating, &c, Their confounding of Ecclesiastical & Civil jurisdiction, causes, and proceedings in their persons, Courts, Cōmissions, Visitations, the Priests of less rule taking their Ministry from & exercising it under them by their prescription & limitation, swearing Canonical obedience unto thē, administering by their devised imposed stinted popish Liturgy, &c. Finally the dispensations which they use for Plurality of benefices, licences of Non residency, Licences to mary and eat flesh (both which with them are on certain days & times forbidden, &c,) These, we say, are sufficient proofs of the former assertion, the particulars therein being duly examined by & compared to the rules of Christ's Testament. Not to speak here, of their private Baptism, of the sign of the Cross used in Baptism, of questions propounded to the infants, of the Priests surplice, prayer over the dead at burial, kneeling at the Lord's supper, and other the like popish corruptions, almost infinite, retained and allowed among them.

XXXI.

These Ecclesiastical Assemblies, remaining thus in confusion & bondage under this *Antichristian* Ministry, Courts, Canons, worship, Ordinances &c. without freedom and power to redress any enormitie among them, cannot be said in this confusion and subjection, truly to have *Christ* their Prophet Priest and King, neither can be in this estate (whilst we judge them by the rules of God's word) esteemed the true, visible, orderly gathered or cōstituted Churches of Christ, whereof the faithful may become or stand Members, or have any spiritual communion with them in their public worship and Administration.

XXXII.

Therefore are all that will be saved, bound by God's commandment, with speed to come forth of this *Antichristian estate*, leaving the suppression of it unto the *Magistrate* to whom it belongeth. And all such also as have received or exercised any of these false Offices or any pretended function or Ministry in or to this false and Antichristian constitution, are willingly in God's fear to give over and leave those unlawful Offices, and no longer to minister in this manner to these assemblies in this estate. Neither may any of what sort or condition soever, give any part of their goods, Lands, Money, or money worth to the maintenance of this false Ministry and worship, upon any commandment or under any color whatsoever.

XXXIII.

And being come forth of this *Antichristiā-estate* unto the freedom & true profession of *Christ*, besides the instructing and well guiding of their own families, they are willingly to join together in Christian communion and orderly covenant, and by free confession of the faith & obedience of Christ to unite themselves into peculiar & visible Congregations: wherein, as members of one body whereof Christ is the only head, they are to worship and serve God according to his word, remembering to keep holy the Lord's day.

XXXIII.

Then also such to whom God hath given gifts to interpret the Scriptures, tried in *the exercise of Prophecy*, attending to study and learning may and ought (by the appointment of the Congregation) to prophesy, according to the proportion of faith, and so to teach publicly the word of God, for the edification, exhortation and comfort of the Church: Until such time as the people be meet for and God manifest men with able gifts and fitness to such Office or Offices as Christ hath appointed to the public Ministry of his Church: But no *Sacraments* to be administered until *the Pastors or Teachers* be chosen and ordained into their Office.

XXXV.

And then wheresoever there shall be a people fit, and men furnished with meet and necessary gifts, they are not only still to continue *the exercise of Prophecy* aforesaid, but also upon due trial to proceed unto choice and ordination of *Officers* for the Ministry and service of the Church, according to the rule of God's word: & so hold on still to walk forward in the ways of Christ for their mutual edification and comfort, as it shall please God to give knowledge and grace thereunto. And particularly, that such as be of the seed, or under the government of any of the Church, be even in their infancy received to *Baptism* and made partakers of the sign of God's covenant made with the Faithful & their seed throughout all generations. And that all of the Church that are of years, and able to examine themselves, do communicate also in *the Lord's supper*, both men and women, and in both kind• bread and wine. In which elements as also in the water of baptism, even after they are consecrate, there is neither transubstantiation into, nor consubstantiation with the body and blood of Jesus Christ: whom the heavens must contain, until the time that all things be restored: But they are in the ordinance of God signs and seals of God's everlasting covenant with us, representing & offering to all the receivers, but exhibiting only to the true believers the

Lord Jesus Christ & all his benefits unto righteousness, sanctification, and eternal life, through faith in his name, to the glory and praise of God.

XXXVI.

Thus being rightly gathered, established, & still proceeding in Christian communion and obedience of the Gospel of Christ, none is to separate for faults and corruptions, which may & so long as the Church consisteth of mortal men will fall out & arise among them, even in true constituted Churches, but by due order to seek redres•e thereof.

XXXVII.

Such as yet see not the truth, may not withstanding hear the public doctrine and prayers of the church, and with a meekness are to be sought by all means Yet none who are grown in years may be received into their communion as members, but such as do make confession of their faith, publicly desiring to be received as members, and promising to walk in the obedience of Christ. Neither any infants, but such as are the seed of the faithful by one of the parents, or under their education and government. And further not any from one congregation to be received members in another, without bringing certificate of their former estate & present purpose.

XXXVIII.

And although the particular Congregations be thus distinct and several bodies, everyone as a compact and knit city in itself, yet are they all to walk by one and the same rule, and by all means convenient to have the counsel and help one of another in all needful affairs of the Church, as members of one body in the common faith, under Christ their only head.

XXXIX.

It is the office and duty of *Princes & Magistrates* (who by the ordinance of God are supreme governors under him over all persons and causes within their Realms and dominions) to suppress and root out by their authority all false Ministries, voluntary religions, & counterfeit worship of God; to abolish and destroy the Idol Temples, Images, Altars, Vestments, & all other monuments of Idolatry and superstition; and to take and convert to their own civil uses not only the benefit of all such idolatrous buildings and monuments, but also the Revenues, Demeanes, Lordships, Possessions, Gleabes, and Maintenance of any false Ministries, and unlawful ecclesiastical functions whatsoever within their dominions. And on the other hand, to stablish and maintain by their laws every part of God's word, his Christian Religion, pure worship, and true Ministry described in his word; to cherish and protect all such as are careful to worship God according to his word, and to lead a godly life in all peace and loyalty; yea to enforce all their subjects whether Ecclesiastical or Civil, to do their duties to God and men, protecting & maintaining the good, punishing and restraining the evil, according as God hath commanded, whose Lieutenants they are here on earth.

XL.

And thus the protectiō & commandment of the Princes and Magistrates maketh it much more peaceable, though no whit at all more lawful, to walk in the ways and ordinances of Jesus Christ: which he hath commanded his Church to keep without spot and vurebukeable until his appearing in the end of the world, And in this behalf, therefore, the brethren thus minded and proceeding as is before said, are both continually to supplicate to God and as they may, to their Princes & Governors, that thus & under thē they may lead a quiet and peaceable life in all godliness and honesty.

XLI.

And if God incline the Magistrates hearts to the allowance and protection of the Church therein, it ought to be accōuted a singular & happy blessing of God who grāteth such noursing Fathers & Mothers to his Church. And it behooveth all to be careful to walk worthy so great a mercy of God, in all thankfulness and obedience.

XLII,

But if God withhold the Magistrates allowance & furtherance herein, yet must we notwithstanding proceed together in Christian covenant & communion thus to walk in the obedience of Christ and confession of his faith and Gospel, even through the midst of all trials & afflictions, not accounting our goods, lands, wives, children, Fathers, Mothers, brethren, sisters, no nor our lives, dear unto us, so as we may finish our course with joy, remembering always that *we ought to obey God rather than man*: & grounding upon the commandment, commission, & promise of our Savior *Christ*, who as he hath all power in heaven and in earth, so hath also promised (if we keep his commandments, which he hath given without limitation of time, place, Magistrates allowance or disallowance) to be with us unto the end of the world: and when we have finished our course and kept the faith, to give us the crown of righteousness which is laid up for all that love his appearing.

XLIII.

Unto all men is to be given whatsoever is due unto them. Tributes, Customs, and all other such lawful & accustomed duties, ought willingly and orderly to be paid and performed: Our lands, goods, and bodies, to be submitted in the Lord to the Magistrates pleasure. And the Magistrates themselves every way to be acknowledged, reverenced, and obeyed according to godliness, not because of wrath only but also for conscience sake: And finally, all men so to be esteemed and regarded, as is due and meet for their place, age, estate and condition.

XLIIII.

And thus, we labor to give unto *God* y^t which is God's & unto *Caesar* that which is Caesars, and unto all men, that which belongeth unto them: Endeavoring ourselves to have always a clear conscience towards God and towards men: And having hope in God that the resurrection of the dead shall be of the just unto life, & of the unjust unto condemnation, everlasting. Now if any take this to be heresy, then do we with the Apostle freely confess that after the way which they call heresy, we worship God the Father of our Lord Jesus Christ, believing all things that are written in the Law and in the Prophets and Apostles: and whatsoever is

according to this rule of truth published in our own country or holden by any reformed Churches in their Confessions abroad in the world. We do also reject and detest all strange and heretical opinions & doctrines of all *Heretics* both old and new whatsoever.

XLV.

Finally, whereas we are much slandered and traduced as if we denied or misliked that form of prayer commonly called *the Lord's prayer*: we thought it needful here also concerning it to make known, that we believe and acknowledge it to be a most absolute and most excellent form of prayer, such as no men nor Angels can set down the like. And that it was taught and appointed by our Lord Jesus Christ, not that we should be tied to the use of those very words, but that we should according to that rule make all our requests and thanksgiving unto God, forasmuch as it is a perfect form & pattern, containing in it plain & sufficient directions of prayer, for all occasions & necessities, that have ben, are, or shall be, to the Church of God, or any member thereof, to the end of the world.

Now unto him that is able to keep us that woe fall <◇> and to present us faultless before the presence of his glory with joy, that is, to God only wise, our Savior, be glory and majesty, and dominion, & power, both now <◇> forever, Amen.

The heads of the differences between us and the Church of England as it standeth at this day, concerning divers corruptions of Antichrist yet remaining among them.

I.

THat Christ the Lord hath by his last Testament given to his Church, and set therein, sufficient ordinary Offices, with the manner of calling or Entrance, Works, and Maintenance, for the administration of his holy things, and for the sufficient ordinary instruction guydance & service of his Church, to the end of the world.

2. That every particular Church hath like & full interest & power to enjoy and practice all the ordinances of Christ given by him to his Church to be observed therein perpetually.

3. That a true visible Church, is a company of people called and separated from the world by the word of God, and joined together by voluntary profession of the faith of Christ, in the fellowship of the Gospel. And that therefore no profane persons, unbelievers or wicked livers, may be received retained or c̄pelled to be members in the Church of Christ, which is his body; God having in all ages appointed & made a separation of his people from the world, before the Law, under the Law, & now in the time of the Gospel.

4. That discreet, faithful, & able men (though not yet in office of Ministry) may preach the Gospel and whole truth of God, that men being first brought to knowledge, & converted to the Lord, may then be joined together in holy comunion with Christ our head and one with another.

5. That being thus joined, every Church hath power in Christ to choose and take unto themselves meet and sufficient persons, into the Offices and functions of Pastors, Teachers,

Elders, Deacons and Helpers, as those which Christ hath appointed in his Testament, for the feeding, governing, serving, & building up of his Church. And that no Antichristian Hierarchy or ministry, of Popes. Arch-bishops, Lord bishops, Suffraganes, Deans, Archdeacons, Chauncellors, Parsons, Vicars, Priests, Dumb-ministers, or any such like, may be set over the Spouse & Church of Christ, nor retained therein.

6. That the Ministers aforesaid being lawfully called by the Church where they are to administer, ought to continue in their functions according to God's ordinance, and carefully to feed the flock of Christ committed unto them, being not enjoined or suffered to bear Civil offices withal, neither burdened with the execution of Civil affairs, as the celebration of marriage, burying the dead &c. which things belong as well to those without as within the Church.

7. That the due maintenance of the Officers aforesaid, should be of the free and voluntary contribution of the Church, that according to Christ's ordinance, they which preach the Gospel may live of the Gospel: and not by Popish Lordships and livings, or Jewish Tithes & Offerings. And that therefore the Lands & other like revenues of the Prelates & Clergy yet remaining (being still also baits to allure the Jesuits & Seminaries into the Land, & incitements unto them to plot & prosecute their wonted evil courses, in hope to enjoy them in time to come) may and ought to be taken away, & converted to better use, as those of the Abbeys & Nunneries have been heretofore by the Princes power and authority, to the honor of God & great good of the Reāme.

8. That all particular Churches ought to be so constituted, as having their own peculiar Officers, the whole body of every Church may meet together in one place, & jointly perform their duties to God & one towards another. And that the censures of admonition and excommunicatiō should in due manner be executed, for sin, convicted, & obstinately stood in. This power also to be in the body of the Church whereof the parties so offending & persisting are members.

9. That the Church is not to be governed by Popish Canons, Courts, Classes, Customs, or any human inventions, but by the Laws & rules which Christ hath appointed in his Testament. That no Apocrypha writings, but only the Canonical scriptures are to be used in the Church. And that the Lord is to be worshipped and called upon in spirit & truth, according to that form of prayer given by the Lord Jesus, Mat. 6. & after the Liturgy of his own Testament, not by any other framed or imposed by men, much less by one translated from the Popish <ϕ> , as the Book of common prayer &c.

10. That the Sacraments, being seals of God's covenant, ought to be administered only to the faithful, & Baptism to their seed or those under their government. And that according to the simplicity of the Gospel, without any Popish or other abuses, in either Sacrament.

11. That the Church is not to be urged to the observation of days & times, Jewish or Popish, save only to sanctify the Lord's day: Neither to be laden in things indifferent, with rites &

ceremonies, whatsoever invented by men; but that Christian liberty may be retained: And what God hath left free, none to make bound.

12. That all monuments of Idolatry in garments or any other things, all Temples, Altars, Chapels, & other places dedicated hertofore by the Heathens or Antichristians to their false worship, ought by authority to be rased & abolished, not suffered to remain, for nourishing superstition, much less employed to the true worship of God.

13. That Popish degrees in Theology, imposition of single life in Colleges, abuse the study of profane heathen Writers, with other like corruptions in Schools & Academies should be removed & redressed, that so they may be the wellsprings & fountains of true learning & godliness.

14. Finally that all Churches & people (without exception) are bound in Religion onely to receive & submit unto that constitution Ministry, Worship, & order, which Christ Lord & King hath appointed unto his Church & not to any other devised by Man whatsoever.

Let him that readeth, consider.

P-HA-14. The orthodox foundation of religion long since collected by that judicious and elegant man, Mr. Henry Ainsworth, for the benefit of his private company, and now divulged for the public good of all that desire to know that Cornerstone, Christ Jesus crucified - Ainsworth, Henry, 1571-1622?, S. W. (Samuel White)

THE ORTHODOX FOVNDATION OF RELIGION, LONG SINCE COLLECTED by that Judicious and Elegant man M^r HENRY AINSWORTH, for the benefit of his private company: And now divulged for the public good of all that desire to know that Cornerstone Christ Jesus Crucified.

By S. W.

1 Chron. 28.9. Thou Solomon my son, know the Lord the God of thy Father, and serve him with a perfect heart, and with a willing mind.

Joh. 17.3. This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.

LONDON, Printed by R.C. for M. Sparke junior, and are to be sold at the Blew Bible in Green-Arbor. 1641.

TO MY MVCH HONOVRED, THE two virtuous young Gentlewomen, M^{ris} *Elionor Carent*, and M^{ris} *Elionor War*, Cousin Germans in the flesh, Concordants in the Spirit, and Co-inhabitants under the domestic government of the Right Worshipful, and truly religious Matron M^{ris} *Amy Long* widow, of Steeple Ashton, in the County of Wilts, my singular good friends, and neighbors, peace of conscience, and joy in the Holy Ghost, be multiplied here in this life, and endless glory be assured hereafter, in the life to come.

Sweet Lady,

AS I desire not to flatter your apparent youthful, and future hopeful deserts, both for your Christian profession, and godly conversation: so for your farther encouragement herein, I fear not to publish to the World (under your only protection & countenance) this ensuing Treatise, wherein my aim is only at God's Glory, the Churches good, and your acceptance. It hath in a Manuscript long lain by me, as a dead letter, without any vulgar use; but now having the approbation of some judicious Divines my Friends and Acquaintance, I am resolved (maugre all the malice of *Belial's* Brats, who fancy nothing but to satiate themselves with terrene pleasures and profits) to propose it to the reading & perusing of all that cheerfully endeavor to know the Lord Jesus, and him crucified, to the salvation of their souls; in comparison whereof the whole World, & all things therein cannot afford the least parallel.

Let me make so bold with you (lovely M^{rs} *Carent*) as to call to your remembrance, how *Solomon* (unto whom your Sexe is much beholding for divine instructions) concludes his Proverbs; *Favor is deceitful, and beauty is vanity, but the woman that feareth the Lord, she shall be praised:* wherein (be it spoken in verity without any obsequiousnesse) you have exceeded many of your Sexe, and Age, but yet I know that you acknowledge, that it is the Lord only that hath put this fear in your heart, and I pray God continue it unto the end; then shall his eyes be always upon you, and nothing shall be wanting unto you, to make you complete in the whole duty of man, & then shall you be incomparably more rare and precious in the sight of God in respect of your soul, then you are now fair, and comely in the eyes of man in regard of your body. I doubt not, but you well consider, what an invaluable thing it is to be one of the Lord's Jewels; as all his children are termed, *Mal. 3.17.* whereas others are compared to the loathsomest of all vessels, wherein there is no pleasure. Muster up, I pray you, all the devout women, from *Sarah* the mother of the faithful, *Heb. 11.11.* to the Elect Lady, to whom *S. John* dedicated his second Epistle, and you shall find a whole Army to animate you in the Lord's battle, and receive in the end with them the Salary of your victory, *2 Tim. 4.7.* Once more, meditate upon the Honorable Prerogatives God's children have: for their nobleness they are the Sons of God; for their education, they are the Scholars of Christ; for their protection, the Angels are their servants; for their calling, they are Saints; for their riches, it is Christ, and with him all things else; for their life, it is spiritual, for their death, it is precious in God's own sight, and their birth-day to all felicity.

Now to conclude; that you are already of this Tribe, I am thoroughly persuaded, earnestly imploring the highest Mercy Seat, that you may so persist to the end. In the interim, let me beseech you diligently to read this your own Book, and the Lord give his Blessing, that you may increase your knowledge of him, your faith in him, your delight to serve him, and your fear to offend him; which the Almighty granting, and you my misprisions pardoning, you have nobly gratified the poor endeavors of

Your real and affectionate friend *SAMUEL WHITE.*

Polsholt, the first Moneth of this hopeful year. 1641.

TO THE READER.

I Do earnestly entreat thee (curieous Reader) whether thou dost already abound in knowledge, and judgment, or having but as yet a little, thou desirest more, to read this Treatise here before thou give any censure upon it, I doubt not but the Book will commend it self, as others of his works hath done, *viz.* his Exposition upon the five Books of Moses, and the Canticles, and his Communion of Saints, long ago published: all which (as in this) he is famous in accumulating the sacred Text: But for the life of the man, myself being an eye witness (living somewhile with him in Amsterdam) of his humility, sobriety, and discretion, setting aside his preposterous zeal in the point and practice of Separation; he lived and died unblameable to the world, and I am thoroughly persuaded that his soul rests with his Savior: and therefore once more I beseech thee, accept of my good will in publishing, and my prayers for a blessing upon reading, hoping that either for the increasing or confirming of

thy knowledge in grace to glory, thou wilt glean something out of this more fruitful than large field, which shall be the prayer of thy friend and brother

S.W.

A SHORT COMPENDIOUS WAY HOW TO TEACH AND LEARN RELIGION.

Part I.

All Religion must be learned of God, *Joh. 6.45. Mat. 25.9.* God teacheth men, 1. inwardly by his Spirit: 2. outwardly, by his Word, *2 Cor. 2.11, 12. Neh. 9.20. Psal. 119.105. Jam. 1.18. Joh. 17.17.*

God's Word is contained in the Scriptures of the Prophets and Apostles, *Mal. 4.4. 2 Pet. 1.21. 2 Pet. 3.1, 2.*

The holy Scriptures contain doctrine sufficient for every good work, and to bring men to salvation, *2 Tim. 3.16, 17.*

All people of all sorts should learn to know the Scriptures, and so God's fear by them.

They which have knowledge of God's Word, and will, should teach others that are ignorant, *Deut. 32.4.*

Of men expert in the Law, some are to be chosen for public Ministers of the Word unto the Church, unto which work they must attend.

All others that have gifts from God, may teach publicly in order, *2 Cor. 14.31.*

But men that are ignorant themselves, should not presume to be teachers of others.

The means to attain to the knowledge of God's Word, are first, prayer unto God, *Psal. 119.12, 18. Psal. 119.97, 98.* Secondly, meditation in the Scriptures. Thirdly, conversation with the wise and learned, *Prov. 13.20.*

The end of teaching and learning God's Word, is, that by attending unto faith and holiness, men may glorify God in their salvation, *Rom. 10.17. Ja. 2.22.*

He that is to teach God's Word must have respect unto these two things, 1. for preparation, and minding of things in himself. 2. for declaration, and delivering them to others, *2 Tim. 2.15. Mat. 13.32.*

In preparation to preach the Word, men may either choose some text of Scripture to treat of, or without a certain text of Scripture, may handle some ground or grounds of Religion, and common places, so *Luk. 4.17, 18.21.* here Christ preached from a text, and *Mat. 5.2, 3.* here he preached without, binding himself to any text.

He that is to preach from any text of Scripture, let him first consider the general scope, and drift of the Scripture, so shall he more soundly explain, and apply the same: So *Rom. 4.6, 7.* here Paul minded beforehand the drift that David aimed at, which way to show, wherein man's blessedness consisted, namely, in the forgiveness of sin.

Portions of Scripture are, some for to illuminate our understanding; some for to sanctify and direct our affections, and actions; some for both of these together; some to illuminate our understanding, by manifesting the truth, and persuading it; some by manifesting error, and confuting it: So *Heb.* 1.8. here *Paul* by Scripture proveth Christ to be God, and so more excellent than the Angels. And *Act.* 17.29. here this Scripture confuteth man's carnal conceit of God.

Some Scriptures serve especially to direct, and sanctify our affections and actions, by persuading to virtue: some by dissuading from vice: so *1 Pet.* 1.15, 16. and *Rom.* 12.19.

Again, some texts of Scripture treat of single matters; some of sundry matters, joined together: so *Heb.* 11.1. here *Paul* treateth of faith, the nature and effects of it; *Gal.* 3.11, 12. here he treateth not of saith simply, but of confirming a doctrine, that we are justified by faith, and refuting an error, that we are not justified by the works of the Law; *Joh.* 4.24. here is treated of divers joined together. This difference the Reader should observe.

Having observed the nature and scope of the Scriptures, to be handled, let him that teacheth the Scripture reduce them to some general head, as to someone of the Commandments, or to some ground of faith, according to *Rom.* 13.9. Or to *Act.* 2.25, 30. where *Peter* reduceth *David's* 16. *Psal.* to the doctrine of Christ's resurrection.

If the Scripture serve not so much to inform the mind, as move the affections, then consider which of the affections it most concerns, whether repentance, and sorrow, or hatred and shunning of vice, or love of God and our neighbor, and of virtue and fear of God, or consolation and patience in afflictions, or mercy and compassion to the poor and afflicted.

If the text be an history, (for as much as whatsoever is written is for our learning) the teacher should reduce the story of some general point of doctrine, or doctrines, either of the Law or of the Gospel; either from knowledge, or conversation. So *Mat.* 12.41. Christ draweth the history of the Ninevites to the doctrine of repentance from dead works: so the History of *Elias* is drawn to the doctrine of Prayer, *Jam.* 5.16, 17. so the history of *Noah*, is by *Peter* applied to the Doctrine of God's mercy and judgment, *2 Pet.* 2.5. by *Paul* to the Doctrine of faith, *Heb.* 11.7.

If the text divide it self into sundry parts, or points of doctrine, order in handling must be observed, and point after point, duly entreated of without confusion, which is hurtful both to the teacher and learner; according to *1 Cor.* 14.40. and to *2 Tim.* 2.15. Let not divisions be curious, or manifold, for they trouble and confound the memory.

Every word in the text should be weighed with the true and proper meaning of the same, for an error in one word, may mar the whole sense of the Scripture, as in *Mal.* 2.16. some read it thus (*If thou hatest her, put her away*) where the text is corruptly translated, (for he hateth putting away) that is, God hateth divorce, these senses be contrary.

If the Words be against the common light of reason, being taken properly, we must understand them figuratively, as in *Joh.* 15.5. reason showeth that this is but a similitude.

Figurative speeches are many, and of many sorts, which by much labor, and observation, must be learned and understood, 2 *Pet.* 3.16. *Luk.* 8.10.

The coherence, circumstances, and scope of the Scripture handled, must be carefully weighed: so *Paul*, *Heb.* 3.7, &c. and 4.1.7. where he scanneth the words, and circumstances of that sentence.

The surest way to expound the Scriptures is by the Scriptures themselves, comparing place with place: so *Neh.* 8.9. so *Paul* conferreth many Scriptures, *Heb.* 1.2.

The principal matters and circumstances in a text are most to be insisted on, others not to be neglected, but more briefly handled, as *Gen.* 13.8. here the nature of contention, and the duties of brotherhood, are duly to be particularized; 1 *Cor.* 15.50. here the word *brethren* is not so much to be insisted on, as the more weighty purposed doctrine.

Special regard must be had of gathering doctrines, and applying them: Doctrines may be gathered from the cause of a thing, as *Heb.* 1.10. where Christ's God-head is proved by the making of the world. So also by the effects, adjuncts, comparisons, contraries, and as the doctrines of Christ, and his Apostles, everywhere from the Old Testament do manifest.

Application is when the doctrine generally, or concerning others, is by the teacher applied to the time, or persons present: as in *Rom.* 4.23, 24. So *Paul* applieth that of the *Psalms*. to his present time, *Heb.* 1.7. and 4.1, 2, 3.

Application is to be made in wisdom, according to the time, persons, occasions, and matters in hand, so *Noah's* history is applied by *Paul* to faith, by *Peter* to God's mercy and judgment, 2 *Pet.* 2.5. by Christ to the security of men, *Mat.* 24.37, 38.

The manner of delivering the Word, should be with simplicity, sincerity, and godly pureness, and not with affected words, flattering speeches, or human wisdom. *And I brethren, when I came unto you, came not with excellency of words, or of human wisdom, declaring unto you the testimonies of God.* The gesture of the body should be grave and sober, the continuance of preaching ordinarily should not be long, for the Sermons of Christ, and his Apostles expressed in the Scriptures, are brief.

Deo soli Gratia.

THE MYSTERY OF PIETY, OR, Doctrine of truth, which is according to godliness.

Part II.

Divinity, Theology, or Religion, is called in Scripture, the fear of Jehovah, or reverence of God; and by the Apostle it is named, *the truth which is according to godliness*; and so the doctrine of it is likewise called, 1 *Tim.* 6.3.

The end of teaching, learning, profession, and practice of Religion or godliness, is the glory of God in our salvation. Our salvation shall be the full knowledge, light, and fruition of God, forever in Heaven, it is called eternal life.

The way to salvation or life eternal is, 1. by the knowledge and faith of God. 2. By the service of him. *Jo.* 17.3. 1. *Chron.* 28.9.

Of GOD.

This word (*GOD*) is used sometimes properly, sometimes improperly: properly it is a title given to the Creator of all things, so *Gen.* 1.1. Improperly it is a title given to principal creatures, as Angels, *Psal.* 8.5. *Heb.* 2.7. and Princes and Magistrates of the world are called God's, *Psal.* 82.6. *Jo.* 10.34, 35. But here we treat of God properly so called.

Of God there are four things to be considered:

- 1 That there is a God.
- 2 What God is.
- 3 That there is but one God.
- 4 That there be 3. distinct persons.

That there is a God, is proved, besides the testimony of Scripture, as by the works of creation, especially man's soul, *Zach.* 12.1. by works of providence, especially judgments on the wicked, *Psal.* 9.16. and 58.10, 11. by deliverance of the Saints, *Exod.* 14.15. and by the terrors of conscience, *Isaiah* 32.14. God cannot be known by face of us in this life, that is to say, perfectly known in this barbarous nature, *Exod.* 23.20.

Not only our bodily eyes, but also the eyes of our mind, or understanding and reason, are uncapable in this life of God, and cannot comprehend him, *Job.* 11.7. Neither can any name or names express unto us, the infinite, and incomprehensible being of God.

But God of his goodness doth make himself known unto us in this life, in part darkly, and imperfectly, as in *1 Cor.* 13.12. and *Exod.* 33.23.

God is a Spirit, *Job.* 4.23. the first and the last, infinite, filling heaven and earth, *Jer.* 23.24. most simple, without commixture or composition, eternal, without beginning or end, *1 Tim.* 1.17. Infinite without comprehension of place, or strength, *1 King.* 8.27. Constant without shadow of change. *Jam.* 1.17. absolute in power, holiness, and glory, *Gen.* 17.1. Goodness, even goodness it self.

In that God is a spirit, we ought not to think the God-head is like to gold or silver, or stone graven by art, or any invention of man.

In that he is the first, he dependeth upon no other, neither may anything be imagined before him, but whatsoever is, hath its being from him: *Rom.* 22.36. *Act.* 17.28.

In that God is infinite, he is not to be thought as limitable, or bounded within any place, or restrained to any time, or comprehensible of any, or of all the Creatures.

We may learn to know God both by his Works, Word, and Spirit, *Rom.* 1.20. *Psal.* 119.104. 1 *Cor.* 2.10, 11, 12. *Isaiah* 59.21.

God is known three manner of ways by his works: 1 By the excellency of the creatures, which must needs be much more in the Creator, *Psal.* 94.9, 10. 2 By imperfections and want in the creatures, which are not in God at all, *Psal.* 102.25, 26, 27. 3 By causing and working, what is good in all things, *Isaiah* 44.24. *Jam.* 1.17. *Phil.* 2.13.

The Word of God, and Holy Scripture teacheth us to know God.

- 1 By names, and titles given unto him.
- 2 By his Essence.
- 3 By his Properties.
- 4 By his effects.

Object. God's Will, and his Essence be one, then God willeth all things that he doth, so God is all things that he doth.

Answ. When we say, God willeth many things, or knoweth all things, we speak not of God's Essence simply, or absolutely, but all things are subject to God's knowledge, which knowledge he is: and some things are subject to God's will, that is, God is he to whose knowledge (which is his being) all things are subject.

The names and titles given unto God, do concern some his essence, and eternal being, as *Jehovah Jah, Ehieh*, I am he that is, was, and is to come; which show that God hath his essence, being, and existence of himself, and not of, from, by, or thorough any other, *Exod.* 3.14. that he giveth essence, or existence to all creatures, *Act.* 17.28. *Amos* 5.8. that he giveth being to his promises, and fulleth them, *Exod.* 6.3, 4. and 26.2. *Isaiah* 42.8. *Rom.* 4.14. that he is eternal, without beginning and end.

Some titles set forth God's Power, and Almightyness, as all-strong, or Almighty, *Aloah*, most mighty, *Gelbor*, puissant, *Mouzzim*, almighty, *Shaddaie*, sufficient, *Adonai*, Lord, Stay, or Sustainer.

Some names contain the mystery of the Trinity, as *Alohim Adonai*, which are in the form plural, yet joined with other words singular.

The essence of God is taught us in the Scripture, either absolutely, or diversely in respect of the three persons. God's Essence is absolutely to be considered (thus set forth) that the Godhead or Essence of God is one, undivided, *Deut.* 6.4.

That the Godhead, or most Divine Essence, is most perfect, absolute, and sufficient in it self, *Isaiah* 40.28. *Rom.* 11.34, 35. *Gen.* 17.1.

That the Godhead is a meare act substantially, and therefore cannot suffer anything, nor be resisted by any; neither hath, or ever had, or ever possibly can have, to be otherwise than he is, *Psalm. 102.27. Jam. 1.17.*

The Godhead considered diversely, for the manner of being, is three Persons in one Essence, the Father, the Son, and the Holy Ghost, *1 Joh. 5.7.*

The Father is the first person of the Trinity, having foundation in none, of personal substance.

The Son is the second person in the Trinity, having foundation of personal substance, of whom he is eternally begotten, *Joh. 5.26.*

The Holy Ghost is the third person in the Trinity, having foundation from the Father and the Son, from both which, he especially proceedeth, *Joh. 14.26, &c.*

In the order and manner of the creatures, the original of the actions is ascribed to the Father, Joh. 5.17.19. The nature and manner of working to the Son, Joh. 1.3. Heb. 12. The efficacy and power to the Holy Ghost, 1 Cor. 11, 12.

God hath the most excellent understanding, that is, the Essence of God▪ for all in God is Essentiall, therefore this is infinite, and eternal, as the Godhead is; therefore the things which it understandeth must also be eternal. Therefore it must be most perfect, as the understanding is most perfect. But nothing is more perfect than God, therefore nothing but God can be the eternal act of God's understanding. Therefore God's understanding hath reflection eternally to it self, as when a man's mind thinketh upon it self.

The understanding hath in it an image of the thing understood; therefore God eternally understanding himself, conceived a most perfect image of himself.

This most perfect bringing forth of the Image in the Godhead, is rightly called a conception, or generation, for it is the bringing forth of a thing most like to God, and the conception or bringing forth of a thing most like it self, is generation; the more perfect the nature of the begetter is, the more near, and conjoined is the thing begotten; and God's life being most perfect, and it being all an understanding, needs must this conception of his be most perfect; And so a most perfect generation, which is a second manner of being, called the Image, (or person) called the Image of the Son of God, the Image of his *hypostasis*. And seeing that which God understandeth, and his Essence is one and the same, needs must the Essence, and excellency of the Father, and the Son, be both one, and eternal. Thus God cannot be minded to be, but with his coeternal Son.

As there is an understanding in the Godhead, so needs must there be a will also, and the more understanding, the more, and perfecter is the will, and in God there being a perfect understanding, there must be also needs a perfect will; and as the understanding is active essentially in the Godhead, so is the will; and as he understandeth himself, as the most perfect thing, so also he willeth himself as the most perfect good; and thus the will reflecteth as did the understanding. God's infinite will embracing an infinite willed thing, there must

needs be infinite love, and highest pleasure proceed there-from: so whilst the eternal Father conceiveth his Son, and perfectly willeth it, there must needs be full and perfect love from the Father to the Son, and from the Son to the Father, so from both proceedeth a third manner of being, called the third person, the Holy Spirit.

It is called a Spirit for three causes; 1 Because love is the enforcing, or motive of the Will, to the thing loved, and as it were, a spring and breathing to it; and because the Father breatheth in love to the Son, and the Son again to the Father, therefore the Holy Spirit is right said to proceed from them both. 2 It is called a Spirit, because the proceeding of the motive between the Father and the Son, is by a hidden way. 3 Because God's children perceive God's gifts, the gifts of love, by secret inspiration.

It is called holy to discern it from other spirits, and because nothing can be more holy than this in God, and because it maketh holy, and sanctifieth the Church.

And seeing God's Will and Essence is one in him, the Holy Ghost must needs be one with the Father, and the Son, coequal, and eternal. Thus by undoubted principles from God's essence, there are three manner of subsistings in God, and there can be neither more nor less, unless we will deny God.

The Holy Spirit is taken as spoken substantially, or accidentally; substantially it meaneth a thing most simple in essence, most active in efficacy. Again, that it is taken, either essentially, and so it comprehendeth God the Father, God the Son, and God the Holy Ghost, as *Joh. 4.24.* or personally applied to the third person of the Trinity. Accidentally, the word is used for a gift or motion of the Holy Spirit, *Joh. 7.39.* but in the *1 Cor. 12.* the Spirit, and the gifts are plainly distinguished.

The three persons have one and the same common Essence, and common works of the Essence, and of one divine Essence there are three persons.

The persons are distinguished from the essence, as the manner of a thing is from the matter; and they are distinguished one from another, as the manner of the Essence, one from another. The difference of the persons, is inward and outward; the inward difference, is the personal property, which floweth from the manner of being.

The Father is of himself, not only in respect of Essence, but also in respect of being, the Father begetteth his Image, or Son: the Father sendeth the Holy Ghost.

The Son as touching the Essence is of himself, as touching the manner of being, he is of the Father. The Son is begotten of the Father; the Son sendeth the Holy Ghost.

The Holy Ghost in respect of the Essence is of himself, in respect of the manner of the Essence, he proceedeth from the Father and the Son.

The outward difference is when the persons are distinguished by the effects and operations towards the creatures.

As is the order of being, so is the order of doing in the persons; the Father doth of himself, the Son in the Father, and the Holy Ghost in both.

The Father createth, conserveth, and governeth the world, the Son Redeemeth the world, the Holy Ghost sanctifieth it.

God's properties are either absolute, or they have relations to the creatures.

Properties of the Essence, generally considered, are 1 unchangeableness, as that the Essence of God, is without all corruption, alteration, or local motion, *Jam.* 1.17.

2 Infiniteness, as that God cannot be measured, or determined by any, hath no quantity, no determination of his power, virtue, time, and place.

Properties of the Essence specially considered, are understanding, will, and holiness.

1 God's understanding is such, as he perfectly knoweth all things in himself, without discoursing of things, or distance of time.

2 God's will is such that he approveth the good, and refuseth the evil, himself directly is all good, and indirectly other things are good, as they carry his image, and whatsoever he will that he can, but not whatsoever he can, he will.

3 Holiness is that high perfection, and pattern of all virtue, in respect whereof the holiness, and virtues of all men, and Angels are but shadows; of this holiness ariseth high blessedness, and contentation in God.

God's properties referred to the creatures, are virtues, or virtuous acts.

God's virtues in respect of his nature, is power, whereby he can effect what, when, and howsoever he will, concerning any creature, *Psalms.* 145.6. *Job.* 41.2.3.

God's power is only active and not passive, depending on any other, *Eph.* 1.19, 20.

God's power is infinite in respect of his Essence, of the objects, of the effects and of the duration.

God can do all things, that absolutely, simply, and in nature are possible; *Job* 42.3.

Thus things are absolutely possible to be done, which are not contradictory to the nature of God, nor to the Essence of other things without God; he cannot deny himself, 2 *Tim.* 2.13.

Quest. Whether can God do a thing against Nature?

Answ. If *against* be meant contradictory to Nature, so as it repugneth the Essence, essential properties, and definition of things, then God cannot do such; as God cannot make a body should be infinite, a reasonable creature without reason; for the nature of things are subordinate to the nature of God, as second causes to the first, and things subordinate overthrow not their nature: if (*against*) be meant above the power of secondary causes, as of water to make wine, to make water out of stones: or if it be meant the hindrance of their

natural actions, of things flowing from their particular properties, as to let the fire from burning, the sun from moving, such things God hath done, and can do daily.

God's virtue in respect of understanding, is his fore-knowledge; whatsoever is, or cometh to pass in time, be it good or evil, with all the effects and events of actions, God foreknew before all eternity, for all things are of God, and his ordering; and he being infinite, his understanding admitteth no distinction of time: he hath all objects always present: God's knowledge is certain, and infallible, so as it is not possible things should fall out otherwise, than he knew; for he hath his knowledge from himself, not from the creatures. God's fore-knowledge imposeth no necessity upon the events.

God's virtues in respect of his will are bounty, and justice: Bounty is that, by which out of love, God procureth to every creature the good thereof, and it is common, and particular: common bounty is towards all creatures, even such as offend him, directing them to their natural good, and sustaining them therein, so long as justice suffereth, *Luk. 6.36*. God cannot hate his creatures, as his works, for so they carry a similitude of God, the first cause: and none can hate himself, or his similitude, for a similitude is something of himself. God's bounty to his creatures presupposeth not any debt or duty, which implieth imperfection; and if God were bound to his creatures, he should depend on them, and be imperfect.

God's bounty which is infinite, giveth creatures good things, of nature, of soul, and body, and of outward things.

Such is God's bounty, as the creatures suffer no evil, unless God's justice require it, or a greater good confirm it; of this virtue God is called patient, and long suffering.

Particular, or special bounty, is that whereby God loved some men (in Christ) fallen into sin, and furthereth them to eternal salvation. God's special bounty, is the first beginning, both of salvation, and of the means thereto. This bounty is no inherent quality in us, but we are the object of it, it is a grace making us grateful, not finding us so.

God's Justice is a virtue by which he executeth his love to reasonable creatures, giving rewards to the obedient, and punishment to the obstinate, *Gen 18.24*.

God's Justice is essential and unchangeable, as he cannot of his bounty forgive the creatures punishment, unless his justice be satisfied.

God's virtue in respect of his understanding, and will together, is truth, or veracity, whereby he so manifesteth himself to the reasonable creature, both by words, signs, and works, as indeed he is, *Revel. 15.3*.

God hath in himself the pattern of all true things, so that whatsoever in the creature is true, is so because of the first truth in the mind of God.

Truth in God is essential, and so unchangeable; but truth in man is contingent, and so changeable.

Seeing God's truth is essential, his testimony must needs be authentic. Hither of God's virtue, now follow their acts, that is, the exercise & the applications of these virtues, to the manifestation of his glory.

God's actions are either the decreeing of things, or the execution of the decree.

God's decree, purpose, or counsel, is his purpose of exercising operations about the creatures, and of decreeing them unto their end: God worketh all things after the counsel of his own will, *Act. 4.28*.

Whatsoever God doth in time, that he did decree to do from all eternity even as he doth it.

The execution of the decree is an act, whereby God's counsel and purpose is shown forth, and applied to the creatures, by an effectual operation, *Eph. 1.11*. This is either first, or arising of the first.

God's first operation, or execution of the decree, is the creation of the world, *Gen. 1.1*. Creation is the first perfect making of all things pure, and good: so the original word importeth, *Gen. 1.1*.

Creation is of two sorts,

- Immediate.
- Mediate.

Immediate creation, is the making things of mere nothing, *Heb. 11.3*.

Mediate creation, is the making of things of some former matter, but that matter so rude as that it is no better than nothing, so God created man of the dust of the earth, *Gen. 2.7*.

Creation proceedeth from an infinite power, and therefore excludeth all necessary matters, for though God made man of the dust of the earth, yet did he this not of necessity, but could have made him also of nothing. If God needed any matter to work upon, his power were not infinite, but should depend on another thing, and not be absolute.

The creation of the world was distinguished by the space of six days, in respect of the effects, and whole world created; and for our better capacity. And for as much as God is above all time, and of infinite power, it is to be thought he created everything particular in a moment, saying, *Let there be light, and there was light, Gen. 1.3*.

In the first day were created the heavens, and the earth, and matter mixed together, and light, *Gen. 1.1, 2*. Angels, *Job. 38.7*. minerals, and precious stones.

In the second day was the out-spread firmament, or heaven, the division of waters above from the waters beneath, *Gen. 1.6, 7, 8*.

The heavens are threefold, 1 The Air, wherein are the clouds and the fowls fly, called thereupon *the clouds of Heaven; Dan. 7.13*. and, *The fowls of Heaven, Psal. 88*. 2 The higher place, wherein are set, the Sun, Moon, and Stars, *Gen. 1.17*. 3 The highest heavens, where God's

glory is most manifest, and the Angels attend upon his Majesty, *Mat. 6.9.* hereupon *Paul* mentioneth the third heaven, *2 Cor. 11.2.* This seemeth to be made the first day, and the Angels, the inhabitants therein, *Gen. 1.1. Job 38.6, 7.* The division of the waters was such, that some remained below with the earth, some as the watery vapors, were lift up above the heavens; that is, above the lower region of the air, wherein they congeale, and after dissolve into rain, snow, and dew.

In the third day was a twofold work: first, gathering of the nether waters into one place or sea, that the dry land might appear. Secondly, the bringing forth of herbs, and trees, *Gen. 1.9, 10, 11, 12, 13.*

In the fourth day was made the Sun, Moon, and Stars, to give light on the earth, and to be for signs, and seasons, *Gen. 1.14.*

In the fifth day was a twofold work; first, fishes: secondly, fowls, *Gen. 1.22, 23.*

In the sixth day was a twofold work; first, beasts of all sorts: secondly men, *Gen. 1.24, 25, 26.*

Man, as touching his body, was made of the dust of the earth, to admonish him to humiliation; his soul was imbreathed of God. The woman, as touching her body, was made of *Adams* ribbe, to admonish man and wife of their conjunction, her soul being also imbreathed.

Man, besides natural gifts, had also superiority, and carrieth God's Image, whereof more hereafter.

This whole creation God hath so compact together, as that it is one world, environed about with the heavens; neither have we ground in God's Word, nor in reason to think, there are more Worlds than this one.

The world is knit together by the several parts: the heavens to the fire, the fire to the air, air to the Water, water to the earth, so that it is not possible to find any empty place.

The figure of the world is round.

The perfection of the world consisteth in the parts, and degrees; perfection of parts is such, as God sufficiently furnisheth the world with variety of creatures for his glory: perfection of degrees is such, as that all creatures have such force and virtue, as may serve to God's glory, conservation of the world, and use of man.

The beauty of the world is the wonderful property, shape and color, which appeareth in all things, the perpetual succession of things by generation, that plants, and living things dying, are yet continued.

The causes of creating the world were; first, his love towards us: Secondly, the showing forth of his glory: Thirdly, the fulfilling of his decree.

The end, that God may be known, and honored of his creatures.

The use, for men, generally all, specially the elect.

The seventh day God made a Sabbath of rest, and of it are to be noted three things, 1 God's resting from creating: 2 His blessing it above other days: 3 His sanctifying it for the use of the Church.

Chiefest creatures which God created, were Angels, and men, in whom he imprinted his own divine Image.

Angels were created of God, *Psal.* 148.1, 5. *Col.* 1.16. Although it be uncertain what day they were created, yet it may be probably supposed on the first day.

Angels are spirits finite and complete; they are finite, as all other creatures are, and so differ from God the infinite, and uncreated spirit; and they are complete and full, and so subsisting of themselves, and therein differ from the souls of men, which are incomplete, and Essential parts of man.

Angels are in nature more excellent than men, and therefore the most excellent creatures; they are called the sons of God, therefore were created in holiness and truth, the Image of God.

The bodies wherein Angels sometimes appeared, were not essentially united with them, as men's bodies be, but were assumed for a time, though it be uncertain whereof they were made.

The end why they were created, was first, to praise, and celebrate God's glory, *Psal.* 148.2, 3. *Job* 38.6, 7. Secondly, to execute his Commandments, *Psal.* 103.20. Thirdly, to observe and conserve the creatures, *Psal.* 91.11. Therefore Angels are mighty, *Psal.* 103.20. they are swift and nimble, and so fly in their administration: they execute God's will with all readiness and cheerfulness.

They are wise, & of great understanding, *2 Sam.* 14.20. they are by nature mutable, & can change from good to evil, as they that sinned are an example, *Jud.* 6.

Man the excellentest of all earthly creatures, was made both male and female in the image of God, *Gen.* 5.1, 2, 3.

God's Image in man, was the understanding and mind of man, so as he had the full, right, clear and orderly knowledge of all things created of God, and of God himself, so far as concerned man's happiness: this is manifest by *Adams* naming of all creatures, and by the restoring of God's Image in us by Christ, which is in all wisdom, and spiritual understanding, *Col.* 1.9.

God's Image was in the will, the perfection whereof was such, as it had a right inclination, and appetite to that which was good, and a free execution of the appetite, or a free will, without impediment inward or outward, *Eph.* 4.24.

God Image was in the affections, as the sensitive desires of nature, eating, drinking, generation, in love, hatred, that these are mere conformable to truth, reason, and holiness, *Eph.* 4.24.

God's Image was in the body of man, in that it was perfectly framed, and disposed in the parts, not subject to death, or disease, his stature upright, his proportion most exact, his color amiable, have nothing whereof to be ashamed; these admirable parts and members, also shadowing God's virtues, as the eye, God's all-seeing; the tongue, God's Word; the hand, his Almighty power.

The soul carrieth an image of the unity of the Godhead, and trinity of persons, in that there is one soul with three faculties; of understanding, will, and memory: the whole man carrieth God's Image, in that he had the rule, and sovereignty over all the earth, *Gen. 1.28. Psal. 8.*

The end of the Image of God in man, was the glory of the Creator, and the inseparable joy and delight of man, in his own similitude and union with God, *Psal. 17.51. Gen. 2.25.—19.20.*

The place where man was set (with this image of God upon him) was the Garden of Eden, or of pleasure, commonly called Paradise, *Gen. 2.8.* This Garden seemeth by the description thereof, and the rivers therein, to have been about Mesopotamia, or Babylon, *Gen. 2.*

In this Garden, watered with a goodly river, God caused to grow every tree, pleasant to the eye, and good for meat, *Gen. 2.9.*

The tree of knowledge of good and evil, was forbidden man to eat, upon the pain of assured death, by eating whereof man should know the difference between evil and Good, and how heavy a thing it was to disobey the Commandments of God.

The tree of life was a Sacramental tree, confirming, and assuring man of God's grace, favor, and conservation in life forever, *Gen. 2.9. Rev. 2.7.*

In all likelihood, this Garden of Paradise, which is now nowhere to be found, was defaced by *Noah's* flood, until which time it was kept, and warded by Cherubims, that men may seek the paradise which is in the highest heavens, *Gen. 3.24. 2 Cor. 12.4. Luk. 23.43.*

In the Paradise man was employed, first to serve God his Creator, & procure his own eternal bliss, whereunto he was fitted with freedom of will for perfect obedience, according to the tenor of the covenant of works. Secondly, to dress, and till the garden.

This covenant of works graven in man's heart, as may be gathered by *Gen. 3.8. & 4.6. Rev. 2.14.16.* was sealed with two Sacramental trees; the first the tree of life, assuring life and glory if he obeyed: the second of knowledge, assuring death if he transgressed: hitherto of the creation of the world, now followeth the conservation, and government of the same.

Unto the conservation of the world, pertaineth first the knowledge of God, which is such as he exactly, and fully discerneth all things, what they are, of what sort, what they can do, and what shall become of them in the end, for from the beginning of the world he knoweth all his works.

God's knowledge is not only in general, but of every particular, and of their several actions, words, and thoughts, *Psal. 139.2, 3, 4.* It reacheth to smallest and vilest creatures, *Mat. 10.30.*

As God knoweth, so he willeth, and appointeth all things concerning the creatures, *Jer.* 25.5, 6, 7.

God's Will and appointment extendeth also to beasts, and the vilest creatures, *Mat.* 10.29.

God manifesteth not all his will concerning his creatures and his dealing with them, *Mat.* 24.36. so then God's revealed will, and his secret will are not opposite, but only members and degrees of will. God's will is 1 Absolute. 2 Conditional.

Absolute, are things absolutely promised, or spoken without condition, on our part: Conditional, when God willeth anything of us, but with condition; as he willeth that all men should be saved, namely if they will believe in Christ, *Mat.* 28.20.

As God hath a determining will, concerning his creatures, so he hath an appointing will unto them, *Heb.* 10.5, 6, 7.

Whatsoever God willeth absolutely, and of it self, is good, *Jam.* 1.13. *Psal.* 119.12.

God willeth sins, not simply, but by accident, as he knoweth and meaneth to bring good out of them.

God's appointing will is wholly manifested in the law of nature, and in the written law.

God's appointing will pertains to all men, God would have all to believe, as belief is a point of obedience, and honor to him; but as belief is a grace, and a gift of God, he willeth not all men to believe, but his elect.

God doth not only know all things, and prescribe his will, but also his providence, and determinate counsel, reacheth unto all his creatures, *Jer.* 10.23. *Lam.* 3.37. God's providence extendeth even to the very least things, *Mat.* 20.29. *Prov.* 16.9.

God's providence consisteth in conserving and governing his creatures; which creatures are of four sorts: 1 some that have being, as heaven and earth: 2 some that have being and life, as plants, and herbs: 3 some that have being, life, and sense as beasts, birds, and fishes: 4 some that having being, life, sense, and reason, as men.

God conserveth in his creatures, their existence, or being, and their virtues.

God's conservation of their existence, is the continuing of the substance of the creatures; *In him we live, move, and have our being*: moving being not only local, but the moving of the heart, spirit, reason, will, &c.

God's government is the ordering, and ruling, and disposing of his creatures, to his own pleasure and glory, *Psal.* 104. *Isaiah* 45.7. *Job* 12.10.

God's government in special is towards Angels and Men, for in them first he determineth and ordereth their actions: secondly, he giveth them laws: thirdly, he executeth justice.

God determineth, and ordereth the actions, and inclinations of men, moving them, and directing them to their end.

Mans actions and inclinations he moveth and ruleth effectually.

God ordereth them to the good of this life, and of the life to come, which is the chiefest good.

God ordereth sin two ways; first, by limitation, and binding it, that it shall go no further than he please. Secondly, by turning it against the nature, and will of the sinner into good.

God's providence is double, mediate, and immediate; mediate is when he conserveth, and governeth one creature by another, as by instruments: immediate is when he useth no means, or worketh against means.

God useth not means of necessity, but of pleasure; these means are not to be excluded from God's providence, but included: God can use evil instruments for good, against their power and will. The chief means to govern the world are Angels.

The end of all is God's glory, *Deus vult gloriam suam necessitate naturae suae, non libere*. The foundation of true glory is virtue, or goodness.

God's glory is spoken of two ways:

- 1 As an essential property of his.
- 2 As the glorifying of himself, so God's glory consisteth in the knowledge of himself.

God when he had created the world, saw all that he had made, and lo it was very good: but after, God looked upon the earth, and loe it was corrupt, for all flesh had corrupted his way upon the earth. It is then now to be minded, how corruption, and evil came into the world.

The corruption of the world is set forth by divers names, in respect of truth, it is called lying, or falsehood: in respect of good, it is called evil: in respect of righteousness, it is called iniquity or unrighteousness: in respect of God's law, it is called unlaw sunesse, or transgression of the law: generally it is called sin, that is, aberration or missing of the scope or mark: in respect of duty, it is called disobedience, rebellion, defection, or apostasy, disloyalty, perfidiousness: in respect of our first estate, it is called a fault or ruin.

Evil hath no efficient cause, but a deficient; evil hath neither nature nor substance, for all such are of God, but so is not evil; all such are good, but so is not sin.

Evil is an accident cleaving unto natures substance, actions, *Rom. 7.21*. The creatures were made of nothing, and being of themselves not able to sustain themselves, have an inclination to come to nothing, if God do not uphold them: so evil is caused of nothing.

Evil began in Heaven amongst the Angels, and so spread into other reasonable creatures, as men; is called sin, their fall, and is the privation of God's Image in them.

God himself cannot do evil, or be tempted thereto, and he only hath this privilege, men and Angels want it.

The Angels therefore being subject to temptation, were tempted of their own motions, and willingly gave place to their evil thoughts, and being not sustained of God did fall, *Jud. 5, 6*.

Though we know not how many, yet there were many that fell from their heavenly estate; of those many that fell, one seemeth to be the chief, and others drawn by, or accompanying him, called therefore his Angels, *Mat. 25.4.*

Being fallen, they could not of themselves rise again, neither did God minister any grace or help unto them, therefore they added sin unto sin, and so do continue sinning still extremely until the appointed time of their damnation.

The Angels that are fallen have divers names to denote their evil condition, sometime they are called evil Spirits, lying Spirits, unclean Spirits, Devil, that is, a calumniator, *Mat. 25.41.* Satan, that is, adversary, or fiend, *Job 1.6.* demons, of their knowledge, *Mat. 9.34.* wasters, or destroyers, *Deut. 32.17.* rugged satyrs, of their horrible hew, *Lev. 17.7.* dragon, and serpent, of their craft and venomous nature, *Rev. 12.9.* the Tempter, *Mat. 4.3.* the Malitious one, *1 Joh. 3.* the Enemy, *Mat. 13.28.* Roaring Lyon, *2 Pet. 5.8.* the Strong-armed one, *Mat. 12.29.* Prince of the World, *Job. 12.31.* that ruleth in the air, *Eph. 6.12.* & 2.2. Belial, the unruly, or without yoke.

Mans first sin is fitly called disobedience, or fall, for the Law was significantly given to testify man to be subject to God's Law, and his obedience. And whereas before man walked with a steady foot in God's ordinance, by this fact he stumbled, and fell from the seat of integrity. The efficient immediate cause was man himself, of his own free will, without any necessity, inward or outward, transgressing the Law. The efficient cause remote, and mediate, was the Devil tempting man to sin. The instrumental cause was the serpent, whose tongue the Devil abused to frame arguments to beguile with. The arguments, or causes to move inwardly were first directly persuading for good, that they should be as God's. Secondly, persuading from fear of punishment. Add to these the two qualities in the tree: first, that it was good to eat: secondly, to be desired in the eye; these two might persuade Adam to eat, if he could do it carefully, but the other two of Satan was directly to persuade to sin, as it is sin.

The Angels that fell to be Devils, and malicious, sought leave of God to tempt mankind, and obtained it, *Gen. 3.1.* with *Job 1.6, 11, 12.* and *2.3, 5, 6.*

The Devil used the Serpent, the subtlest beast of the field, for his instrument, for it could more easily creep into the garden secretly, and carrieth with it a show of smooth simplicity: he first assault the woman, and beguiled her, then by the woman the man, *Gen. 3. 1 Tim. 2.13.* The woman was stirred to sin by outward means, and by inward motions. The outward means was partly the alluring words of the serpent, partly the forbidden fruits beauty. The serpents words, after he had made a subtle entrance of communication with the woman, contain 4. horrible evils, 1 Fraud, & imposture, *Ye shall not surely die, Gen 3.4.* 2 Against God's Word, and truth, in faying they should not die, if they did eat, but be like God's, *Gen. 3.4, 5.* 3 Calumniation of God, as if for envy of man's good, he had forbidden the eating of the fruit. 4 Wresting of God's Word, and of the name of the tree of knowledge, as if it were so called, because it had virtue in it, to give men such knowledge of good and evil, as God himself hath, who is to continue in good, and avoid evil forever. Thus the serpent sought to alienate the mind and will of Adam from God, and from his Word.

The inward means to draw unto sin, was the fairness of the forbidden fruit, which the woman saw to be graceful to the eyes.

The inward motions of the woman to sin were generally three: first, the lust of the flesh, for the woman saw that the tree was good for meat. Secondly, the lust of the eyes, for she saw it was pleasant to the eyes. Thirdly, the pride of life, for she saw it was a tree to be desired to get knowledge; and of these three the Apostle speaketh: more particularly her inward motions may be minded by their degrees; first, an impression of the Serpents suggestions: Secondly, a darting of her thoughts concerning God, and the image of God within her: thirdly, forgetfulness of God's works, and words: Fourthly, a doubtfulness of the truth of God: Fifthly, an affection of a better state, & more dignity. Sixthly, a belief of the Devils imposture. Seventhly, an inclination of the will and affections to the forbidden fruit.

The causes by accident were both man's affections, to be like God, which affections God had given him to be used orderly, for God's actions made in man tended to the glorious Image. Secondly, also natural affection to the savoury tree for conserving and refreshing natural life, the efficacy of all these causes man could and should have resisted, rejecting the outward, subjecting, and ordering the inward: had he so done, he had been conserved. The matter of this sin, is the eating of the forbidden fruit, the unlawfulness of the act, being forbidden by God's Law. The end, or final cause of evil is done: but the end of the act (as it had a show of good) was that man might be as God, knowing good and evil.

When these lusts had conceived they brought forth sin, for the woman took of the forbidden fruit, and did eat.

the woman having sinned, sought to propagate her sin, and was the devils instrument to tempt her husband, and he also did eat: there is no mention of the woman's persuasion to the man; nor how sin seised upon him; but the same degrees may be minded in him also, as were in her; this one more especially, his immoderate love and affection to his wife, that made him yield so suddenly to her temptation.

Adams sin yielding, and falling as it is set down, *Gen. 3.6.* noteth the marvelous force and swiftness that is in the first motions of sin, whose work even in a moment, and suddenly, doth deprive of life and grace, even as a man's natural life is taken away in a moment of an hour, which is many months ere it came to the perfection of birth.

It added much to the greatness of *Adams* sin, that the fruit which he eat was of the Sacramental tree, and so he violateth the divine mystery through ambition to be like God himself.

It much increased their sin also, that they had God's Image, and perfection of grace, not for them alone, but for all their posterity, if they had continued in God's fear; who lost the same not in themselves only, but deprived all their seed of these blessings: thus our first parents fall was not only sin, but the cause of sin. Thus much of the first sin, and entrance of it, now followeth a secondary sin, which is propagation and fruit of the first, and this is of two sorts; first, native corruption; secondly, actual transgression.

Native corruption, which we commonly call original, is that sin, which man draweth with him from his first origin, or beginning, *Psal.* 51.5.

This native corruption is called flesh, *Joh.* 3.5. *Gen.* 6.3. *Rom.* 7.14. It is called also lust or concupiscence, *1 Pet.* 1.4. *Jam.* 1.14.

So then not the substance of our flesh, or nature of our flesh is sin, but the vicious quality adherent, or cleaving thereto.

It is called also, the old man, *Eph.* 4.22. by this also it appeareth that the natural flesh, or substance is not sin, for that it is not put off, nor crucified.

This native or original is worse than actual sin, because it is more largely spread, even unto infants also, which actual sin is not, because it is the fountain and cause of other sins, *Rom.* 7.20.23.

This native sin is ours two ways; 1 by imputation; 2 by inhabitation.

By imputation, because *Adam* being the root of mankind, as he had God's image for him and his posterity, so he lost it from himself and his posterity; so that which in *Adam* was personal, unto us is natural.

By inhabitation, because there dwelleth in us an inclination, and disposition of all the faculties unto evil, *Rom.* 7.20, 23. For by sin we are not barely bereft of God's image, as rest depriveth man of motion, but this privation, and bereaving, hath within it an inclination of the man to evil; as sickness doth both deprive a man of health, and ill affects the patient, for sin is soul sickness, *Psal.* 103.3. *Rom.* 7.23, 24.

Original sin possesseth the whole man, body, and soul, and spirit, as the image of God was not in the body only, but in the whole man, so was this contrary privation, *Rom.* 7.24.

Native corruption is propagated from parents to children, by reason of the beginning thereof, not properly by it self, that is to say, that cometh from the parents to the children, whereof this sin may arise, namely a disposition to such an evil tempter of the man, as was in original sin: There is an impression from the mother to the children, in her womb, of which impression, this sin buddeth; as tinder taketh fire, which is not fire it self; this impression children draw, as they do natural diseases, as stone, gout, not the actual griefs, but impressions, which are the beginnings of them: Though the soul be not in the seed, yet is there in it a dispositive virtue of the body, for the receiving of the soul, which when it is put into the body, it conformed in his manners thereunto; hence it is that one angry man begetteth another, one hearty man another: for though the feet, which is the subject of the gout, be not in the head, nor the soul, which is the subject of anger, be not in the seed, a formative virtue of the natural members, and a dispositive virtue unto the soul.

The soul is at one instant both created and united unto the body, and deprived of the grace of the spirit, which *Adam* had for all, and lost for all; as actual sin is done by the persons sinning, so original sin is the sin of nature, done by the will of the beginning of human

nature: for as one man hath many members, so one mankind hath many persons; and as one actual sin done by the hand, and not the reason of the guilt, from the will of the hand, but from the whole heart, from which, as from a fountain, the motions of sin are derived unto the members, so from the will of Adam, which was the beginning of mankind, the whole inordination of nature hath the reason of guilt: and as actual sin, which is the sin of the person, is drawn unto all the members by some personal act, so original is drawn unto all men, by natural act, which is generation: and as human nature is drawn by generation, so the defect of human nature is drawn also, yet this rather of God's ordination, than of man's generation, 1 Cor. 15.22.

Original sin remaineth in the baptized, and in the regenerate, and in their posterity, Rom. 7.22. and man begetteth children, not by the spirit, but by the flesh, and therefore he draweth not the spirit, but the flesh, Joh. 1.13. Ps. 51.7. yet hath not Original sin so great degree and efficacy in the regenerate, as in the wicked.

The parts of this native sin are four; first, in respect of the mind, want of understanding, a ready inclination to doubt of God and his will. Secondly, in respect of the will, a ready inclination to take hold on, and to perform evil. Thirdly, in respect of the affections, a prone inclination to too much, or to too little, as inordinate anger, love, and the like. Fourthly, in respect of the appetite, a proneness to immoderatenesse, as meat, drink, venery, &c.

Actual sin is that which floweth from the original, and that which is so properly called, is the difference from God's Laws, unrighteousness or disorder of the action from the Law and Will of God. The unrighteousness of actions must be discerned, from the actions, and motions themselves, as defects from effects: as a man goeth halting, his halting as it is a moving of the body, or natural is good, as it is a lame, imperfect, or wrong moving, it is evil & against nature.

Actual sins are all actions, inward and outward, contrary to God's law, in the will, thoughts, purposes, demises, desires, and in the outward members, all our actions aberring from God's law.

Sin leaving a spot, or stain in the soul, as the Leopards spo• in the skin, Jer. 13.23.

Sin distinguished by the causes, are either ignorance, as Paul's persecuting the Church, or of infirmity, as Peter through fear and trouble of mind, denied Christ, and 3. of malice, as Judas betrayed Christ. 4. of negligence, when a man is not wary of Satan's subtleties. Against ignorance is opposed the revelation of God's will to man: against infirmity, the strengthening of the spirit, to withstand the assaults of the flesh, the world, and the Devil: against malice is the changing of the stony heart into flesh: against negligence is true and holy fear in the hearts of the Saints.

Actions are twofold, 1 Inward: 2 Outward.

Inward, of the mind, and appetite: Actual sin of the mind, is an unrighteousness of man's thoughts, as doubtings of God, false opinions, evil imaginations, Jer. 10.24. Psal. 14.2, 3. Actual sin of the appetite, is the inordinatenesse of the motions of it, called concupiscence, Jam. 1.14. Concupiscence remaineth in the regenerate, Rom. 7.1. The first motions of concupiscence or lust, are sin, though there be not a full assent of the will.

Outward sins, are the unlawfulness of, and unorderliness in outward actions, as in false worshipping of God, swearing, killing, stealing, lying, whoring, and the like.

Sin is pardonable, or unpardonable; sin unpardonable is the sin against the Holy Ghost: other sins are pardonable, not of their own nature, properly, but of God's mercy, against whom they are done.

The sin against the Holy Ghost, is the denying of the faith, and truth, which was once acknowledged, and this done of mere presumption, and contemned unto the end, without repentance, *Mat. 12.24. Heb. 6. 1 Joh. 5.*

This sin is only in the reprobates.

Again, sin either reigneth, or reigneth not: reigning sin is that, which is against manifest conscience, that the sinner doth please himself with it, or at least doth not repent for it; *Ro. 6.12. He that committeth sin is of the devil;* that is, with will, and delight falleth into it, and continueth in it; Not reigning sin, is for which the sinner is sorry, and repenteth.

Actual sin, imperfectly so called, is sin of omission, not doing, in respect of our duty to God, men, ourselves, *Mat. 25. I was an hungry, &c.*

Sin against negative Commandments, as not to preserve life, chastity, good name, when a man can; or against an affirmative precept, as when one curseth his parents, are sins of omission.

The punishment of sin comes now to be handled: touching the Angels that sinned, whom God spared not, but cast them down into hell, and delivered into chains of darkness, to be kept unto damnation, *2 Pet. 2.4. Jud. 6.* for overthrowing of mankind: God's wrath was heavy against Satan, and his kingdom was threatened to be destroyed, and his head crushed, *Gen. 3.*

Touching the serpent, Satan's instrument, there was a curse above all other beasts, creeping on his belly, eating of dust, and enmity between mankind and him.

Touching the punishment of *Adam*, and his wife, 1 there was a perceiving with shame, of their nakedness: 2 Sorrow and pain in diseases, and in labor. 3 Griefe of mind, and prick of conscience, *Gen. 3. Adams* punishment in special, labor and sweat. The woman's punishment in special, sorrow of child-bearing.

Their outward punishment, casting out of Paradise.

The punishment laid on all mankind, was in respect of the mind, and of the body.

Punishments in respect of the mind are these: 1 Ignorance, whereby we cannot know the truth, nay not often with much labor. 2 Obscurity, and confusion in the understanding. 3 Hardness to conceive and retain things in the memory.

Punishments in respect of the body are, 1 Common weakness, and frailties of all men. 2 Special disposition to sickness, and diseases. 3 Paine and labor, especially in women, pain of child-bearing. 4 Deformity, and want of beauty, and comeliness, thorough evil proportion of

the members, or evil color. 5 Famine, withholding or taking away the fruits of our lands, chattels, &c. 6 Want, or loss of children. 7 Contentions, emulations, reproaches, infamies, wars among men. 8 Many things against health, good name, goods, and livelihood; yea there is the punishment of deaths temporal, the separation of soul and body, and deaths eternal, separation of soul and body from God, from all felicity and glory, called the second death.

The second death is to be minded, first for the parts and degrees of it: secondly, for the circumstance of time and place.

The parts and degrees are these: 1 the damned have no communion with God, nor participation of grace, 2 *Thes.* 1.9. 2 They are united unto Satan, and are partakers of his punishments. 3 They are ashamed and confounded, because their sins are manifested, *Rev.* 20.12. 4 They are ashamed, and fret, and envy the felicity of the Saints in Heaven; *Psal.* 112.10. 5 They are horribly pained and tormented with feeling God's wrath, and the worm of conscience.

The circumstances of time and place, are these; first, of place, which is hell, the bottomless deep, the utter darkness, *Gen.* 16. *Luk.* 13.21. 2 *Pet.* 2. Secondly, of time, and that will ever break the heart of the damned, (which is eternity) that he is past hope of ever going out, or having end of his pains, *Mat.* 25.46. All sin of its own nature requireth punishment, *Rom.* 6.23.

Punishment is evil in respect of the sufferer, good in respect of God that afflicteth it justly for sin.

As sin hath taken away the agreement with the nature of God, so punishment hath taken away the communion with the felicity of God.

Mans misery is remediable through the mercy of God; though God spared not the Angels that sinned, yet the grace of God that bringeth salvation to all men hath appeared.

The remedy of our misery, consisteth of two things. 1 A deliverance from sin. Secondly, our reformation to the Image of God, *Psal.* 32.1. 2 *Cor.* 3.18.

Our deliverance from sin containeth four things.

- 1 Election to life eternal, by God the Father.
- 2 Redemption by God the Son. *Psal.* 130.8.
- 3 Justification, *Rom.* 5.1.
- 4 Sanctification, and reformation into the Image of God, by the Holy Ghost.

In our first estate we had two things, God's favor, and Image. In our fall and misery we have two things, Satan's Image, and God's displeasure. In our restauration are had two things, reconciliation to God's favor, and restoring of his Image.

God from all eternity did predestinate, appoint and elect some Angels, and some men, to be forever heirs of the riches of his grace, and glory, 1 *Tim.* 5.2. 1 *Pet.* 2.8.

God keepeth the Angels that they cannot fall, conserving and increasing their happiness, *Joh. 13. Jer. 22.40. Mat. 24.24.*

Election is of God the Father, *Eph. 1.2, 3.* and only some few men are elected unto life, and they out of all sorts, Jews and Gentiles, *Matt. 20.16. Rom. 9.24. Rev. 7.9.*

Election hath two acts and degrees concerning the end, which is eternal glory, the first of God, then of the creature. Secondly, the means to the end, *Rom. 9.11.*

The first act touching the end, is God's purpose, to take some men, which were to be created to eternal grace and glory, leaving other some.

The second act is his purpose, whereby he ordaineth these men, being to fall in *Adam*, unto eternal glory through Christ, *Joh. 3.16. & 6.47.* The signs, testimonies, and benefits of our election in Christ, are an effectual calling, the gifts of lively faith, *Act. 13.4, 5. 2 Thess. 2.13, 14.*

Justification, *Rom. 8.30.* and glorification, begun in this life by holiness, being predestinated thereunto, *Eph. 1.4.*

That unto which God hath elected us, is first, Adoption of sons. Secondly, Sanctification. Thirdly, Eternal life. The first, and only moving cause of Election, is the good-pleasure, and love of God, *Eph. 1.5. Rom. 9.18. Eph. 1.11.* Christ being the ground-work hereof.

This is further confirmed thus, God is the beginning of his actions, *Rom. 11.35.* The first beginning dependeth upon no other outward beginning; but God should depend upon another outward beginning, if he could not elect whom he would, without having respect of their faith: faith is the effect of election, *Act. 13.48.* therefore it cannot be the cause, or before election. The means whereby we are predestinated, is Jesus Christ, *Eph. 1.5.* Christ is not the first moving cause, but the mean, for he is only God's Son, and we being predestinated to the adoption of Sons, have the Son-ship by communion with Christ.

God's election is firm, and immutable, *Isaiah 46.10. 2 Tim. 2.19.*

The means whereby we come to be assured that we are elected, are these: First, the Gospel teaching, that all truly believing shall be saved, *Tit. 1.2.* and we knowing we believe, assure ourselves by the effects of election found in ourselves, as effectual calling, faith, justification, sanctification, and good works. Secondly, by the testimony of God's Spirit in us, *Rom. 8.9.16, 17. 1 Cor. 2.10, 11, 12. 2 Cor. 1.21.23.* We judge ourselves elect by the judgment of faith, which is infallible, *1 Thes. 1.4.*

Adoption is the first and proper thing whereunto we are predestinated, and there is no exceeding benefit, whereof it should not be the effect: as in the Trinity the Father is first, then the Son, and the Holy Ghost. In the order of working our salvation: the first is the Father predestinating, the second is the Son redeeming, the third is the Holy Ghost sanctifying. That the Father is first in working, see *Joh. 5.19.30. & 16.13, 14.* Adoption being then the work of the Father, it is before Redemption, and so before Justification, and

Sanctification. The first work of Grace in bringing us to Christ, is given by the Father, *Joh. 6.65, & 44, 37, 39.*

Opposite to Election is Reprobation, which is God's decree, to leave some in their sin and misery, and for sin to damn them; or reprobation is God's decree, to pass by some and not elect them, and to permit those to fall into sin, and to punish them eternally for sin.

Herein are two acts, 1 Negative: 2 Positive.

Negative, to refuse, or not elect: positive, to punish for sin: for that from which they are reprobate, is from grace and glory, and that whereto they are appointed, is damnation: the cause of not electing, God's just pleasure and will, *Mat. 11. Rom. 9.* without respect of good or evil in the creature; the cause of the second act, (damnation) is man's sin.

God is he that reprobate some sinners, *Rom. 9.18. 1 Thes. 5.9.* This is also from eternity, *Jud. 4.* and many are passed by and reprobated, *Mat. 20.16.* The things whereof men are reprobate, are true faith, *2 Tim. 3.6.* true sanctification, *Tit. 1.16.* eternal life, *Act. 13.38.* compared with *1 Thes. 5.9. & Jud. 4.* The cause of punishing the wicked is their sin, for justice must needs respect the innocence, or guilt of the creature. The end of reprobation is properly God's glory, *Prov. 16.14.*

The perdition of the Reprobate is also the end, but by accident: unchangeable also is the decree of God. Thus much of Election and reprobation.

We are redeemed by Jesus Christ, *Gen. 3.15. Gen. 22.18. Gal. 3.16. & 3.13. Rom. 16.20.*

In Christ two things are to be considered, 1 his person, 2 his office.

In his person are to be considered two natures, divine, and human, *Rom. 9.5.* with *1 Tim. 2.5.* and *Mat. 1.13.*

Christ's divine nature, is the same essence with the Father, and the Holy Ghost, from eternity, *Rom. 9.5. 1 Joh. 5.20. Heb. 1.10.* from *Psal. 102.25.*

Our Redeemer was to be God, because the greatness of the evil, wherewith men were possessed, could not be taken away but by God himself: for God's wrath being infinite, could not by any creature which is finite, be overcome: He also that must be our Mediator, must know us, and all our estate, wants, thoughts, desires, which no creature can do.

Christ's human nature is of the same essence, and substance with the sons of Adam, *1 Tim. 2.5. Heb. 2.14.* It could not stand with God's justice to punish Christ for our sins, if he had not our nature; neither could it have been satisfactory for us, if it had not been done by a man.

The union of these two natures, the Godhead, and the manhood to make one person, and mediator Jesus Christ, is the great mystery of godliness, God manifested in the flesh, *1 Tim. 3.16.*

The manner of union of these two natures, is extraordinary, and therefore hath a peculiar name of Person, or hypostatical union, and it was by the Godhead, assuming the manhood, as is shewn, *He. 2.16.*

This human nature was to be particularly, of the seed of *Abraham, Gen. 22.18.* of *David, Ps. 132, 11. Act. 2.30.* of the virgin *Mary, Isaiah 7. Mat. 1.23.* to fulfill the promises, and to have right to the kingdom of Israel, and to be free from original sin, which is in ordinary generation, the nature, seed, or blood of the woman was sanctified and formed by the Spirit of God, and thereof Christ's flesh created: Christ had the same time, degrees, and progress, for his formation, as other children have, *Luk. 1.26, 36, 39, 56.* and *2.4, 5, 6.* when the forming of human nature was absolute, so as there was the matter, and form of a man, then was the Godhead of Christ united thereto, by a mystical and incomprehensible union, *Luk. 1. Col. 2.9.*

The union is most near, and indissoluble, that Christ from thenceforth forever continueth God and man in the unity of one person.

The union of natures is not a confounding of them, or of their properties, for the Godhead remaineth infinite, invisible, incomprehensible, the body finite, visible, local, *Act. 3.21. 1 Cor. 15.26, 27, 28.*

By this union ariseth the dignity of Christ's person above men and Angels, that he is next to God, or the Godhead it self, such is the grace of eminency by the joining of these two natures, *Act. 20.28.*

By this union Christ's human nature purchaseth habitual grace, as knowledge, wisdom, holiness, such as a creature cannot have, *Mark. 13.32.* This gradation showeth, Christ as man to have greater knowledge, than men or Angels.

From this union is given unto Christ, the highest power of office, as to be head of the Church. In respect of this union, the whole person of Christ is worshipped, though the direct object of worship is the Godhead only, *Heb. 1.6. Mat. 4.10.*

From this union ariseth a communion both of the names, and titles, and operations, so as these two natures conjoined, and distinguished, are called one Christ, Lord, Head, Mediator, King, Priest, Justice, Wisdom. In every work the operations of the Godhead, are Christ's operations, as equal with the Father, which giveth an infinite worth, and most perfect force together with the operation of the manhood, unto the work of mediation, *Act. 20.28. Heb. 9.14.*

From this union also ariseth, figurative and unproper speeches, as when things common to the whole person, are attributed to one of the natures: There is one mediator between God and man, the man Jesus Christ; whereas Christ is Mediator as God and man; As also when things proper to one nature, is given to another, as in *Act. 20.28.* The Church of God which he hath purchased with his blood, yet blood is proper to man, and not God, *Luk. 24.39.* Hitherto of Christ's person, now of his office, under which name the proper accidents and effects of Christ's person be contained.

In general, it is to be Mediator between God and man, 1 *Tim.* 2.5. Without a Mediator man could not be reconciled unto God, nor saved from his wrath, because it was the good pleasure of God, by him to reconcile all things to himself, and to set at peace through the blood of his Cross, both the things in earth, and the things in heaven, *Col.* 1.19, 20.

And because the Majesty of God was offended by sin, and could not pass it over without punishment, *Rom.* 3.5, 6.

Christ's Mediatorship containeth all the office, and functions, and operations which he performed for man's Redemption.

By prophesy; first, decerning the cause between the parties differing, as an arbitrator. Secondly, relation of covenants and conditions, on both parties, as a messenger. By Priesthood; thirdly, the request or intercession for the offending party. Fourthly, payment or satisfaction to the party offended. Fifthly, effectual application of the satisfaction. By kingdom; sixthly, by defense, and conservation of the parties satisfied for, from all their enemies, and so sanctification, and restauration of God's Image.

The office of Mediator requireth both divine and human nature in one person. God the Father ordained Christ to be the Mediator before the foundation of the world, 1 *Pet.* 1.20. *Heb.* 5.4, 5. God continually conserveth Christ in the office of Mediation, *Isaiah* 49.8. Christ's Mediatorship is eternal, and everlasting, *Heb.* 7.21. *Psal.* 45.6.

In respect of this office our Mediator is called Christ Jesus, a Savior that is anointed of God, for the Father continually and perfectly filleth his humanity with plenty of grace, sufficient every moment to perform the work, *Psal.* 48.8. This anointing comprehendeth collation of gifts unto the human nature, and ordination to office in respect of both natures; it is the person of Christ, God and man, that is Mediator, *Heb.* 9. and not one nature only, either Godhead or manhood.

In the administration of this office, though Christ's whole person do things, yet must we distinguish of the work, or the action or effecting of the work; for every work of our Mediator is one, as his person is one, but distinct actions concur, one of the Godhead, another of the manhood, as the body and the soul concur in many works: as for example, Christ offering himself for a sacrifice to God, was a work, and a function of his office common to both natures, but to accomplish this work, there concurs a diverse operation, one of the Godhead, another of the manhood; for the manhood suffered the punishment for our sins, and the Godhead offered it up a most worthy satisfaction to the Father, *Heb.* 9.14. The blood of Christ (that was the manhood) which through the eternal Spirit (that was the Godhead) offered himself. Hitherto of Christ's office in general, now to the several parts or branches: The parts or branches of Christ's office are three, 1 Prophesy, 2 Priesthood, 3 Kingdom.

Christ's Prophetical office, is a function of his person, whereby he teacheth and informeth his Church, *Joh.* 1.18. *Act.* 3.22. *Deut.* 18.18. *Act.* 7.37. and of this office he is called the Word, *Joh.* 1.1. In this work of mediation is to be considered, 1 what he doth in respect of God: 2 in

respect of us. In respect of God, Christ the Mediator goeth up into Heaven, *Joh.* 3.18. to receive the lively oracles of life; and speak things as the Father taught him, *Joh.* 8.28. In respect of men he came down from Heaven, *Joh.* 6.38. to teach the doctrine of the Father which sent him, *Joh.* 7.16. And to give unto his Disciples the word which the Father gave to him, *Joh.* 15.15. even all things that he heard of his Father.

This prophetic office hath two parts: first, the function of teaching: Secondly, the efficacy of things taught.

The function of teaching is, whereby Christ instructeth his Church in things needful to salvation, *videlicet*, by doctrine, exhortation, dehortation, conviction, consolation, reproof, *2 Tim.* 3.15, 16.

This work Christ fulfilled mediately, and immediately.

Immediately in his own person, when for three years and more, he preached publicly, and privately, with great power of the spirit, *Mark.* 1.14. Christ's doctrine was also confirmed by signs and miracles, which partly belong to his Prophetic, partly to his Kingly office. The sum of Christ's Doctrine was the two Covenants or Testaments, the Law and Gospel, *Luk.* 4.18. He preached the Law, by showing the true meaning and fulfilling it, against the corrupt and false glosses of the Scribes and Pharisees. Again, Christ's preaching was more public, or more private; public, when he taught in the Synagogues, and Temple; private, when apart he opened the mysteries of the Kingdom of God unto his Disciples. Christ also foretold by the Spirit things to come, as the destruction of Jerusalem, the coming of false Prophets, Antichrist, and the end of the world. Christ's preaching was of things present, and of things to come; of things present he taught, 1 the doctrines of faith to be delivered, good works to be practiced: of things to come, as before. Christ confirmed his doctrine by signs and miracles, by seals and Sacraments, which partly belonged to his Prophetic office, partly to his Kingdom, and Priesthood.

Mediately Christ preached by his servants, which were Angels and men, *Rev.* 22.16. *1 Pet.* 3.18, 19, 20. By Angels, as at the giving of the Law; by *Gabriel* to *Daniel*, *Zacharias*, and *John*. And by men before his coming, as Patriarchs, Prophets, Priests, *2 Pet.* 3.18, 19, 20. After his coming in the flesh, by Apostles, Evangelists, Prophets, Pastors, and Teachers. When Christ sendeth any, he that receiveth them, receiveth him; and he that refuseth them, refuseth him.

The means whereby he furnisheth his Ministers, are two: 1 the word spoken and written: 2 the Spirit. Thus much of the function of teaching, the efficacy of the things taught, is a virtue whereby Christ worketh in all men by his Spirit, pricking their hearts, illuminating their understanding, changing their affections, working repentance, faith and comfort; these effects he worketh by his Spirit, which he sendeth into the hearts of his people, *Job.* 16.1.

Christ's Priestly office, is whereby he is ordained to satisfy for the sins of the elect, and redeem them to God, *Heb.* 9.11, 12.

The works of his priesthood are four; first, obedience: secondly, satisfaction: thirdly, intercession: and fourthly, blessing.

Touching obedience, Christ having taken upon him our flesh, perfectly fulfilled the Law, that his obedience might be imputed unto us, *Rom.* 5.19.

Touching satisfaction, Christ made satisfaction for sin to God's Justice, that the elect might be delivered from the guilt and punishment of sin; only the expiation and satisfaction that Christ made, is the proper and perfect price, that serveth for the sins of the world; neither have the works of sufferings of men or Angels any place herein, *Heb.* 9.12. The expiation of sin was made by Christ's suffering, *1 Pet.* 3.18.

Christ's sufferings are, 1 Privation of good, 2 Infliction of evil.

Privation of good, is the want of joy, glory, and happiness, which otherwise he should have had, had he not willingly emptied himself for our sakes.

Infliction of evil, was all the miseries which he suffered for our sakes: which we may consider in three ends; 1 the things he suffered in the whole course of his life: secondly, the special things he suffered before his death: thirdly, his death it self before his burial. His sufferings in the whole course of his life, was outward, and inward: his outward sufferings were hunger, *Mat.* 4.2. *Joh.* 4.7. poverty, *Mat.* 8.20. cold, weariness, injuries, reproaches, perils, flight into Egypt, and from the Jews, *Mat.* 2.14. & 11.19. *Luk.* 7.34. *Joh.* 15.20. *2 Cor.* 8.9. *Mar.* 9.34. & 21, 22. *Joh.* 8.48, 59. & 11.57. His inward sufferings were, grief, and sorrow for the hardness of men's hearts, ignorance and temptation of the devil, *Mat.* 4.

His special sufferings before his death were inward and outward: inward was his trouble, agony, deadly sorrow, wherein the Holy Ghost noteth the passions, fear, amazedness, agony, or conflict, grievous trouble, near unto fainting, *Mat.* 26.37. *Mark.* 14.33. that his soul was very sorrowful, even unto death, *Joh.* 12.28. *Mat.* 26.38.

Three things are to be considered in sin, and sinners. First, the turning away from God and his Law. Secondly, the turning unto Satan, and the pleasures of sin. Thirdly, the continuance in that sinful estate. Accordingly in God's justice or punishment, which God must inflict on sinners, are 3. things to be considered: 1 The loss, and deprivation of God's presence, and joys that are in the same; 2 Thes. 1.9. Psal. 16.11. 2 The torments and sensible pains answerable to the pleasures of sin, Rev. 14.10.18.7. 3 The eternity of the torments, in such as never break off, nor cease from sin by repentance, and conversion unto God, Act. 25.18. Rom. 1.4. which is the state and case of all reprobates: and naturally this was the case of all men; but supernaturally, by the grace of Christ, in the elect, their continuance in sin is broken off by repentance, and conversion unto God, Act. 25.18. Ro. 6.1, 4. Where continuance of sin is not, there God's justice requireth not eternity of punishment, but only the extremity of it for a time. Christ therefore, suffering but for the elect, whom he converteth from their sins, was not to suffer eternal punishment; but temporary, such as for the extremity of it, and in respect of the dignity of his person, who was God and man, was equivalent to that which the elect should have suffered: be suffered not for the damned, for why then should themselves also suffer,

seeing Christ's death is not in vain? but he suffered for them which otherwise should be damned, his blood was shed for remission of sins, and where sins are remitted, punishment is not inflicted.

This intolerable sorrow in Christ's soul arose from the feeling of the burden of all the sins of the elect, and of God's wrath for them, all which as in one view were set before him, *2 Cor. 5.21 Isaiah 35.6. Psal. 40.12. & 38.3. Psal. 22.14, 15.* here was Christ's conscience afflicting him for the sins of the elect now made his, the devils and all the powers of hell loading and charging him, *Joh. 14.30.* the heavy ire and wrath of God laid upon him, *Psal. 38.3.* The highest degree of Christ's inward afflictions, was on the cross, when he cried, *My God, my God, why hast thou forsaken me, Mat. 27.46.* The greatest sorrow, fear, trouble, and temptation that possibly could be in human nature, without being overcome, was in Christ; the Lord would break him, and make him subject to infirmities, *Isaiah 53. Act. 8.22. 1 Pet. 2.24.*

The outward sufferings, was the ignominy, reproach, contempt of men, which he suffered, *Psal. 22.6. Psal. 69.20. Heb. 12.13. Mat. 27.*

The effects of Christ's sorrows in him were these: 1 prayer, that if it were possible the cup might pass from him, *Mat. 26.39.* 2 More fervency in prayer, with strong crying and tears, *Heb. 5.7.* 3 A strong sweat in his agony, and prayer, like drops of blood falling to the ground, *Luk. 22.44.*

In this agony the blood in the veins, was so troubled, the vital spirits so forcibly urged, that the blood came out of the veins, and skin, the like whereof is never seen nor heard of.

In this his agony an Angel appeared from heaven comforting him, *Luk. 22.48.* Thus Christ was made inferior to the Angels, *Heb. 2.9.*

Other outward afflictions besides the fore-mentioned, he had, which I thus particular.

1 The betraying of him into the hands of the Sergeants, and officers, by *Judas*, as a thief, *Mat. 26.*

2 His leading about the city, as a malefactor, to the high Priests house, to *Pilate*, to *Herod*, and back again to *Pilate*, *Mat. 26.5. & 27.2. Luk. 23.2, 8, 9, 10, 11.* where by the Ecclesiastical Judge, he was condemned of blasphemy; and worthy to die, *Mat. 26.65, 66.* he was accused to the civil Judge, as an enemy to *Caesar*, but the Judge found him innocent, and so pronounced him; *Mat. 27.78. Luk. 23.4.* he was by *Herod* and his servants mocked, set at naught, clothed with a robe, and sent away with derision, *Luk. 23.11.* To appease the rage and tumult of the wicked Jews, contrary to justice, and the manifestation of his conscience, he was condemned of *Pilate*, *Mat. 27.24, 25, 26.* he was scourged, crowned with thorns, spit on, & buffeted by the Ministers and soldiers, a reed was put in his hand, they bowed the knee before him to deride him, they smote him on the head, that he might prophesy, *Mat. 27.29, 30, 31.* the Jews cried out, Crucify him, crucify him; Thus they denied the holy One, & the just, and desired a murderer to be given them: then was Christ condemned to die, and being led out of the City to execution with two evil doers, he carried his Cross himself, but being weary and faint, by reason of his agony and scourging, *Simon of Cyren* was compelled to help him, *Joh. 19.17. Mar. 15.21.* He was hanged upon a cross by nales that pierced him in his hands, and feet; his death

was cursed in respect of God, *Gal. 3.13.* in respect of man, shameful; in respect of punishment, painful; in respect of the extension of the veins, and sinues, and the piercing of them in the hands and feet (where they all met, and were knit together) it was very horrible; he was hanged between two thieves, for more shame, and so was accounted amongst the wicked, being nailed on the cross; he endured thirst, reproaches, and scoffings of the wicked, they wagged their heads, and derided him of his faith and doctrine, *Mat. 27.42, 43.* here he wrestled with the devil, and all his Angels, the powers of darkness, *Col. 2.15. Heb. 2.14.* and by faith with his Father, who seemed to have forsaken him: at the horror, and indignity of this his passion, the sun was ashamed, and turned black, the earth quaked, the rocks rent, and the veil of the Temple cleft, *Mat. 27.45, 51.* and at the last he breathed out the ghost, commending his spirit into his Fathers hands, and so death seized on him, and separated his soul and body; being dead his side was pierced with a lance, out of which water and blood issued, but his legs were not broken.

The end of Christ's sufferings were partly in respect of God, of himself, and of us: as that God the Father, for his wisdom, mercy and justice, might be glorified in the same, Joh. 13.31, 32. That Christ by suffering might enter into his glory, Luk. 20. that he might bring, and reconcile us unto God, 1 Pet. 3.18. that he might know to pity and succor us, Heb. 2.18. that he might lend us an example to suffer with him, that he might destroy the devil, that had the power of death, and death it self, Heb. 2. that he might ratify the two testaments, Heb. 9. that he might alish sin, Rom. 6. that we might be married to Christ, Rom. 7.

Christ was to die by effusion of blood, for to be a perfect sacrifice, and to confirm the testament by his death, *Heb. 9.16, 22.*

Christ was not a mere patient only in his death, but an agent also, offering himself to God willingly, *Heb. 9.14. Joh. 10.17, 18.* Christ himself was the Priest, *Heb. 9.1.* the sacrifice was himself, *Heb. 9.14.* the Altar was the eternal Spirit. *9.1.14.* the fire was the afflictions he felt in himself, and the spirit.

Christ's person being God and man, the sacrifice was of more worth, and esteem, than if all men and Angels had died, *Act. 20.28.* Therefore was his death, not only a punishment, but a satisfaction: Christ's body was laid in grave until the third day. Christ's Kingdom is either essential by nature, which he hath common with the Father, and Holy Ghost, *Prov. 8.22.30,* or it is the second Persons by dispensation, as he is God manifested in the flesh, and mediator of the Church, *Phil. 2.6, 1 Cor. 15.24.* Of this latter do we treat of in this place.

The works and parts of Christ's kingly office, are these; 1 Victory for himself and us. 2 Glory. 3 The taking of the Kingdom. 4 The administration of the Kingdom. 5 The resignation of the Kingdom to his Father.

Victory, is whereby Christ overcometh the devil, and sin, and death, and subdued them under him and his, *Heb. 2.14. 1 Cor. 15.54, 57.*

Glory, is the exaltation and glorification of Christ, and that of the whole person, but in divers respects, for his divine nature was exalted, not by increase of essence, or of glory, his human

nature was exalted, both by increase and manifestation. Glory is the Kingly dignity, consisting of three things, 1 Putting off infirmities. 2 Glorification of the human nature. 3 Triumph over enemies.

Putting off infirmities, was when Christ was delivered from all weakness of body and mind, which for our sakes he took upon him, as death, pain, hunger, thirst, sorrow, *Rom. 6.9. 1 Cor. 15.42, 43.*

Glorification of the human nature, is its perfection, by assuming new habits, and powers, *Joh. 7.39.*

Christ's body was glorified, in that it was made incorruptible, *1 Cor. 15.33.* firm, strong, nimble, spiritual, splendent, *1 Cor. 15.43. Mat. 17.2, 3.* His soul was glorified by the perfection of the understanding, such as in his base estate he knew not, even all things in all places and times, so far forth as a created mind is capable of, and by perfection of will, and all virtues that a created will is capable of.

Triumph over enemies, was his resurrection, and manifestation after, *Psal. 68.1.* This arising again was the restoring of the human nature unto life, and the glorious, and powerful lifting of it out of the grave.

As by Christ's sufferings and death he wrought satisfaction, and justice for his elect, so by his resurrection (as the principal cause) he conferreth the effectual application of justice and satisfaction. The efficient cause of Christ's resurrection was God the Father, *Act. 2.24.* the Son, *Joh. 17.18.* the Holy Ghost, *Rom. 18.11.* The end of his rising is the glory of God the Father, *Rom. 6.4.* of the Son, *Act. 3.15.* to fulfill propheties and figures, *1 Cor. 15.4.* to confirm the legal covenants, Do this and live: to justify us by applying benefits, *Rom. 4.25.*

The benefits and fruits we have by his resurrection are these: 1 A full assurance and certainty of faith touching him. 2 Full satisfaction for us, as our surety, and our applied justification, *Rom. 4.25.* and *8.34.* 4 The gift of the Holy Ghost, to quicken us from sin, *Rom. 6.4. Eph. 2.5.* 5 Assurance of our last resurrection, *1 Cor. 15.12, 20, 22.* 1 *Thess. 4.14.* 6 Certainty of our perseverance in faith, *Rom. 6.9. Gal. 2.20.* 7 Confidence of our hope, and eternal life, *Col. 1.18. Rom. 8.17. & 5.10. 1 Pet. 3.20, 21.*

The form and manner of Christ's resurrection, was, first his soul returned to the body: secondly, the time was the third day: thirdly, the earth trembled for joy, as for horror at his death. As he died the sixth, wherein *Adam* was made and fell: so he rose the first day, wherein the world began to be created. he rose in the dawning, *Mat. 28.1, 2.* so he was the Sun, and light of the world. As the Angels served him at his birth, *Luk. 2.* so did they at his resurrection; Christ was the first that should rise from the dead, *Act. 26.23. 1 Cor. 15.*

Object. But some rose before him, raised by the Prophets.

Answ. Their resurrection was actual, and imperfect, for they died again afterward, but Christ's was perfect, never dying more, nor subject to mortality, *Act. 13.34.*

The manifestation of his resurrection, was his glorious appearing to his Disciples forty days, to confirm their faith, and teaching them things pertaining to the Kingdom of God, *Act. 2.3.*

Testimonies of his resurrection were, 1 Angels, *Mat. 28.3, 4. Luk. 24. 2* The watchmen, *Mat. 28.4, 11. 3* His Disciples, to whom he appeared oftentimes, as to *Mary Magdalene* at the grave, *Mat. 28.9.* To *Simon Peter*; to two Disciples, in the way to *Emaus*, *Luk. 24.13.* To the company of Disciples, *Joh. 20.19.* To *Thomas*, *Joh. 20.26.* To his Disciples at the sea of *Tiberias*, *Joh. 22.1.* To *James*, *1 Cor. 15.7.* To his Disciples on the mount at *Galilee*, *Mat. 28.16.* To more than 500 brethren at once, *1 Cor. 15.6.* To his Disciples on mount *Olivet*, when he ascended into Heaven. Another testimony was the bodies of the Saints which arose: and prophesies of the Scripture, *Luk. 24.25, 26. Mat. 27 52, 53.*

Christ's taking of his Kingdom, was: 1 By ascending into heaven. 2 By sitting at God's right hand, *Dan. 7.13, 14.* Christ in his natural body glorified, went up in a cloud through the air, or orbs into the imperial heavens: by his ascension he also made way for us, and is an assurance that we also shall come thither, *Heb. 10.19. Joh. 14.3.* Also by his ascension, he furnisheth his Church with gifts of the Holy Ghost, *Joh. 7.39.*

Christ's sitting at his Father's right hand meaneth a dignity next unto the power of God, and is the highest degree of exaltation: whereby he fully occupieth his kingdom, gotten by his battle, by repressing his enemies, and conserving his Church, *Psal. 101.1 Cor. 15.1.* This sitting at God's right hand, in respect of Christ's Godhead, was the restauration of the glory which he had with the Father before the world was: in respect of the manhood, it is the glorification of him, with the glory he never had before, above all other creatures.

Christ's Kingdom may be considered absolutely, or specially.

His absolute Kingdom, is the rule which he hath over-all creatures, whether they obey or not, and it may be called the Kingdom of power, *1 Pet. 3.22.*

His special Kingdom, is his rule over the Church, which may be called the Kingdom of Grace. The nature of this Kingdom is spiritual, not of this World; the limits of this Kingdom are the ends of the earth, *Psal. 2.*

Administration of Christ's Kingdom is, 1 His giving laws: 2 By executing them.

His giving of Laws are, outward, or inward.

Outward, propounded by the Word, and Ministry.

Inward, by the Spirit, opening the conscience, and giving power to do them, *Act. 1.3.*

Executing Laws is, by rewarding good deeds, and punishing evil. Rewards are, 1 Spiritual: 2 Temporal.

Spiritual, are, remission of sins, victories over temptations, justification, sanctification.

Temporal, are the things of this life with the condition of the Cross; in the next life joys of Heaven, *Matt. 25.*

Punishments are, inward, and outward: Inward are griefs, fears, and torments of conscience; Outward, are pains, sicknesses, diseases, and in the next life damnation. The course of administration in all ages, are the opening of the seals, sounding of the trumpets, shedding of the vials, discovery of Antichrist. The great and last work of his Kingdom, is the last Judgment; the day as he knew not on earth, so neither we: the manner will be glorious with innumerable companies of Angels, and flaming fire. The resurrection of the just, and unjust, the change of the living, the separating the good, and evil by the 〈1 page duplicate〉 〈1 page duplicate〉 Angels, the pronouncing of the sentence of mercy to the elect, and of judgment to the wicked: in the end the delivering up of the Kingdom to his Father, that God may be all in all, 1 Cor. 15.24. Hitherto of Christ's person and office, next followeth the object, the people upon whom Christ exerciseth his office, whom he teacheth as a Prophet, redeemeth as a Priest, and ruleth as a King.

This people are called his Church, or Congregation, Eph. 5.25, 26, 27.

Object. But Christ is the propitiation for the sins of the whole world, for all men, 1 Cor. 5.15.

Ans. By the *World* are meant the elect of all ages, & not the Jews only, or them that then lived, but the Gentiles also. So, *all men*, are meant, all the elect, 1 Pet. 1.2. & 2.5, 9, 24. Heb. 2.9. 1 Thes. 2.13. Mat. 24.24. compared with Jud. 4.

Object. In Rom. 5.18. it is said, The offense of one man came on all men to condemnation, so the justifying of one is toward all men to justification of life.

Answ. The Apostle maketh *Adam* a type of Christ, that as all that came of *Adam* have sin, & death by generation, so all that came of Christ shall have righteousness, and life through him. *Adam* communicateth his sin to none, but such as are borne of him: so Christ communicateth his justice to none, but such as are borne of him.

Object. In 2 Pet. 2.1. mention is made of some bringing in damnable heresies, even denying the Lord that bought them; and Rom. 14.15. the Apostle saith, Destroy not him with thy meat, for whom Christ died: so 1 Cor. 8.11. therefore Christ died for them that perish.

Answ. All professing faith in Christ, profess to be redeemed by him, and so are to be hoped for of us in charity, until the contrary appear; in this respect are they said to be bought, and not absolutely.

Object. *Adam* was redeemed, Gen. 3. and in him all mankind, therefore in his loins all men are redeemed.

Answ. As *Adams* house was the visible Church, embracing the promises, so were they and theirs visibly redeemed in the judgment of men, till the contrary appeared by their sin, as it did in *Cain* and his, but as in the Church many are called, and few elected, so then in *Adams* posterity it soon appeared, Gen. 4. and afterward in *Noah's* seed, Gen. 9.10. but justice and sin are not alike propagated by *Adam*, for all borne of him are partakers of sin by imputation, and have it inherent in them, but all borne of him are not partakers of his faith, and Christian sanctity, which is not propagated carnally, but by the Spirit of Christ, Joh. 1.

The truth hereof is laid down thus:

Christ saved his people from their sins, *Mat.* 1.21. *Joh.* 10.15. *Heb.* 9.15. & 10.14. he prayed for them and not for the world, *Joh.* 17.9. Now if Christ ready to die prayed not for the world, but for them which his Father had given him out of the world, then the world is not by him redeemed, that is, the reprobates of the world.

Christ is the Mediator of the New Testament, which is, that God would put his Law in their minds, and be their God, *Heb.* 9.10. But such is not the state of many wicked, *2 Thes.* 5.2. All men have not faith, but the Elect, and they believed that Word ordained to life, *Act.* 13.4.8. and others believe not, because they are none of Christ's sheep, *Joh.* 10.26.

Christ saith, My sheep hear my voice, and I know them, and they follow me: but all hear not Christ's voice, nor follow him; *Ergo*, he is not a propitiation for the sins of all men in general, but for the elect in all places and times, which the Apostle meaneth.

The word *Church*, is used sometimes more largely, for such an Assembly as profess Christ the King, Priest; and Prophet; which comprehendeth in it hypocrites, and reprobates, as well as God's elect: in which respect *Paul* saith of the Church of Israel; All our fathers were under the cloud, all passed through the sea, were all baptized unto *Moses*, did all drink of the same spiritual rock, but with some of them God was not pleased, *1 Cor.* 10.1, 2, 3.

Hypocrites, or reprobates in the Church, are not properly of the Church, but by homonymie of speech, as in the *1 Joh.* 2.19.

Strictly, and properly, the Church is the company of them whom the Father hath chosen to life, given to the Son to redeem, sanctifying them by the Spirit, and uniting them together among themselves, by the bond of faith and love.

The Church is considered generally, and particularly: generally, as it comprehendeth all God's family in heaven and earth, *Eph.* 3.15. and brotherhood of all Christians, *1 Pet.* 5.9. commonly called the Catholic Church.

Particularly, when companies of Christians are united, and compact together, in particular places, towns, or cities, as *Rom.* 1. *1 Cor.* 1. *Rev.* 2. & 3. chap.

Hitherto I have spoken of two means of our salvation, and remedies of our miseries, namely of election and redemption. Now followeth the third, which is our Justification, being the absolution of sinful man from punishment, because of the satisfaction of Christ the Redeemer, apprehended by faith.

This word *Justification* is used here for Absolution judicial, when God the Judge absolveth the fault of the man, that is accused before him, and pronounceth him just and innocent; and it is opposed to condemnation, as *Rom.* 8.33, 34. We may not with the Papists understand here Justification to be the infusion of justice.

This judicial act is in this life exercised in a man's conscience, wherein God hath his tribunal, men's thoughts accusing or excusing, *Rom.* 2.15. After this life, it shall be exercised by the

sentence of Christ, *Rom.* 2.16. As sin is a difference from God's Law, so justice is a congruence with the Law, both of our nature and actions: and as there is a legal justice inherent in men, by fulfilling the Law, and an Evangelical justice, by God imputed to him that believeth the Evangel, *Rom.* 4.5, 6. so is there also a legal justification, and an Evangelical: Legal justification, is from works done, according to God's Law, we stand in the trial of the justice of God, *Levite.* 18.5. *Gal.* 3.12.

Evangelical justification is when God's Law being violated, we are absolved from the sin and punishment by the grace of God, and mercy of his Son apprehended by faith: And by him all that believe are justified, in all things in which they could not be justified by the Law of Moses, *Act.* 13.

Before the fall legal justice had place, and shall have again in the life to come: but since the fall in this life the Evangelical justice is to be sought for. The reason hereof is, that justification by the Law must be upon the full, perfect, & continual keeping of the same, *Gal.* 3.10. which is impossible by man's weakness, *Rom.* 8.3.

The Law of God being violated by sin, his justice must be satisfied first, before any legal justice can be established in us, which being satisfied by Christ, and so we absolved from our sins past, the legal justice beginneth in us again in this life, but shall not be perfected till the next life.

Justification is an act undivided, and all at once, and so it differeth from Sanctification which is done by degrees and parts.

Justification of a sinner in this life is done essentially but once, though it be often repaired and renewed, as faith once given to the elect, is never quite taken away, for the seed of God remaineth in him; Justification and Faith are most nearly united.

The causes of Justification are either

- Principal:
- Instrumental:
 - Outward,
 - Inward.

The principal outward cause, is the merit, and satisfaction of Christ, *Rom.* 3.24, 25. which in respect of us is the meritorious cause, in respect of God it is the cause that is outwardly moving him to pronounce us just.

Both these are true, that we are justified for the satisfaction and merit of Christ, as the outward moving cause, and yet are justified freely of mere mercy, as the inward moving cause.

Object. How can it be said that God freely forgiveth us our sins, out of his own grace, and mercy freely, seeing he hath required satisfaction to the full of Christ our head, and surety, and without such satisfaction forgiveth no sin?

Answ. Though he forgive it not freely in respect of his Son, who was wounded for our iniquities, yet in respect of us that were the sinners, it is free.

Object. But we merited it in Christ our head, and therefore are not freely forgiven.

Answ. His merit was not ours by original possession, or cleaving in us (as sin is from *Adam*) but only by relation and application, and this mere grace, that we never thinking on any such thing, God found this way for our redemption, *Rom.* 5.8, 10. and that he applieth his Sons redemption unto us, that were by no gift or merit disposed to such a thing, *Eph.* 1.6, 9. & 2.8.

As Christ's satisfaction is most sufficient and full, so as it is sufficiently, and fully to justify us, without any merit of ours, or any other creatures, *Rom.* 3.25, 26. Our works being imperfect have no proportion to the justice of God, neither are they ours, but God's, due unto him, and proceeding from him: now that which is not ours originally, or by possession, but is wholly owing unto another, by it we can merit nothing to ourselves.

The principal inward cause of our justification is both, 1 an effectual calling, 2 the imputation of Christ's merits.

The effectual calling is the more remote cause of our justification, when God by his Spirit effectually moveth the heart, the understanding, will, and affections, to the acknowledgement of our own miseries, to seek deliverance, and to believe the promise, or grace.

This inward calling of the elect, differeth from outward calling, by the word, whereby God offereth his grace to all in general. to this inward calling a man is merely passive, in respect of the beginning, that is, he cannot anymore prepare, or dispose himself by strength of nature unto this calling, or justification. Herein therefore the Papists err, who ascribe to man a preparation to justification, called the foundation of justification, as faith, that is, a certain general knowledge, and certainty of the truth of God's Word: Secondly, an acknowledgement of our sins. Thirdly, fear of hell: Fourthly, love of God: Fifthly, repentance. Sixthly, hope of salvation; which sufficiently prepare a man (they say) to receive justification, but the Apostle saith the contrary, that our sufficiency is of God.

The imputation of Christ's merit, & satisfaction, is the near and next cause of justification, and constituteth the essence and definition of it, which is, when God for union with Christ, doth so apply and make proper Christ's merit to us, as if we ourselves had died, and satisfied for our sins: As from *Adam* we draw, 1 guilt, 2 native evil: so from Christ we draw, 1 absolution from guilt, 2 reparation of God's Image, called Regeneration.

The instrumental cause of justification is Faith, which is taken sometime largely, sometime strictly: largely, faith is taken for an assent to those things written in the Word, called

historical faith: strictly, faith is justifying, or miraculous; justifying faith, is a trustfull assurance, which the Spirit of God stirreth up in the elect, firmly to apply the promises of God's grace. This faith presupposeth knowledge, *Rom.* 10.14. but formally it is assertion towards God's promise.

Faith justifieth not, as it is a quality, passion, or action in us, but as it is a relation, and uniteth us to Christ, whose satisfaction is imputed for righteousness to us, *Gal.* 2.20.

Faith applieth the promise to the particular person, and not the general only: *Gal.* 2.20. 1 *Job.* 4.16.

Faith necessarily bringeth forth good works, yet it justifieth not in that respect, *Rom.* 4.5.

The proper object of faith, is the evangelical promise of grace in Christ, *Rom.* 1.16.

Faith hath degrees, increasing, and diminishing, yet the essence and force of justifying remaineth in the least degree, *Rom.* 12.3. *Mark.* 9.24.

Faith once wrought in the elect, can never be utterly extinguished, for faith is of the elect only, 2 *Thess.* 3.2. as the elect cannot perish, neither can their faith, *Rom.* 8.38, 39.

The immediate effect of justification known, is Adoption, by which the elect do now actually please God, as his children and co-heirs with Christ.

Another effect of justification, is peace of Conscience, when we perceive ourselves absolved from the guilt of sin, before God's judgment, and the judgment of our own conscience, *Rom.* 5.1.

Peace of conscience, hath degrees sometimes more, sometimes less, *Psal.* 30.7. and 51.12, and 38.3. From peace of conscience ariseth confidence, that our prayers are heard: Also assurance that our good works please God; also patient suffering of the cross, ariseth from the feeling of justification, *Rom.* 5.3.

Thus much of our deliverance from sin, and the misery thereof, also the punishment of sin, which was Christ's work in himself.

Now followeth our Sanctification or, reformation into the image of God, which is Christ's work in us; it is the change of our nature into better, that is, into the similitude of the perfection of God, called also our Glorification, 2 *Cor.* 3.18.

Justification, and Sanctification differ thus: Justification, is the imputing of another's justice; (to wit Christ's) Sanctification is the impression of justice; that it may be in us: in Justification there is the satisfaction of Christ; in Sanctification there is the obedience of a Christian: Justice is perfect and absolute, an undivided act at once; Sanctification is a work begun, not equal in all: Justification is first, Sanctification is after; Sanctification: is a separation from filthiness of sin, from common profane use, and a preparation, and application to holy use, by the Spirit of God, 2 *Cor.* 7.1.

Absolution from sin is not sufficient to salvation, unless there be also a restoring, or putting on of good, called Sanctification, *Heb. 12.14*. As Election is the peculiar work of the Father, *Eph. 1.3, 4*. Redemption of the Son, *1 Joh. 2.1, 2*. so Sanctification is the proper work of the Holy Ghost, *1 Cor. 6.11*.

Christ by his obedience, and death hath merited for us the gift of sanctification of the Spirit, *1 Cor. 1.30*. This he hath merited with God, who for his Sons sake giveth us the Spirit, *Gal. 4.6*.

Our Sanctification hath two parts, 1 the putting off the old, which is corrupt, through the deceivable lust: 2 the putting on the new man, which is after God, created in righteousness, and true holiness.

The putting off the old man, is the subduing, breaking, and abolishing of the sinful disposition, and inclination that is in our nature, *1 Pet. 4.5*. and of it there be two parts, 1 Death: 2 Burial of the old man.

Death or mortification, is an actual effect of the application of Christ's death, by the holy Ghost (to our nature) whereby our corruption, or body of sin, receiveth a deadly wound, is feebled, and dieth daily.

Burial, is the going forward of death, and is an effect of the application of Christ's burial by the Spirit, whereby the old man, our body of sin, is more and more corrupted, and as it were rotted in the grave, *Rom. 6.4*.

Putting on the new man, is when we take again God's habits, and disposition to virtue, and it is called the rising or the quickening of the new man, which is an effect of the application by the Spirit of Christ's resurrection, whereby inherent holiness is begun, and by degrees continually increased, *Rom. 6.4*. Thus Christ's death, burial, and resurrection, is to us, 1 A gift of justification, *Rom. 5.15.18*. 2 A power to mortify, and quicken us, *Eph. 1.19, 20*. and *2.1, 5, 6*. And an example or type to follow in our course of life, *1 Pet. 2.21*.

The 〈...〉 .

The justified • understanding 〈◇〉 will. 3 The 〈...〉 .

The 〈...〉 is 〈...〉 By teaching and 〈...〉 necessary knowledge. 〈...〉 God's favor to the 〈...〉 *4.17. Rom 5.5*. 3 By confirming us in the 〈◇〉 of perseverance, and eternal life, *2 Cor. 1.22*.

The will is 〈...〉 by making 〈◇〉 and ready: Right, when the will is inclined and carried in a straight course to that which is good, rightly known. 〈◇〉 when there 〈...〉 and faculty to follow, and to the good, •reheeded, and he 〈...〉 .

〈...〉 , when our desires of meats, drinks and other things, that we lust after, are moderated, according to God's Law, and reason, *Rom. 13.1*. And, when our affections of joy, sorrow, love, hatred 〈...〉 to God's Law • 〈...〉 , and too 〈◇〉 , and keep the holy mea••e, *Psal. 119*.

This sanctification is, 1 begun: 2 perfected 〈...〉 in this life.

Always in this life there is a mixture of the old 〈◇〉 with the new, an 〈...〉 to good by 〈...〉 are contrary 〈...〉

The 〈...〉 *Eph.* 6.13, 14.

The conflict is the resisting of sinful temptations, arising in us, or suggested any way to us; and the victory is, when we so resist, as sin ruleth not in us, *Rom.* 6.14.

The infirmities, and defects of our sanctification, are forgiven us in Christ.

Sanctification hath many degrees, sometime more, sometime less, *Rev.* 2, & 3. The children of God have some special sin, or sins whereunto they are most prone, which they must have most special care to mortify.

Any one sin reigning in a man, argueth him to be wicked, and unsanctified, *Ezek.* 18.10, 11.

The effect of regeneration or sanctification, is good works, namely, acts and operations, proceeding from a regenerate will, understanding and affections.

In good works are to be considered, 1 The rule. 2 The partition of them.

The rule of good works is God's Law, comprehended in the ten Commandments, which God gave by voice, and by writing on 2. Tables of stone at mount *Sinay*.

The 1 Table containeth four Commandments, informing us of our duties, and good works towards God.

The first commandment chargeth us not to be Atheists, without God, *Psal.* 14.1. Secondly, not to have false gods with the true, *Exod.* 20.23. 1 *Cor.* 10.20. Thirdly, not to have false gods without the true, 2 *King.* 17.25. Fourthly, not to have the true God near in thy mouth, and far from thy heart, *Isaiah* 29.13. 〈◇〉 1.16▪ but requireth us to have Jehovah the true God, and him only and sincerely to be our God, *Deut.* 4.35.

The second Commandment forbideth us to make (in God's worship) any shape, image, representation or ordinance, whereby to worship God, or to bow down, or to submit to any such, made by any other, *Act.* 17.29. *Mat.* 15.9. *Col.* 2.23. and commandeth us to worship the true God truly, according to his own prescription.

The third Commandment forbiddeth all profanation, and abuse of God's Name, Word, & Ordinances, and requireth a reverent and holy use, and estimation of those means, and instruments, whereby God hath made known himself unto us, and requireth to be worshipped of us, *Deut.* 19.12. & 23.21. and 18.20. *Lev.* 19.12. & 24.11.

The fourth Commandment requireth the observation of the due time of God's public worship, and of all holy means, whereby we may grow in grace, knowledge, and sanctification, *Act.* 15.21. & 16.13. & 17.2, 3.

The second Table containeth six Commandments, all teaching love and duty to our neighbor.

The first requireth special duties to our parents, governors, and all superiors, that we honor them.

The second concerneth our neighbors life, and good: *Thou shalt not kill.*

The third concerneth his chastity, as our own: *Thou shalt not commit adultery.*

The fourth concerneth our neighbors goods: that we steal not.

The fifth concerneth his good name, that we bear not false witness, but speak the truth.

The sixth forbiddeth all lust, or desire to anything that is our neighbors, and requireth us to be contented with our own: *Thou shalt not covet.*

The sum of these Commandments is, to call men from all natural corruption, or vice, unto the true God, having him in an unfeigned love above all, and our neighbor as ourselves.

Touching the Law of God, these rules are to be considered.

As the Law was given by God, who is most perfect, so in the keeping of it is required absolute perfection, *Psal. 19. Jam. 2.10. Gen. 6.4, 5.* This perfection is inward, and outward.

Inward, in the Image of God, expressed in the understanding, will, and appetite of man.

Outward, in the entire effect of this image shown in operation, *Rom. 7.14. Isaiah 2.10.*

Unregenerate men are utterly unable to keep the Law, the regenerate are able to keep it in part, but but not fully in this life, *Gen. 8.22. Psal. 14. Eph. 2.1. Rom. 7.22, 23. 1 Joh. 1.8, 10.*

Seeing the Law cannot be by us perfectly fulfilled, we may not seek for justification by the works of the same, *Gal. 2.16. & 3.10, 13. Psal. 3 9.*

The common use which all men have of the Law, is to bind them to perfect obedience unto God, though they cannot perform it, and to rule their outward actions, and inward motions, that confusion be not amongst men, *Lev. 18.5.*

The special use which the regenerate hath of the Law, is, 1 That they may know sin, *Ro. 3.20.* 2 That it might move them to repentance, *Ro. 7.23, 24.* 3 That it might move them to desire mercy in Christ, *Gal. 3.24.* 4 That it may direct their motions, words, & works, which by the sanctification of the spirit they walk in.

The special use which the unregenerate hath of the Law, is, 1 To torment their conscience. 2 To restrain them from outrageous sins.

The partition of good works, whereof the Law is a rule, is that some are referred unto God, some to ourselves, some to our neighbors.

There appertaineth to the worship and service of God for his perfection, wisdom, powers and goodness, the invocation, and celebration of his name.

Invocation or Prayer, is the lifting up of our minds unto God, as to a most bountiful and good doer, *Psal.* 25.1. It is also a pouring out of the hearts meditation before God, *Psal.* 62.8.

In prayer note five essential things.

1 Who is to pray. 2 To whom we must pray, 3 What things are to be asked. 4 For whom we must pray. 5 How we must pray.

1 The Commandment to pray, is given to Christ's Disciples: hypocrites and infidels sometime so pray, as that God heareth them, 2 *King.* 13.2, 4. 1 *King.* 21.27, 28. yet God's people only effectually receive the Commandment, and pray in faith, that is far from the wicked, but he heareth the prayer of the righteous.

2 Prayer is to be made to God only; *Mat.* 6. Say, *Our Father.* *Psal.* 65.2. *Psal.* 50.15.

Prayer is to be made holily, according to God's will, and the directions by him given.

Prayer must be made with preparation, and meditation, *Psal.* 10.17. *Eccles.* 5.1. The preface in the form of prayer teacheth thus much, *Mat.* 6.

There must be a feeling of our wants, and a fervent desire of the thing we would have, *Jam.* 1.5. The name of prayer, supplication, or desire teacheth this.

Prayer must be in faith, and confidence, as to a Father, that is willing, and in hearing able, *Jam.* 1.6. It must be in humility as beggars, *Heb.* 11.6. for God is in heaven, *Eccles.* 5.1. our kneeling and prostrating ourselves showeth this. It must be in the name of our Mediator. It must be in few words: Bable not much, *Eccles.* 5. *Mat.* 6. No certain words are limited, 1 *Tim.* 2.8. 1 *Thess.* 5.17. In prayer we must be careful to purge ourselves by faith, and repentance, that sin be not in us before the Lord, *Psal.* 68.16.

We are to pray for others, and not only for ourselves: *Mat.* 6. Say, *Our Father.*

The things to be prayed for are taught by Christ, in *Mat.* 6. & *Luk.* 11. whereof there are two parts, 1 Petitions. 2 Confession or blessing. 1 Petitions, there are 6, whereof the first concerneth the principal end of our life and being, which is God's glory, *Hallowed be thy Name.*

The second concerneth the secondary, and subordinate end of our life, which is our salvation; *Thy Kingdom come.*

The third concerneth the principal means to bring us to the foresaid ends, which is godliness wrought in us here on earth; *Thy will be done.*

The fourth concerneth the secondary means, to bring us to the aforesaid ends, which are the outward blessings of this life: *Our daily bread.*

The fifth concerneth the removal of such lets past, as may hinder us from attaining the foresaid ends, which are our sins committed: *Forgive us our debts.*

The sixth concerneth the removal of such lets to come, as may hinder us, which are our future sins and relapse; *Lead us not into temptation, but deliver us from evil.*

Confession, blessing, or thanksgiving, is for three things belonging unto God.

1 Kingdom: whereby we acknowledge his Kingly, or Fatherly right, dominion or authority, over us forever.

2 Power: whereby we celebrate his might, and ability to do all that he will forever.

3 Glory: whereby we magnify this most wise, just, and merciful administration of all things, according to his sovereignty and might, for which he is to be celebrated forever.

Amen, teacheth us first, fervently to desire the things aforesaid: secondly, to believe they shall be accomplished.

Hitherto of Invocation, now followeth celebration of God's name, which is when we confess our Lord God his properties, and works. This done two ways, by Speech, by Song.

By speech, when rehearsal is made to others, to strangers, and to our children, of God's powerful and gracious works.

By songs, when to ourselves, or others, we celebrate God's works, by Psalms, and Hymns, and spiritual songs, *Exod.* 15.1.

Songs are of two sorts; suggested to the mind by the spirit and mouth of man, or prescribed by God in his word, *1 Cor.* 14.26.

Songs of holy Scripture are to be sung in the Church; first, because God hath given his Word partly in prose to be read, partly in meter to be sung, *Col.* 3.16. *2 Sam.* 23.1, 2.

Songs ministered by the spirit, are to be sung by one, *1 Cor.* 14.26. Songs by the spirit, unless in extraordinary person, are subject to error, *1 Cor.* 14.29, 32. Songs of Scripture are authentic as all other Scriptures are, *Luk.* 24.44. Secondly, because God hath given men, not only the faculty of speaking, but also of singing, and all our faculties are to be used, in the praising of God, *Psal.* 103.1, 2. *1 Cor.* 6.20. Thirdly, because the Church of old used to sing such Psalms, *2 Chron.* 29.28, 29, 30. Fourthly, because all people are exhorted to sing Psalms, not only by *David*, but by the Apostles themselves, *Eph.* 5.19. *Col.* 3.16. *Jam.* 5.13.

The manner of singing, is to be holy, reverent, grave, orderly, with understanding, feeling, and comfort, to the edification of the Church, *Psal.* 93.5. and 5.7. & 44. & 7. & 33. *2 Cor.*

14.15.19.44. Instruments of music were coannexed to the songs in the Temple; as incense to the prayers, *2 Chron.* 29. Such shadows are ceased, but the substance remaineth. The times of Psalms were not prescribed, but left to the discretion of the singers; each country therefore is to use the most decent order and manner of singing, according to form given, *1 Cor.* 14.40. *Psal.* 93.5.

The rules of singing Psalms are, 1 The glory of God, and celebrating his name, 2 Teaching, instructing and comforting ourselves, and one another, *Psal.* 78. *Col.* 3. *Eph.* 5. 3 The allaying

of our inordinate affections, of sorrow, grief, care. 4 The stirring up of good affections in us, as zeal, fervency, 2 *Sam.* 6.15, 16. *Psal.* 57.7, 8. 5 Faculty and ease to learn the Laws of God with delight, *Deut.* 32.

The saving grace of God teacheth us to live soberly, in respect of ourselves, righteously towards God, and godly in this present world, *Tit.* 4.1, 11, 12.

Our duties towards ourselves are:

1 Love of ourselves, as is meet, taught all men by nature, *Eph.* 5.29. by God's Law, *Love thy neighbor as thyself*; by the law of grace, 1 *Cor.* 3.16. & 6.19. but immoderate self-love is vice, 2 *Tim.* 3.2.

2 Sobriety, or moderation in getting worldly goods; this grace is, contentation with that a man hath, *Heb.* 13.5. 1 *Tim.* 6.6, 8. Against which is covetousness, which pierceth men with many sorrows, 1 *Tim.* 6.10. Also contempt of God's blessings is against this grace, *Prov.* 30.8. *Eccles.* 7.11.

3 Spending goods gotten, neither sumptuously, wastfully, or niggardly, *Luk.* 15.14. *Prov.* 32.15. but to use and expend them moderately, and thriftily.

4 Temperance, in eating and drinking, *Eccles.* 10.16, 17. Opposite hereunto is gluttony and drunkenness, which surfeteth the body, and corrupteth the mind; and pining the body with too much fasting, or evil fare. 1 *Tim.* 5.23.

5 Constancy, or chastity, in the sober use of marriage, or in the holy use of single life; opposite whereunto is excess of venery, whoredom, fornication, and burning lusts, which destroy body and soul, 1 *Cor.* 6.18. *Prov.* 5.8, 9, 11. & 13.3.

6 Magnanimity or courage in enterprising hard, or laborious things, not being too bold, nor too fearful, *Prov.* 28.1. Use of this in the wars, *Isaiah* 7.2, 3.

Patience to bear troubles, with an equal and unbroken mind: against which are rash thrusting ourselves into danger, tempting God, and fear, anger, impatience, also insensibleness of affliction, *Prov.* 23.35.

8 Modesty in the moderating our desire of honor, and glory, that we desire it not more than is meet, nor for itself, but for our encouragement to good, nor from evil men, but from good, and that it be for virtues sake: against which are ambition and love of vain glory, and too much contempt or neglect of our own good name or honor, *Prov.* 22.1.

9 Diligent labor of the body and mind, in the sweat of our face, but without too much care of the mind: against which are excessive toil, and sloth, *Mat.* 6.31, 34. *Eccles.* 4.8. & 5.17. *Prov.* 14.23. & 19.24. *Eccl.* 10.18.

10 To moderate our rest, and keep a measure in sleeping and waking, *Prov.* 6.9, 10, 11.

God's Will meaneth either 1 the faculty of willing, or 2 the act of willing, or 3 the object, that is, the thing willed: In the first and second meaning, God's Will differeth not really from his

essence, or being; in the third, it really differeth, as he willeth other things besides himself: In the first and second meaning there can be no cause properly assigned, for there is no cause superior to God himself; in the third meaning, *vid.* the outward object or thing willed, it hath a cause of absolute necessity. God willeth himself only, but of other things without himself, he willeth only of conditional necessity, or most freely: of conditional necessity, because such things as he actually willeth, he cannot but will, seeing his will is unchangeable, most free he willeth, because he was indifferent, by himself to will this, or that thing without himself.

In the third meaning, God's will may change, as he would of old be worshipped by sacrifices of beasts, but now since Christ's death, he will not so be worshipped, *Joh.* 4. In the 1. and 2. meaning, God's will is unchangeable, neither doth God begin to will that which before he would not, nor ever ceaseth to will that which before he would. So it is one thing for God to change his will, which can never be; another thing to will the change of the thing, which before he would, which is often.

Quest. Seeing God's will is the first, and universal cause of all things, and that cannot be changed, nor hindered, whether doth God's will impose a necessity upon the things that he would have done?

Answ. It doth on some things, but not on all, for seeing his will is most effectual, therefore not only are these things done, which he would have done, but they are done after that manner which he would: now God would have some things done necessarily, and some things contingently; and therefore he hath for some things fitted necessary causes, by force whereof they are necessarily done; and for some things contingent causes, whereby they are contingently done. And seeing his will is unchangeable, and not letted, it followeth, that not only those things are done which he would to have done, but also those things are done contingently, or necessarily, which he would have so to be done: so things have such a necessity, as God would they should; to wit, either absolute necessity, or conditional.

Touching evil things, neither is it God's will they should be, neither is it his will they should not be, but it is his will to suffer them to be done; it is not his will that they should be, because they be not good of themselves, but by accident: it is his will to suffer them to be done, because of his wisdom, and goodness, he can bring forth good out of sinful actions. Things must not be esteemed as they are by accident, but as they are of themselves.

God hath dominion over all things by creation, exercised as a creator: it may be called Lordly power, which he useth, or may use without any intention of the good, or profit of the creature.

Secondly, as a King or Father, which power he useth of his goodness, and sufficient grace, with the intendement of the creatures good also, and thereupon maketh atonement with men, that they might serve him, not so much of duty and necessity, as of free, and voluntary obedience: wherefore his commandment hath stipulations or duties required of us, and promises of further good, to be performed unto us: And the covenants of God with men are of two sorts;

1 Legal, when upon condition of present, and continued obedience to all his precepts, he promiseth life eternal.

2 Evangelical, when upon condition of repentance, faith, and newness of life, he promiseth forgiveness of sins, and eternal life through Christ.

Thirdly, as Judge & avenger, which power he exerciseth, when men forgetting or neglecting his covenant made out of his love, and grace, do sin, and provoke his wrath, whereupon he inflicteth punishment on the bodies and souls of sinners. There is not, nor can be imagined, a greater dominion, sovereignty, and power, than the Creator hath over his creatures; for it being absolute, he may nullify, and bring to nothing his creatures, as he made them of nothing, if he so please, and so long as the creature hath being, he may command it wholly, and every part: and this power and dominion is so proper to God, as it cannot be to any other.

After the sin of man, there was due to all mankind, God's wrath, and our eternal punishment: but God pitying our misery, hath restored us by grace in Christ, whereupon ariseth another right, and sovereignty, which God hath over us, not only as Creator, but as restorer; in which name he hath power to command, and we are in duty to obey.

God afflicteth his children:

- 1 For his own Glory.
- 2 For their good and salvation.
- 3 For the profit of others.

First, for his own glory, Israel was afflicted in Egypt, that his power and goodness might appear in their deliverance.

Secondly, for our good, seven ways.

- 1 To humble us, and keep us from sinning.
- 2 To work repentance in us, *Heb. 6. 1 Cor. 11.*
- 3 To make us compassionate towards others.
- 4 To stir us up to prayer, *Psal. 50.15.*
- 5 To try our faith and patience, *Jam. 1.*
- 6 To work in us a loathing of this life, and love of a better.
- 7 To testify his love unto us, as unto children, *Heb. 12.*

Thirdly, for the profit of others, three ways.

- 1 That seeing our affliction they might take warning.

- 2 Seeing our faith and patience they might be comforted.
- 3 Seeing our deliverance they may be confirmed.

Two-evils we must take heed of when God afflicteth us; first, that we despise them not, or make no use of them, *Isaiah* 1. Secondly, that we faint not under the burden of them.

Fear is sometime by figure, put for the whole worship and service of God: *Isaiah* 29.13. with *Mat.* 15.9. sometime particularly for an affection of the heart shunning evil.

Three sorts of fear were in *Adam*, and are yet in the world: 1 The fear which he had in his integrity, which is yet in the Angels. 2 The fear which he had being fallen into sin, which is yet in devils, and wicked men. 3 The fear which he had when he was regenerated, by the promise and grace of Christ, which is yet in all Saints.

1 The fear which he had in his integrity, is whereby he eschewed sin, and the punishment of sin, but without sorrow, because he was without sin, and free from punishment.

2 His fear, when he was fallen from God, was whereby he was afraid of punishment, but without faith, or desire of leaving sin, and so fleeing from God.

3 His fear when he was regenerate, was whereby he acknowledging his sin, and God's wrath for it, he was very sorrowful for his sin, committed to the offense of God, and feared to sin anymore, having a care, & desire to eschew all evil, because he knew & felt God's mercy towards him in Christ, *Prov.* 14.17. God is loved in respect of his goodness, as a Father; he is feared in respect of his power, and justice, as a Lord. The fear of the Lord is to hate iniquity, *Prov.* 8.13. and by his fear men depart from evil, *Prov.* 16.6. but the wicked run into evil, and the fear that is in them is in respect of God's wrath, and their torment, not hating their sin, but God, who punisheth them. Godly fear ariseth from the feeling of God's mercy. *Psal.* 130.4. Sinful fear ariseth from the feeling of man's misery only, *Gen.* 3.10.

Godly fear draweth us near to him, *Psal.* 5.7. but sinful fear draweth men from God, as *Adam* fled from his presence.

Godly fear is in the Saints continually, *Prov.* 23.17. Sinful fear is by fits, when God appeareth, or when his judgments are revealed, *Isaiah* 7.1, 2. but oft times the wicked are secure, *Ezek.* 8.12. Godly fear is joined with faith, hope, and love of God, *Psal.* 33.18. *Prov.* 24.26. *Jer.* 39.32.40. but sinful is destitute of faith, accompanied with torment, and despair.

Godly fear is an holy affection, whereby we fear to offend God, not only because we shall be punished, but chiefly because we account it most unworthy, and unjust to offend him, who is most great in power, and good in grace, who hath shown such Fatherly love, and mercy towards us: To whom be all Glory forever.

FINIS.

Joseph Alleine, 1634-1668

P-JA1-1. A call to Archippus, or, An humble and earnest motion to some ejected ministers (by way of letter) to take heed to their ministry that they fulfil it. - Alleine, Joseph, 1634-1668.

A Call to Archippus; OR, An humble and earnest MOTION TO SOME Ejected Ministers, (by way of LETTER) To take heed to their MINISTRY, That they Fulfil it.

Col. 4. 17. *And say to Archippus, Take heed to the Ministry, which thou hast received in the Lord, that thou fulfil it.*

Acts 20. 28. *Take heed therefore unto yourselves, and to all the Flock, over which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood.*

29. *For I know this, that after my departing shall grievous Wolves enter in among you, not sparing the Flock.*

1 Pet. 5. 1, 2. *The Elders which are among you, I exhort, who am also an Elder, &c. Feed the Flock of God, which is among you, taking the oversight thereof, &c.*

Printed in the year, 1664.

A Call to ARCHIPPUS: or, an humble and earnest Motion to some Ejected Ministers, &c.

Reverend Fathers and Brethren,

WE said days should speak, and waited for the words of the Ancient; But an aged *Paul* would not have others despise *Timothy* his youth, much less would he do it himself. Your long silence hath made us speak, to utter to you our own troubles, and the sighs and groans of your helpless Flocks. We cannot inform you, but have only writ to *stir you up by way of remembrance*, and humbly to put you in mind, *that you stir up the gift of God that is in you*, and suffer not your worthy Talents to be buried in the Napkin, now the sinking Church and dying Religion hath such pressing need for their utmost improvement.

These Letters are to you in behalf of the poor Flocks, like the man of *Macedonia* crying to you, *Come and help us*: or, a Call to *Archippus*, to take heed to the Ministry that he hath received, that he fulfill it.

Fathers and Brethren, we unfeignedly reverence you, we magnify the grace of God in and unto you. Did not we reverence your Parts, Gifts and Graces, and esteem them every way so useful to the Churches, we should contentedly see you sit still, and never be at the pains to excite you. But our high value of you, hath made us humbly bold to expostulate the case a

little with you, and passionately to beseech you, to remember how great a work it is that lies upon you, and to set your hands to it in this time of difficulty.

Some of yours were the holy hands by which we were called to our Office, when you made us publicly promise (according to the obligation of our Office) that *we would never, for fear of any persecution, desist from preaching the Gospel*; and far be it from our Fathers to withdraw, as soon as persecution begins. Suffer us with all modesty and submission, to reason with you. Hath not God said, *Necessity is laid on you, and WO unto you if you preach not the Gospel*? Who shall free you from that *Woe*, or loose your bonds of that *nesesse*, if yet you sit still in silence?

Shall we mind you of *Paul's* example and charge? No bonds nor afflictions could move him, nor make him shun to declare the *whole counsel of God*. And how strict is the command, *That you take heed to yourselves, and all theFlock, over whom the holy Ghost hath made you Bishops*? And let it be noted, how pertinent the motive is, *Because grievousWolves are entered in, not sparing the Flock*: And will you, at such a time, give over your care for the Flock? Are we not most dreadfully charged, *before God, and our Lord JesusChrist, and the elect Angels, to observe these things, and to preach the Word, and be instant, and reprove, rebuke, exhort with all LONG SUFFERING?* and shall we flinch at the beginning of any Suffering? Are we not required to *continue in Doctrine*, as ever we would *save ourselves, or themthat hear us*? Hath not our Lord told us, *That he that hath set his hand to the Plough, and looketh back, is not fit for theKingdom of God?*

Let us call upon your Bowels. *Where there is no Vision, the People perish*: and can you see them perish, when you have bread enough, and to spare? Further, Are not you they, that *are set for the defense and confirmation of the Gospel?* and will not you stand to your work, against the contradictions of men, that would *make the work of the Lord to cease*? Besides, now is the time for you *toapprove yourselves to be Ministers of God, in much patience, affliction, necessity, distress, imprisonment, labor, watchings, fastings; by longsuffering, by kindness, by the Holy Ghost, by Love unfeigned, Word of Truth, Power of God, Armor of Righteousness, on the right hand and on the left*. Is not this the *Work of your Office and Calling, To watch in all things, to suffer afflictions, and thereby to make full proof of your Ministry, and, as good Soldiers of Jesus Christ, to endure hardness?* Shall you with *Jonah*, fly to *Tarshish*, when the Lord sends you about your work? will you not rather say, with resolution, as holy *Nehemiah*, *Shall such a man as I flee? Whois there, that being as I am, would flee?* &c. And as the Apostles, your Leaders, when in your case; *And now, Lord, behold their threatenings, and grant unto thy Servants, that with all boldness they may speak thy Word.*

Shall we humbly mind you of the relation wherein you stand, and the strong obligations resulting thence? O how much is the glory of Christ, and good of souls, bound up in you? Who will not presage a fatal change, when the keepers of the house tremble, and the strong men bow themselves? Should not the Pillars of the Lord's House stand upright under their weight? shall the *Jachin* and *Boaz* of the Temple be as a man without strength? You are the Champions of the Lord; and shall not you be *valiant for the Truth upon Earth?* and confess your Lord in the face of danger, though *inmidst of a wicked and adulterous generation?*

Are not you the Shepherds of the Flocks? And shall the true Shepherds flee, as soon as they see the Wolves, and leave the Sheep? When should they show their care and diligence, their solicitude and watchfulness, if not when the beasts of prey come to tear, and to destroy?

You are the Stewards and Dispensers of the Mysteries of God, that are to give to all the Family *their portion, everyone in their season; and blessed is that servant (only) whom his Lord when he cometh shall find so doing:* And how will the Master look on you at his return, if you suffer the Family to starve, when he hath left with you for their supply till he come? And hath not God charged, that you trade with your Talents? *and as you have received the gift, so you minister the same to others,* without which you cannot be good Stewards of the manifold Grace of God? and yet do you let your Talents lie unoccupied?

Are not you the Physicians of the Churches? and when should they ply their Patients, unless when in most danger to be infected with the mortal Plague, and common Leprosy of the Times?

In a word, Are you Nurses, and yet deny your Sucklings your breast? Fathers and yet will not give bread to your Sons that ask it? Watchmen of the Lord, and yet neglect your fearful Charge; Who would not tremble at those dreadful Injunctions, *Ezk. 3. 17. and 33. 7. whereby we are required to give men warning, or else, if they should perish, their blood shall be required at our hands.*

Finally, Hath not the Lord ordained you to be his Prophets? and shall not your souls be moved, neither at the thundering Charge at the entrance, nor the sweet Promise in the close of those piercing and powerful words, *Jer. 1. 17, 18. Thou therefore gird up thy loins, and arise and speak unto them all that I command thee; be not dismayed at their fears, lest I confound thee before them: For behold I have made thee this day, a defensed City, and an iron Pillar, and brazen walls against, &c. And they shall fight against thee, but shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee.* The passage seems like the stormy Wind, the amazing Earthquake, and the Fire of God, in the Vision of the Prophet, ending in the sweet, soft and still Voice. O let the Words of the living God work either upon your *Fear* or upon your *Hope*.

Suffer us to stay you a while with a few serious Questions, which in all humility we do request you, to let your grave considerations dwell for a time upon. We beseech you, let not our importunity be grievous, nor our words seem tedious, in so ponderous and important a case.

But to prevent misunderstandings in what we say, we must be forced more than we would to lengthen, by premising a three-fold Caution.

We would not be so understood in anything, as if we did undervalue the Sufferings of our most deserving Brethren, or were unthankful to God, or them, that they have so manfully stood for the *TRUTH*, and resisted the strong Temptations to sinful compliance, even to the peril of their Families, the loss of Goods and Livelihood, and their beloved Employment amongst their dear People. We must, we do, and shall while we live, bless the Lord for this their Courage and Constancy; that they have kept the Word of His Patience, and have not

denied His Name: And have born their public Testimony against the Corruptions of the times; though we are forced (with submission) to mind them, what pity it is, that they that did run so well, should not reach to the end of their race.

We would not be understood, as if we did lay the blame of silence upon all our Fathers and Brethren, that have been thrust out for Conscience towards God. We know there are of them, and that not a few, (Glory be to God) that are harder at work than ever; laboring in season, and out of season, by night and by day; whose Reward is with the Lord, yea, a great Reward, *and their praise throughout all the Churches.*

We would not have what we speak of the present Ministry, to be understood *de omni*. We may not without grievous breach of Charity deny, but some few (alas too few) are pious, sedulous, as well as singularly endowed with learning and abilities; but we speak only of the generality; and would to God their lives and labors would confute our too just complaints.

After these Cautions, we humbly subjoin a few moving Questions.

Whether you think in your hearts, that the Ministry that now is, will ever keep up the Power of Godliness? O that we could but charitably believe it! But who can deny his senses! Alas! how should Christ's Kingdom and Interest, and the Power of Holiness be supported by these hands? If Idleness will do it, if Ignorance will do it, if Looseness will do it, if Malice will do it, then these men will bear up the Power of Godliness. Do you not know that too many of them hate it, both name and thing? do not they plainly make it, not the *Prize* they aim at, but the *But* they shoot at? These things are a Lamentation, and shall be for a Lamentation. In this we know you are sufficiently convinced.

Whether you can see Religion sinking, falling, dying away, and you never put your hands and shoulders to it, and yet be blameless? Fathers and Brethren, you are the shoulders that must bear up the Ark of the Lord. Do not your *hearts tremble for the Ark of GOD*? Do you see it falling, and yet withdraw your shoulders, and keep your hands in your bosoms? you would condemn that man deservedly, as void of Christian Charity, yea, common humanity, that should not take up his neighbor, and labor to chafe and rub, and recover him to life when fallen down by you in a swooning fit. Fathers, where then are your Bowels? where are your Compassions, and your Zeal for the Interest of Christ and Holiness: If you see Religion itself in this swooning fit, and hast not with your utmost help, will the Lord hold you guiltless, *if you should altogether hold your peace at such a time as this?*

Whether there will a blessing follow him that keepeth in his Corn in a time of Famine? Behold *England* is crying unto you in her Famine, as *Egypt* to *Joseph*, for with you is the store; for the Lord's sake open the store-houses. Now or never stir up your Gifts, we seem to hear the fainting souls of the forsaken, starving Flocks, coming and crying to you, as they to him, *O give us Bread, for why should we die in thy presence?* We seem to see the famishing cheeks approaching you, and calling for relief, expostulating as they, *Wherefore should wedye before thine eyes? Give us Food that we may live and not die*, Gen. 47. 19. For the Lord's sake bear with us to be a little plain with you; Are your souls sensible of the Famine upon the Land, or are they not? if not (as we cannot, we dare not, we do not think so of you Fathers; for we doubt not

your Integrity with God) you were, we will not say no Fathers, but not so much as true Children or Members of the Church, having no Natural Affection, no Christian Sympathy. If you are indeed sensible of the Famine, how can you keep in the Corn? Surely the Voice of God to a withholding-Minister, seems like that, *Lam. 2. 20. Arise, Cry out in the Night, in the beginning of the Watches; pour out thine heart like water before the Lord; lift up thine hands towards him for the life of thy young children, that faint for hunger in the top of every street:* It grieves us to urge what yet we cannot keep in. Fathers, we reverence you from our hearts, but cannot but set before you the *gemitus & suspiria* of grieved souls, who seem to cry to you, as *Lam. 4. 3. Even the Sea-Monsters draw out the Breasts, they give suck to their young ones; the Daughter of my People is become cruel, like the Ostriches of the Wilderness.*

Whether it will not impair the honor of our Glorious Profession, if the Followers should be of more courage and resolution than their Leaders, and leave their Spiritual Commanders behind? To be plain, the People are willing and forward to venture with you; and to run the risk of it, and shall their Leaders be more backward than they? Were you like to be alone it were more excusable; But they are ready to suffer with you, and run all hazards that may come upon them for their duty in hearing: and shall we only stand back? shall not a willing People, make a willing Ministry? O let the *Governors of Israel offer themselves willingly amongst the People.*

Whether a great part of your Flocks will not be in extremest danger to run wild to Seducers, and despisers of Government, if you do not step in: evident it is that somewhere they must & will hear; and for the formal Pharisees, or profane *Hophnies*, these they will never be induced to sit down under. What then will be the consequence, but that they will be under strongest temptations, to run to the Tents of Erroneous Teachers, and (to their great peril) lend their ears *to the instruction that causeth to er from the words of knowledge.* Experience writes a sad *Probatum est* to what we say in this; of which how mischievous the issue may be, we leave you to consider. Yea, judge your own selves, we beseech you, whether false Teachers will not have a fairer advantage than ever, to get in with our People, and glory over our Ministry and Churches, if they be ready and forward in hazarding themselves among their parties, when ours only shall decline their Flocks and Labors, as soon as times grow perilous?

Whether you will not put a reproach into the mouths of our Adversaries, and give them occasion to speak evil of our Office, when you shall be found to give over the Work, as soon as ever the Pay doth cease? Our hearts do honor you, but there be that reproach you as Hirelings, which they now strengthen themselves in, and more confidently and colourably than ever, persuade others off; (first) Because you give over the Work as soon as ever the Maintenance do fail. (Secondly) Because (they say) you flee as soon as the Wolf doth approach, and will not bide by the Sheep, when your liberty and outward comfort is thereby like to be in danger. Will you not care that the Ministry be not blamed, and study to roll off so colorable an occasion of reproach? shall we suffer the world to think that the spring of all our Motion, the oil to our Wheels, the wind in our Sails was nothing but outward Advantage?

Whether you had your Commission, Office and Authority from the Magistrate, and your Power in, and relation to the Church, be of a Civil Stamp? We know the Magistrate doth not pretend to this: And if none but Christ did, nor could Commissionate you, can any but He discharge you? or can the Relation between the Church and you (if Divine and Spiritual) cease upon the interposition of a Power merely Political, which is *toto genere* distinct? If the Magistrate did not constitute and cause this Relation, how can he make it to cease? or take away what (confessedly) he cannot give? were not this to make it to be at the Magistrates pleasure whether Christ shall have any Ministry or no? any Service or no? whether there shall be any Preaching or not? and so indeed, whether God shall have any Church or no? And if the Magistrate cannot make your Relation to the Church to cease, how can he make the Duty of that Relation to cease? since the shadow doth not more naturally and necessarily follow the substance, than the Duty doth the Relation. In a word; Will it be a sufficient Answer, at God's Righteous Judgment, when the Lord shall ask us why we did not preach the Gospel as he had *bid* us? to say, Lord, it was because the Magistrate did *forbid* us. God is our Record in Heaven, that we are of those that do unfeignedly fear the Lord, and honor the King; to whom we shall ever yield obedience *in licitis*, deny submission *in nullis*. Only we are afraid, that it will not be sufficient in that dreadful day, to produce the Magistrates Warrant for our discharge, when directly contradicting the *tremendous* Charge of our Lord Jesus Christ, *who shall judge both quick and dead at his appearing*. We verily fear, the Magistrates Dispensation will not be allowed before his Tribunal; and then what a sorry case were we in, should we desist thereupon from our work?

Whether God hath forsaken those of his Ministers, that have set to their work, since the day of that fatal stroke? or, whether he hath not owned them by his Assistance, Presence, Approbation, and the ample Testimonies of his Favor, & honored his Name and Gospel by their Labors, Trials, Imprisonments, and Sufferings whatever, that they have endured? Hath the Gospel lost ground by them? It may be inquired, Whether there be any place for Repentance in their prisons, (where they have time enough to reflect upon their actions and correct what was amiss) or whether they are not forever settled, strengthened, and doubly confirmed in their resolutions, by their Prison comforts and encouragements? and whom should we believe in this, sooner than those that have tried the worst?

There is another Question, that we fear to put to you, But will rather let the Apostle himself ask you, 1 John 3. 16, 17, 18. *Whoso hath the worlds goods* (and we add, much more, *whoso hath the heavenly Goods to dispence*) *and seeth his Brother* (much more his distressed Mother) *hath need, and shutteth up his Bowels of compassion from him, How dwelleth the Love of God in him?*

Whether you will be able comfortably to answer the Lord, when He shall put to any of you this Interrogatory, *With whom hast thou left those few Sheep in the Wilderness?* O that you would but consider with whom you have left them! Is it not manifestly and mostly with [*Blind-Guides*] with *Spiteful Shepherds*, or rather *Wolves in Shepherds clothing?* with [*Cruel Fathers*] that that give stones instead of bread, and *Scorpions* for Fish? with [*Violent Watchmen*] that when the distressed Spouse hath come to seek her Beloved, have *wounded her*, and *smitten her*, and took away her *veil?* Shall not our hearts melt, to think of leaving the steerage of our

Vessels in such unskillful hands, or with such selfish Pilots, as look no further then their own Cabin? or sensual Shepherds, that feed themselves, and not the Flocks? or Physicians, that have themselves the Plague sores running upon them? May we not say unto our neighbor, *Goaway and come again when we have it by us*, and shall we deny our People our care and over-sight, when their cries, or at least their wants, do call so loudly for it? Have we gained many to the profession of the Gospel, and begotten many of them in truth unto Christ, and now shall we leave them to sink or swim, when no man careth for their souls? Is this our tenderness to the Children that God hath given us? Is this like *Timothy naturally to care for their state*? Is this to *cherish them as a Nurse cherisheth her Children*? Is this, like *Paul*, to *be ready to be offered up, upon the service of their Faith, and not account our lives dear unto us so we may finish our course with joy; and the Ministry we have reserved, to testify the Gospel of the Grace of God*? Fathers and Brethren, it grieveth us, that you who are Worthies should be compared to the unnatural among the Birds, which leaveth her Eggs in the earth, and forgetteth that the feet may crush them, or that the Wild Beasts may break them, she is hardened against her young ones, as though they were not hers.

—pudet haec opprobia nobis

Et dici potuisse, et non potuisse refelli.

Whether your Prayers and good wishes for your People, while you *draw not forth your souls to the hungry*, be not like their cold Alms, *that if a Brother or Sister be naked and destitute of daily food, do only say unto them, Depart in peace, be you warmed and filled, notwithstanding not giving them those things, which are needful to the Body*?

Whether you can, without highest Injustice, yea (we would tremble to speak it) without most dreadful Sacrilege, withhold the Churches Goods when she is ready to perish for want? Fathers and Brethren, whoever say their tongues are their own, yours are not: you are the Churches, a part of her legal Dowry, you are her most proper Goods, her most rightful Claim, given her by Christ himself, yea given to her forever, for her use. Your Gifts, your Graces, all you Talents, they are unquestionably Church Goods, a public Stock, for common use, in which all may claim a share. You are debtors to all. And have you forgotten the charge of the Lord, *Prov. 3. 27. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.*

Whether it be not better to Glorify God by a Prison (if that you fear should come upon you) than to be an Offence and Stumbling-Block by sitting still? Consider we beseech you, what are we for, but our Maker's Ends? what are we good for, for what do we serve, but only for his Pleasure? better we had no being, than not to be for Him. Better we were without liberty, than that it should not serve Him. What a small thing is Riches or Poverty; Sickness or Health; Liberty or Bonds, unless in order to his Glory? Let us but live in the power of this acknowledged Principle, *That it is our business and our blessedness to glorify God*, and all will be set at rights. If that be true, then that is the best condition, wherein we may best glorify God, and the happiness of every estate, is to be esteemed, according to the order and reference that it hath to this end. Now then, let God glorify himself in us, and it cannot but be well.

What should you then do but set to the Work? For either God will preserve your Liberties, and then you will wonderfully glorify him by your acting and venturing yourselves for him; or else he will send you to Prison, and then you will more glorify him by suffering, lying there as the Public Hostages of the Churches, and Witnesses of God's Truth; Besides that it may render you the more serviceable in your Generation all your days after. But how little is God glorified by you either way, while you sit still? Or, are you not rather an Offence, and a grief to the spirits of the Godly, weakening the hands of your Active Brethren, and wounding the spirits of your dear People? Who can see others at work, and partake of strangers labors, when you their Shepherds give over your care for their souls?

Whether by this Recess you do not neglect the fairest opportunity that ever you had, or may have, in all your lives, to honor the God that sent you, to save sinners, build up Saints, and everlastingly to vindicate the Reputation of Christ's Ministry, and further your own Peace and Comfort here, and Glory hereafter? Never had you so clear and so loud a Call to hazard yourselves for God, and thereby to prove your integrity before him, and resolution for him, and to give public Testimony of your Zeal, and the ardour of your Love to his Name, as now. Never had you such an open and effectual door for the doing good to souls, whether for Conversion or Edification. Now the hearts of the People cleave to you more than ever, if you lose them not by your own neglect. Now they see the difference between the Precious and the Vile; between the Hay and Stubble of the present materials, and the Gold and Silver that you did build with; between the burning and shining Lights, and the stinking and loathsome Snuffs. O how erect are their ears! and their hearts long, and their mouths water (as we say) and their souls wait for your words. We seem to see the thronging crowd, the willing people, *watching at the gates of Wisdom, waiting at the posts of her doors*, looking when you will speak, that they might be refreshed; when your words will distill as the dew, and drop as the showers upon the mown grass, or parched ground. We see them gathering about you, and saying with them, *Behold, we are all here ready to hear all things that are commanded you of God*. Now may the Messenger of the Lord indeed say, *Theywaited for me as the rain, and they opened their mouths wide as for the latter rain*. How hungry are their souls? how do they hang upon your lips? how far will they travel? how early will they rise? how hard will they venture (*expertis credit*, glory be to God, we speak what we know) to get a wholesome meal, to enjoy God in the pure and powerful Administration of his Ordinances. Verily the Field is even white to the Harvest. O how great is the pity, that at such a time you should have your hands out, and not thrust in your Sickle. The People seem ready to catch at your words, as *Benhadad's* servants, as soon as they dropped from the mouth of the King of *Israel*.

If you think it would not be so with you, we fear it is either, first, for want of experience, because you have not tried; or, secondly, (if we may presume to be so plain) through the neglect of too many, who are otherwise Worthies, but have here through their own supineness, suffered the affections of People to die, and the coal of Religious Zeal to go out, for want of blowing. But if they will but blow up this sacred Fire out of the Ashes, and lay the Coals together, and give their People to taste of the pure Milk of the Word, we miss our mark, if they want an encouraging Auditory, unless where Religion, in the most professing times, hath been a stranger. Awake then, for now is the time for you to settle yourselves

forever in the Affections of your People. Now you may prove your love to them, as you never could before, by hazarding yourselves for their good. Now you may prove their love to your Ministry, and to the Ways of God, as never you could till now.

Do you say, This is a carnal Argument?

We answer, 'Tis true, he is but an Hypocrite, that looks no higher than the approbation of men, yea the best of men; But yet we add, that the Affections of God's People, is a very choice and special Mercy. He that hath their hearts, shall have their prayers; and is that a little thing? But these are little, to that we would especially answer, and that is; He that hath the Peoples Esteem and Affections, for the Lord's sake, hath the directest way in the world to their hearts, and the fairest advantage possible to serve God's Interest upon them, and further his Work in them, which every gracious Minister must needs value above all this worlds goods, as that upon which the success of his Ministry, for winning and furthering souls, doth wonderfully depend.

Once again; Never had you such an opportunity in your lives, fore ver to put to silence the slanderous tongues of Seducers, as now; they have vilified you as Hirelings, Flesh-pleasers, that will go no further in Religion than will stand with your own Advantage: O now or never confute them. What a loud refutation of their calumnies would your engaging to purpose in the work of God be at such a time as this? All sorts of men have been ready to take up prejudices against us, as Self-seekers, and such as looked little further than their Maintenance. Now pluck up these prejudices by the roots: now show you can serve the Lord for naught. What lewd lies will all these imputations appear to be, if the Lord stir you up to holy an activity? We can but touch upon your own advantage, as indeed, we cannot dwell upon anything, having so much to say in a little. When had you such an advantage to get settled Assurance and Peace as now? You can tell us better then ourselves, (who yet blessed be God, speak what we have seen and felt) that the most self-denying services are the best evidences, and so bring in greatest comforts. When was there such a time to lay up treasure in Heaven as now? You know the massiest Crown is for them that endure the hardest service.

But we see there are many Lions in the way. The flesh is loath to labor (much more to suffer) but cries, *Master spare thy Self*, and will find an hundred Arguments to turn off a costly and hazardous duty. We dispair the work will be done without removing the prejudices, and therefore shall not dissemble the difficulties and objections that be in the way.

Object. 1. It will be said, We are prohibited by the Magistrate.

Sol. 1. Was not this the Apostles case again and again? were not they commanded, yea strictly charged, not to preach anymore? But did they give over? Why should not we answer with them, *It is better to obey God than man*? Doth God charge us so deeply, so dreadfully, and shall we think ourselves discharged if man contradict it? If the Magistrate should be thought indeed to have such a power of Dispensations, will not here be a fine easy way for idle Drones to shift the Yoke, and leave the Plow? for 'twil but be to get an Order from above for not Preaching; and then when the Chief Shepherd shall appear, to pluck out his Indulgence,

and no more can be said. But we fear God will not be so put off. Are not God's forbidden Messengers, yet charged by Him to *speak without fear*, and that under a dreadful penalty, and shall we fear man's *wrath* for preaching, more than God's *WO* if we preach not?

Repl. But it is said, *Here is Preaching though we sit still: Whereas then the Gospel was wholly forbidden to be preached, and so would have been extinct if they had obeyed.*

Ans. 1. 'Tis true here is preaching, but if not by us, how badly have we answered, the formidable charge of Almighty God to us, or our sacred and solemn vows to him? Will our Lord be put off by this, as a sufficient answer for our loitering, that others were a laboring?

Ans. 2. There is indeed a Ministry, and Preaching (such as it is) but whether such as is like to answer the ends of either, judge you. What are the next ends of the Ministry in sum, but *Conversion* and *Edification*? and are these like to convert souls, that have neither *will* nor *skill* to deal with them about their Conversion, but persuade them they are all regenerated and converted already? O how evidently do they harden them in their sins (for the most part) both by their Doctrine and Lives, instead of turning them from them! And are they like to edify in holiness, who are apparently the venomous Enemies of Holiness? who for strict and precise walking (without which no man shall see God) do openly, though covertly, inveigh against it, as needless niceness, and the worst of folly. Now if we have a Ministry, but such as doth not answer the ends of a Ministry, how few degrees are we the better for them than if we had none?

3. Your eyes will convince you, if you will but look abroad, that where there is no better help, than of an Idle, Ignorant, Loose-living Ministry (under which rank God knows, we speak it with grief of heart, too many, not to say the most of those that are late come in, may be reckoned) or than the cold and heartless way that is generally in use; the Coal of Religion doth even go out, and the Heat and Spirit of Christianity die away: And is it not high time then, for you to blow up the remaining sparks?

Sol. 2. Is it so indeed, our Reverend Fathers and Brethren, is it conscience of the Magistrates prohibition that keeps you back (bear with us if we be a little free with you) Why then do you neglect what you might do, without crossing the Magistrate's command? if men did see you go so far as the Magistrate gives you leave, they would be likely to believe, the conscience of his Authority did keep you in; otherwise they will suspect this (too too groundedly) for a pretext. If the Magistrate doth forbid Sermons to your People, he doth not forbid Letters. Why do you not call upon and quicken them frequently by these? If he forbid you the Pulpits, he doth not forbid you your neighbors houses. Why are they no more visited? may you not preach to a private Family, or single person? And such was our Savior's, and the Apostles preaching, oftentimes. You might be the shorter and the oftener this way, and this would be a likely means of doing no little good, if painfully followed. Though you are forbidden to set open the Windows and keep Public Trading, yet what hinders but that you may have a private Warehouse? Is it forbidden you to write out a Sermon once or twice a week and send it amongst your People, and let it be read in their Families, and Copies conveyed from hand to hand. This some have done, and this would be a Testimony to your

People of your constant care for their souls, and that you are willing to do what you thought you *lawfully* might: whereas now they will say, they see the contrary.

Object. 2. But *Abiathar's* quiet Secession is objected, who (*'tis said*) when thrust out of the Office of the Priesthood, did not turbulently busy himself in doing the work of that Office, but retired to a private life, and dwelt quietly in his own house.

Sol. This is not an Objection for the friends of our Call and Office to make; the case between him and us being so wonderfully disproportionate, as we might many ways show. We shall instance but in four things.

1. *Abiathar*, as it seems, had no right to the Priesthood: for it did, by right, belong to another Line. For *Abiathar* was of the line of *Eli*, who it is not known how he came to the Priesthood: Whereas *Zadok* (put in in his room) was the son of *Phinehas*, and heir in a direct line to *Aaron*, and so seems to have the right of Priesthood belonging to him, both by lineal descent, being the proper heir to it, and also by God's special Promise.

2. *Abiathar* was put out by two Princes, who were inspired by God, (and who knows but they may do it by extraordinary direction?) by *David*, who anointed *Zadok* Priest in his room, while he was yet living; and also by *Solomon*, ratifying his Fathers Act.

3. When *Abiathar* was thrust out, *Zadok* (not *Hophni* or *Phinehas*) was put in his room; a man owned and beloved of God, sufficiently, yea eminently fitted for the Work; so that he might recede, without fear of miscarrying of the Work of the Lord, by the ignorance or wickedness of him that it was entrusted with. Were this the case here, that your Work were put into the hands of the best of men, and like to be better carried on by those, to whom 'tis now committed, than before: Yea, if it were not like to sink and fail, we should not think ourselves so much concerned, to offer these ungrateful lines unto you.

4. Above all, *Abiathar* had forfeited his place by his Treason; so that the King might justly have cut off his Person and Priesthood too: for, he was *a man of death*, 1 Kings 2. 26. and the Sentence of death *Solomon* is thought to have held him under, so that he should be only upon his good-behavior, and responsible for his crime upon any new provocation.

Object. 3. *But it's further said*, This will be a great occasion of Separation, if Ministers set up in private, and draw away a great part of the People from the Service of God in Public.

Sol. 1. The Separation be upon others, who when we were quietly settled in the administration of Church-Ordinances, in a more pure and reformed sort, are come in upon us, and have possessed our Places and Pulpits, and thrust us by the places of public Convention. We continue still but in the same station, and the same work, watching over our Flocks, and administering according to our Office, with no other difference, but only that the place is altered; which being at the Magistrates dispose, we quietly left it, according to our duty upon his command.

2. Yea, your not preaching will occasion Separation indeed: for whither will the People run headlong, if not stayed and guided by the interposition of your wisdom and prudence? Your

moderation will be the likeliest means to keep them from extremes: for you are they that have their hearts; by others they will not be guided. For this, experience affords abundant instances, and too sad proof; People everywhere joining themselves to the greatest of Separatists, rather than they will rest satisfied with lifeless Jeune, sapless Administrations, offered withal by hands so unclean, and in vessels so impure, as somewhere they are.

3. What is done in private, may be so prudently and inoffensively managed, as to the season, as that (in case you and others are so satisfied) you, and they, may orderly and timely attend, what is done in public, and show your readiness to Unity and Peace, though you bear your Testimony against the Corruptions that are on foot, evidencing your non-acquiescence in such impure and imperfect modes of Administration and Ignorant and Ungodly Dispensers, as too generally use them.

4. The most commendable endeavors after Christian Unity, must be conjunct with a study of Gospel-Purity and the Power of Godliness, together with the testifying of our vehement anhelation after it, and our vigorous endeavors (in all lawful and peaceable means) for the obtaining of it. But how this should be evidenced and effected (not to mention the hardening of others to think they are in the right, and all is well) when men do fully jump in with all that is on foot and acquiesce in it, looking for no farther help, we cannot well understand.

Obj. 4. *But it is added*, That this will destroy God's Public Worship, and alienate men from it.

Sol. 1. It is not the place, but the company convened, that makes the Worship to be public. The Meeting is public, and so the Worship public, though the place may not be public: Else there was no Public Worship in the time of great Persecution, when the Assemblies of Christians Met by stealth in private houses.

2. It hath been already shown, that there is a possibility of doing this, without neglecting the Ordinances of God more publicly dispensed.

Obj. 5. *But there is a secret and most forcible Objection yet behind, which we fear lies with many at the bottom, though it come not so freely out*; That this is against our safety, and will certainly expose us to Persecution; and for a man to adventure himself for an opportunity or two, to so great a hazard, as to become a miserable Captive, and a prey to the Sons of violence, seems but folly.

Sol. 1. Why then do you neglect that of your work which would not expose to Persecution? cannot you dwell with your People, and keep the oversight of them, and watch to see when danger approaches, and give them warning (though more privately) whereby to prevent their Ruin? We humbly conceive, it is a part, and no little part of a Ministers duty personally to instruct his People and to visit his Charge, and to preach from house to house, and that distinct from public preaching: now this would not expose you to any suffering, and yet how sadly is this neglected? There was a time when this duty, being urged, the great objection against it was, because Ministers had not time from their public Employments. Brethren, let us deal plainly with God and with men; Why then is this great Duty now neglected? Now when we have little else to do; especially since 'tis acknowledgely the great duty of Ministers,

and they may do it with safety, and be greatly instrumental in it: And have now few other ways to edify their People; Is it for want of time now that they do not do it? or from the multitude and weight of their public Employments? But,

2. Is it true indeed, shall the fear of Persecution make us desist from the work that God hath committed to us with such a dreadful charge to fulfil it? wherein we may so wonderfully glorify him that sent us, and in the doing whereof, the saving of our own and our Peoples souls is so much concerned: Will not the People say that our own safety is dearer to us, either than their souls, or our own, yea than God's Glory, if this should keep us back? as we verily fear this will be found the greatest *Remora*. We do but desire that conscience may plainly speak in the case, and tell men truly, whether if this were removed, they would not fall forthwith to their Work. But hath not God said *Blessed are they that are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven. Blessed are ye when men persecute you and revile you, &c. Rejoice and be exceeding glad, for great is your Reward in Heaven: For so persecuted they the Prophets which were before you?* Hath not He assured us we shall come off no losers by him, *but shall have an hundred-fold even with Persecution;* yea, and that in this time, *and in the World to come Life Eternal?* Is it not really a Glorious Privilege to suffer for Christ, and a Badge of singular Honor? Have the former Saints thirsted for the Crown of Martyrdom, and gloried in the Cross of Christ? And is a Fine or a Prison enough to stop the mouths of God's Servants nowadays by the hundreds? Is it indeed all joy to fall into divers temptations, and are we afraid to venture? Where doth the Spirit of God and of Glory rest but upon suffering Saints? By whom is God Glorified so much as by his suffering Witnesses? By what is the Gospel more furthered than by the Bonds and Tribulations of its Ministers? What better way to ensure the Crown of Life, and get the double Portion in the Blessing, than by enduring Temptations and Persecutions for the Gospel? What will so much intend our Graces, further our experiences, help on Mortification, and enhance our Eternal Glory, as our patient bearing for Christ?

Brethren, what will work upon us, if we will be quickened neither by the consideration of God's Glory, nor our own? Hath Christ suffered for us, both as our Surety, and Pattern? and have we such a Cloud of Martyrs, that have so stoutly led the Van? and shall We shift off our Work for fear of Persecution? Let us humbly request you but to view the encouraging Promises, that Christ hath made to Sufferers for his Name, which we can but hint, not handle, and let us submissively reason with you; Are not these the very things which we have over and over preached, and pressed on our People? and shall we make them believe, by our flinching, that these things were not so? Bear with us, we beseech you; Are these things true, or are they not? If not, why have we taught them? if they be, why do we not live up to them? O that we did but act as if we ourselves had believed in what we have preached! Will it not be a real confutation of what we have taught concerning the blessed Advantage and Glory of the Cross, if we (when put to it) shall decline the Cross, notwithstanding all the blessedness, we made People believe, we thought to be in it? God forbid that We should tempt men to Atheism and Infidelity; and make them believe, there is no more in Preaching, no more in Promises, than a flourishing talk.

The Conclusion.

But now it is time to think of closing. We fear we have been tedious and troublesome; but suffer us yet to utter a few sighs more unto you. We should not have thus pressed and presumed upon you, had not the necessity of the case required it. Reverend and Beloved, if we cannot prevail with you; yea rather, if God (that hath the power of hearts) do not prevail with you, poor souls will rue it, and Christ's Honor and Interest will suffer for it, his Gospel will be a great loser by it. Pardon us therefore if we are loath to let you go: fain we would that you should not be at the end of this Paper, before it hath attained its end; That you should not turn away your eyes from these Lines, till you have resolved to set to your Work. O when will you be weary with forbearing. *Jer. 20. 9. I said, I will not make mention of him, nor speak anymore in his Name; but his Word was in my heart, as a burning fire shut up in my bones, and I could not stay.* Have you sate down in your discouragements, and said with him in his infirmity, Yet now may your hearts wax hot within you, that you may speak with your tongue. O that we could hear you saying with *Elihu, I am full of matter, the Spirit within me constraineth me; I will speak that I may be refreshed, I will open my lips and answer.* What shall we say, *Ourmouth is open to you, our heart is enlarged.* O that we did but know what would prevail with you! we would fill our mouths with Arguments: We would not let you go, till you had granted our humble Motion. Who shall choose our words for us? Alas, that we did but know what would pierce! It grieves us to think we should have done, before the Work be done; and that after all this, we should leave you as we found you. We verily fear, lest the Argument of Self-preservation will at last prove more forcible upon you, than all the moving Arguments that we can choose; and that men are so in love with the way they have settled in, (from which they mostly think it dishonorable to recede) that they will not be turned. Shall we go from Words to Tears? O that we could command them! But we have not, (the Lord pardon us) we have not the bowels and meltings, that we should have in presenting you such a pitiful case. Shall we we fall from arguing to begging? O that this would do it! Verily, we could creep on our knees unto you, For the Lord's sake, let our words be accepted with you, do not despise our request; Accept this Petition, as if it were written in the mingled tears, of us and your People. Verily, these are the things, that they do sigh out before the Lord in secret. Shall none of their miseries nor necessities move you? Was the tongue of the dumb-born son of *Croesus* loosed, by the vehement commotion of Nature in him, when he saw one about to murder his father? And shall not the necessity of Souls loose yours? O think, by whom shall these be gathered? We beseech you, by the Children (as it were) of your own bodies, by the Love you bear to our precious Savior, (whose Interest it is, not our own, that we have all this while pleaded with you;) We beseech you, by your high and holy Calling, by all the Commands and Promises of the glorious Gospel, by all your Vows to the most high God at your solemn Admission to your sacred Function, *Feed the Flock of God, which he hath purchased with his own Blood.* In a word, by the bowels of Fathers, by the tears and cries of Children, by the necessities, distresses, groans, and sorrows of our afflicted Mother, we beseech you do not turn a deaf ear to these Requests. Fulfil you your Peoples joy: refresh their bowels in the Lord. We are in deepest earnest with you, and do in some measure feel what we speak. We go not to act a part. The case is very deplorable, that is before you. You

see what havoc is made, and what is like to become of poor souls. O if there be any consolation in Christ, any Comfort of Love, any fellowship of the Spirit, any bowels and mercies, feed Christ's Lambs, feed his Sheep. We humbly and tremblingly leave all at your feet; and fearing lest all our beggings to you will not prevail, we turn ourselves to beg of God for you, and the souls committed to you and us.

O thou Shepherd and Bishop of Souls, the great and good Shepherd of the Sheep, that gavest thyself for them, that gavest thy Ministry to them, for the perfecting of thy Saints, for the edifying of thy Body; Quicken thy forgetful Stewards, to look to the pinching wants of thy distressed Family. Awaken thine Under-Shepherds; call up thy Watchmen to watch over thy Flock by night, that the beasts of prey may not devour them. Sleep not thou, O Lord, in the sides of the Ship, when the Water is come in, even to the soul, and we are all in jeopardy. Hear the moving cries of thy Children and Disciples, about thee; Lord, save us, or else we perish. Behold how thy Flock is scattered, and few search or seek after them, so that they become a prey to every beast of the field, because there is no Shepherd. O fulfill thy Promise, and take the Work into thine own hands. Do thou feed thy Flock, and cause them to lie down. Thou hast said, I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat, and the strong, and will feed them with Judgment. Remember thy Word unto thy Servants, in which thou hast caused us to hope. O Lord God, thou art that God, and thy Words are true, and thou hast promised this Goodness unto thy Servants. Thou, O Lord God, hast spoken it; be it unto thy Servants according to thy Word. O turn the hearts of the Fathers to the Children, and of the Children to the Fathers. Where are the soundings of thy Bowels? where are the movings of their Bowels? O let the Distresses of thy Servants make their hearts to turn within them, and their Repentings to kindle together, and give us once again, the men after thine own heart, and set thou up Shepherds over us, that we fear no more, nor be dismayed, neither be lacking, as thou hast promised. So we thy People, and Sheep of thy Pasture, will give thee thanks forever, and praise thy Name to all Generations. O Lord, thy People say, Amen. Let all thy Ministers say, Amen, Lord Jesus, say thou, Amen.

FINIS.

P-JA1-2. A most familiar explanation of the Assemblies shorter catechism wherein their larger answers are broken into lesser parcels, thereby to let in the light by degrees into the minds of the learners : to which is added in the close, a most brief help for the necessary but much neglected duty of self-examination to be daily perused : and to this is subjoined a letter of Christian counsel to a destitute flock - Alleine, Joseph, 1634-1668., Westminster Assembly (1643-1652). Shorter catechism

A Most Familiar EXPLANATION OF THE ASSEMBLIES *Shorter Catechism*. Wherein their Larger Answers are broken into Lesser Parcels, thereby to let in the light, by degrees, into the minds of the Learners. To which is added, in the close, a most brief help for the necessary, but much neglected duty of self-examination, to be daily perused. And to this is subjoined; a Letter of Christian Counsel, to a destitute Flock.

The last Edition Corrected and much amended.

By *JOS. ALLAINE*, late Preacher of the Gospel at *Taunton* in *Somerset-shire*, a Lover of Truth and Peace.

London, Printed for *Edw. Brewster* at the Crane in *St. Paul's Church-yard*. 1674.

AN ADMONITION TO THE READERS.

I Am not insensible, that this little tract may seem to many, as a thing born out of due time. But they that have their spiritual senses exercised, and have seen and tasted, how jejune, and lifeless, and insipid the more public exercises of religion somewhere are; will be easily convinced, that *now* they are called to double their diligence in family duties. And since it is the great charge of Householders (), to teach their Children, and their (), households after them, and to () catechize them in the way wherein they should go (whereunto the present exigencies, do more than ordinarily oblige them) it may not seem altogether unseasonable, to have added this plain and familiar help for their assistance.

If therefore the earnest Calls of your suffering Ministers, the dreadful Charge of immortal souls, the strict Commands of your Maker and Judge, have engaged you in a resolution to set up this much neglected, but necessary and most beneficial exercise, let me advise you to take this plain method. First, let those under your charge learn the Answers in the Assemblies Catechism, Then ask them these little Questions drawn from thence, and if they are at a loss, show them out of which part of the greater Answer, they should have made return to the lesser Question. And this would be the more effectual, if you did run over all a second time, that they might observe the force of every clause and word in the Answer out of the Assembly, before you pass to examine them further on. Do not put them upon learning the Scriptures, till they can get through all the Catechism, and then examine them, how they can prove such or such a clause in the answer, leaving the order that the Scriptures lie in. And as ever you desire to see the happy issue, of this most useful exercise.

1. Let it be done solemnly, and appoint stated times for the weekly performing it; and if through necessity, or negligence, you should omit the season, watch for an opportunity speedily to do it, at least let it be done once the oftener the next week.
2. Set to everyone his task, according to their several capacities, and be punctual in requiring it, and show yourselves as zealous for the doing of God's work, as you are for your own. But let not the explicatory Questions and Answers be learnt without book by any, because this would be a needless burden, and they are in effect learnt already by them that can give an account of the Catechism itself.

This I cannot omit, that it is my fervent desire, that not only the younger, but also the elder sort would become students of the Catechism, and (if able) commit it to memory. Beloved, would you know wherein you might rejoice the soul of your Minister, would you do me a pleasure and refresh me in my tribulations for your sakes? why, herein you may do it. This would be no little pleasure to me, and (I am sure) no little profit to you. O the miserable defect of knowledge, even among Professors themselves, for want of humility and diligence to commit to memory the principles of religion?

There is a twofold knowledge; Confused and Distinct; The confused knowledge is only to know the *quod sit*, that there is such or such a thing: and here, too often, many Professors rest. The distinct knowledge is, to understand the *quid sit*, and to be able to give a description of any grace, privilege, or the like, and the difference of it from any other; and also the *cur sit*, or the ground or reason from the Scripture, why they do believe such or such a truth: and here men do (generally) unhappily fail.

Beloved, my ambition is, that you should grow in grace, and the knowledge of our Lord Jesus Christ, that you should be clear and distinct in your knowledge, that there should not be one among you, but should be able to give a good account of his faith from the Word of Truth. Verily, it is no small shame for men of years, under the Gospel (especially for Professors, and this when we have yet such easy and excellent helps) not to be able to prove the main point of our religion from the Scriptures, and to give a solid description of faith, repentance, justification, sanctification, effectual calling, and the like; which will never be done to purpose, except they will learn a Catechism. If any think themselves above it, I fear it is from their pride and ignorance: for my part, I profess myself a learner. Well, will you learn with me? why should you not stir up each other, and engage together, that you will set to this work? O that I might but hear that you would so far gratify the request of a Messenger of Christ, and his Ambassador to youward.

Quest. 1. *What is the chief end of man?*

Ans. Mans chief end is to glorify God, and to enjoy him forever.

Q. *Is man's chief end to seek himself?*

A. No.

Q. *Is it to enjoy the profits and pleasures of this world?*

A. No.

Q. *Is it to glorify God, and enjoy him forever?*

A. Yes.

Q. *What do you mean by man's chief end?*

A. That which God did chiefly intend, or aim at, in making man; and which man is chiefly to intend.

Q. *What is man's chief duty?*

A. To glorify God.

Q. *What is man's chief happiness?*

A. To enjoy God.

Q. *May a man have another subordinate, or less principal end, besides glorifying, and enjoying God?*

A. Yes.

Q. *May a man make anything else his ultimate, or principal end, besides glorifying and enjoying God?*

A. No.

Q. *Is the glorifying, and enjoying of God, man's subordinate end, or else his ultimate, and chief end?*

A. His chief end.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The Word of God which is contained in the Scriptures (of the Old and New Testament) is the only rule to direct us how we may glorify and enjoy him.

Q. *Hath God given any rule to direct us?*

A. Yes, the Scriptures.

Q. *Whose Word is the Scriptures?*

A. The Word of God.

Q. *Where is the Word of God contained?*

A. In the Scriptures.

Q. *How are the Scriptures divided?*

A. Into the Old and New Testament.

Q. *Are not the Apocryphal Books Scripture, nor any other, but the Books of the Old and New Testament?*

A. No.

Q. *What is the Word to be with reference unto us?*

A. A Rule.

Q. *Is any other Rule sufficient for our direction?*

A. No, this is the only Rule.

Q. *Can we receive sufficient directions from our own wisdom, or the light of nature, to come to glorify, and enjoy God?*

A. No.

Q. *Can we receive sufficient direction from God's works of Creation, and Providence?*

A. No.

Q. *Is the Scripture a sufficient Guide?*

A. Yes.

Q. *In what do the Scriptures direct us?*

H. How we may glorify God, and enjoy him forever.

Q. *Can we never learn then how to glorify God here, or to enjoy him hereafter, without the guidance, and directions of the Scriptures?*

A. No.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what God requires of man.

Q. *Doth the Scripture teach us all matters of Faith, or all that we are bound to believe?*

A. Yes.

Q. *And all matters of practice, or what we are bound to do?*

A. Yes.

Q. *Is not a Christian bound to believe anything, as a point of Faith, but what is taught in the Scriptures?*

A. No.

Q. *Nor bound to do anything, as necessary to Salvation, but what is taught in the Scriptures?*

A. No.

Q. 4. *What is God?*

A. God is a Spirit, I finite, Eternal and Unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q *Is God a man like unto us?*

A. No.

Q. *What kind of substance is he then?*

A. A Spirit.

Q. *Is he a corporal, visible Substance?*

A No.

Q *Is he a Spirit without body, or bodily parts?*

A. Yes.

Q. *Is he an infinite, or finite Spirit?*

A. An Infinite.

Q. *What do you mean by infinite?*

A. Without bounds, or limits.

Q. *Is God an eternal Spirit?*

A. Yes.

Q. *What is to be eternal?*

A. To be from everlasting to everlasting, or without beginning, or end.

Q *Is God unchangeable?*

A. Yes.

Q. *Is it proper to God only to be Infinite, Eternal, and Unchangeable?*

A. Yes.

Q. *Are these then incommunicable attributes in God, (viz. his Infiniteness, Eternity and unchangeableness) and such as are not to be found in any Creature?*

A. Yes.

Q. *What is God Infinite, Eternal, and Unchangeable in?*

A. In his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q *May a Creature be wise, holy, just, good and true?*

A. Yes.

Q. *Are Wisdom, Power, Holiness, &c. proper to God only?*

A. No.

Q. *Are these communicable attributes then?*

A. Yes.

Q. *But are they in the same manner in the Creatures as in God;*

A. No.

Q. *Is any Creature infinite, eternal, or unchangeable in being, wisdom, power, &c.*

A. No.

Q. *Is God infinite in being?*

A. Yes.

Q. *Doth he fill all things, and all places?*

A. Yes.

Q. *But is he not besides his general and essential presence, which is equally everywhere, by a special, and gracious presence amongst his people?*

A. Yes.

Q. *And by a special manifestation of his presence in Heaven?*

A. Yes.

Q. *Is God infinite in his Wisdom?*

A. Yes.

Q. *Is there anything that God is ignorant of?*

A. No.

Q. *Doth he know our very hearts and thoughts?*

A. Yes.

Q. *Is God infinite in power, or Almighty?*

A. Yes.

Q. *Is nothing too hard for him?*

A. No.

Q. *Is God infinite in holiness?*

A. Yes.

Q. *Does he love, or allow of sin?*

A. No.

Q. *Is God infinite in justice?*

A. Yes.

Q. *Is there anything unjust that God doth?*

A. No.

Q. *Is he just in all his Decrees, Actions, and Dispensations?*

A. Yes.

Q. *Is God Infinite, Eternal, and Unchangeable in Goodness?*

A. Yes.

Q. *Is he good in himself, and is all goodness from him?*

A. Yes.

Q. *Is God infinite in his truth?*

A. Yes.

Q. *Can he err, or be deceived?*

A. No.

Q. *And is God eternal and unchangeable, as well as infinite, in his being, Wisdom, Power &c.*

A. Yes.

Q. 5. *Are there more God's than one?*

A. There is but one only, the living and true God.

Q. *Is there a God?*

A. Yes.

Q. *Are there many false God's?*

A. Yes.

Q. *Were not the Heathen-idols God's?*

A. No.

Q. *Is there but only one true God?*

A. No.

Q. *And is he the living God?*

A. Yes.

Q. *6. How many persons are there in the God-head?*

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. *Are there many persons in the Godhead?*

A. Yes.

Q. *How many?*

A. Three.

Q. *Do all these three persons subsist in the same essence, or God-head?*

A. Yes.

Q. *Are there three God-heads?*

A. No.

Q. *Which of these three persons was made man for us, and became our Redeemer?*

A. The Son.

Q. *Is the Son God as well as the Father?*

A. Yes.

Q. *Is the Holy Ghost God?*

A. Yes.

Q. *Are there three God's then?*

A. No but one, and the same.

Q. *What are these the same in, in personal properties?*

A. No.

Q. *In what then?*

A. In substance, or essence.

Q. *Is one of these persons greater than the other?*

A. No.

Q. *Are they equal?*

A. Yes.

Q. *What are they equal in?*

A. In power, and glory.

Q. 8. *What are the decrees of God?*

A. The decrees of God are his eternal purpose according to the counsel of his Will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. *What hath God fore-ordained in his Decrees?*

A. Whatsoever comes to pass.

Q. *Doth nothing come to pass, but what, and when, and how God hath fore ordained in his Decrees?*

A. No.

Q. *To what end hath God fore-ordained whatsoever comes to pass?*

A. For his own glory.

Q. *Doth nothing come to pass but God intends his glory by it?*

A. No.

Q. *Of what date is the purpose of God's Decree?*

A. It is eternal.

Q. *What did God take up his Decrees for, was he moved thereto by his creatures, or by anything in or with him?*

A. No.

Q. *Did he Decree all things merely according to the counsel of his Will?*

A. Yes.

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the works of Creation and Providence.

Q. *How manifold are the works of God?*

A. Twofold, of Creation and Providence.

Q. *Are the works of Creation, and Providence, the execution of his eternal Decrees?*

A. Yes.

Q. Doth God do nothing in the works of Creation, and Providence, but what he from eternity decreed?

A. No.

Q. 9. What is the work of Creation?

A. The work of Creation is God's making all things of nothing, by the Word of his Power, in the space of six days, and all very good.

Q. Whose work is the work of Creation?

A. God's.

Q. What is it to create?

A. To make of nothing.

Q. Can none create, or make a thing of nothing, but God?

A. No.

Q. What did God make in the Creation?

A. All things.

Q. Of what did he make them?

A. Of nothing.

Q. By what did he make them?

A. By the Word of his Power.

Q. In what time did he make them?

A. In the space of six days.

Q. Of what quality did he make them?

A. All very good.

Q. 10. How did God create man?

A. God created man male and female after his own Image, in knowledge, righteousness, and holiness, with dominion over the Creatures.

Q. Who created man?

A. God.

Q. Of what kind did he create him?

A. Male, and Female.

Q. What mean you by Male, and Female?

A. Man, and Woman.

Q. *After what image or likeness did he create them?*

A. After his own image.

Q. *Wherein did the image of God on man consist?*

A. In Knowledge, Righteousness and Holiness, and Dominion over the Creatures.

Q. *Which was the internal part of God's image?*

A. Knowledge, Righteousness, and Holiness.

Q. *Which the external?*

A. Dominion over the Creatures.

Q. *Did God make man in a state of sin, or holy, and righteous?*

A. Holy, and righteous.

Q. 11. *What are God's works of Providence?*

A. God's Works of providence are his most holy, wise, and powerful preserving, and governing all his Creatures, and all their actions.

Q. *Is there a Providence?*

A. Yes.

Q. *Which are the parts of God's Providence?*

A. Preserving, and Governing all things.

Q. *What things doth God preserve, and govern in his Providence?*

A. All his Creatures.

Q. *What even the least, yea and the worst, and the most casual?*

A. Yes.

Q. *Is there nothing then but God's Providence doth reach to it?*

A. No.

Q. *In what doth God preserve and govern all his Creatures?*

A. In all their actions.

Q. *Is there anything that doth need his preservation?*

A. No.

Q. Is there anything that is not under his government?

A. No.

Q. After what manner doth God preserve and govern all his Creatures?

A. Holily, powerfully, wisely.

Q. Is there wisdom in all God's Providences?

A. Yes.

Q. Is there no sin nor unrighteousness in God's Providences?

A. No.

Q. 12. What special Act of Providence did God exercise towards man in the estate wherein he was created?

A. When God created man, he entered into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. When God created man, what did he do with him?

A. He entered into a Covenant with him.

Q. Into what Covenant?

A. A Covenant of life.

Q. Why do you call it a Covenant of life?

A. Because in this Covenant God promised eternal life.

Q. How many Covenants hath God made with man?

A. Two, the Covenant of works, and the Covenant of grace.

Q. Which of these was the Covenant, which God entered into first with man, when he was created?

A. The Covenant of works.

Q. Did God promise life to man upon any condition on his part?

A. Yes.

Q. What was the condition of this Covenant?

A. Works, or obedience.

Q. Why was the first Covenant called a Covenant of works?

A. Because works or obedience, was the alone condition of this Covenant.

Q. *What special command did God give to man, for the trial of his obedience?*

A. He forbid him to eat of the tree of Knowledge, of good, and evil.

Q. *Why was the forbidden tree, called the tree of Knowledge, of good, and evil.*

A. Because thereby man came to know good, and evil; good by the loss of it, and evil by the feeling of it.

Q. *Under what penalty did God forbid him to eat?*

A. Upon pain of death.

Q. 13. *Did our first Parents continue in the state wherein they were created?*

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. *Did our first Parents fall?*

A. Yes.

Q. *From what did they fall?*

A. From the estate wherein they were created.

Q. *What estate was that?*

A. A Holy, and happy estate.

Q. *What did they fall by?*

A. By sinning against God.

Q. *Who fell from the estate wherein they were created?*

A. Our first Parents.

Q. *What were they forced to sin?*

A. No.

Q. *Was it by the voluntary abuse of their own free will•?*

A. Yes.

Q. *Had man free will in the state of innocence, till he sinned it away?*

A. Yes.

Q. *Were not our first Parents confirmed in the state of innocence?*

A. No.

Q. 14. *What is Sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God.

Q. *What is the Rule which sin is an offense against?*

A. The Law of God.

Q. *What is meant by the Law of God?*

A. The whole word of God Ps. 119. 7.

Q. *How many ways may we offend against the Law of God?*

A. By coming short of it, or transgressing against it.

Q. *Is any want of Conformity to the Law, or coming short of it, a sin?*

A. Yes.

Q. *Is any transgressing of it a sin?*

A. Yes.

Q. *What is it to transgress the Law?*

A. To pass the bounds that the Law sets.

Q. *What do you mean by Conformity to the Law?*

A. Agreeableness, or suitableness to it.

Q. *Is any want of agreeableness to the Law a sin?*

A. Yes.

Q. *What? if we come short of it in the least?*

A. Yes.

Q. *Doth want of Conformity to the Law, take in original sin, and sins of omission; and transgressing of the Law, sins of commission?*

A. Yes.

Q. *Is nothing sin, but what is against God's Law?*

A. No.

Q. *Is the Law the Rule then by which we may know what is duty, and what is sin?*

A. Yes.

Q. 15. *What was the Sin whereby our First Parents fell from the Estate wherein they were Created?*

A. The sin whereby our first Parents fell from the state wherein they were created, was their eating the forbidden fruit.

Q. *What did our first Parents fall by?*

A. By sin.

Q. *By what sin?*

A. Eating the forbidden fruit.

Q. 16. *Did all Mankind fall in Adams first transgression?*

A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. *Who sinned with Adam, and fell with him?*

A. All mankind.

Q. *What did Christ sin in him, and fall with him?*

A. No, but only all mankind that descended from him, by ordinary generation?

Q. *Who of all mankind had an extraordinary generation?*

A. Jesus Christ.

Q. *In what transgression of Adam did all mankind sin in him, and fall with him?*

A. In the first transgression.

Q. *Did they sin in him in all the transgressions that ever he committed?*

A. No.

Q. *With whom was the Covenant made?*

A. With Adam.

Q. *Was it made with him for himself?*

A. Yes.

Q. *For himself only?*

A. No.

Q. *For whom was it made with him besides himself?*

A. For all his posterity.

Q. *Is this the reason, why all mankind sinned in Adam, and fell with him, because the Covenant was made with him, not only for himself, but for all his posterity?*

A. Yes.

Q. 17. *Into what estate did the fall bring Mankind?*

A. The fall brought mankind into an estate of sin and misery.

Q. *What brought mankind into the estate of sin and misery.*

A. The fall.

Q. *Whom did it bring into an estate of sin and misery?*

A. All mankind.

Q. *Is all mankind by nature in a state of sin?*

A. Yes.

Q. *Is any man without sin?*

A. No.

Q. *Is misery the consequence of sin?*

A. Yes.

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto a man fell, consists in the guilt of Adams first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions which proceed from it.

Q. *Doth the sinfulness of man consist in the guilt of Original sin?*

A. Yes.

Q. *And in the guilt of actual transgressions, which proceed from these?*

A. Yes.

Q. *How many sorts of sin be there then in which the sinfulness of that estate, into which man fell, doth consist?*

A. Two, Original, and Actual.

Q. *Wherein consists Original sin?*

A. In three things, as

- 1. The guilt of Adams first sin.
- 2. The want of Original righteousness.
- 3. The corruption of the whole nature.

Q. *What is guilt?*

A. A binding over to punishment.

Q. *Are we guilty of Adams sin?*

A. Yes.

Q. *Of what sin of Adams?*

A. Of his first sin.

Q. *Is the guilt of Adams first sin, part of Original sin?*

A. Yes.

Q. *What do you mean by Original righteousness?*

A. That holiness, and righteousness, that m•n was at first created in.

Q. *Is man born with the Image of God upon him, in holiness, and righteousness?*

A. No.

Q. *Doth he want then that first righteousness in which he was created?*

A. Yes.

Q. *Is man's nature corrupted?*

A. Yes.

Q. *How much of his nature?*

A. His whole nature.

Q *What is he all over defiled, and corrupted in every part, and in every faculty of soul, and body?*

A. Yes.

Q. *By what is man so universally corrupted?*

A. By Original sin.

Q. *What is the guilt of Adams first sin, want of Original righteousness, and corruption of man's whole nature, commonly called?*

A. Original sin.

Q. *Why is it called Original sin?*

A. Because it is the sin that we have from our very birth, and Original, or the beginning of our being.

Q. *Is man guilty of actual sin besides his Original?*

A. Yes.

Q. *What is actual sin?*

A. That which proceeds from Original.

Q. *Do all actual transgressions, or sins of our lives, proceed from Original, or that of our natures?*

A. Yes.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. The misery of that estate whereinto man fell is, that all mankind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of Hell forever.

Q. *What hath man lost?*

A. Communion with God.

Q. *What do you mean by communion with God?*

A. Fellowship, and Friendship with God.

Q. *Is this lost by the fall?*

A. Yes.

Q. *Doth part of man's misery by his fall consist in his loss?*

A. Yes.

Q. *What is man brought under by the fall?*

A. Under God's wrath, and curse.

Q. *Is man in the favor of God since the fall?*

A. No.

Q. *Is there an enmity bred between God and man by the fall?*

A. Yes.

Q. *What is the fruit of God's wrath upon man?*

A. His curse.

Q. *Is man since the fall under the blessing of God?*

A. No.

Q. *What are the parts of this curse?*

A. All misery in this life, death itself, and the pains of Hell forever.

Q. *What is man made liable to in his lifetime by the fall?*

A. All miseries of this life.

Q. *What is he liable to at the end of this life?*

A. Death itself.

Q. *Doth man's misery end with his life?*

A. No.

Q. *What is he made liable unto after this life?*

A. The pains of Hell.

Q. *How long?*

A. For ever.

Q. *What are all the miseries of this life, and the pains of death, and Hell, the fruit of the fall?*

A. Yes.

Q. *What is it that hath brought us to lose communion with God, to be under his wrath and curse? &c.*

A. The fall.

Q. *whom hath the fall brought into this miserable condition?*

A. All mankind.

Q. 20. *Did God leave all Mankind to perish in the state of sin and misery?*

A. God having out of his mere good pleasure from all eternity, elected some to everlasting life, did enter into a Covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. *Must all mankind unavoidably perish in their sins, and misery?*

A. No.

Q. *Doth he save all from their sins, and misery?*

A. No.

Q. *Whom doth he save?*

A. Only the Elect.

Q. *What do you mean by the Elect?*

A. those whom God hath chosen to everlasting life.

Q. *Hath God elected any?*

A. Yes.

Q. *Hath God elected all?*

A. No, but only some.

Q. *What hath God chosen or elected them unto?*

A. To everlasting life.

Q. *What was the reason of God's choosing, or electing them?*

A. His mere good pleasure.

Q. *Was it for no desert of theirs that they were chosen?*

A. No.

Q. *When did God choose, or elect them?*

A. From all eternity.

Q. *What did God do for his Elect, to accomplish his decree touching their salvation?*

A. He entered into Covenant with them.

Q. *What Covenant did God establish with the Elect, to bring about their salvation?*

A. The Covenant of Grace.

Q. *Could not the salvation of the Elect be brought about by the Covenant of Works?*

A. No.

Q. *What did God make a new Covenant then?*

A. Yes.

Q. *Why is it called the Covenant of grace?*

A. Because in this Covenant, God doth most especially manifest his free, and undeserved grace or favor.

Q. *What doth God promise to deliver the Elect out of in the Covenant of grace?*

A. Out of the estate of sin and misery.

Q. *What doth God promise to bring them into, in the Covenant of grace?*

A. Into a state of salvation.

Q. *How doth he promise to do this?*

A. By a Redeemer.

Q. *Doth the Covenant of grace find the Elect in a state of sin and misery?*

A. Yes.

Q. And doth it put them into a state of salvation?

A. Yes.

Q. 21. Who is the Redeemer of the Elect?

A. The only Redeemer of God's Elect, is the Lord Jesus Christ, who being the eternal Son of God, became Man, and so was, and continueth to be God and Man in two distinct natures, and one Person forever.

Q. What is the name of our Redeemer?

A. Jesus Christ.

Q. Why is he called Jesus?

A. Because he is a Savior.

Q. Why Christ?

A. Because he is anointed to the Offices of a Prophet, Priest and King, which persons were usually anointed under the Law.

Q. What Relation doth Christ stand in to us?

A. He is our Redeemer.

Q. What is it to Redeem?

A. By price, or power to save any from bondage, or misery.

Q. Did Christ thus Redeem us?

A. Yes.

Q. Who is Christ the Redeemer of?

A. Of God's Elect.

Q. Whose Son was Christ?

A. The Son of God.

Q. What kind of Son?

A. His Eternal Son.

Q. Are there any other Sons of God besides Christ?

A. Yes.

Q. Is there any other Eternal Son?

A. No.

Q. Is the Son of God Eternal, in respect of his manhood, or only in respect of his Godhead?

A. In respect of his Godhead.

Q. What did the Eternal Son of God become that he might be our Redeemer?

A. He became man.

Q. Was Christ God, or Man?

A. Both God, and Man.

Q. How many natures be there in Christ?

A. Two, his Godhead, and his manhood.

Q. Was Christ God, and man here upon the Earth?

A. Yes.

Q. Doth he continue to be man, as well as God, now he is in Heaven?

A. Yes.

Q. Are there two distinct Persons in Christ?

No.

Q. Are there two distinct natures in Christ?

A. Yes.

Q. Are not these two natures in Christ confounded, nor compounded?

A. No, they are distinct.

Q. How long doth Christ continue God, and man in two distinct natures, and one person?

A: For ever.

Q. 22. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. What did Christ take to himself; when he became man?

A. A true body, and reasonable soul.

Q. Are these the necessary parts of a true man?

A. Yes.

Q. *Did Christ take to himself a Phantastical body, i.e. only the shape and appearance of a body?*

A. No, a true body.

Q. *Did Christ's Divine nature enliven, and actuate his body instead of a soul?*

A. No.

Q. *Had Christ a reasonable soul, such as men have, as well as a true body?*

A. Yes.

Q. *Was he conceived in an ordinary way as others be?*

A. No.

Q. *How was he conceived then?*

A. By the power of the Holy Ghost.

Q. *In whose womb?*

A. In the womb of the Virgin Mary.

Q. *Was he made of her substance, and born of her?*

A. Yes.

Q. *Was he born in sin as others be, or without sin?*

A. Without sin.

Q. 23. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation.

Q. *Doth Christ carry on the work of our Redemption, in the execution, or discharge of his several Offices?*

A. Yes.

Q. *How many are the Offices of Christ?*

A. Three, viz. of a Prophet, of a Priest, and of a King.

Q. *How manifold was the state of Christ?*

A. Twofold, of humiliation, and exaltation.

Q. *Which estate was Christ in here upon the Earth?*

A. The estate of humiliation.

Q. *What estate is Christ now in in Heaven?*

A. The estate of exaltation.

Q. *In which of these estates doth Christ execute, or carry on these Offices of a Prophet, Priest, and King?*

A. In both.

Q. *Did Christ execute these Offices, when he was here upon Earth?*

A. Yes.

Q. *Doth he cease to execute them now he is in Heaven?*

A. No.

Q. 24. *How doth Christ execute the office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit the will of God for our salvation.

Q. *Who doth execute for us the Office of a Prophet?*

A. Christ.

Q. *What doth Christ reveal to us as a Prophet?*

A. The will of God:

Q. *What do you mean by revealing?*

A. Making known to us.

Q. *For what end doth Christ reveal the will of God to us?*

A. For our Salvation.

Q. *By what means doth he reveal the will of God to us?*

A, By his Word, and Spirit.

Q. *Is his Word the outward means?*

A. Yes.

Q. *Is the Spirit the inward means?*

A. Yes.

Q. *Is the word alone sufficient without the help of the Spirit, to make a saving discovery of the will of God unto us?*

A. No.

Q. *May we expect that the Spirit will discover to us the Will of God without the Word?*

A. No.

Q. *What, must the Word and Spirit go together then?*

A. Yes.

Q. *Is there anything necessary to our Salvation that Christ hath not revealed, or made known to us?*

A. No.

Q. *To which of Christ's Offices doth it belong to reveal, or make known to us the will of God?*

A. To his prophetic Office.

Q. *25. How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest in his once offering up of himself a sacrifice to satisfy divine Justice, and reconcile us to God, and in making continual intercession for us.

Q. *Who doth execute for us the Office of a Priest?*

A. Christ.

Q. *Is Christ our only High Priest?*

A. Yes.

Q. *What be the parts of Christ's Priestly Office?*

A. They are two, viz. His offering himself a sacrifice, and his making intercession.

Q. *What did he offer up as a Priest to God?*

A. Himself.

Q. *In what way did he offer up himself?*

A. As a Sacrifice.

Q. *Was he offered up by some other against his own will.*

A. No.

Q. *Did he of his own accord offer up himself?*

A. Yes.

Q. *What, was Christ's body and soul the sacrifice that was offered up?*

A. Yes.

Q. *Was the Cross the altar on which he offered himself a sacrifice?*

A. No.

Q. Was his Divine nature the altar that sanctified the gift of the Humane nature, and made it an acceptable Sacrifice for the end for which it was offered?

A. Yes.

Q. How often did Christ offer up himself a sacrifice?

A. Only once.

Q. Is he to be offered up no more?

A. No.

Q. Was his sacrifice, and oblation finished at his death?

A. Yes.

Q. To what end did Christ offer up himself a sacrifice?

A. To satisfy Divine Justice.

Q. And for what else?

A. To reconcile us to God.

Q. What do you mean by Divine Justice?

A. The Justice of God.

Q. What do you mean by reconciling us to God?

A. Making God and us Friends.

Q. Is Christ's once offering up of himself, sufficient for these ends? viz. to satisfy God's Justice and make God and us Friends?

A. Yes.

Q. What doth Christ do for us as a Priest, besides his offering up himself as a sacrifice?

A. He maketh intercession for us.

Q. What do you mean by Christ's making intercession for us?

A. His praying, and making request to God for us.

Q. Is Christ's intercession part of his Priestly office, as well as his oblation, or offering up himself a sacrifice?

A. Yes.

Q. Did Christ intercede for us on earth?

A. Yes.

Q. *Doth he continue to make intercession for us now he is in Heaven?*

A. Yes.

Q. *Doth he intercede for us, by presenting his sacrifice, and merits for us before his Father?*

A. Yes.

Q. *And by presenting his will before his Father for us?*

A. Yes.

Q. *Doth he not pray for us vocally then?*

A. No.

Q. *But virtually?*

A. Yes.

Q. *Hath he finished his intercession, together with his sacrifice?*

A. No.

Q. *To which of Christ's offices doth it belong to offer sacrifices, and make intercession for us?*

A. To his priestly office.

Q. *26. How doth Christ execute the office of a King?*

A. Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and restraining and conquering all his and our enemies.

Q. *Who is the King of the Church?*

A. Christ.

Q. *Doth Christ execute his Kingly office towards his people?*

A. Yes.

Q. *And towards his enemies?*

A. Yes.

Q. *How towards his people?*

A. First in subduing them to himself, and then in ruling, and defending them.

Q. *Do we submit to Christ of our own accord?*

A. No.

Q. *Are we by nature enemies to him?*

A. Yes.

Q. *Is he fain to subdue us by his Kingly power, before we become his peculiar people?*

A. Yes.

Q. *To whom doth Christ subdue us?*

A. To himself.

Q. *Are all true believers then Christ's subjects, and he their King?*

A. Yes.

Q. *And is the Church Christ's Kingdom in an especial manner?*

A. Yes.

Q. *Doth Christ leave us to our own care after he hath once subdued us?*

A. No.

Q. *Doth he rule, and govern his people as a King doth his subjects?*

A. Yes.

Q. *Doth he rule them by his Laws, and Spirit, and Officers, and Discipline?*

A. Yes.

Q. *Doth it then belong to Christ's Kingly Office, to ordain Laws, wake Officers, and appoint the use of censures for his Church?*

A. Yes.

Q. *What doth Christ do as a King with reference to his enemies?*

A. Restrain them, and conquer them.

Q. *Are his enemies ours, and ours his?*

A. Yes.

Q. *Whom of our enemies doth Christ restrain and conquer?*

A. All.

Q. *What Sin, Satan, Death, wicked men, the world, and all?*

A. Yes.

Q. *Will he suffer his, and our enemies to do what they list with us?*

A. No, he will restrain them.

Q. *Will he leave us to shift for ourselves?*

A. No.

Q. *Will he suffer any of our enemies finally to prevail against us?*

A. No.

Q. *Will he conquer them all at last?*

A. Yes.

Q. *To which of Christ's Offices doth it belong to subdue, and govern us, and to restrain, and conquer our enemies?*

A. To his Kingly Office.

Q. *27. Wherein consists Christ's Humiliation?*

A. Christ's Humiliation consists in his being Born, and that in a low Condition, made under the Law, undergoing the miseries of this Life, the Wrath of God, and the cursed Death of the Cross, in being Buried, and continuing under the Power of Death for a time.

Q. *Wherein be the four steps of Christ's Humiliation?*

A. In his Birth, Life, Death, and after Death.

Q. *What was the first step of Christ's Humiliation:*

A. His being Born.

Q. *In what condition was he Born?*

A. In a low condition.

Q. *Under what was Christ made?*

A. Under the Law.

Q. *Was this part of Christ's Humiliation, to be born, and that in a low condition too, and made under the Law?*

A. Yes.

Q. *What did Christ undergo in the course of his life?*

A. The Miseries of this life.

Q. *And was this another step of his Humiliation?*

A. Yes.

Q. *And what did he undergo in the close of his life?*

A. The wrath of God, and cursed death of the Cross.

Q. *Did Christ die an ordinary, natural death?*

A. No.

Q. *What kind of death did he die?*

A. The death of the Cross.

Q. *What death was that?*

A. A cursed death.

Q. *Was it not a most shameful, and painful death withal?*

A. Yes.

Q: *And did God's Wrath as well as his curse light upon Christ at his death?*

A. Yes.

Q. *And was his suffering of death another step of his Humiliation?*

A. Yes.

Q. *How was Christ humbled after death?*

A. In his being buried, and remaining under the power of death.

Q. *Did Christ immediately rise again?*

A. No.

Q. *For how long did he remain under the power of Death?*

A. For a time.

Q. *Not forever?*

A. No.

Q. 28. *Wherein consists Christ's Exaltation?*

A. Christ's Exaltation consists in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the World at the last day.

Q: *Which be the four steps of Christ's Exaltation?*

A. His Resurrection, Ascension, Session at the Right hand of God, and coming to Judgment.

Q. *Did Christ rise again?*

A. Yes.

Q. *Whence did he arise?*

A. From the Dead.

Q. *When did he arise?*

A. On the third day.

Q. *Whither did he ascend?*

A. Up into Heaven.

Q. *Where doth he sit?*

A. At the Right hand of God the Father.

Q. *What mean you by sitting at God's Right hand?*

A. His being exalted to chief honor, power, and favor with God: as Princes do set them whom they highly love, and favor at their right hand, as I Kings 2. 19.

Q. *Shall he come again?*

A. Yes.

Q. *To what end?*

A. To judge the World.

Q. *Who shall be the Judge at the last judgment?*

A. Christ.

Q. *Whom shall he judge?*

A. The World.

Q. *When shall he judge them?*

A. At the last day.

Q. *Was Christ exalted at his Resurrection, Ascension, and Session at God's Right hand?*

A. Yes.

Q. *And shall he be farther exalted in his coming to judgment?*

A. Yes.

Q. *Is Christ's Divine nature capable of a real Exaltation?*

A. No.

Q. *Was that exalted only declaratively?*

A. Yes.

Q. Was his human Nature exalted not only declaratively, but really?

A. Yes.

Q. 29. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us, by his holy Spirit.

Q. By whom is Redemption purchased?

A. By Christ.

Q. By whom is Redemption applied?

A. By his Holy Spirit.

Q. What do you mean by the applying Redemption to us?

A. Making it ours.

Q. Must there be a work of the Spirit then in us, without which Christ's work for us cannot be available, or made ours?

A. Yes.

Q. Can we no other way be made partakers of Christ's Redemption, but by the Spirits application?

A. No.

Q. What kind of applications is that which the Spirit makes?

A. An effectual application.

Q. Cannot the Minister do it effectually, without the Spirit?

A. No.

Q. 30. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. What doth the Spirit work in us in order to the applying of Christ's Redemption to us?

A. He works Faith in us.

Q. Can we believe of ourselves?

A. No.

Q. Will not the word of itself work faith in us without the Spirit?

A. No.

Q. *No• the Spirit ordinarily without the Word?*

A. No.

Q. *What doth the Spirit do for us by Faith?*

A. He doth thereby unite us to Christ.

Q. *Are believers then united to Christ?*

A. Yes.

Q. *By whom?*

A. By the Spirit.

Q. *By what?*

A. By Faith.

Q. *When is it that the Spirit works faith in us, and by faith unites us unto Christ?*

A. In our effectual Calling.

Q. 31. *What is Effectual Calling?*

A. Effectual Calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Q. *What kind of calling is it that is here described, a common, external, and ineffectual calling?*

A. No.

Q. *A saving, internal, and effectual calling?*

A. Yes.

Q. *May men be externally called by the ministry of the Word, and yet not effectually, and savingly called?*

A. Yes.

Q. *Whose work is effectual calling?*

A. The work of God's Spirit.

Q. *Is effectual vocation then the proper work of the Spirit, as our Redemption is the proper work of Christ?*

A. Yes.

Q. What is the first thing the Spirit doth for men in effectual calling?

A. He doth convince them.

Q. What doth he convince them of?

A. Of their sin, and misery.

Q. What do you mean by convincing them of their sin, and misery?

A. Making them feeling to know what a sinful, miserable, and undone condition they are in.

Q. Are none effectually called but they that have been some way or other convinced of their sin, and misery?

A. No.

Q. What doth the Spirit do for the Elect, after he hath shown them soundly their sin, and misery?

A. He doth farther enlighten their minds.

Q. Have all that be effectually called their minds enlightened with saving knowledge?

A. Yes.

Q. Is gross ignorance then a certain sign of one that remains uncalled, and unconverted?

A. Yes.

Q. To the knowledge of whom doth the Spirit lead the convinced sinner?

A. To the Knowledge of Christ.

Q. Is it sufficient to our effectual calling to have our minds enlightened and changed from ignorance to knowledge?

A. No.

Q. Must there be a change upon our wills too?

A. Yes.

Q. What then doth the Spirit do farther for the sinner when he hath enlightened his mind?

A. He doth renew his Will.

Q. Do the Wills of men remain unchanged, when they are effectually called?

A. No.

Q. Are there new inclinations then in the Wills of those that are effectually called, that they love the good that they hated before, and bate the evil that they loved before?

A. Yes.

Q. *Why doth the Spirit convince us of our Sins, enlighten our Minds, and renew our Wills?*

A. That he may persuade and enable us to embrace Jesus Christ.

Q. *Doth he no more then persuade our Wills?*

A. He doth also enable us.

Q. *Are not we able of ourselves to embrace Christ though he be offered to us?*

A. No.

Q. *Are we as unwilling, as unable to embrace Jesus Christ?*

A. Yes.

Q. *Who is it that persuadeth us, and enableth us, and makes us willing?*

A. The Spirit.

Q. *Doth the upshot of our effectual calling consist in answering Christ's call, and embracing him?*

A. Yes.

Q. *Is Christ offered to us sinners then?*

A. Yes.

Q. *Where?*

A. In the Gospel.

Q. *How is Christ offered to them?*

A. Freely.

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called do in this life partake of justification, Adoption, Sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. *What do you mean by Justification?*

A. Making of us righteous, or guiltless.

Q. *What by Adoption?*

A. A making of us Children.

Q. *What by Sanctification?*

A. Making us holy.

Q. *Who are they that partake of Justification, Adoption, and Sanctification?*

A. All they that are effectually called.

Q. *Are no others justified, sanctified, and adopted, but only they that are effectually called?*

A. No.

Q. *When do they partake of these benefits of Justification, Adoption, and Sanctification?*

A. In this life.

Q. *And do they partake of any other benefits?*

A. Yes. The benefits that do accompany, or flow from Justification, Adoption and Sanctification.

Q. 33. *What is Justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. *Whose act is Justification?*

A. God's.

Q. *Is it because of something in us moving him thereunto that he doth justify us?*

A. No.

Q. *What is the moving cause then of our Justification?*

A. God's free Grace.

Q. *What doth God do for us in Justifying us?*

A. Pardon our sins.

Q. *What sins?*

A. All our sins.

Q. *What else doth he do for us in Justifying us?*

A. Accepts as righteous

Q. *How? in the sight of men, or of God?*

A. In the sight of God.

Q. *Doth then the justification of a sinner lie in God's pardoning of his sin, and accepting of his person as righteous?*

A. Yes.

Q. *For what is it that God doth pardon and accept us as Righteous?*

A. For the righteousness of Christ:

Q. *Is it not for some merits, or satisfaction of ours, in part at least, that God doth pardon our sins, and accept us righteous?*

A. No, But [only] for the Righteousness of Christ.

Q. *What is necessary on God's part for making this righteousness of his, ours?*

A. His imputing it to us.

Q. *What do you mean by his imputing righteousness to us?*

A. His accounting it ours.

Q. *What is necessary on our part to the making of this righteousness of Christ ours?*

A. Our receiving it.

Q. *How is this righteousness received by us?*

A. By Faith.

Q. *Are we not justified by our works then?*

A. No.

Q. *But by Faith alone?*

A. Yes.

Q. *How and why by Faith alone?*

A. As that grace which alone receiveth the righteousness of Christ.

Q. 34. *What is Adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. *Whose act is adoption?*

A. God's.

Q. *What doth move him to adopt us? any desert of ours?*

A. No.

Q. *What then?*

A. His free gree.

Q. *Are we not by nature children of God.*

A. No: but children of wrath.

Q. *What doth God do for us in Adoption?*

A. Receive us into the number of children, and give us a right to all the privileges of children.

Q. *Are there any special privileges belonging to God's children?*

A. Yes.

Q. *And have we a right to all those by adoption?*

A. Yes.

Q. 33. *What is Sanctification?*

A. Sanctification is the work of God's free grace? whereby we are renewed in the whole man after the Image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. *Are we able to renew or satisfy ourselves?*

A. No.

Q. *Whose work is it then to sanctify us?*

A. The work of the Spirit.

Q. *Can none but he sanctify us?*

A. No.

Q. *Can we merit, or deserve it at his hands, that he should do it for us?*

A. No.

Q. *What doth move him then to sanctify us?*

A. Free grace.

Q. *What do you mean by God's free grace?*

A. His free and undeserved favor.

Q. *What is done for us in Sanctification?*

A. We are renewed.

Q. *Wherein are we renewed by Sanctification?*

A. In the whole Man.

Q. *Is it enough to be renewed in some part?*

A. No.

Q. Must it be a total and universal renovation then?

A. Yes.

Q. After what Image, or pattern are we renewed in Sanctification?

A. After the Image of God.

Q. What is it to be made new after the Image of God?

A. To be made like to him in knowledge, righteousness, and holiness.

Q. Is none truly sanctified, but he that is quite changed and become a new man?

A. No.

Q. You have described the habit of Sanctification, which lies in being renewed in the whole man after the Image of God: Wherein stands the exercise of Sanctification?

A. In dying to sin, and living to righteousness.

Q. Do those that are truly sanctified live in their sins?

A. No.

Q. Do all that are truly sanctified, mortify their sins, or die to them?

A. Yes.

Q. Is Mortification, or dying to sin, a necessary part of Sanctification?

A. Yes.

Q. What is it to live unto righteousness?

A. As living Trees to bring forth the fruits of righteousness, or good works.

Q. Do all they that are truly sanctified not only abstain from, and mortify sin; but also bring forth the fruits of righteousness or good works?

A. Yes.

Q. Is Vivification or living to righteousness, a necessary part of the exercise of Sanctification?

A. Yes.

Q. Are we perfectly sanctified or renewed at once?

A. No.

Q. Are we by degrees then more and more enabled to die unto sin by Sanctification, and live unto Righteousness?

A. Yes.

Q. 35. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. *Are there any benefits which flow from justification, adoption, and sanctification?*

A. Yes.

Q. *How many are they?*

A. Five, viz. 1. Assurance of God's love. 2. Peace of Conscience. 3. Joy in the holy Ghost. 4. Increase of grace. 5. Perseverance therein to the end.

Q. *Whence doth assurance of God's love, peace of Conscience, joy in the holy Ghost, &c. flow?*

A. From our Justification, Adoption, and Sanctification.

Q. *What can none have assurance of God's love, nor true peace, or joy, but they that are truly justified and sanctified?*

A. No.

Q. *What is it a false peace and comfort then that men have while they remain unsanctified?*

A. Yes.

Q. *When do these benefits flow from Justification, Adoption and Sanctification?*

A. In this life.

Q. *May one that is truly justified and sanctified have assurance of God's love in this life?*

A. Yes.

Q. *And from thence peace of Conscience, and joy in the holy Ghost also?*

A. Yes.

Q. *Which of these benefits do flow from the sense and sight of our Justification, Adoption, and Sanctification?*

A. Assurance of God's love, peace of conscience, and joy in the holy Ghost.

Q. *Which of them do flow from the being of Justification, Adoption, and Sanctification?*

A. Increase of grace, and perseverance therein to the end.

Q. *Is it requisite to the getting of peace and assurance, that we get the sight and sense of our justification and sanctification?*

A. Yes.

Q. *May a man that is truly justified, and sanctified, be without assurance, peace, and joy, (at least for a time) if he have not the sense of his Justification and Sanctification?*

A. Yes.

Q. *Do increase of grace, and perseverance therein to the end, necessarily flow from Justification, Adoption, and Sanctification?*

A. Yes.

Q. *What do all then that are truly sanctified increase in grace, and persevere therein to the end?*

A. Yes.

Q. *Do they always actually, and sensibly increase?*

A. No.

Q. *Are they always of a growing disposition, and desirous to grow?*

A. Yes.

Q. *And do they actually grow at some time or other if there be time, and opportunity?*

A. Yes.

Q. *Is it consistent with grace to rest satisfied in present attainments, and not to desire and reach out after a farther growth?*

A. No.

Q. *Do none that are truly justified and sanctified fall away totally and finally?*

A. No.

Q. 37. *What benefits do believers receive from Christ at death?*

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, do rest in their graves till the resurrection.

Q. *Do the benefits and privileges of believers end with their lives?*

A. No.

Q. *What benefits have they in respect of their souls at death?*

A. They are made perfect in holiness, and do immediately pass into glory.

Q. *What benefit have they in respect of their bodies at death?*

A. They are still united to Christ, and do rest in their graves until the Resurrection.

Q. *Are believers made perfect in this life?*

A. No.

Q. *When are they made perfect?*

A. At death.

Q. *What are they then made perfect in?*

A. In holiness.

Q. *What is it of believers that is made perfect at death?*

A. Their souls.

Q. *Whose souls are made perfect?*

A. Believers.

Q. *None but believers?*

A. No.

Q. *Do their souls die with their bodies, and see corruption?*

A. No.

Q. *Are their souls made perfect when their bodies are corrupted?*

A. Yes.

Q. *Whither do the souls of believers pass after death?*

A. Into glory.

Q. *How long after death do they pass into glory?*

A. Immediately.

Q. *What, as soon as they are out of their bodies?*

A. Yes.

Q. *Do not their souls sleep in the grave with their bodies? or stay in Purgatory?*

A. No.

Q. *Are their bodies at rest?*

A. Yes.

Q. *Where?*

A. In their graves.

Q. *What forever?*

A. No.

Q. *How long then?*

A. Only until the Resurrection.

Q. *Are believers united to Christ in their bodies as well as their souls?*

A. Yes.

Q. *Doth not Death break that union, and separate them from Christ?*

A. No.

Q. *Do their bodies still continue united unto Christ?*

A. Yes.

Q. 38. *What benefit do believers receive from Christ at the Resurrection?*

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in full enjoying of God to all eternity.

Q. *Shall believers be raised up?*

A. Yes.

Q. *When?*

A. At the Resurrection.

Q. *What do you mean by the Resurrection?*

A. The rising from the dead.

Q. *What estate shall believers be raised in?*

A In glory.

Q. *Who shall be raised in glory?*

A. Believers.

Q. *Shall they rise in such an estate as they were in before?*

A. No.

Q. *What benefits shall believers have at Judgment?*

A. They shall be acknowledged, and acquitted.

Q. *After what manner shall they be acknowledged and acquitted?*

A. Openly.

Q. *Will God acquit them from all their sins, and the wicked slanders?*

A. Yes.

Q. *And acknowledge and own them before all the world?*

A. Yes.

Q. *When shall they be thus acknowledged and acquitted?*

A. In the day of Judgment.

Q. *What benefits shall they have after Judgment?*

A. They shall be made perfectly blessed.

Q. *Wherein?*

A. In the enjoyment of God.

Q. *What kind of enjoyment of God shall they then have?*

A. A full enjoyment.

Q. *What without interruption, or intermission?*

A. Yes.

Q. *For how long?*

A. To all eternity.

Q. *Doth true blessedness stand in the enjoyment of God?*

A. Yes.

Q. *And perfect blessedness in the full enjoyment of God, to all eternity?*

A. Yes.

Hitherto are the matters of faith, which make up the first part of the Catechism, or what man is to believe concerning God. Now follows the second part concerning the duty of which God requires of man.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. *Is there any duty which God requireth of man?*

A. Yes.

Q. *What is that duty?*

A. Obedience.

Q. *To what?*

A. To his will.

Q. *Is God's secret will the rule of our duty?*

A. No.

Q. *What then?*

A. His revealed will.

Q. *Where is the will of God revealed?*

A. In his Word.

Q. *And is that the rule of our duty?*

A. Yes.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the Moral Law.

Q. *Did God at first give any Law to man for the rule of his obedience?*

A. Yes.

Q. *What, the Ceremonial, or judicial Law?*

A. No.

Q. *What Law then did he give at first for the rule of man's obedience?*

A: The Moral Law.

Q. *Doth God rule man by Law?*

A. Yes.

Q. *Why was God's Law revealed to man?*

A. For the rule of his obedience.

Q. *Is man then in his obedience to look that it be according to the Law, as his Rule?*

A. Yes.

Q. 41. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandments.

Q. *How many Commandments are there?*

A. Ten.

Q. *Is that which you call the Moral Law, the same that we have in the ten Commandments?*

A. Yes.

Q. *Is the whole Law of God, and duty of man, shortly summed up, and briefly comprehended in these Commandments?*

A. Yes.

Q 42. *What is the sum of the ten Commandments?*

A. The sum of the ten Commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind: and our neighbor as ourselves.

Q. *What is the comprehensive duty of all the Commandments?*

A. Love.

Q *How manifold is this love?*

A. To God, and our neighbor.

Q. *How must we love God?*

A. With all our heart, and with all our soul, with all our mind, and with all our strength.

Q. *How must we love our Neighbor?*

A. As ourselves.

Q. *Who is our Neighbor?*

A. Every man.

Q. *Must we love our Neighbor with the same degree of love as we do ourselves?*

A. No.

Q. *Must we love our Neighbor with the same truth of love as we do ourselves?*

A. Yes.

Q. *Is this the sum of all the Commandments, to love God with all our hearts, and our Neighbor as ourselves?*

A. Yes.

Q. 43. *What is the Preface to the ten Commandments?*

A. The Preface to the ten Commandments is in these words, *I am the Lord thy God which hath brought thee out of the Land of Egypt, out of the house of bondage.*

Q. *What doth the Preface to the ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Q. *Are we bound to keep God's Commandments?*

A. Yes.

Q. *Which of his Commandments?*

A. All his Commands.

Q. *Is there any reason why we should keep God's Commandments?*

A. Yes.

Q. *How many are the Reasons why we should keep God's Commandments?*

A. Three: viz. 1. God is the Lord. 2. And our God. 3. And our Redeemer.

Q. *Is this a Reason why we should keep his Commandments, because he is the Lord?*

A. Yes.

Q. *And because he is our God?*

A. Yes.

Q. *And because he is our Redeemer?*

A. Yes.

Q. *Where are we taught, that because God is the Lord, and our God, and Redeemer, therefore we must keep his Commandments?*

A. In the Preface to the ten Commandments.

Q. *Which words in the Preface do teach us that God is the Lord?*

A. These words [*I am the Lord*].

Q. *Which words do teach us that he is our God?*

A. These words [*Thy God*].

Q. *Which words do teach us that he is our Redeemer?*

A. These words [*That brought thee out of the land of Egypt, and out of the house of bondage*].

Q. *Were we ever in Egypt, or the house of bondage?*

A. Yes: in a spiritual Egypt, and bondage under sin.

These two Rules must be learnt for the understanding of the Commandments.

- R. 1. That when any sin is forbidden, the contrary duty is required; and when any duty is required, the contrary sin is forbidden.
- R. 2. That where any sin is forbidden, all the kinds and degrees of it, temptations and incentives to it are likewise forbidden; and when any duty is required, all the kinds, and the highest perfection of it, together with all the means and helps to it, are also required.

Q. 45. *Which is the first Commandment?*

A. The first Commandment is, [*Thou shalt have no other God's before me*].

Q. 46. *What is required in the first Commandment?*

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Q. *Is there something required, as well as something forbidden in this and every Commandment?*

A. Yes.

Q. *Are we required to know God?*

A. Yes.

Q. *May we lawfully or safely live in ignorance of God?*

A. No.

Q. *Against what Commandment is ignorance?*

A. Against the first.

Q. *Is it sufficient to know there is a God, though we do not own, nor acknowledge him to be a God to us?*

A. No.

Q. *How must we own or acknowledge God?*

A. To be the only true God, and our God.

Q. *Doth the first Commandment require us to have a God?*

A. Yes.

Q. *And to have the true God for our God?*

A. Yes.

Q. *May we have any other God besides him?*

A. No.

Q. *May we have any other God with him?*

A. No.

Q. *Must we own him for the [only] true God?*

A. Yes.

Q. *And for our only God?*

A. Yes.

Q. *Doth the First Commandment determine then of the only right Object of Divine worship, or whom only we must worship?*

A. Yes.

Q. *Is it enough for us to know and verbally to acknowledge and make profession of him?*

A. No.

Q. *What must we do more?*

A. We must worship and glorify him.

Q. *What worship of God is here required, either inward or outward?*

A. Both.

Q. *Are we required then to worship God with the inward worship of the mind, as for example, to trust in him, and to love, fear, esteem, desire, and obey him?*

A. Yes.

Q. *And with the outward worship too, as to pray to and praise him?*

A. Yes.

Q. *How manifold then is the worship here required?*

A. Inward and outward.

Q. *How are we to worship and glorify God?*

A. Accordingly: That is, as the only true God, and our God.

Q. *What above, and before all others?*

A. Yes.

Q. *Do we worship and glorify him as God, when we love, fear, or obey any other more than him, or before him?*

A. No.

Q. In what Commandment are we required to make profession of worship, and glorify God?

A. In the First Commandment.

Q. 47. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying or not worshipping and glorifying the true God, as God, and our God, and the giving that worship and glory to any other, which is due to him alone.

Q. Is it a sin to deny God not only in our words, but in our works, or in our thoughts?

A. Yes.

Q. Is Atheism forbidden in this Commandment?

A. Yes.

Q. What is Atheism?

A. The having of no God.

Q. And are Profaneness and Idolatry forbidden in this Commandment?

A. Yes.

Q. What is Profaneness?

A. The not worshipping and glorifying of God.

Q. Is it not enough to give some kind of external worship to God, unless we do worship and glorify him [as] God?

A. No.

Q. What is Idolatry?

A. The giving to anything that worship and glory which is due to God alone.

Q. Is it Idolatry to give God's outward worship to any other; as for example, to pray to Saints, or Angels, or the like?

A. Yes.

Q. Is it Idolatry to give God's inward worship to any other; as for example, to love, fear, desire, or trust in anything more than God?

A. Yes.

Q. Are all vile Idolaters then that prefer anything before God; that do seek themselves & their own ends more than the glory of God?

A. Yes.

Q. Are these the three great sins forbidden in this Commandment, as Atheism, or denying of God; Profaneness, or the not worshipping and glorifying of God, and idolatry, or the giving of his worship and glory to any other.

A. Yes.

Q. 48. What are we specially taught by these words [before me] in the first Commandment?

A. These words before me, in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. Doth God see all things?, even the inward thoughts and motions of the heart.

A. Yes.

Q. Doth he take notice of it if we have any other God;

A. Yes.

Q. And is he much displeased with it?

A. Yes.

Q. Where are we taught, that God taketh notice of us, and is much displeased with the sin of having any other God?

A. In these words [before me] in the first Commandment.

Q. 49. Which is the second Commandment?

A: The second Commandment is, [Thou shalt not make unto thee any graven Image, or any likeness of anything that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands, of them that love me, and keep my Commandments.

Q. 50. What is required in the second Commandment?

A. The second Commandment requireth, the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his word.

Q. Is there anything required in the second Commandment?

A. Yes.

Q. How can you say it requireth anything, since it seems only to forbid, viz. [Thou shalt not make to thyself any graven Image, &c.]

A. Where any sin is forbidden, the contrary duty is required.

Q. May we worship God after our own imaginations and inventions?

A. No.

Q. *Must we worship him only according to his own appointment and institution?*

A. Yes.

Q. *Doth the second Commandment determine then of the only right way and means in and by which God will be worshipped?*

A. Yes.

Q. *What is required of us here with reference to God's worship and ordinances?*

A. To receive them, observe them, keep them pure and entire.

Q. *What are we required to receive, observe, keep pure and entire?*

A. The religious worship, and ordinances that God hath appointed.

Q. *And not the superstitious inventions that men have ordained?*

A. No.

Q. *Which of God's ordinances are we required to receive, observe, keep pure and entire.*

A. All.

Q. *Hath he appointed what worship and ordinances he will be served in?*

A. Yes.

Q. *Where?*

A. In his word.

Q. *May we reject God's worship and ordinances?*

A. No.

Q. *Must we receive them?*

A. Yes.

Q. *May we neglect or oppose them?*

A. No.

Q. *Must we observe them?*

A. Yes.

Q. *May we corrupt them?*

A. No.

Q. Must we keep them pure?

A. Yes.

Q. Must we not mix human inventions with them?

A. No.

Q. May we not suffer any of them to be lost?

A. No.

Q. Must we keep them whole and entire, neither adding to them, nor taking from them?

A. Yes.

Q. 51. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. May we worship Images as God?

A. No.

Q. May we worship the true God in and by Images?

A. No.

Q. Is it Idolatry not only to worship Images instead of God, which is forbidden in the first Commandment, but also to worship God by Images?

A. Yes.

Q. And is this the Idolatry forbidden in this Commandment?

A. Yes.

Q. And is all will-worship forbidden here?

A. Yes.

Q. What is will-worship?

A. The worshipping of God any way not appointed in his word.

A. Is it sinful to worship God after a way of our own devising?

A. Yes.

Q. May we worship him what way we please?

A. No.

Q. *Are these the great sins forbidden in the second Commandment, viz. Idolatry, or the worshipping of God by images, and all will-worship, or the worshipping of God any other way then, he hath appointed in his word?*

A. Yes.

Q. *52. What are the reasons annexed to the second Commandment?*

A. The reasons annexed to the second Commandment are, God's sovereignty over us, his propriety in us, and his zeal he hath to his own worship.

Q. *Hath God a sovereignty over us, propriety in us, and a zeal for his own worship?*

A. Yes.

Q. *And must we upon this account keep his Commandment?*

A. Yes.

Q. *What do you mean by a sovereignty over us?*

A. Supreme power, dominion, and authority over us.

Q. *What do you mean by propriety in us?*

A. His just Right, and Title to us as his own.

Q. *Will he suffer men to corrupt his worship, and set up their own inventions in his service, and not be greatly angry with them?*

A. No.

Q. *In which words of the second Commandment are these reasons hinted?*

A. In these words (For I the Lord thy God, am a jealous God, visiting the iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate me, and showing mercy to thousands of them that love me, and keep my Commandments.

Q. *In which of these words is the first reason hinted, why we should keep this Commandment, viz. God's sovereignty over us?*

A. In these words (for I the Lord.)

Q. *In which words is the second reason contained, viz. God's propriety in us?*

A. In these words [my God.]

Q. *In which words is the third reason contained, viz. The zeal that he hath to his own worship?*

A. In these words [Am a jealous God.]

Q. *Wherein doth God express his zeal for, and jealousy about, his own worship.*

A. In punishing the breakers, and rewarding the keepers of this Commandment, to many generations.

Q. *In which words of the Commandment is that held forth?*

A. In these words [Visiting the iniquity of the Fathers upon the children unto the third, &c. and showing mercy to thousands, &c.]

Q. 53. *Which is the third Commandment?*

A. The third Commandment is, [Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.]

Q. 53. *Which is the third Commandment?*

A. The third Commandment requireth the holy and reverend use of God's Names, Titles, Attributes, Ordinances, Word, and Works.

Q. *Doth the third Command require the use of God's Names, Titles, Ordinances, &c.*

A. Yes.

Q. *What kind of use doth it require?*

A. An holy and reverent use.

Q. *Doth God look then that not only his worship be performed aright for the matter of it, but doth he also heed the manner [how] it be performed?*

A. Yes.

Q. *And doth the third Commandment determine of the only right manner of God's worship?*

A. Yes.

Q. *What is meant by the name of God, when its said, [Thou shalt not take the name, &c.]*

A. By his Name is understood anything whereby he makes himself known.

Q. *Doth God make himself known to us by his Name, Titles, and Attributes?*

A. Yes.

Q. *And by his Ordinances, Words, and Works?*

A. Yes.

Q. *And are all these comprehended under the [Name] of God?*

A. Yes.

Q. *Is this then that which is meant, when it is said, [Thou shalt not take the Name of the Lord in vain] That we should not use his Names, Titles, or Attributes, Ordinances, Words, or Works, in a vain, irreverent, or unholy manner?*

A. Yes.

Q. *What are some of God's Names?*

A. Jehovah, Jah, Lord, God, &c.

Q. *May we use these slightly, and irreverently in our ordinary speech, crying on every slight occasion, O Lord, O God, O Jesus, God forgive me, and the like?*

A. No.

Q. *Must not this be done without seriousness and holy reverence?*

A. No.

Q. *What are some of God's Titles?*

A. Creator, Father, Preserver of men, Hearer of Prayers, King of Kings, King of Saints, and the like.

Q. *What do you mean by God's Attributes?*

A. These perfections and properties of his Nature, whereby he makes himself known to us, and is distinguished from his Creatures.

Q. *What are some of them?*

A. Infiniteness, eternity, and unchangeableness, &c.

Q. *Are God's ordinances, as Prayer, and the like, a part of his name?*

A. Yes.

Q. *May we be vain or irreverent in praying, hearing, &c. or suffer our minds to wander about other things?*

A. No.

Q. *Is there required then in this Commandment, not only an outward reverence of the body in the use of God's ordinances, but especially in the inward reverence of the mind?*

A. Yes.

Q. *Must there be some care taken too of outward reverence, so far as it may serve to express and further the inward affections of the mind?*

A. Yes.

Q. *May we read or hear the holy word of God vainly, and slightly, without Consideration, Observation, Meditation?*

A. No.

Q. *Must we make a holy use of God's works, taking notice of God in them?*

A. Yes.

Q. *Is it a sin not to take notice of the glorious wisdom, power and goodness of God, expressed in his works of Creation?*

A. Yes.

Q. *Is it a sin not to take notice of, or not to be afflicted with God's works of Providence, and his dealings with us, and with others, especially the Church?*

A. Yes.

Q. *In what Commandment is the holy use of God's Creatures, and of his Providences and dispensations required?*

A. In the third.

Q. *55. What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning or abusing of anything, whereby God maketh himself known.

Q. *Doth it forbid the profaning of anything whereby God makes himself known?*

A. Yes.

Q. *What, the profaning of his names by swearing, for swearing, cursing? &c.*

A. Yes.

Q. *And the profaning of his Ordinances by formality and slightness?*

A. Yes.

Q. *And the profaning of his word by idle jests, or wresting it to color our sins?*

A. Yes.

Q. *And the profaning of his works, by making an unholy use of them?*

A. Yes.

Q. *Doth it forbid the abusing of anything, whereby God makes himself known?*

A. Yes.

Q. *What is it to abuse?*

A. To use to a wrong end, or in a wrong manner.

Q. *Doth this Command forbid the abusing of God's works; as for example, of his Creatures, to pamper our lusts, or of his Providences, to harden us in our sins?*

A. Yes.

Q. *And the abusing of his Ordinances to low, and carnal, much more to carnal men's sinful, and wicked ends?*

A. Yes.

Q. *Where is hypocrisy, or the making use of Religion for carnal ends, eminently forbidden?*

A. In the third Commandment.

Q. 56. *What is the reason annexed to the third Commandment?*

A. The reason annexed to the third Commandment, is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. *Is there any reason annexed to the third Commandment?*

A. Yes.

Q. *What do you mean by being annexed?*

A. Added or joined to it.

Q. *In which words is the reason annexed to the third Commandment expressed?*

A. In these words [For the Lord will not hold him guiltless that taketh his name in vain]

Q. *What is meant by God's not holding him guiltless?*

A. That he will not suffer him to escape his righteous Judgments.

Q. *May the breakers of this Commandment escape punishment from men?*

A. Yes.

Q. *Will God suffer them to escape?*

A. No.

Q. *Will not God hold us guiltless then, though we do perform the worship he requires, except we do it in a holy, serious, and reverent manner?*

A. No.

Q. 57. *Which is the fourth Commandment?*

A. The fourth Commandment is, [Remember the Sabbath day to keep it holy, six days shalt thou labor and do all thy works: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made Heaven and Earth, the Sea, and all that is in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.]

Q. 58. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath unto himself.

Q. *Doth the fourth Commandment require any especial time to be kept holy?*

A. Yes.

Q. *What time?*

A. Such as God hath appointed in his Word.

Q. *Doth the fourth Commandment then determine of the special time for divine worship, as the three foregoing Commands do of the Object, means, and manner of worship?*

A. Yes.

Q. *Hath God left us to keep what time we please?*

A. No.

Q. *What proportion of time hath God expressly set apart in his word to be kept holy to himself.*

A. One whole day in seven.

Q. *Is this Commandment to be understood of the seventh day in order, that is, the last of the seven, or the seventh in number, that is, one in seven?*

A. Of the seventh in number.

Q. *Hath God left the determining which day in seven it should be (whether the first or the last) to some other precept?*

A. Yes.

Q. *Is the fourth Command then a Moral precept, that is to say, of perpetual force, binding Christians now, as well as Jews heretofore, to the observation of it?*

A. Yes.

Q. *Doth it cease to be of force?*

A. No.

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the Resurrection of Christ, God hath appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week, ever since to continue to the end of the world, which is the Christian Sabbath.

Q. *Which day of seven was at first appointed for the Sabbath?*

A. The last.

Q. Which day of the seven did God since appoint to be the Sabbath?

A. The first.

Q. When was the seventh or last day of the week appointed to be the Sabbath?

A. From the beginning of the world.

Q. Was it only from the time of the giving of the Law of Moses?

A. No.

Q. Was it ordained for man in Paradise at the beginning of the world?

A. Yes.

Q. How long did the seventh or last day of the week continue to be the Sabbath?

A. Until the Resurrection of Christ.

Q. How long hath the first day been the weekly Sabbath?

A. Ever since the Resurrection of Christ.

Q. Was the Resurrection of Christ, and the finishing the work of our Redemption on the first day of the week, the reasons why Christians do keep it as the Sabbath?

A. Yes.

Q. And is it therefore called the Lord's day?

A. Yes.

Q. And is the first day of the week, or the Lord's day, a Christian Sabbath.

A. Yes.

Q. How long doth it continue to be the Sabbath?

A. To the end of the World.

Q. What is the meaning of the word Sabbath?

A. A day of holy rest.

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified, by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. Is the Sabbath to be sanctified?

A. Yes.

Q. *In what sense is God said to sanctify the holy Sabbath?*

A. By making it holy.

Q. *In what sense are we said to sanctify the Sabbath?*

A. By keeping it holy.

Q. *Did God sanctify it by way of consecration?*

Q. Yes.

Q. *And must we sanctify it by way of application, i.e. applying it to those ends and exercises for which God did consecrate it?*

A. Yes.

Q. *Is the rest of the Sabbath a part of our sanctifying it?*

A. Yes.

Q. *What kind of rest must it be? a mere civil rest?*

A. No.

Q. *Or a mere carnal and bodily rest, such as the Ox and the Ass must have on the Sabbath?*

A. No.

Q: *What rest then?*

A. An holy rest.

Q. *How long must this be?*

A. All that day.

Q. *From what must we rest? from spiritual employments and recreations?*

A. No.

Q. *From what then?*

A. From worldly employments and recreations?

Q *May we not do our own work upon the Sabbath day?*

A. No.

Q. *Nor follow our own sports and pastimes, nor spend the time in our ease and sloth?*

A. No.

Q From what worldly employments and recreations must we rest? from such as are sinful in themselves, and unlawful at any time?

A. Yes.

Q. And not only from such, but even from those that are lawful at other times?

A. Yes.

Q. And how must we spend the time?

A. In the exercise of God's worship.

Q. May we spend it idly?

A. No.

Q. In what exercise must we spend it?

A. Both in the public and private exercises of God's worship.

Q. May we stay at home, and spend our time in the Private Exercises of God's Worship with the neglect of the Public?

A. No.

Q. May we not rest satisfied in giving attendance on the public worship, but must we also be careful at home in the Private?

A. Yes.

Q. May not worldly business be done in any Case upon the Sabbath day.

A. Yes.

Q. What works then may lawfully be done on the Sabbath day, besides the works of Piety.

A. The works of Necessity and Mercy.

Q What do you call the works of Necessity?

A. Such as could not be done before, and cannot be deferred until after the Sabbath.

Q. May works of mercy be done upon the Sabbath day, such as visiting the sick, feeding our bodies, and our beast? &c.

A. Yes.

Q. And why is this Commandment delivered as to all in general, so especially to governors of families? Is it because it is not enough for them to sanctify the Sabbath themselves, but they must also look that it be strictly observed, in, and by their families, and because they are apt to hinder their households in and by business of their own?

A. Yes.

Q. 61. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omission or careful performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about worldly employments or recreations.

Q. *Doth it forbid the omission of the duties required?*

A. Yes.

Q. *What do you mean by the omission of them?*

A. The leaving them undone.

Q. *Doth it forbid the careless performance of the duties of the Sabbath?*

A. Yes.

Q. *And the profaning of the day?*

A. Yes.

Q. *How many ways may the Sabbath be profaned?*

A. Three.

- 1. By idleness.
- 2. By doing that which is in itself sinful.
- 3. By unnecessary thoughts, words, or works, about worldly employments and recreations:

Q. *May we not be idle upon the Sabbath day?*

A. No.

Q. *May we sleep and loiter away the time?*

A. No.

Q. *Is it profaning the day by doing that which is in itself sinful?*

A. Yes.

Q. *Is it enough to forbear that which is sinful, though we do neglect that which is good?*

A. No.

Q. *Is it a profanation of the Sabbath, to let our thoughts unnecessarily run upon worldly affairs?*

A. Yes.

Q. *Or to let our tongues run upon worldly business?*

A. Yes.

Q. *Or to set our hands to worldly employments?*

A. Yes.

Q. *Must we neither work nor play upon the Sabbath day?*

A. No.

Q. *But spend all the day in God's special Service?*

A. Yes.

Quest. 62. *What are the Reasons annexed to the Fourth Commandment?*

A. The reasons annexed to the fourth Commandment are, God's allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q. *Are there many reasons annexed to the fourth Commandment to enforce it?*

A. Yes.

Q. *How many are there?*

A. Four, viz.

- 1. God's allowing us six days of the week for our own employment.
- 2. His challenging an especial propriety in the seventh.
- 3. His own example.
- 4. His blessing the Sabbath day.

Q. *Hath God allowed us any days in the week?*

A. Yes.

Q. *What hath he allowed them to us for?*

A. For our own employments.

Q. *Is it God's will that everyone should have some employment?*

A. Yes.

Q. *How many days hath God allowed us for our own employments?*

A. Six.

Q. *And is it his will that men should ordinarily spend the six days of the week in their employments?*

A. Yes.

Q. *And is this a reason why we should not cut short God's allowance of one day for his work, because he hath allowed six times as much for ours?*

A. Yes.

Q. *In which words of the Commandment is this reason hinted, of God's allowing of us six days of the week for our own employment?*

A. In these words, [*Six days shalt thou labor and do all thy work.*]

Q. *Must we dispatch all our work upon the six days, that we may have nothing to hinder us upon the Lord's day?*

A. Yes.

Q. *In which words doth God challenge a special propriety in the seventh day?*

A. In these words, [*but the seventh day is the Sabbath of the Lord thy God.*]

Q. *In which words is God's own example urged, as a reason why we should work six days, and keep holy the seventh?*

A. In these words, [*for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day.*]

Q. *In which words is God's blessing the Sabbath day hinted, as a reason why we should keep it?*

A. In these words, [*wherefore the Lord blessed the seventh day, and hallowed it.*]

Q. *Hath God then blessed the Sabbath day, and appointed it to be a means of blessing unto us?*

A. Yes.

Q. *Doth God require us to [Remember] the Sabbath-day, as a means for the keeping of it holy?*

A. Yes.

Q. *Are we apt to forget it?*

A. Yes.

Q. *And cannot we duly sanctify it without we remember it before hand, to prepare for it, and conveniently to dispatch our worldly business in season out of the way?*

A. No.

Q. 63. *Which is the fifth Commandment?*

A. The fifth Commandment is, [*Honor thy father and thy mother, that thy days may be long upon the Land which the Lord thy God giveth thee*].

Q. 64. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the honor, and performing the duties belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

Q. *Are all sorts of Relations comprehended under the words [Father and Mother] in the fifth Commandment?*

A. Yes.

Q. *And all sorts of duties in the word [Honor]?*

A. Yes.

Q. *What doth this Commandment require with reverence to our Relations?*

A. Preserving the honor, and performing the duty belonging to them.

Q. *How many sorts of Relations be there?*

A. Three, Superiors, Inferiors, and Equals.

Q. *What do you mean by superiors?*

A. Such as are any way above us, whether in Family, Church, or State.

Q. *Are all that are above us, whether in Power, or Wealth, or age, or gifts, Superiors?*

A. Yes.

Q. *Doth this Commandment require reverence, respect, submission, and obedience towards Parents, Masters, Husbands, Magistrates, Ministers, &c. as being Superiors?*

A. Yes.

Q. *What do you mean by Inferiors?*

A. Such as are below us in Gifts, Place, Estate, or otherwise.

Q. *Are Subjects, Wives, Children, Servants, Hearers, the Poor, the weak in grace or knowledge, comprehended under the name of Inferiors?*

A. Yes.

Q. *And must their Superiors be careful in performing their duties towards them; by caring for their bodies and souls, governing them with meekness and gentleness, correcting and reprovng with moderation and wisdom?*

A. Yes.

Q. *Are there duties to be performed to our equals?*

A. Yes.

Q. *May we slight them, and carry ourselves scornfully towards them?*

A. No.

Q. Doth this Command require kindness and affableness towards our Equals, readiness to yield to them, and prefer them before ourselves?

A. Yes.

Q. 65. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing anything against the honor and duty which belongeth to everyone in their several places and relations.

Q. Doth it forbid the neglecting our duty to our relations?

A. Yes.

Q. And the doing anything against it?

A. Yes.

Q. May we disgrace or despise our superiours, or speak evil of them, or carry ourselves irreverently towards them, or oppose and resist them?

A. No.

Q. May we despise and slight our inferiours, or be rigorous towards them, and careless of their spiritual or temporal good?

A. No.

Q. Is it a sin to neglect to instruct them, correct them, and keep them under government, or to neglect to encourage and countenance them when they do well?

A. Yes.

Q. May we be discourteous, or envious towards our equals, or usurp over them, or rigorously stand upon our terms with them?

A. No.

Q. 66. What is the reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment, is a promise of long life and prosperity, (as far as it shall serve for God's glory, and their own good) to all such as keep this Commandment.

Q. Is there any reason annexed, or joined to the fifth Commandment?

A. Yes.

Q. What is the reason?

A. A promise of long life and prosperity.

Q. *How far forth are these (and other temporal) mercies promised?*

A. As far as they shall serve for God's glory, and our own good.

Q. *To whom is long life and prosperity promised?*

A. To all such as keep this Commandment.

Q. 67. *Which is the sixth Commandment?*

A. The sixth Commandment is, [*Thou shalt not kill*].

Q. 68. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful endeavors to preserve our own life and the life of others.

Q. *Doth the sixth Commandment concern the life of ourselves and others?*

A. Yes.

Q. *Doth it only forbid us to take away man's life?*

A. No.

Q. *Doth it require us also to use endeavors to preserve it?*

A. Yes.

Q. *Whose life doth it require us to use endeavors to preserve?*

A. Our own life, and the life of others.

Q. *May we then endeavor by any means whatsoever to preserve our own or others lives?*

A. No.

Q. *What kind of endeavors then must we use?*

A. Lawful endeavors.

Q. *What must we use [All] lawful means and endeavors?*

A. Yes.

Q. *May we not use unlawful means though our lives did hang upon it?*

A. No.

Q. *Are there here required all the means and helps to preserve the life of man?*

A. Yes.

Q. *Is temperance in meat, drink, sleep, labor, recreations, and all other things here required, because this is a means to preserve our own life?*

A. Yes.

Q. *Is contentedness, peaceableness, patience, meekness, readiness to forgive injuries, required in this Commandment, because these are means to preserve the life of others, as well as our own?*

A. Yes.

Q. 69. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

Q. *Whose lives doth it forbid us to take away?*

A. Our own or our neighbors.

Q. *Doth it forbid the taking away the life of our neighbor in any case whatsoever?*

A. No.

Q. *How then doth it forbid us to take away our Neighbors life?*

A. Unjustly.

Q. *May there be a just cause of taking away our Neighbors life, as in executing a Malefactor at the command of a Magistrate, or in a lawful war, or upon the necessary defense of ourselves?*

A. Yes.

Q. *Doth it forbid only the direct taking away of our own, or our Neighbors life?*

A. No.

Q. *What else doth it forbid?*

A. Whatsoever tendeth thereunto.

Q. *Is all kind of intemperance here forbidden, and all carking care, and excessive passions, because these do tend to take away our own life?*

A. Yes.

Q. *And is hatred, and envy against others, and rash anger, strife, quarrelling, contention, and desire of revenge, here forbidden, because they do tend to the taking away of our neighbors life, as well as our own?*

A. Yes.

Q. 70. *Which is the seventh Commandment?*

A. The seventh Commandment is, [Thou shalt not commit Adultery].

Q. 71. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the preservation of our own and our neighbors chastity in heart, speech and behavior.

Q. *Doth the seventh Commandment concern the chastity of ourselves and others?*

A. Yes.

Q. *Doth it only forbid the taking away of chastity?*

A. No.

Q. *Doth it require us to preserve it?*

A. Yes.

Q. *Whose chastity doth it require the preservation of?*

A. Of our own, and our Neighbors.

Q. *Wherein doth it require us to preserve our own and our Neighbors chastity?*

A. In heart, speech, and behavior.

Q. *Must our words, and behavior be chaste?*

A. Yes.

Q. *And must our hearts, thoughts, and desires be kept chaste?*

A. Yes.

Q. *And doth this Commandment require us to use the means to preserve our own and others chastity?*

A. Yes.

Q. *Are watchfulness over our eyes, and all our senses, and temperance, prayer, diligence in our callings, modesty, both in married and unmarried and avoiding all temptations to, and occasions of uncleanness required here, because they are means to preserve our own, and others chastity?*

A. Yes.

Q. 72. *What is forbidden in the seventh Commandment.*

A. The seventh Commandment forbiddeth all unchaste thoughts, words, and actions.

Q. *Are all sorts and degrees of uncleanness forbidden here; under the name of adultery in this Commandment?*

A. Yes.

Q. *Is it a sin to use any dalliance, wanton looks, or any unchaste behavior?*

A. Yes.

Q. *Is it a sin to use any unchaste words, corrupt communications, and filthy songs?*

A. Yes.

Q. *May we not give entertainment so much as to an uncast thought, without breaking this Commandment?*

A. No.

Q. *Doth it forbid self-pollution, and secret wantonness with ourselves, and corrupting our own chastity?*

A. Yes.

Q. *And all desires and attempts to corrupt others chastity?*

A. Yes.

Q. *Are all provocations to uncleanness, as filthy Pictures, mixed dancings, keeping company with filthy talkers, idleness gluttony, drunkenness, light and impudent carriage, forbidden in this commandment?*

A. Yes.

Q. 73. *Which is the eighth Commandment?*

A. The eighth Commandment is, [*Thou shalt not steal*].

Q. 74. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. *What doth the eighth Commandment concern?*

A. The wealth of ourselves and others.

Q. *Doth it only forbid the wronging and prejudicing of our Neighbors, and of our own estate and wealth?*

A. No.

Q. *Doth it also require us to procure and further it?*

A. Yes.

Q. *Doth this Commandment bind us to use the means of Procuring, Preserving, and furthering our own estates, as for example, to be frugal and thrifty in our expenses, to have a Calling, to be diligent in our labors, and careful, as far as we may, to secure our estates?*

A. Yes.

Q. *Are we to use the means to procure and further our Neighbors wealth and outward estate, by justice in our dealings, faithfulness in our trusts, making restitution where we have done wrong, giving and lending according to others necessity and our own ability, and otherwise helping of our Neighbors?*

A. Yes.

Q. *May we use any unlawful means, as lying and deceit, to procure and further our wealth and outward estate?*

A. No.

Q. *Doth this Commandment require only the use of lawful endeavors?*

A. Yes.

Q. 75. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbors wealth or outward estate.

Q. *Doth it forbid not only stealing, but whatever else may unjustly hinder our own and our neighbors wealth?*

A. Yes.

Q. *Doth it forbid nothing but what doth hinder us, or others, unjustly?*

A. No.

Q. *Doth it forbid prodigality, idleness, wastefulness in gaming, and company-keeping, riot, carelessness, living above our estates, because these do hinder our own wealth, and outward estates?*

A. Yes.

Q. *Doth it forbid oppression, and false weight, false measures, corrupting, and adulterating of wares, and all fraudul••• and deceitful dealing, and injustice, because these do hinder the wealth and outward estate of others?*

A. Yes.

Q. 76. *Which is the ninth Commandment?*

A. The ninth Commandment is [Thou shalt not bear false witness against thy neighbor.]

Q. 77. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own, and our neighbors good name, especially in witness-bearing.

Q. *What doth the ninth Commandment concern?*

A. The good name of ourselves and others.

Q. *Is all that is prejudicial to our own good name, and our Neighbors, forbidden in this Commandment?*

A. Yes.

Q. *Is all that is helpful to procure and further our own and our neighbors good name here required?*

A. Yes.

Q. *Are we required here to maintain the Truth?*

A. Yes.

Q. *And not only maintain it, but also promote it?*

A. Yes.

Q. *Where is the truth especially to be maintained?*

A. In witness-bearing.

Q. *Doth this Commandment require us to use the means for the manifesting of truth, by appearing, and standing for it, and speaking it fully and clearly, when we are called, and by a careful keeping of our promises?*

A. Yes.

Q. *Is the defending of our innocence, and practicing whatsoever is lovely, and of good report, here required because these are means to maintain and promote our own good name?*

A. Yes.

Q. *And is the covering of others failings, defending their names, commending what is praise-worthy in them, readiness to believe any good we see in them, or bear of concerning them, required in the ninth Command, in as far, and because these are means to maintain and promote our neighbors good name?*

A. Yes.

Q. 78. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbors good name.

Q. *What Commandment forbiddeth that which is prejudicial to the truth?*

A. The ninth.

Q. *What do you mean by that which is prejudicial to the truth?*

A. That which doth wrong the truth, or hinder the knowing of it.

Q. Is lying then, or speaking falsely, equivocating, or speaking doubtfully, to the wronging of truth, or justice, and the perverting, and undue concealing of the truth here forbidden, because these are are prejudicial to the truth, and hinder its being known?

A. Yes.

Q. May we not lie for our own advantage, or to cover our faults, or for good ends?

A. No.

Q. Is all truth to be spoken at all times?

A. No.

Q. May untruths be spoken at any time?

A. No.

Q. Doth this Commandment forbid whatsoever is injurious to our own good nam•?

A. Yes,

Q. What do you mean by being injurious to our good name?

A. That which doth hurt, or wrong our good name.

Q. May we lay ourselves open to contempt, and give occasion unto others to despise us?

A. No.

Q. Must we avoid the appearance of evil in things that be of an evil report?

A. Yes.

Q. May we speak or do that which is injurious to our neighbors good name?

A. No.

Q. Is it forbidden in this Commandment, causelessly to entertain jealousies, and evil surmises of others; to speak evil of them behind their backs, to receive or spread evil reports of them, to carry tales, or countenance and hearken to tale-bearers?

A. Yes.

Q. And to rail at, and revile others, and put misconstructions upon their carriage and actions, and to scoff at them?

A. Yes.

Q. May we rejoice in their falls, and aggravate their sins, extenuate their graces, and lessen their praises?

A. No.

Q. *And are all these forbidden, because they do hinder our neighbors good name?*

A. Yes.

Q. 79. *Which is the tenth Commandment?*

A. The tenth Commandment is, [*Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors*].

Q. 80. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

Q. *What frame of spirit doth the tenth Commandment require us to have, with reference to our own condition?*

A. Contentment.

Q. *What degree of contentment?*

A. Full contentment.

Q. *What frame of spirit doth it require us to have with reference to our neighbor?*

A. A right and charitable frame of spirit.

Q. *Towards himself only?*

A. Towards him, and all that is his.

Q. *What is that right and charitable frame of spirit towards our neighbors? Is it to think no evil of them (without manifest cause) and to wish no evil to them, and to rejoice in their joy, and mourn in their affliction?*

A. Yes.

Q. *In what Commandment is contentment with our own condition, and a sympathizing, or fellow feeling with our neighbor in his condition, required?*

A. In the tenth.

Q. 81. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

Q. *What sin is here forbidden touching our own condition?*

A. Discontentment.

Q. *And what is forbidden touching our neighbors condition?*

A. Envy.

Q. *What is envy?*

A. Grieving at the good of our neighbor.

Q. *May we grieve and grudge at their honor, riches, preferment, esteem, and applause?*

A. No.

Q. *Or at their eminency above us in gifts, or graces, or precedency before us, secretly wishing that they stood out of our light?*

A. No.

Q. *Is it a sin then inwardly to rejoice in their disgrace, or suppress their deserved commendation, or envy their worth, because they are not of our party, and p^ro^pri^et^y?*

A. Yes.

Q. *What sin against our neighbor, besides envy, is forbidden in this Commandment?*

A. All inordinate motions and affections to anything that is his.

Q. *What do you mean by inordinate motions?*

A. Such as are not ordered rightly according to the rule.

Q. *What special evil motion of the mind is here forbidden?*

A. Coveting.

Q. *What is it to covet?*

A. Unlawfully to desire that which is not our own.

Q. *What must we not covet?*

A. Any thing that is our neighbors.

Q. *80. Is any man able perfectly to keep the Commandments of God?*

A. No mere man since the fall, is able in this life, perfectly to keep the Commandments of God, but doth daily break them in thought, word, and deed.

Q. *Was Adam able perfectly to keep the Commandments of God before the fall?*

A. Yes.

Q. *Is man able perfectly to keep them now?*

A. No.

Q. How long hath m•n been rendered unable perfectly to keep the commandments of God?

A. Since the fall.

Q. Christ was a man, and was not ee able perfectly to keep the Commandments of God though since the fall?

A. He was not a mere man.

Q. What do you mean by mere man?

A. One that is only a man.

Q. Is Christ not a mere man then, but God as well as man?

A. Yes

Q. Shall we be able to keep God's Commandments perfectly after this life, if we get to heaven?

A Yes.

Q. When then is man able perfectly to keep them?

A. In this life.

Q. May not we keep them sincerely in this life?

A. Yes.

Q. How cannot we keep them then in this life?

A. Not perfectly.

Q. Do we break God's Commandments?

A. Yes.

Q What, daily, and con•inually?

A. Yes.

Q. In what?

A. In thought, word, and deed.

Q. 82. Are all transgressions of the Law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. What do you mean by more heinous?

A. More grievous, and more offensive in the sight of God.

Q. How many ways may some sins be more grievous and hein•us than others?

A. Two ways, viz.

- 1. Of themselves, and of their own nature.
- 2. By reason of their aggravations.

Q. *What do you mean by aggravations?*

A. Such circumstances as do make a sin to be greater then without them it were.

Q. *Do sins grow greater then of themselves, they were by their aggravating, or heightening circumstances: as for example, from the time when, the place where, the manner in which, the means by which, the reason why, the person by whom, the person against whom they are committed?*

A. Yes.

Q. *And are some sins of themselves, or in their own nature more heinous than others? As the highest sins against the First Table more heinous than the highest against the Second Table?*

A. Yes.

Q. *And willful sins more heinous then fins of infirmity; sins against knowledge, then those of ignoranc; sins ripened into action, then sins begun in the thoughts; and sins of custom and deliberation, then those committed through some sudden passion and instant force of temptation?*

A. Yes.

Qu. 82. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Q. *What is it that deserveth God's wrath and curse?*

A. Sin.

Q. *What sin?*

A. Every sin.

Q. *What the least sin?*

A. Yes.

Q. *What an evil thought, or an idle word?*

A. Yes.

Q. *What is the just deserts of the least sin?*

A. God's wrath and curse.

Q. *When doth sin deserve God's wrath and curse to be inflicted on man?*

A. Both in this life, and that which is to come.

Q. 83. *What doth God require of us that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of Redemption.

Q. *Is God's wrath and curse due to us?*

A. Yes.

Q. *For what?*

A. For sin.

Q. *Is there any way to escape this wrath and curse?*

A. Yes.

Q. *Is there anything required on our part to escape them?*

A. Yes.

Q. *What?*

A. Faith, Repentance, and a diligent use of means.

Q. *And doth he require repentance as well as Faith of us, or hath Christ repented and believed for us?*

A. He requireth them of us.

Q. *Who communicates to us the benefits of redemption?*

A. Christ.

Q. *What do you mean by communicating them to us?*

A. Conveying them, or imparting them to us?

Q. *Doth he communicate or convey his benefits by means, or without means?*

A. By means.

Q. *Doth he make use of any outward means to communicate or convey his benefits to us?*

A. Yes.

Q. *What benefits doth he by these means convey unto us?*

A. The benefits of redemption.

Q. *And cannot we escape without the use of these means?*

A. No.

Q. *What kind of use must we make of these means?*

A. A diligent use.

Q. *May we neglect them and yet escape?*

A. No.

Q. *Or will a careless use of them be enough?*

A. No.

Q. *Why doth God require of us Faith, and Repentance, and the diligent use of the outward means?*

A. That we may escape his wrath and curse due to us for sin.

Q. 84. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel.

Q. *In whom must our Faith be?*

A. In Jesus Christ.

Q. *Is Faith in Christ a common or a saving grace?*

A. A saving grace.

Q. *What do we do by Faith?*

A. Thereby we receive and rest upon Christ

Q. *What, do we receive by Faith only the benefi•s of Christ?*

A. No.

Q. *What, himself?*

A. Yes.

Q. *And doth faith rest upon Christ?*

A. Yes.

Q. *Upon any other besides Christ?*

A. No.

Q. *Or upon any other together with Christ?*

A. No.

Q. *Doth it receive and rest upon him alone?*

A. Yes.

Q. For what doth Faith receive and rest upon Christ alone?

A. For salvation.

Q. Is Faith only the believing that Christ died for sinners?

A. No.

Q. Or is it the believing that he died in particular for me to save me?

A. No.

Q. Is it the receiving and resting upon Christ alone for salvation?

A. Yes.

Q. Is Christ offered to us?

A. Yes.

Q. Where?

A. In the Gospel.

Q. And doth true faith take or receive an offered Christ?

A. Yes.

Q. How doth it take him?

A. As he is offered in the Gospel.

Q. Is Christ offered to us in the Gospel as our King, Priest, and Prophet?

A. Yes.

Q. And is it not true faith, except we thus take Christ, as he is offered?

A. No.

Q. Doth faith enable us to take Christ as a King, to be ruled by him alone?

A. Yes.

Q. And as a Priest, to be saved by him alone?

A. Yes.

Q. And as a Prophet, to be guided by him alone?

A. Yes.

Q. And have not they true faith that do not take Christ in all these respects?

A. No.

Q. 85. *What is Repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after new obedience.

Q. *What repentance is here described?*

A. Repentance unto life.

Q. *Why is it called Repentance unto life?*

A. Because God hath promised us life upon our repentance.

Q. *What do we in repentance turn from?*

A. From sin.

Q. *What do we turn unto?*

A. Unto God.

Q. *Doth it turn the heart?*

A. Yes.

Q. *And doth it turn the life?*

A. Yes.

Q. *And doth true repentance chiefly lie in our turning from sin unto God both in heart and life?*

A. Yes.

Q. *How doth the penitent turn from sin unto God?*

A. With grief for, and hatred of it:

Q. *Is there never true repentance without real grief for sin?*

A. No.

Q. *Is it not true repentance to forbear sin out of fear, except there be also an hatred of it?*

A. No.

Q. *Whence doth this grief for, and hatred of sin arise in the sinner?*

A. Out of the true sight of sin, and apprehension of the mercy of God in Christ.

Q. *Can there be no true repentance without a true sight and discovery of sin?*

A. No.

Q. Will it be despair and not repentance, except with the sight of sin there be an apprehension (at least of a possibility) of mercy?

A. Yes.

Q. In and through whom doth the Penitent sinner apprehend some hope of mercy?

A. In, and through Christ.

Q. Doth he see any hope in himself, his own duties and deservings?

A. No.

Q. What purposes doth true Repentance make the sinner to take up?

A. A purpose of new obedience.

Q. Will true Repentance stand with a purpose to go on in sin?

A. No.

Q. Doth it always bring forth a purpose of new Obedience?

A. Yes.

Q. Doth it bring forth a wavering, and unsettled purpose only?

A. No.

Q. What purpose then?

A. A full purpose.

Q. And is it an idle and ineffectual purpose?

A. No.

Q. What is this sincere purpose of obedience iyned with?

A. Endeavour after it.

Q. 83. What are the outward means whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect for salvation.

Q. Are Christ's Ordinances the means whereby he communicates to us the benefits of Redemption?

A. Yes.

Q. What do you mean by Christ's Ordinances?

A. The means or ways of worship ordained by him.

Q. What are the special Ordinances whereby he communicates to us his benefits?

A. The Word, Sacraments, and Prayer.

Q. What kind of means are these?

A. The outward and ordinary means.

Q. May Christ extraordinarily make use of other means, when men are not capable of receiving benefits by these means?

A. Yes.

Q. May men ordinarily expect salvation without the use of these means?

A. No.

Q. Are there any other inward means besides that which Christ doth make use of?

A. Yes.

Q. To whom are these means made effectual?

A. To the Elect.

Q. What are these means rightly used effectual to them for?

A. For Salvation.

Q. 87. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

Q. Who is it that makes the Word effectual to salvation?

A. The Spirit of God.

Q. In what kind of exercises of the word doth the spirit use to make it effectual?

A. In the reading, but especially in the preaching of the word.

Q. Will not the word be effectual without the working of the spirit?

A. No.

Q. How is it effectual to sinners?

A. To convince and convert them.

Q. What do you mean by convincing of them?

A. Giving them a lively sight and sense of their sins and misery.

Q. *What do you mean by converting of them?*

A. Turning them from sin unto God.

Q. *How is it made effectual to the Saints?*

A. To build them up.

Q. *What do you mean by building them up?*

A. A furthering, strengthening, and increasing them.

Q. *Wherein doth the word build them up?*

A. In holiness and comfort.

Q. *To what doth the word thus build them up?*

A. To salvation.

Q. *Through what means?*

A. Through Faith.

Q. *Will not the word profit us then, except it be mixed with Faith?*

A. No.

Q. *Is the conviction, conversion, sanctification, and consolation of sinners, the work of the Spirit, by the word, through faith?*

A. Yes.

Q. 88. *How is the Word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with saith and love, lay it up in your hearts and practice it in our lives.

Q. *How must we attend upon the word?*

A. With diligence, preparation, and prayer.

Q. *Must we come diligently and frequently to the hearing and reading of it?*

A. Yes.

Q. *And must we observe it, and attend to it with diligence, when we do read or hear it?*

A. Yes.

Q. *Will negligent, slight, and seldom attendance upon the word be sufficient?*

A. No.

Q Is prayer necessary to the making of the word effectual?

A. Yes.

Q Do we not rightly attend upon the word, except we make preparation for it before we come?

A. No.

Q What? must we pray before we come to it, and after we have been at it?

A. Yes.

Q And how must we receive it?

A. With faith and love.

Q What is it to receive the word with faith?

A. Soundly to believe the truth and goodness of it, and accept of both.

Q What is it to receive it with love?

A. Lovingly and willingly to embrace it.

Q What must we do with it, when we have received it?

A. Lay it up?

Q Where, in our heads only?

A. In our hearts.

Q Will it nothing avail us to attend to it, receive it, and retain it, except we practice it in our lives?

A. No.

Q Will the word be effectual to our salvation if thus attended to and received, thus laid up and practiced.

A. Yes.

Q 89. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by saith receive them.

Q How do they not become effectual?

A. Not from any virtue in them, or in him that doth administer them.

Q Doth the efficacy of the Sacraments depend upon the goodness or badness of him that doth administer them?

A. No.

Q. *Is the efficacy of the sacraments from themselves, or do they work upon the soul by own own nature?*

A. No.

Q. *By what do they become effectual?*

A. Only by the blessing of Christ.

Q. *How doth Christ bless the Sacrament that it may become effectual to us?*

A. By the working of his Spirit.

Q. *Are the Sacraments thus blessed, and made effectual unto all?*

A. No.

Q. *To whom then are they effectual?*

A. To them that by faith receive them.

Q. *Do not the Sacraments profit them that are in unbelief, and either have not, or use not Faith to receive them?*

A. No.

Q. 90. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by 〈◊〉 signs, Christ and the benefits of through Covenant are represented, sealed, and •plied to believers.

Q. *Is the Sacrament a civil Ordinance, or an holy Ordinance?*

A. An holy Ordinance.

Q. *By whom are the 〈◊〉 ?*

A By Christ.

Q. *What do you mean by being [instituted] by Christ?*

A. Appointed and ordained by Christ.

Q. *What are the parts of a Sacrament?*

A. The sign, and the thing signified.

Q. *What is the outward part of the Sacrament?*

A. The outward and sensible sign.

Q. *Do the signs offer themselves to the senses?*

A. Yes.

Q. *And offer the things signified to our Faith?*

A. Yes.

Q. *Are they empty signs, useless, and unprofitable?*

A. No.

Q. *What do they signify and convey to us?*

A. Christ and the benefits of the New-Covenant.

Q. *After what manner are Christ and the benefits of the New-Covenant shown forth, and conveyed to us in the Sacraments?*

A. They are represented, sealed, and applied.

Q. *Are the sacraments then the seals, or the confirming of the New Covenant?*

A. Yes.

Q. *Do we seal our covenant with God, and God his covenant with us at the Sacrament?*

A. Yes.

Q. *To whom are Christ, and the benefits of the new Covenant sealed, and applied?*

A. To believers.

Q. *To all believers?*

A. Yes.

Q. *And to none but believers?*

A. No.

Q 91. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are Baptism and the Lord's Supper.

Q. *Were there other Sacraments under the Old Testament, as Circumcision, and the Passover.*

A. Yes.

Q. *Do these remain in use now?*

A. No.

Q. *What Sacraments hath Christ appointed under the New Testament in the room of these?*

A. Baptism, and the Lord's Supper.

Q. *Are there no other Sacraments but these two?*

A. No.

Q. 92. *What is Baptism?*

A. Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lord's:

Q. *What kind of Ordinance is Baptism?*

A. A Sacrament.

Q. *What is the Elemental sign in Baptism?*

A. Water.

Q. *What is the Ceremonial sign?*

A. Washing, or application of the water?

Q. *In whose name is the person baptized to be washed with water?*

A. In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. *What do you mean by baptizing [in the Name] of the Father, Son, and Holy Ghost?*

A. In the authority, and into the faith, profession, and obedience of Father, Son, and Holy Ghost.

Q. *What is signified, sealed, and engaged to, as to be done on God's part in Baptism?*

A. Our ingrafting into Christ, and being made partakers of the benefits, of the Covenant of Grace.

Q. *What is sealed to on our part in Baptism, or what do we engage to?*

A. To be the Lord's.

Q. *Are our ingrafting into Christ, partaking of the benefits of the Covenant of Grace, and our engagement to be the Lord's, signified and sealed to in Baptism?*

A. Yes.

Q. 93. *To whom is Baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him, but the infants of such as are members of the visible Church are to be baptized.

Q. *To whom is Baptism not to be administered?*

A. Not to any that are out of the visible Church.

Q. *Till when is it not to be administered to such?*

A. Not till they profess their faith in Christ, and obedience to him.

Q. *What kind of profession must such make then before they be baptized?*

A. Of faith in Christ, and obedience to him.

Q. *May infants be baptized?*

A. Yes.

Q. *What all infants whatever?*

A. No.

Q. *Whose infants then?*

A. The infants of such as are members of the visible Church.

Q. 94. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christ's appointment, his death is shewed forth; and the worthy receivers are not after a corporal and carnal manner, but by faith, made partakers of his Body and Blood, with all his benefits to their spiritual nourishment and growth in grace.

Q. *What kind of Ordinance is the Lord's; Supper?*

A. A Sacrament.

Q. *What are the Elemental signs in the Lord's Supper?*

A. Bread and Wine.

Q. *What are the Ceremonial signs?*

A. Breaking the Bread, giving, and receiving the Bread and Wine.

Q. *What is signified by the Bread?*

A. The Body of Christ.

Q. *What by the Wine?*

A. The Blood of Christ.

Q. *What by the giving of the Bread and Wine?*

A. God's giving all Christ to us.

Q. *What by our receiving?*

A. Our taking All of Christ.

Q. *What by breaking of the Bread?*

A. Christ being broken, bruised, and tormented for us.

Q. *Why are the Bread and Wine given apart, and not together?*

A. To show forth Christ's death in the parting his blood from his body.

Q. *What are we made partakers of in the Supper?*

A. Christ's body and blood, with all his benefits.

Q. *How are we not partakers of his Body and Blood?*

A. Not after a corporal and carnal manner.

Q. *How are we partakers?*

A. By Faith.

Q. *Who are made partakers of Christ's body and blood?*

A. The worthy receivers.

Q. *What do you mean by worthy receivers?*

A. Such as are in some measure qualified, fitted, and prepared for receiving.

Q. *To what end are we here made partakers of Christ's body and blood?*

A. To our spiritual nourishment and growth in Grace.

Q. 95. *What is required in the worthy receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge, to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgment to themselves.

Q. *What is the great duty of those that are to come to the Lord's Supper?*

A. To examine themselves.

Q. *How many things must they examine themselves about?*

A. Five, viz. 1. Knowledge. 2. Faith. 3. Love. 4. Repentance. 5. New Obedience.

Q. *Must everyone that cometh to the Lord's Supper have knowledge.*

A. Yes.

Q. *And examine himself of his knowledge?*

A. Yes.

Q *Why is knowledge necessary?*

A. To discern the Lord's body.

Q. *Are all persons that are grossly ignorant unworthy receivers.*

A. Yes.

Q. *And do such eat and drink damnation to themselves?*

A. Yes.

Q *Cannot a man be a worthy receiver without faith?*

A. No.

Q. *And must he examine himself in his faith?*

A. Yes.

Q. *Why is faith necessary?*

A. To feed upon Christ.

Q. *Whom do we feed on in the Lord's Supper?*

A. On Christ.

Q. *By what?*

A. By faith.

Q. *Must we have love as well as faith: love to God, and love to the brethren, if we would worthily partake of the Lord's Supper?*

A. Yes.

Q. *And is the having and trying of repentance and new obedience, necessary to worthy receiving?*

A. Yes.

Q. *Is there any danger if we come unworthily?*

A. Yes.

Q. *What is the danger?*

A. We should eat and drink damnation to ourselves.

Q. *Are all that come to the Sacraments without faith, love, repentance, and new obedience, unworthy receivers, that eat and drink their own damnation?*

A. Yes.

Q. 96. *What is Prayer?*

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the Name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. *Do we offer up anything to God in Prayer?*

A. Y s.

Q. *What, our words only?*

A. No.

Q. *What then?*

A. Our desires.

Q. *Is it prayer to repeat a few lifeless words, when our hearts and desires are not offered up?*

A. No.

Q. *To whom must we offer up our desires in Prayer?*

A. To God.

Q. *To none but God?*

A. No.

Q. *For what must we pray?*

A. For things agreeable to God's will.

Q. *What to his revealed will?*

A. Yes.

Q. *Is not God's secret will the rule of our Prayer?*

A. No.

Q. *In whose Name must we pray?*

A. In the name of Christ.

Q. *What is it to pray in the Name of Christ?*

A. To pray at his command, depending on his strength for assistance, and on his merits and intercession for acceptance.

Q. *What must our desires to God be joined with?*

A. Confession of our sins.

Q. *And what else?*

A. Thankful acknowledgment of his mercies.

Q. *How many parts are there then of Prayer?*

A. Three; Confession, Petition, and Thanksgiving.

Q. *And how many things are there as the matter of these?*

A. Three; our sins, wants, and mercies.

Q. *Which of these is the matter of Confession?*

A. Our sins.

Q. *Which of Petition?*

A. Our desires and wants.

Q. *Which of Thanksgiving.*

A. Our mercies.

Q. 97. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of use to direct us in Prayer; but the special rule of direction is, that form of Prayer which Christ taught his Disciples, commonly called the *Lord's Prayer*.

Q. *What is our general rule for our direction in Prayer?*

A. The whole word of God.

Q. *What is the special rule?*

A. The *Lord's Prayer*.

Q. *Of what special use is the Lord's Prayer?*

A. To direct us in Prayer.

Q. 98. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the *Lord's Prayer* [which is, *Our Father which art in heaven*] teacheth us, to draw near to God with all holy reverence and confidence, as children to a father able and ready to help us, and that we should pray with and for others.

Q. *How many parts be there of the Lord's Prayer?*

Three; viz. The Preface, six Petitions, and the Conclusion.

Q. *Which is the Preface?*

A. Our Father which art in heaven.

Q. *How must we draw nigh to God in Prayer?*

A. As children to a Father.

Q. *How is that?*

A. With Reverence and Confidence.

Q. *Must we come to God with all holy reverence and confidence, because he is our heavenly Father?*

A. Yes.

Q. *What ground have we for our confidence?*

A. Because he is a Father able and ready to help us.

Q. *Why do we say [our Father] and not [my Father]? what doth this teach us?*

A. That we should not only pray by ourselves, and for ourselves, but with and for others.

Q. *Must we pray for others then?*

A. Yes.

Q. *For whom must we pray? for all?*

A. Yes, except those that have sinned the sin unto death.

Q. *What for our enemies?*

A. Yes.

Q. *And especially for the Church of God, for our Magistrates, Ministers, and those that we are most related and engaged to, or desired to pray for?*

A. Yes.

Q. 99. *What do we pray for in the first Petition?*

A. In the first Petition [which is, *Hallowed be thy name*] we pray, that God would enable us and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. *Which is the first Petition?*

A. *Hallowed be thy Name.*

Q. *What do you mean by the [Name] of God?*

A. Any thing whereby he maketh himself known.

Q. *What do you mean by [Hallowed] be thy Name?*

A. Let thy name be sanctified, or glorified.

Q. *Are we here then to bewail the dishonor that we have brought to God's name by our self-seeking, and other sins, whereby we have robbed him of, and obscured his glory?*

A. Yes.

Q. *Do we pray that he would enable others too, as well as ourselves?*

A. Yes.

Q. *How do we here desire God to dispose of all things in the world?*

A. To his own glory.

Q. *Is this the first and principal thing that we should seek in our prayers, that God's name may be hallowed, or sanctified, and glorified.*

A. Yes.

Q. *What, that his works may be magnified, and his word glorified, his worship observed, and all his attributes and excellencies highly honored, commended, adored, and admired by us, and all his creatures.*

A. Yes.

Q. 100. *What do we pray for in the second Petition?*

A. In the second Petition [which is, *Thy Kingdom come*] we pray, that Satan's Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, ourselves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.

Q. *Which is the second Petition?*

A. Thy Kingdom come.

Q. *Whose Kingdom do we here pray against?*

A. The Kingdom of Satan.

Q. *Whose Kingdom do we pray for?*

A. The Kingdom of Christ.

Q. *What do we pray for with reference to Satan's Kingdom?*

A. That it may be destroyed.

Q. *Do we here pray that our sins may be mortified, in the prevalency whereof Satan's Kingdom stands?*

A. Yes.

Q. *How manifold is the Kingdom of Christ?*

A. Two-fold: The Kingdom of Grace; and the Kingdom of Glory.

Q. *What do we pray for with reference to the Kingdom of Glory?*

A. That it may be hastened.

Q. *What do we pray for with reference to the Kingdom of Grace?*

A. That it may be advanced.

Q. *How?*

A. By ourselves, and others, being brought into it, and kept in it.

Q. *Are we naturally the subjects of Satan's Kingdom?*

A. Yes.

Q. *And is this here to be acknowledged by us?*

A. Yes.

Q. *And are we to pray that we may be brought into, and made real subjects of Christ's Kingdom, and that not only of his more general Kingdom, the visible Church, but his more special Kingdom, the Church invisible?*

A. Yes.

Q. *Must we pray here that the Gospel may be propagated among those that know it not, and prosperously succeed among those that know it, that so others may be brought into, and kept in it, as well as ourselves?*

A. Yes.

Q 101. *What do we pray for in the third Petition?*

A. In the third Petition, [which is, *Thy will be done on earth as it is in heaven*] we pray, that God would make us able and willing to know, obey, & submit to his will in all things, as the Angels do in heaven.

Q *Which is the third Petition?*

A. Thy will be done.

Q. *What do we pray here with reference to the will of God.*

A. That we may know it, obey it, and submit to it.

Q. *What do we pray for with reference to the will of his Precept?*

A. That we may know and obey it.

Q. *And for what with reference to the will of his Providence?*

A. That we may submit to it.

Q. *Wherein are we to obey and submit?*

A. In all things.

Q. *Are we naturally ignorant of his will?*

A. Yes.

Q. *And neither able, nor willing to know it?*

A. No.

Q. *Are we naturally contrary to his will, and unwilling as well as unable to obey or submit to it, though we did know it?*

A. Yes.

Q. *And are we to acknowledge this in our prayers?*

A. Yes.

Q. *How may we come to know, obey, and submit to his will?*

A. By his grace.

Q. *How doth grace qualify us for the knowing, obeying, submitting to his will?*

A. It makes us both able and willing.

Q. *After what pattern must we obey and submit to the will of God?*

A. As the Angels do in heaven.

Q. *What, universally, cheerfully, constantly, zealously, as they do?*

A. Yes.

Q. 102. *What do we pray for in the fourth Petition.*

A. In the fourth Petition, [which is, *Give us this day our daily bread*] we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. *Which is the fourth Petition?*

A. Give us this day our daily bread.

Q. *What things do we pray for in this Petition?*

A. The good things of this life.

Q. *Are these meant by our [daily bread]?*

A. Yes.

Q. *What measure or proportion of them do we pray for?*

A. A competent portion.

Q. *What do you mean by a competent portion?*

A. Such a portion of them as is sufficient and convenient for us.

Q. *Can we deserve the good things of this life?*

A. No.

Q. *Can we procure them by our own industry?*

A. No.

Q. *How do we come to receive them then?*

A. Of God's free gift.

Q. *Do we acknowledge them to be God's free gifts, when we say [Give us] our daily bread?*

A. Yes.

Q. *What else do we pray for to enjoy with them?*

A. God's blessing.

Q. *Is it not sufficient that we have the things themselves, without we have his blessing with them?*

A. No.

Q. *Why do we say, Give us [this day] our daily bread? Is it to teach us not to care for tomorrow, and to instruct us that we must pray daily?*

A. Yes.

Q. *And why do we pray for bread? Is this to teach us to moderate our affection to, and desires after earthly things; and not to desire above what may be sufficient for our comfort, and to be content if we have but Necessaries?*

A. Yes.

Q. *In what Petition do we pray for temporal things?*

A. In the fourth.

Q. 103. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, [which is, *And forgive us our debts, as we forgive our debtors*], we pray, that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. *Which is the fifth Petition?*

A. Forgive us our Debts, as we forgive our Debtors.

Q. *What do you mean by our debts.*

A. Our sins.

Q. *Must we acknowledge ourselves debtors to God's Justice by sin?*

A. Yes.

Q. *Who is it that alone can forgive the debt of sin?*

A. God.

Q. *For whose sake do we pray that God would forgive us?*

A. For Christ's sake.

Q. *Are we able to make any satisfaction for our sins, and to pay our debts?*

A. No.

Q. *Must God forgive the debt if ever we be freed?*

A. Yes.

Q. *Doth God forgive our sins for any desert of ours?*

A. No.

Q. *How then?*

A. Freely.

Q. *Whence have we encouragement to ask of God the forgiveness of our debts?*

A. Because we that are infinitely short of his goodness, do yet forgive our debtors.

Q. *Must we then forgive others wrongs against us, as ever we expect that God should forgive us?*

A. Yes.

Q. *After what manner must we forgive others?*

A. From the heart.

Q. *Is it enough to forgive them in words only?*

A. No.

Q. *May we not have desires of revenge towards them, nor wish them evil in our hearts?*

A. No.

Q. *Can we do this of ourselves?*

A. No.

Q. *How should we then be enabled hereunto?*

A. By his grace.

Q. *Is this an encouragement to us to ask and expect that God should forgive us, when we by his grace are enabled from the heart to forgive others?*

A. Yes.

Q. 104. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, [which is, *and lead us not into temptation, but deliver us from evil*] we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. *Which is the sixth Petition?*

A. Lead us not into temptation, but deliver us from evil.

Q. *Do we here acknowledge our apiness to fall, and to run into temptation?*

A. Yes.

Q. *And our inability without God's special assistance to stand in and under temptation?*

A. Yes.

Q. *What do we here pray to be kept from?*

A. From being tempted to any sin.

Q. *And what mercy do we pray we may have when we are tempted?*

A. That we may be supported and delivered.

Q. *Do we pray absolutely to be delivered from the sin, and in God's time from the temptation also?*

A. Yes.

Q. *May we run into temptation?*

A. No.

Q. *And must we pray that God (if it be his will) would not in his providence expose us to temptation?*

A. Yes.

Q. 105. *What doth the Conclusion of the Lord's Prayer teach us?*

A. The conclusion of the Lord's Prayer, [which is, *For thine is the Kingdom, the power and the glory forever, Amen.*] teacheth us, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing Kingdom, power, and glory to him: And in testimony of our desire and assurance to be heard, we say, *Amen*.

Q. Which is the conclusion of the Lord's Prayer?

A. For thine is the kingdom, the power and the glory forever and ever, Amen.

Q. Whence are we to take our encouragement in Prayer?

A. From God only.

Q. May we take it from any worthiness in ourselves, or in any other creature?

A. No.

Q. Where are we taught to take our encouragement in Prayer from God only?

A. In the conclusion of the Lord's Prayer.

Q. Is this an encouragement to us in prayer, that the Kingdom, and Rule, and Sovereignty is God's, and therefore he may give us what he pleaseth?

A. Yes.

Q. And that the power is God's, and therefore he can do according to, and above all our necessities, let our Case be what it will?

A. Yes,

Q. And that the glory belongs to God, and therefore we are encouraged from the glorious excellencies of his nature to expect, and for the furtherance of his own honor to desire the fulfilling of our requests?

A. Yes.

Q. And doth the conclusion also teach us to join Praises to our Prayers?

A. Yes.

Q. Is God's kingdom, power, and glory then, the matter both of our encouragement, and of his praise?

A. Yes.

Q. Is God praised by us in our ascribing all glory, power, and dominion to him, and in commending his excellencies and Prerogatives?

A. Yes.

Q. And why do we say [Amen]?

A. In testimony of our desire, and assurance to be heard.

Q. Doth it imply both earnestness in desiring, and confidence of speeding?

A Yes.

Q. What is the meaning of Amen?

A. 1. So let it be. 2. So it shall be.

Useful Questions, Whereby a Christian may every day examine himself.

Psal. 4. 4.

Commune with your heart upon your beds.

EVERY Evening before you sleep (unless you find some other time in the day more for your advantage in this work) sequester yourself from the world, and having set your heart in the presence of the Lord, charge it before God to answer to these Interrogatories.

For your Duties.

- Q. 1. *Did not God find me on my Bed, when he looked for me on my knees?* Job 1. 5. Psal. 5. 3.
- Q. 2. *Have not I prayed to no purpose, or suffered wandering thoughts to eat out my duties?* Mat. 15. 8, 9. Jer. 12. 2.
- Q. 3. *Have not I neglected or been very overly in the reading God's holy word?* Deut. 17. 19. Josh. 1. 7, 8.
- Q. 4. *Have I digested the Sermon I heard last? Have I repeated it over, and prayed it over?* Luke 2. 19, 51. Psal. 1. 2. & 119. 5, 11, 97.
- Q. 5. *Was there not more of custom and fashion in my family-duties than of conscience?* Psal. 101. 2. Jer. 30. 21.
- Q. 6. *Wherein have I denied myself this day for God?* Luke 9. 23.
- Q. 7. *Have I redeemed my time from too long or needless visits, idle imaginations, fruitless, discourse, unnecessary sleep, more than needs of the world?* Eph. 5. 16. Col. 4. 5.
- Q. 8. *Have I done anything more than ordinary for the Church of God, in this time extraordinary?* 2 Cor. 11. 28. Isa. 62. 6.
- Q. 9. *Have I took care of my company?* Prov. 13. 20. Psal. 119. 63.
- Q. 10. *Have not I neglected or done something against the duties of my Relations, as a Master, Servant, Husband, Wife, Parent, Child, &c.* Eph. 5. 22. to chap. 6. v. 10. Col. 3. 18. to the 4. v. 2.

For your Sins.

- Q. 1. *Doth not sin sit light?* Psal. 38. 4. Rom. 7. 24.
- Q. 2. *Am I a mourner for the sins of the Land?* Ezek. 9. 4: Jer. 9. 1, 2, 3.
- Q. 3. *Do I live in nothing that I know or fear to be a sin?* Psal. 119. 101, 104.

For your Heart.

- Q. 1. *Have I been much in holy Ejaculations?* Neh. 2. 4, 5.

Q. 2. *Hath not God been out of mind? Heaven out of sight?* Psal. 16. 8: Jer. 2. 32. Col. 3. 1, 2.

Q. 3. *Have I been often looking into mine own heart, and made conscience even of vain thoughts?* Prov. 3. 23. Psal. 119. 113.

Q. 4. *Have not I given way to the workings of pride, or passion?* 2 Chron. 32. 26. James 4. 5, 6, 7.

For my Tongue.

Have I bridled my Tongue and forced it in, Jam. 1. 26. Jam. 3. 2, 3, 4. Psal. 39. 1.

Q. 2. *Have I spoken evil of no man?* Tit. 3. 2. Jam. 4. 11.

Q. 3. *Hath the Law of the Lord been in my mouth as I sate in my house, went by the way, was lying down, and rising up?* Deut. 6. 6, 7.

Q. 4. *Is there no company I have come into, but I have dropped something of God, and left some good savor behind?* Col. 4. 6. Eph. 4. 29.

For your Table:

Q. 1. *Did not I sit down with no higher end than a beast, merely to please my appetite? Did I eat and drink to the glory of God?* 1 Cor. 10. 31.

Q. 2. *Was not my appetite too hard for me?* Jude 12. 2 Pet. 1. 6.

Q. 3. *Did not I arise from the Table without dropping anything of God there?* Luke 7. 36, &c. Luke 14. 1, &c. John 6.

Q. 4. *Did not I mock God, when I pretended to crave a blessing, and return thanks?* Acts 27. 35, 36. Mat. 15. 36. Col. 3. 17. 23.

For your Calling.

Q. 1: *Have I been diligent in the duties of my Calling?* Eccles. 9. 1 Cor. 7. 17. 20. 24.

Q. 2. *Have I defrauded no man?* 1 Thes. 4. 6. 1 Cor. 6. 8.

Q. 3. *Have I dropped never a lie in my shop, or trade?* Prov. 21. 6. Eph. 4. 25.

Q. 4. *Did not I rashly make, nor falsely break some promise?* Psal. 106. 33. Josh. 9. verse 14, &c. Psal. 15. 4.

An Addition of some brief Directions for the Morning.

- D. 1. If through necessity or carelessness you have omitted the reading and weighing of these questions in the Evening, be sure to do it now.
- D. 2. Ask yourself, what sin have I committed? what duty have I omitted? Against which of these Rules have I offended in the day foregoing? And renew your repentance, and double your watch.

- D. 3. Examine whether God were last in your thoughts when you went to sleep; and first, when you awoke.
- D. 4. Enquire whether your care of your heart and ways doth increase upon your constant using of this course for self-examination, or whether it doth abate, and you grow more remiss.
- D. 6. Impose a task of some good meditation upon yourselves while you are making ready, either to go over these Rules in your thoughts, or the heads of the Sermon you heard last, or the holy meditations for the purpose in the practice of Piety, or Scudders daily walk.
- D. 6. Set your ends right for all that day.
- D. 7. Set your watch, especially against those sins and temptations that you are like to be most incident to, that day.

To the most endeared People, the Inhabitants of Taunton; Salvation.

Most dearly beloved and longed for, my Joy and Crown.

MY hearts desire, and prayer for you is, that you may be saved. This is that which I have been praying, and studying, and preaching for these many years; and this is the end of my venturing, and suffering, and writing at this present time. God that knoweth all things, he knoweth that this is my wish; Oh that I could but come at your souls! And that this is the prize and the gain that I run for, that I might win souls. I seek not other gifts give me your hearts, let me but part between your sins and you; suffer me but to save you. Give me leave to carry you over to Jesus Christ, and I will not ask you anymore. I will serve you gladly, I will suffer for you thankfully, so I may but save you. Do not wonder why I follow you so pressingly, why I call upon you so frequently; let not my importunity be grievous to you; all this is but to save you. Christ did not bethink his blood, and shall I bethink my breath, or ink, in order to your salvation? What pity is it, that any of you should miscarry at last, under the power of ignorance, or by a profane negligence, or a formal and lifeless profession of strict godliness.

Beloved, I am afraid of you, lest (as to many of you) I have run in vain. I cannot but most thankfully acknowledge, that (considering the paucity of these that are saved) there are not a few of you who are the joy of your Ministers & the glory of Christ. But it cannot be dissembled, that far the greater number give little ground to hope, that they are in the state of salvation. And must not this be a pinching thought, to a compassionate teacher, to think, that he cannot for his heart persuade men but that the most of them will willfully throw away themselves? Is it not a woeful sight, to behold the devils driving a great part of our miserable flocks, (as they did once the herd of swine, the keepers themselves amazed looking on,) I say driving them violently down the hill, till they be choked in the water, & drowned irrecoverably in the gulf of endless perdition? Ah miserable spectacle! what through the looseness and sensuality of some, what through the willful blindness of others,

what through the halving, and cold, and customary religion of others, how great a number of our flocks is Satan like to carry utterly away from us, after all that hath been done to save them?

Yet I cannot but call after them. Hearken unto me, O ye Children. How long will you love vanity, and follow after leasing, and trust in lying words? As the Lord liveth you are lost, except you turn: wherefore turn yourselves and live ye. Ah how mercy wooeth you! how it waiteth to be gracious to you! Hear, O sinners, hear. See you not how the merciful Savior of the world stretcheth forth his hands all the day long, and spreadeth forth his wings, and calleth you as a hen doth her chicken? Hear you not the soundings of his bowels? he hath no need of you; yet how do his compassions melt over perishing sinners? his heart is turned within him, and shall not this turn your hearts? his repentings are kindled together? and shall not this lead you to repentance? Behold, he standeth at the door and knocketh. O man wilt thou keep Jesus at the door, and lodge *Barabbas* in thy bosom? and prefer thy cruel lusts, before thy compassionate Lord? Oh his melting love to sinners! he calleth after them, he weepeth over them, he crieth to them; How long ye simple ones, will you love simplicity? will you not be made clean? when shall it once be? why will you die? Turn you at my reproof: behold, I will pour out my spirit unto you. Sinner, art thou not yet melted? Oh come in at his loving calls. Come out from thy sins: touch the scepter of grace and live: why shouldst thou be dashed in pieces by his iron rod? kiss the Son: why shouldst thou perish in the way? set up Jesus as thy King, lest he count thee for his enemy, because thou wouldest that he should not reign over thee, and so thou be called forth and slain before him. Oh how dreadful will this case be to perish under the pitiful eyes of his mercy, and to die by the hand of a Savior! Oh double hell, to have thy redeemer become thine executioner! and the hand that was so long stretched forth to save thee, to be now stretched forth to slay thee! and the merciful heart of Christ himself hardened against thee, so as that he should call thee forth, and with his own hand hew thee in pieces, (as *Samuel* did *Agag*) before the Lord.

But I have been too too long in prefacing to what I intended forthwith to have fallen upon: indeed I am apt to run out in matters that do so nearly touch upon your greatest concernments.

Beloved, I despair of ever bringing you to salvation, without sanctification: or possessing you of happiness, without persuading you to holiness. God knows I have not the least hope ever to see one of your faces in heaven, except you be converted and sanctified, and exercise yourselves unto godliness. This is that I drive at. I beseech you study to further personal godliness and family godliness.

1. Personal godliness. Let it be your first care to set up Christ in your hearts. See that you make all your worldly interests to stoop to him, that you be entirely and unreservedly devoted unto him. If you willfully and deliberately and ordinarily harbor any sin, you are undone? See that you unfeignedly take the Laws of Christ, as the rule of your words, thoughts, and actions; and subject your whole man, members and mind faithfully to him. If you have not a true respect to all God's Commandments, you are unsound at heart. Oh study to get the image and impress of Christ upon you within. Begin with your hearts, else you

build without a foundation. Labor to get a saving change within, or else all external performances will be to no purpose. And then study to show forth the power of godliness in the life. Let piety be your first and great business. 'Tis the highest point of Justice, to give God his due. Beware that none of you be a Prayer-less person: for that is a most certain discovery of a Christless and a graceless person, of one that is a very stranger to the fear of God. Suffer not your Bibles to gather dust. See that you converse daily with the word. That man can never lay claim to blessedness, whose delight is not in the Law of the Lord. Let meditation and self-examination be your daily exercise, else the Papists, yea, the Pagans, will condemn us. That the short questions, which I have given you as a help to self-examination, may be daily perused by you, is the matter of my passionate request unto you. If ever you come to any growth in holiness, without the constant use of this practice, I am grossly deceived; and therefore I would beseech, yea, even charge you, by the Lord, that you would daily examine yourselves by these questions, till you have found a better help to this duty.

But Piety, without Charity, is but the half of Christianity, or rather impious hypocrisy. We may not divide the *Tables*. See therefore that you do justly, and love mercy, and let Equity and Charity run like an even thread, throughout all your dealings. Be you temperate in all things, & let Chastity and Sobriety be your undivided companions. Let Truth and Purity, Seriousness and Modesty, Heavenliness and Gravity, be the constant ornaments of your speech. Let patience and humility, simplicity and sincerity shine out in all the parts of your conversations. See that you forget and forgive wrongs, and requite them with kindness, as you would be found children of the most High. Be merciful in your censures, and put the most favorable construction upon your brethren's carriage, that their actions will reasonably bear. Be slow in promising, punctual in fulfilling. Let meekness and innocence, affableness, yieldingness, and courtesy, commend your conversations to all men. Let none of your relations want that love and loyalty, that reverence and duty, that tenderness, care, and vigilancy, which their several places and capacities call for. This is throughout godliness. I charge you before the most high God, that none of you be found a swearer, or a liar, a lover of evil company, or a scoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing, unclean in his living, or a quarreller, or a thief, or a backbiter, or a railer: for I denounce unto you from the living God, that destruction and damnation is the end of all such.

2. Family godliness. He that hath set up Christ in his heart, will be sure to study to set him up in his house. Let every family with you be a Christian Church; every house, a house of Prayer; every household, a household of faith. Let every householder say, with *Joshua*, *I and my house will serve the Lord*; and resolve with *David*, *I will walk within my house with a perfect heart*. Let me press upon you a few duties, which I have been long harping upon, but alas (I speak it to your shame) with many (too too many) of you, to little purpose in general.

First, Let Religion be in your families, not as a matter by the by (to be minded at leisure, when the world will give you leave) but the standing business of the house. Let them have

your prayers as duly as their meals; is there any of your families, but have time for their taking food? wretched man! canst thou find time to eat it, and not find time to pray in?

Secondly, settle it upon your hearts, that your souls are bound up in the souls of your family. They are committed unto you, & (if they be lost through your neglect) will be required at your hands. Sirs, if you do not, you shall know, that the charge of souls is a heavy charge, and that the blood of souls is a heavy guilt. O man, hast thou a charge of souls to answer for, and dost thou not yet bestir thyself for them, that their blood be not found in thy skirts? wilt thou do no more for immortal souls, then thou wilt do for thy beasts that perish? What dost thou do for thy children, and servants? Thou providest meat and drink for them, agreeable to their natures, and dost thou not the same for thy beasts? Thou givest them medicines, and cherishest them when they be sick, and dost thou not as much for thy swine? more particularly.

1. Let the solemn reading of the word and singing of Psalms, be your family exercises.
2. Let every person in your families be duly called to an account, of their profiting by the word heard or read, as they be about doing your own business. This is a duty of consequence unspeakable, and would be a means to bring those under your charge, to remember and profit by what they receive. See Christ's example in calling his family to an account, *Mat. 16. 11. 13. 15.*
3. Often take an account of the souls under your care, concerning their spiritual estates, make inquiry into their conditions, insist much upon the sinfulness and misery of their natural estate, and upon the necessity of regeneration and conversion, in order to their salvation. Admonish them gravely of their sins, encourage beginnings. Follow them earnestly, and let them have no quiet for you, till you see them in a saving change. This is a duty of high consequence, but (I am afraid) fearfully neglected, even by some that are godly. Doth not Conscience say, Thou art the man?
4. Look to the strict sanctifying of the Sabbath by all your households. Many poor families have little time else. O improve but your Sabbath days as diligently in laboring for knowledge, and doing your Makers work, as you do the other days in doing your own work, and I doubt not, but you may come to some proficiency.
5. Let the Morning and Evening Sacrifice of solemn Prayer, be daily offered up in all your families. Beware they be not found among the families that call not upon God's name; for why should there be wrath from the Lord upon your families? O miserable families, without God in the world, that are without family Prayer! What have you so many family sins, family wants, family mercies, what and yet no family Prayers? How do you pray with All prayer and supplication, if you do not with family prayer? Say not, I have no time. What hast thou all thy time on purpose to serve God, and save thy soul? and yet is this for which thou canst find no time. Find but a heart, and I will find time. Pinch out of your meals, and sleep, rather than want for Prayer. Say not, my business will not give leave. This is the greatest business to save thyself, and the souls committed to thee. Besides, a whet will be no let. In a word, the blessing of all is to be got by prayer; and what is thy business without God's blessing? Say

not, I am not able. Use the one talent, and God will increase. Helps are to be had, till thou art better able. But if there be no other remedy, thou must join with thine abler neighbor. God hath special regard to joint-prayer, and therefore you must improve family advantages for the performing of it.

6. Put everyone in your families upon private prayer. Observe whether they do perform it. Get them the help of a form, if they need it, till they are able to go without it. Direct them how to pray, by minding them of their sins, wants, and mercies, the materials of prayer. This was the practice of *John*, and of *Jesus*, *Luke 11. 1, 2, &c.*

7. Set up Catechizing in your Families, at the least once every week. It was my parting, dying request, that you would set up and maintain this duty constantly in your families. Have you done it all accordingly? Cannot your consciences witness, cannot your families witness you have not? Well, I thought my parting words would have done something with you: I hoped the fervent request of a dying Minister, would have prevailed for such a small matter with you. What, to this day without solemn catechizing in your houses? Ah, what a discouragement to your Teacher is this? Brethren, shall I yet prevail with you? will you reject me now also? O let me persuade you, before you take off your eyes from these lines, to resolve to set upon the constant exercise of this duty. Surely I have done and suffered more for you than this comes to: will you now deny me? I beseech you let me find, if ever God do again bring me to visit your houses, that the words of a suffering Minister have some power with you. I have sent you an help on purpose: what, shall all my persuasions be but speaking in the wind? and all my pains but laboring in the fire? Beloved, have you no dread of the Almighty's charge, That you should *teach these things diligently to your children, and talk of them as you sit in your houses, &c. and train them up in the way wherein they should go.* Hath God so commended *Abraham* that he would teach *his children and household*, and that he had many *instructed servants*, and given such a promise to him thereupon, and will not you put in for a share neither in the praise, nor the promise? Hath *Christ* honored catechizing with his presence, and will not you own it with your practice? Say not, they are careless, and will not learn. What have you your authority for, if not to use it for God, and the good of their souls? You will call them up, and force them to do your work; and should you not at least be as zealous in putting them upon God's work? Say not, they are dull, and are not capable: If they be dull, God requires of you the more pains and patience; but so dull as they are, you will make them to learn how to work; and can they not learn as well how to live! Are they capable of the mysteries of your trade, and are they not capable of the plain principles of Religion? well, as ever you would see the growth of religion, the cure of ignorance, the remedy of profaneness, the downfall of error, fulfil you my joy in going through with this duty.

I have been too long already, and yet I am afraid my letter will be ended before my work be done. How loath am I to leave you, before I have prevailed with you to set to the work to which you are here directed will you pass your promise? will you give me your hands? Oh that you would! you cannot do me a greater pleasure. Ask what you will of me. See if I will not do as much for you. Oh that your families might be a joy to me, as that twice noble

Ladies to *John*; who professes he had no greater joy, then to find her children walking in the truth! Beloved, why should you not give the hand one to another, & mutually engage each to other, for more vigorous and diligent endeavors, in promoting family godliness. I must tell you, God looks for more than ordinary from you, in such a day as this. He expects that you should do, both in your hearts, & in your houses, somewhat more than ever, under these his extraordinary dispensations; my most dearly *beloved*, mine own bowels in the Lord, will you satisfy the longings of a travelling Minister? will you answer the calls of divine providence? would you remove the incumbent, or prevent the impending calamities? would you plant nurseries for the Church of God? would you that God should build your houses, and bless your substance? would you that your children should bless you? that your Father should bless you? Oh then set up Piety in your families as ever you would be blessed, or be a blessing; let your hearts and your houses be the temples of the living God, in which his worship (according to all the forementioned directions) may be, with constancy reverently performed. Pardon my prolixity, and importunity in so earnest pursuing of you, I am yet afraid I have done too soon, and shall end without my errand. The Lord God persuade you. To him I turn me; for I am well assured he can prevail with you.

O Father of Spirits, that hast set me over thy flock to watch for their souls as one that must give an account. I have long studied thy will, and taught in thy name, and do unfeignedly bless thee, that any have believed my report. I have given unto them the words which thou gavest me, and they have received them. I have manifested thy name unto them, and they have kept thy word. And now I am no more with them, but I come unto thee: Holy Father, keep them through thine own name, for they are thine. As they have kept the word of thy promise, so keep thou them in the hour of temptation. They are but a flock, a little and a helpless flock: but thou art their shepherd, suffer them not to want. Do thou feed them and fold them. Let thy rod and thy staff comfort them, and let not the beasts of prey fall upon them to the spoiling of their souls.

But what shall I do for them that will not be gathered. I have called after them but they would not answer. I have charged them in thy name, but they would not hear. I have studied to speak persuasively to them, but I cannot prevail. Yea, I said I have labored in vain, I have spent my strength for naught, and in vain, yet I cannot give them over, much less may I give thee over. Lord persuade *Japheth*, to dwell in the tents of *Shem*. Lord compel them to come in, and lay the hands of mercy upon them, as thou didst on lingering *Lot*, and bring them forth, that they may escape for their lives, and not be consumed. Lord, I pray thee, open their eyes that they may see, and lay hold upon their hearts by thine omnipotent grace. Do thou turn them, and they shall be turned. O bring back the miserable captives, and suffer not the enemy of mankind to drive away the most of the flock before mine eyes, and to deride the fruitless endeavors of thy laborers, and boast over them, that he can do more with them, though he seek to ruin them, than all the beseechings, counsels, and charges of thy servants that seek to save them. Lord, if I could find out anything that would pierce them, that would make its way into their hearts, thou knowest I would use it. But I have been many years pleading thy cause in vain. O let not these endeavors also be lost. O God, find out every ignorant, every profane sinner, every prayerless soul, and every prayerless family, and

convince them of their miserable condition, while without thee in the world. Set thy image upon their souls, set up thy worship in their families. Let not pride, ignorance, or slothfulness, keep them in neglect of the means of knowledge. Let thine eyes be over the place of my desires for good, from one end of the year to the other end thereof. Let every house therein be a seminary of Religion, and let those that cast their eyes upon these lines, find thee sliding in by the secret influence of thy grvce into their hearts, and irresistibly engaging them to do thy pleasure.

Amen. Amen. FINIS.

Books printed for Edw. Brewster, at the Crane in Paul's Church-yard. 1674.

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Showing the thoughtful Sinner what he must do to be saved.

By *Joseph Alleine* late Minister of the Gospel at *Taunton* in *Somersetshire*.

John 3. 3.

Except a man be born again he cannot see the Kingdom of God.

LONDON, Printed for *Tho. Parkhurst* at the *Bible* and *Three Crowns*, at the lower end of *Cheapside* near *Mercers Chapel*. 1688.

TO THE READER That would be safe and happy.

IF it were only possible thou mayst live hereafter, and be called to account in another world for what thou dost in this, it would be thy wisdom to take the safest course, and not to run the constant hazard of being dragged by death to Judgment, before thou wert prepared to meet thy Judge. But *another Life*, and a *Judgment to come*, are more than possible; there is an high probability, yea as great a certainty as can with reason be expected, that death will not put an end to thy being, that thou shalt live after the return of thy body to the Earth, and that then thou shalt be tried, and sentenced to such an happiness or misery, as will be incomparably greater than anything, nay than all thou didst ever feel or see, hear of or imagine. These weighty Truths are taught and established in some measure by the Light of Nature, but much more clearly and firmly by the Oracles of God in the Holy Scriptures. Besides what they say of the different states of separated Souls, they plainly teach, and strongly assert, *That God hath appointed a time in which he will judge the whole world by the Mediator Jesus Christ; that that great Mediator who is God as well as Man, will descend from Heaven, attended by its glorious Inhabitants, with triumphant Acclamations to his Royal Throne; that a mighty Voice will cite all that ever dwelt on Earth to make their personal appearance; that that awakening and commanding Summons shall be presently heard and obeyed by the dead, and they with the quick then remaining alive, shall all stand before the Judgment Seat; that after a thoroughly searching and impartial trial, which will reach men's several talents, trusts and opportunities of getting and doing good, and their most secret actions, words and thoughts, everyone shall receive an unalterable Sentence of Absolution or Condemnation; and that then such as are approved and absolved, shall inherit an heavenly Kingdom prepared for them from the foundation of the world, be like the Angels their delightful Companions, converse with their most amiable and loving Savior, beholding and partaking of his glory, yea resemble, see and enjoy God himself in completed Holiness, and everlasting Bliss: And those on the other hand, that are reprobated and damned shall never be admitted into the Regions of Light, nor yet be favored with a glimpse thereof; but suffer with Devils in*

the blackness of darkness forever, the perpetual gnawings of the Worm that dieth not, and the extreme torments of unquenchable fire. Seeing then these things cannot be denied, thou must be guilty of such woeful abuses of reason as far exceed all the extravagancies of them that want it; thou must be most grossly foolish, most unnaturally cruel to thine own Soul, to thy whole self, if thou dost not earnestly desire to be one of those unto whom the Lord shall say, *Come ye blessed, and not, Depart ye cursed;* if thou dost not readily welcome, and diligently use any proper helps for the avoiding of the heaviest endless misery, and for the attaining of the purest, vastest, everlasting happiness. And such helps are now offered thee in this little Book, which hath a taking tincture of the excellent Author's flaming love to God, and useful Charity to the Souls of men; and now it is in thine hand, let me tell thee, it cannot be refused the reading, or read without doing what it so plainly teacheth and affectionately urgeth, but at thy greatest peril. If thou wilt not be at a small expense of time and pains to read it over, if after the neglect of so many means of instruction this also be rejected, how justly mayst thou be *destroyed for lack of knowledge?* How soon may *the things which belong unto thy peace be hid from thine eyes?* A continued willful want of understanding is large ground for fear, lest *he that made thee should not have mercy on thee, and he that formed and redeemed thee should show thee no favor:* If thou readest, but dost not practice what Scripture and Reason so pathetically plead for, *the increase of thy knowledge will increase thy sorrow,* because it will aggravate thy sin; for *to him that knows his Lord's will, how and why to do good, and doth it not but the forbidden evil, to him 'tis heinous, inexcusable sin, for which he is liable to be beaten with many stripes, in constant dreadful danger of severer punishment.* I hope therefore thou wilt peruse so short a discourse, and art not unwilling to do it in such a manner as to grow acquainted with, and be persuaded to thy great duty, and which is inseparable from it, thy greatest advantage; and that thou mayest not fail thereof, is the design of the following Directions.

1. Pray in the name of Christ as thou art and shalt be enabled, for the more effectual assistances of the Holy Spirit. Such is the corruption of our nature, that it utterly disables to make a saving use of outward means without inward aids. Unless the Spirit by his powerful operations work thee into a serious teachable temper, set home the attempts of God's Messengers, and give them an efficacy far beyond their own, the most concerning truths and weightiest arguments can never be so represented and inforc'd, as to overcome thy sensual, worldly inclinations, rescue thee from the dominion of sin and Satan, and bring thee back to God. Thou must therefore pray, and that with becoming apprehensions of the great God, due regard to the gracious Mediator, deep shame and sorrow for the sins thou confessest, ardent desires of all the grace thou beggest, and faithful improvements of such measures as thou hast already received. And if thou thus askest, with fervent importunity and persevering constancy, thou wilt undoubtedly find that *God bade thee not to seek his face in vain.* As our Lord warrants us to argue, *Luke II. If a man will not deny a Friend what he is importunate for, and if a Father will grant his Son what he asks and wants, much more will thy Heavenly Father give thee the Holy Spirit for all needful purposes, to produce all those effects in thee, that are truly necessary for thine Eternal Salvation.*

2. Consider seriously what thou readest, and work it on thy Soul as far as thou art concerned therein. Medicines for the Body will operate though they are not thought of; but Spiritual

Remedies for the mind require its co-operation with them; the clearest explications, fullest proofs and strongest motives about matters of nearest and greatest concernment will not do the Soul any good, unless by thinking it apply them, and extract their virtue; nor will the Spirit heal its lamentable Diseases, if his influences be not answered with suitable endeavors. *Work* then as he works in and with thee; take into most serious consideration whatever is apt to promote thy recovery; lay those things closest to heart which are likeliest to cure the hardness thereof; inculcate and urge them, and withal cry mightily unto him, *who is able, and no less willing to help thee*, till thou feelest his gentle force, and comest to a conquering resolution, that thou must and wilt do as thou art advised, till thou dost not only assent to the course proposed as fit to be taken, but art steadily determined, that it is best for thee, that it is absolutely necessary, and must effectually be prosecuted; that by the grace of God thou wilt thoroughly change thy heart and life, and so escape from the greatest evil, and make sure of the chiefest good.

3. When thou hast seriously considered and resolved, proceed presently to practice, with all thy might, and without the least delay. 'Tis commonly a work of some time to alter the temper of the Soul, and change the course of the life; and according to God's usual methods, the longer thou hast been accustom'd to do evil, the more time and pains will be requisite, to break the force of stubborn lusts, to weaken and subdue vicious habits, and to gain those of grace and goodness, to travel back the way thou hast gone wrong, and to get out of it into the path of life. 'Tis well then if there be days enough before thee to do the *one thing needful*, to be sure thou art not certain of an hour to spare, the loss of so small a part may prove the loss of all. Besides, if thou putt'st off thy reformation though but for a little while, 'tis a sign thou dost not really intend it at all, for thou purposeth against conviction to add sin to sin at present, and how can that consist with an hearty design of growing good afterward? Delude not therefore thyself with such a desperate cheat, but imitate the Royal Ps•lmist, *When thou hast thought on thy ways turn thy feet unto God's testimonies; Make haste and delay not to keep his Commandments.*

4. Remember that conversion unto God is but the beginning of thy duty, that thou must afterward obey him all the days of thy life, and that there is no other way to preserve an interest in his favor, and a right to the great expressions thereof. They are the largest and the last discoveries of Divine Grace, that *teach thee to deny ungodliness and worldly lusts, to live soberly, righteously and godly in this present world, and so doing to look for the blessed Object of thy hope*; they plainly enough warn thee against *drawing back unto perdition*; they threaten a *final rejection if thou deniest thy Savior in words or works*, and they oft direct and command thee to *seek for glory and honor, and immortality, by patient continuance in well-doing; to be faith full unto death whatever it cost thee, that thy Lord may give thee a crown of life*: These may seem hard sayings, but they contain nothing like a reasonable discouragement. There's misery more than enough in Hell to necessitate a prevention by any temporary labors, wants and suff•rings, and an abundantly sufficient happiness in Heaven to encourage a *steadfast* perseverance in the work of the Lord, though it were more harsh and grievous than sinners imagine. And even at present, Religion is not without a reward, yea thou wilt find it, if thou triest as thou shouldst, a reward to itself, when the main difficulties at first are over, thy

duty will grow daily easier, it will have many pleasures mixed with it, and become at length itself the greatest. It will not abridge thy appetites of any desirable gratifications, but give them a new delicious relish of the Fountain from which they flow. Instead of the girds and twinges of a bad Conscience, and dread of an after-reckoning, 'twill settle peace within, and fill thee with comfortable reflections and joyful hopes; and a loving, thankful, praising obedience will by degrees become thy sweetest employment. Therein thou mayest *draw still nearer to God, delight thyself in, and receive from him the desires of thine heart*, thou mayest walk always in the *light of his countenance*, and feed on *his loving kindness, which is better than life*.

In short, before thou ascendest to Heaven thou mayest be in an Heaven on Earth, and find by happy experience, that the way to have all thou canst wish hereafter, is to be and do what is best for thyself here.

Useful Questions, whereby a Christian may every day examine himself.

Psal. 4. 4.

Commune with your heart upon your beds.

EVERY Evening before you sleep (unless you find some other time of the day more for your advantage in this work) sequester yourself from the World, and having set your heart in the presence of the Lord, charge it before God to answer to these Interrogatories.

For your Duties.

Q. 1. Did not God find me on my Bed, when he looked for me on my knees? *Job 1. 5. Psal. 5. 3.*

Q. 2. Have not I prayed to no purpose, or suffered wandering thoughts to eat out my duties? *Mat. 15. 8, 9. Jer. 12. 2.*

Q. 3. Have not I neglected or been very overly in the reading God's holy word? *Deut. 17. 19. Josh. 1. 7, 8.*

Q. 4. Have I digested the Sermon I heard last? Have I repeated it over, and prayed it over? *Luke 2. 19, 51. Psal. 1. 2. and 119. 5, 11, 97.*

Q. 5. Was there not more of custom and fashion in my family-duties than of Conscience? *Psal. 101. 2. Jer 30. 21.*

Q. 6. Where in have I denied myself this day for God? *Luke 9. 23.*

Q. 7. Have I redeemed my time from too long or needless visits; idle imaginations, fruitless discourse, unnecessary sleep, more than needs of the World? *Eph. 5. 16. Col. 4. 5.*

Q. 8. Have I done anything more than ordinary for the Church of God, in this time extraordinary? *2 Cor. 11. 28. Isa. 62. 6.*

Q. 9. Have I look care of my company? *Prov. 13. 20. Psal. 119. 63.*

Q. 10. Have not Ineglected or done something against the duties of my Relations, as a Master, Servant, Husband, Wife, Parent, Child, &c. *Eph. 5. 22. to chap. 6. V. 10. Col. 3. 18. to the 4. V. 2.*

For your Sins.

Q. 1. *Doth not sin sit light?* *Psal. 38. 4. Rom. 7. 24.*

Q. 2. *Am I a mourner for the sins of the Land?* *Ezek. 9. 4. Jer. 9. 1, 2, 3.*

Q. 3. *Do I live in nothing that I know or fear to be a sin?* *Psal. 119. 101, 104.*

For your Heart.

Q. 1. *Have I been much in holy Ejaculations?* *Neh. 2. 4, 5.*

Q. 2. *Hath not God been out of mind: Heaven out of sight?* *Psal. 16. 8 Jer. 2. 32. Col. 3. 1, 2.*

Q. 3. *Have I been often looking into mine own heart, and made conscience even of vain thoughts?* *Prov. 3. 23. Psal. 119. 113.*

Q. 4. *Have not I given way to the workings of pride, or passion?* *2 Chron. 32. 26. James 4. 5, 6, 7.*

For your Tongue.

Q. 1. *Have I bridled my Tongue, and forced it in?* *Jam. 1. 26. Jam. 3. 2, 3, 4, Psal. 39. 1.*

Q. 2. *Have I spoken evil of no man?* *Tit. 3. 2. Jam. 4. 11.*

Q. 3. *Hath the Law of the Lord been in my mouth as I sate in my house, went by the way, was lying down, and rising up?* *Deut. 6. 6, 7.*

Q. 4. *Is there no company I come into, but I have dropped something of God, and left some good savor behind?* *Col. 4. 6. Eph. 4. 29.*

For your Table.

Q. 1. *Did not I sit down with no higher end than a beast, merely to please my Appetite? did I eat and drink to the glory of God?* *1 Cor. 10. 31.*

Q. 2. *Was not my Appetite too hard for me?* *Jude 12. 2 Pet. 1. 6.*

Q. 3. *Did not I arise from the Table without dropping anything of God there?* *Luke 7. 36, &c. Luke 14. 1, &c. John 6.*

Q. 4. *Did not I mock God, when I pretended to crave a blessing, and return thanks?* *Acts 27. 35, 36. Mat. 15. 36. Col. 3. 17, 23.*

For your Calling.

Q. 1. *Have I been diligent in the duties of my Calling?* *Eccles. 9. 1 Cor. 7. 17, 20, 24.*

Q. 2. *Have I defrauded no man?* *1 Thes. 4. 6. 1 Cor. 6. 8.*

Q. 3. *Have I dropped never a lie in my shop, or trade?* *Prov. 28. 6. Eph. 4. 25.*

Q. 4. Did not I rashly make, nor falsely break some promise? *Psal. 106. 33. Josh. 9. V. 14, &c. Psal. 15. 4.*

An Addition of some brief Directions for the Morning.

D. 1. If through necessity or carelessness you have omitted the reading and weighing of these questions in the Evening, be sure to do it now.

D. 2. Ask yourself, what sin have I committed? what duty have I omitted? against which of these Rules have I offended in the day foregoing? and renew your repentance, and double your watch.

D. 3. Examine whether God were last in your thoughts when you went to sleep; and first, when you awoke.

D. 4. Enquire whether your care of your heart and ways doth increase upon your constant using of this course for self-examination; or whether it doth abate, and you grow more remiss.

D. 5. Impose a task of some good meditation upon yourselves while you are making ready, either to go over these Rules in your thoughts, or the heads of the Sermon you heard last, or the holy meditations for the purpose in the practice of Piety, or *Scudder's* daily walk.

D. 6. Set your ends right for all that day.

D. 7. Set your watch, especially against those sins and temptations that you are like to be most incident to that day.

THE CONTENTS.

- I. What Conversion is not, and correcting some Mistakes about it.
- II. What Conversion is, and wherein it consists.
- III. The Necessity of Conversion.
- IV. The Marks of the Unconverted.
- V. The Miseries of the Unconverted.
- VI. Directions for Conversion.
- VII. Motives to Conversion.
- VIII. Conclusion.
- IX. Counsel for Personal and Family-Godliness.

This same Book is Printed in large *Octavo* of a bigger Print for ease of Antient Persons.

Whereunto are annexed diverse Practical Cases of Conscience Judiciously Resolved.

Printed for Tho. Parkhurst, &c.

An Earnest Invitation to Sinners to Turn to God in order to their Eternal Salvation.

DEarly Beloved, and longed for, I gladly acknowledge myself a debtor to you all, and am concerned, as I would be found a good Steward to the Household of God, to give to everyone his Portion. But the Physician is most solicitous for those Patients, whose case is most doubtful and hazardous, and the Father's bowels are especially turned towards his dying Child. The numbers of the unconverted souls among you, call for my most earnest compassions and hasty diligence to pluck them out of the burning, *Jude 23.* and therefore to these first I shall apply myself in these lines.

But whence shall I fetch my arguments, or how shall I choose my words? Lord, wherewith shall I woo them? wherewith shall I win them? Oh that I could but tell! I would write unto them in tears, would weep out every argument, I would empty my veins for Ink, I would petition them on my knees, verily (were I able) I would. O how thankful I would be, if they would be prevailed with to repent and turn.

How long have I travelled in birth with you? how frequently have I made suit to you? how often would I have gathered you? how instant have I been with you? this is that I have prayed for, and studied for, for many years, that I might bring you to God: Oh that I might but do it! Will you yet be entreated? Oh what a happy man might you make me, if you would but hearken to me, and suffer me to carry you over to Jesus Christ!

But, Lord, how insufficient am I for this work! I have been many a year wooing for thee, but the Damsel would not go with me. Lord, what a task hast thou set me to do! Alas, wherewith shall I pierce the scales of Leviathan, or make the heart to feel that is hard as a stone; hard as a piece of the nether Milstone! Shall I go and lay my mouth to the grave, and look when the dead will obey me and come forth? Shall I make an Oration to the Rocks? or declaim to the Mountains, and think to move them with arguments? Shall I give the blind to see? From the beginning of the world was it not heard that a man opened the eyes of the blind; But thou, O Lord, canst pierce the scales and prick the heart of the Sinner. I can but shoot at rovers, and draw the bow at a venture, and do thou direct the arrow between the joints of the harness, and kill the sin, and save the Soul of a sinner, that casts his eyes into these labors.

But I must apply myself to you, to whom I am sent: yet I am at a great loss. Would to God I knew how to go to work with you! would I stick at the pains? God knoweth you yourselves are my witnesses, how I have followed you in private, as well as in public, and have brought the Gospel to your doors, testifying to you the necessity of the new birth, and persuading you to look in time after a sound and thorough change. Beloved, I have not acted a part among you, to serve my own advantage: your Gospel is not yea and nay. Have you not heard the same truths, from the Pulpit, by public labors, and by private letters, by personal instructions? Brethren, I am of the same mind as ever, that holiness is the best choice, that there is no entering into Heaven, but by the straight passages of the second birth, that without holiness you shall never see God, *Heb. 12. 14.* Ah my beloved! refresh my bowels in the Lord. *If there be any consolation in Christ, any comfort of love, any fellowship of the Spirit, any*

bowels and mercies, fulfil you my joy. Now give yourselves unto the Lord, 2 Cor. 8. 5. Now set yourselves to seek him. Now set up the Lord Jesus in your hearts, and set him up in your houses: Now come in and kiss the Son, Psal. 2. 12. and embrace the tenders of mercy. Touch his Scepter and live; why will you die? I beg not for myself; but fain I would have you happy: This is the prize I run for, and the white I aim at. My soul's desire and prayer for you is, that you may be saved, Rom. 10. 1.

The famous *Lycurgus*, having instituted most strict and wholesome Laws for his people, told them he was necessitated to go a Journey from them and got them to bind themselves in an Oath, that his Laws should be observed till his return. This done, he went into a voluntary banishment, and never returned more, that they might, by virtue of their Oath, be engaged to the perpetual observing of his Laws. Methinks I should be glad of the hard conditions which he endured (though I love you tenderly) so I might but hereby engage you thoroughly to the Lord Jesus Christ.

Dearly beloved, would you rejoice the heart of your Minister? Why then, embrace the Counsels of the Lord by me: forgo your sins: set to prayer: up with the Worship of God in your families: keep at a distance from the corruptions of the times. What greater joy to a Minister, than to hear of souls born unto Christ by him, and that his Children walk in the truth? 2 John 4.

Brethren, I beseech you suffer friendly plainness and freedom with you in your deepest concernments. I am not playing the Orator, to make a learned speech to you, nor dressing my dish with eloquence, wherewith to please you. These lines are upon a weighty errand indeed, viz. to convince, and convert, and to save you. I am not baiting my hook with Rhetoric, nor fishing for your applause, but for your souls. My work is not to please you, but to save you; nor is my business with your fancies, but your hearts. If I have not your hearts, I have nothing. If I were to please your ears, I could sing another song. If I were to preach myself, I would steer another course; I could then tell you a smoother tale: I would make you pillows, and speak you peace; for how can *Ahab* love this *Micaiah* that always prophesies evil concerning him? 1 Kings 22. 8. But how much better are the wounds of a Friend, than the fair speeches of the Harlot, who flattereth with her lips, till the Dart strike through the liver, and hunteth for the precious life? Prov. 7. 21, 22, 23. and Prov. 6. 26. If I were to quiet a crying infant, I might sing him to a pleasant mood, and rock him asleep. But when the Child is fallen into the Fire, the parent takes another course; he will not go to still him with a song or trifle. I know if we speed not with you, you are lost. If we cannot get your consent to arise, and come away, you perish forever. No Conversion, and no Salvation: I must get your good will, or leave you miserable.

But here the difficulty of my work again recurs upon me. Lord choose my stones out of the Rocks, 1 Sam. 17. 40, 45. I come in the name of the Lord of Hosts, the God of the Armies of Israel. I come forth like the stripling *Goliath*, to wrestle, not with flesh and blood, but with Principalities and Powers, and the Rulers of the darkness of this world, Eph. 6. 12. This day let the Lord smite the Philistine, and spoil the strong man of his Armor and give me to fetch off the captives out of his hand. Lord choose my words, choose my weapons for me, and when I

put my hand into the bag, and take thence a stone, and sling it, do thou carry it to the mark and make it sink, not into the forehead, *1 Sam. 17. 49.* but the heart of the unconverted sinner, and smite him to the ground, with *Saul* in his so happy fall, *Acts 9. 4.* Thou hast sent me, as *Abraham* did *Eliezer*, to take a wife unto my master thy Son, *Gen. 24. 4.* But my discouraged soul is ready to fear the woman will not be willing to follow me. O Lord God of my Master, I pray thee send me good speed this day, and show kindness to my Master, and send thine Angel before me, and prosper my way, that I may take a wife unto thy son, *Gen. 24. 12.* That as the servant rested not till he had brought *Isaac* and *Rebekah* together, so I may be successful to bring Christ and the souls of my people together, before we part.

But I turn me unto you. Some of you do not know what I mean by conversion, and in vain shall I persuade you to that which you do not understand, and therefore for your sakes, I shall show *what this Conversion is.* Others do cherish secret hopes of mercy, though they continue as they be; and for them I must show the *necessity of Conversion.* Others are like to harden themselves with a vain conceit, that they are converted already, unto them I must show the marks *of the unconverted.* Others because they feel no harm, fear none, and so sleep upon the top of the mast; to them I shall show *the misery of the unconverted.* Others sit still, because they see not their way out; to them I shall show *the means of conversion.* And finally for the quickening of all, I shall close with *the motives of Conversion.*

Chap I. Showing the Negative, what Conversion is not, and correcting some mistakes about it.

LET the blind *Samaritans* worship they know not what, *John. 4. 22.* Let the Heathen *Athenians* superscribe their Altar unto the unknown God, *Acts 17. 23.* Let the guileful *Papists* commend the mother of destruction, *Hos. 4. 6.* for the mother of devotion: they that know man's constitution, and the nature of the reasonable souls' operation, cannot but know, that the understanding having the Empire in the soul, he that will go rationally to work, must labor to let in the light here. *Ignoranti non est consensus.* And therefore that you may not mistake me, I shall show you what I mean by the conversion I persuade you to endeavor after.

It is storied, that when *Jupiter* let down the golden Chaplets from Heaven, all of them but one were stolen: Whereupon (lest they should lose a relique of so great esteem) they made five others so like it that if any were so wickedly minded, as to steal that also, they should not be able to discern which was it. And truly my beloved the Devil hath made many counterfeits of this Conversion; and cheats one with this, and another with that; and such a craft and artifice he hath, in this mystery of deceits; (that if it were possible) he would deceive the very Elect. Now that I may cure the damnable mistakes of some, who think they are converted when they are not, as well as remove the troubles, and fears of others, that think they are not converted when they are; I shall show you the nature of conversion, both negatively, or what it is not; and positively what it is.

We will begin with the Negative.

1. *It is not the taking on us the Profession of Christianity.* Doubtless Christianity is more than a name. If we will hear *Paul*, it lies not in word, but in power • *1 Cor. 4. 20.* if to cease to be Jews

and Pagans, and to put on the Christian Profession had been true Conversion (as this is all, that some would have to be understood by it) who better Christians than they of *Sardis* and *Laodicea*? These were all Christians by profession, and had a name to live, but because they had but a name, are condemned by Christ, and threatened to be spewed out, *Rev. 3. 1. 16*. Are there not many that name the name of the Lord Jesus, that yet depart not from iniquity? *2 Tim. 2. 19*. and profess they know God, but in works deny him? *Tit. 1. 16*. And will God receive these for true converts, because turned to the Christian Religion? What, converts from sin, when yet they do live in sin? 'Tis a visible contradiction. Surely if the lamp of profession would have served the turn, the foolish Virgins had never been shut out, *Mat. 25. 3, 12*. We find not only professors but Preachers of Christ, and Wonder-workers turned off, because evil workers, *Mat. 7. 22, 23*.

2. *It is not the being washed in the laver of Regeneration*, or putting on the badge of Christ in baptism. Many take the press-money, and wear the Livery of Christ, that yet never stand to their colors, nor follow their leader. *Ananias* and *Sapphira*, and *Magus* were baptized as well as the rest. How fondly do many mistake here, deceiving, and being deceived! dreaming that effectual grace is necessarily tied to the external administration of Baptism (which what is it, but to revive the Popish Tenent, of the Sacraments working grace, *ex opere operato*?) and so every Infant should be regenerated not only (*Sacramento tenus*) sacramentally, but really and properly. Hence men do fancy, that being regenerated already, when baptized, they need no further work.

But if this were so, then all that were baptized (in their infancy) must necessarily be saved: because the promise of pardon and salvation is made to conversion and regeneration.

Acts 3. 19. 1 Pet. 3. 4. Mat. 19. 28. Our Calling, Sanctification, (as to the beginnings of it) on Conversion (which are but the same thing, under different conceptions and expressions) is but a middle link in the golden chain, fastened to election at the one end, and glorification at the other, *Rom. 8. 30. 2 Thes. 2. 13. 1 Pet. 1. 2*. The silver cord may not be broken, nor the connection between Sanctification and Salvation, between grace and glory, impiously violated, *Mat. 5. 8*. if we were indeed begotten again, it is to an inheritance incorruptible reserved in heaven for us, and the divine power is engaged to keep us for it, *1 Pet. 1. 5*. And if the very regenerate may perish at last in their sins, we will no more say, that he that is born of God, his seed remaineth in him, and that he cannot sin, *1 John. 3. 9. i. e. unto death*, nor that it is impossible to deceive the very elect, *Mat. 24. 24*.

And indeed were this true, then we need look no farther to see our names written in Heaven, than only to search the Register, and see whether we were baptized: then I would keep the certificate of my baptism, as my fairest evidence for Heaven, and should come by assurance of my gracious state, with a wet finger; then men should do well to carry but a certificate of their baptism under the Registers hand, when they died (as the Philosopher would be buried with the Bishops Bond in his hand which he had given him for receiving his alms in another world,) and upon sight of this, there were no doubt of their admission into Heaven.

In short, if there be no more necessary to conversion or regeneration, than to be turned to the Christian Religion, or to be baptized in infancy, this will fly directly in the face of that Scripture, *Mat. 7. 14.* as well as multitudes of others. For first we will then no more say, *strait is the gate and narrow is the way*; for if all that are baptized, and of true Religion are saved, the door is become heavenly wide, and we will henceforth say, wide is the gate, and broad is the way that leadeth unto life; for if this be true, whole Parishes, yea whole Countries, and whole Kingdoms may go in a breast, and we will no more teach, that the righteous is scarcely saved, or that there is need of such a stir in taking the Kingdom of Heaven by violence, and striving to enter in. Surely if the way be so easy as many make it, that there is little more necessary, than to be regenerated in our baptism, and cry God mercy, and be absolved by the Minister at our end; 'tis more ado than needs to put ourselves to such running, and seeking, and knocking, and fighting, and wrestling, as the word requires as necessary to Salvation. Secondly, if this be true, we will no more say, *Few there be that find it*; yea we will rather say, *Few there be that miss it*: we will no more say, that of the many that are called, *but few are chosen, Mat. 22. 14.* and that even of the professing *Israel, but a remnant shall be saved, Rom. 11. 5.* If this Doctrine be true, we will not say anymore with the Disciples, *Who then shall be saved?* but rather *who then shall not be saved?* Then if a man be called a brother, (that is a Christian) and be baptized, though he be a fornicator, or a •ailer, or covetous, or a drunkard, yet he shall inherit the Kingdom of God, *1 Cor. 5. 11. 1 Cor. 6. 9, 10.*

But the *Arminian* will reply; such as these though they did receive regenerating grace in Baptism, are since fallen away, and must be renewed again, or else they cannot be saved.

I answer, 1. That there is an infallible connection between regeneration and salvation, as we have already shown, and I itch to be farther evidencing but that 'tis against designed brevity. 2. Then men must be born again, which carries a great deal of absurdity in its very face. And why may not men be twice born in nature, as well as in grace? Why not as great an absurdity to be twice regenerated as to be twice generated? But 3. and above all, This grants however the thing I contend for, that what ever men do, or pretend to receive in baptism, if they be sound afterwards to be grossly ignorant, or profane, or formal, without the power of godliness, they must be born again, or else be shut out of the Kingdom of God. So then they must have more to plead for themselves, than their baptismal regeneration.

Well, in this you see all are agreed, that be it more or less that is received in baptism, if (when men come to years) they are evidently unsanctified, they must be renewed again by a through and powerful change, or else they cannot escape the damnation of Hell. Friends and Brethren be not deceived God is not mocked; *Gal. 6. 7.* Whether it be your baptism, or what ever else that you pretend, I tell you from the living God, that if any of you be a prayerless person, *John. 15. 14.* or unclean, or malicious, or covetous, or riotous, or a scoffer, or a lover of evil company, *Prov. 13. 20.* in a word, if you are not holy, strict and self-denying Christians, *Heb. 12. 14. Mat. 16. 24.* you cannot be saved, except you be transformed by a further work upon you, and renewed again by repentance.

Thus I have shown, that it is not enough to evidence a man to be regenerate, that he hath been baptized, effectual grace not necessarily accompanying baptism, as some have vainly asserted. But I must answer one Objection before I pass.

Object. The Sacraments do certainly attain their ends, where man doth not *ponere obi'em*, or lay some obstruction, which infants do not.

Sol. I answer, it is not the end of Baptism to regenerate, 1. Because then there would be no reason, why it should be confined only to the seed of Believers, for both the Law of God and the nature of Charity, requires us to use the means of conversion for all, as far as we can have opportunity. Were this true, no such Charity as to catch the children of Turks and Heathens, and baptize them, and dispatch them to Heaven out of hand; like the bloody Wretches, that made the poor Protestants (to save their lives) to swear they would come to Mass, and that they would never depart from it, and then put them forthwith to death, saying, *They would hang them while in a good mind.* 2. Because it presupposeth regeneration, and therefore cannot be intended to confer it. In all the express instances in Scripture, we find that baptism doth suppose their repenting, believing, receiving the Holy Ghost, Acts 8. 37. Acts. 2. 38. Acts. 10. 47. Mark 16. 16. And to imagine, that baptism was instituted for an end of which not one of the first subjects was capable (for they were all adult persons and supposed to have faith and repentance according as they professed, and their Children were not baptized till after them, in their right,) were no little absurdity. Were this Doctrine true, baptism would make Disciples, but we find it doth bespeak them such beforehand, Mat. 28. 19. 3. Because Baptism, being but a Seal of the Covenant cannot convey the benefits, but according to the tenor of the Covenant, to which it is set.

Now the Covenant is conditional, therefore the Seal conveys conditionally. The Covenant requires faith and repentance, as the condition of the grand benefits, pardon, and life, Acts 16. 31. Acts 3. 19. And what the Covenant doth not convey but upon these conditions, the Seal cannot. So that Baptism doth presuppose faith and repentance in the subject, without which it neither doth, nor can convey the saving benefits; otherwise the Seal should convey contrary to the tenor of the Covenant to which it is affixed.

3. *It lies not in a moral righteousness.* This exceeds not the righteousness of the Scribes and Pharisees, and therefore cannot bring us to the Kingdom of God, Mat. 5. 20. Paul, while unconverted touching the righteousness which is in the Law blameless, Phil. 3. 6. None could say black is thine eye. The self-justiciary could say, *I am no Extortioner, Adulterer, Unjust, &c.* Luke 18. 11. Thou must have something more than all this to show, or else (however thou mayest justify thyself) God will condemn thee. I condemn not morality, but warn you not to rest here. Piety includes morality, as Christianity doth humanity, and Grace reason. But we must not divide the tables.

4. *It consists not in an external conformity to the Rules of Piety* 'Tis too manifest, men may have a form of godliness, without the power, 2 Tim. 3. 5. Men may pray long, Mat. 23. 14. and fast often, Luke 18. 12. and heav gladly, Mark 6. 20. and be very forward in the service of God, though costly and expensive, Isa. 1. 11. and yet be strangers to Conversion. They must have

more to plead for themselves, than that they keep their Church, and give alms, and make use of prayer to prove themselves sound Converts. No outward service but an hypocrite may do it; even to the giving all his goods to the poor, and his members to the fire, 1 Cor. 13. 3.

5. *It lies not in the chaining up of corruption, by education, human laws, or the force of incumbent affliction.* 'Tis too common and easy, to mistake education for grace; but if this were enough, who a better man than *Iehoash*: While *Iehojadah* his uncle lived he was very forward in God's service, and calls upon him to repair the house of the Lord, 2 Kings 12. 2, 7. But here was nothing more than good education all this while: for when his good Tutor was taken out of the way, he appears to have been but a wolf chained up; and falls on to Idolatry.

6. *In short, it consists only in illumination, or conviction, in a superficial change, or partial reformation.* An *Apostate* may be a man enlightened, Heb. 6. 4. and a *Felix* tremble under convictions, Acts 24. 25. and a *Herod* amend many things, Mar. 6. 20. 'Tis one thing to have sin alarmed only by convictions, and another to have it captivated and crucified by converting grace. Many because they have been troubled in conscience for their sins, think well of their case; miserably mistaking conviction for Conversion. With these *Cain* might have passed for a Convert, who ran up and down the world, like a man distracted under the rage of a guilty conscience, till with building and business he had worn it away, Gen. 4. 13, 14. Others think, that because they have given, off their riotous courses, and are broken off from evil company, or some particular lust, and reduced to sobriety and civility, they are now no other than real Converts, forgetting that there is a vast difference between being sanctified, and civilized: and that many seek to enter into the Kingdom of Heaven, Luke 13. 24. and are not far from it, Mark. 12. 34. and arrive to the *almost* of Christianity, Acts 26. 28. and yet fall short at last. While conscience holds the whip over them, many will pray, hear, read, and forbear their delightful sins: but no sooner is this Lyon asleep, but they are at their Vomit again. Who more religious than the *Jews*, when God's hand was upon them? Psal. 78. 34, 35. but no sooner was the affliction over, but they forgot God, and shown their Religion to be a fit, ver. 36, 37. Thou mayst have disgorged a troublesome fin, that will not sit in thy stomach, and have escaped those gross pollutions of the world, and yet not have changed thy swinish nature all the while, 2 Pet. 2, 20. 22.

You may cast the lead out of the rude mass, into the more comely proportion of a plant, and then into the shape of a beast, and thence into the form and features of a man; but all the while it is but lead still. So a man may pass thro' divers transmutations, from ignorance to knowledge, from profaneness to civility, thence to a form of Religion; and all this while he is but carnal and unregenerate, while his nature remains unchanged.

Application. Hear then O sinners, hear as you would live; so come and hear; Isa. 55. 3. Why would you so willfully deceive yourselves, or build your hopes upon the sand? I know he shall find hard work of it that goes to pluck away your hopes. It cannot but be ungrateful to you, and truly it is not pleasing to me. I set about it as a Surgeon, when to cut off a putrefied Member from his well Beloved friend; which of force he must do, but with an aking heart, a pitiful eye, a trembling hand. But understand me, Brethren, I am only taking down the ruinous house, (which will otherwise speedily fall of itself, and bury you in the rubbish) that I may build

fair, and strong, and firm forever. The hope of the wicked shall perish, if God be true of his word *Prov. 11. 7.* And wert not thou better, O sinner, to let the word convince thee now in time, and let go thy false and self-deluding hopes, than to have death too late to open thine eyes, and find thyself in hell, before thou art aware? I should be a false and faithless Shepherd, if I should not tell you, that you who have built your hopes upon no better grounds, than these forementioned, are yet in your sins. Let your conscience speak? what is it, that you have to plead for yourselves? Is it that you wear Christ's livery? that you bear his name? that you are of the visible Church? that you have knowledge in the Points of Religion? are civilized, perform religious duties, are just in your dealings; have been troubled in conscience for your sins? I tell you from the Lord, these pleas will never be accepted at God's Bar. All this, though good in itself, will not prove you converted, and so will not suffice to your salvation. Oh look about you, and bethink yourselves of turning speedily and soundly. Set to praying, and to reading, and studying your own hearts; rest not, till God hath made thorough work with you; for you must be other men, or else you are lost men.

But if these be short of Conversion, what shall I say of the profane sinner? It may be, he will scarce cast his Eyes, or lend his Ears to this discourse. But if there be any such reading, or within hearing, he must know from the Lord that made him, that he is far from the Kingdom of God. May a man be civilized and not converted; where then shall the Drunkard, and Glutton appear? May a man keep company with the wise Virgins, and yet be shut out? Shall not a companion of fools much more be destroyed? *Prov. 13. 20.* May a man be true and just in his dealing, and yet not be justified of God? What then will become of thee, O wretched man, whose conscience tells thee thou art false in thy trade, and false of thy word, and makest thy advantage by a lying tongue? If men may be enlightened, and brought to the performance of holy duties, and yet go down to perdition, for resting in them, and sitting down on this side of conversion; what will become of you, O miserable families, that live as without God in the world? and of you, O wretched sinners, with whom God is scarce in all your thoughts: that are so ignorant, that you cannot, or so careless, that you will not pray? O repent and be converted? break off your sins by righteousness; away to Christ for pardoning and renewing grace: give up yourselves to him, to walk with him in holiness, or else you shall never see God. Oh that you would take the warnings of God! In his name I once more admonish you. Turn you at my reproof, *Prov. 1. 23.* Forsake the foolish, and live, *Prov. 9. 6.* Be sober, righteous, godly, *Tit. 2. 12.* Wash your hands you sinners, purify your hearts ye double minded, *James 4. 8.* Cease to do evil, learn to do well, *Isa. 1. 16, 17.* But if you will on, you must die, *Ezek. 33. 11.*

Chap. II. Showing positively what Conversion is.

I May not leave you with your eyes half open, as he that saw men as trees walking, *Mark 8. 24.* The word is profitable for Doctrine, as well as reproof; *2 Tim. 3. 16.* And therefore having thus far conducted you by the shelves and rocks of so many dangerous mistakes, I would guide you at length into the Harbour of truth.

Conversion then (in short) lies, in the thorough change both of the heart, and life. I shall briefly describe it in its nature and causes.

1. *The Author, it is the spirit of God;* and therefore it is called the sanctification of the spirit; 2. *Thes. 2. 13.* and the renewing of the holy Ghost, *Tit. 3. 5.* Yet not excluding the other Persons in the Trinity: For the Apostle •eacheth us, to bless the father of our Lord Jesus Christ, for that he hath begotten us again; *1 Pet. 1. 3.* and Christ is said to give repentance to *Israel;* *Acts 5. 31.* and is called the everlasting Father, *Isa. 9. 6.* and we his seed, and the Children which God hath given him, *Heb, 2. 13. Isa. 53. 10.* O blessed Birth! Seven Cities contended for the Birth of *Homer:* but the whole Trinity fathers the new creature. Yet is this work principally ascribed to the Holy Ghost, and so we are said to be born of the Spirit, *Job. 3. 8.*

So then it is a work above man's power. We are born, not of the will of the flesh, nor of the will of man; but of God, *John. 1. 13.* Never think thou canst convert thyself. If ever thou wouldst be saveingly converted, thou must despair of doing it in thine own strength, *Ier. 13. 18.* It is a Resurrection from the dead, *Rev. 20. 5. Eph. 2. 1.* a new creation, *Gal. 6. 15. Eph. 2. 10.* a work of absolute omnipotency, *Eph. 1. 19.* Are these out of the reach of human power? If thou hast no more than thou hadst by thy first birth, a good nature, a meek and chaste temper, &c. thou art a very stranger to true Conversion. This is a supernatural work.

2. The moving Cause is Internal, or External.

The Internal mover is only free grace. Not by works of righteousness which we have done: But of his own mercy he saved us—by the renewing of the Holy Ghost, *Tit. 3. 5.* Of his own will begat he us, *I am. 1.* We are chosen and called unto Sanctification, not for it, *Eph. 1. 4.*

God finds nothing in a man to turn his heart, but to turn his stomach: enough to provoke his loathing, nothing to provoke his love. Look back upon thyself, O Christian: Take up thy verminous rags: Look upon thyself in thy blood, *Ez. 16. 6.* O reflect upon thy swinish Nature, thy filthy swill, thy once beloved mire, *2 Pet. 2.* Canst thou think without loathing of thy trough and draugh? Open thy Sepulcher, *Mat. 23. 27.* Art thou struck almost dead with the hellish damp? behold thy putrid soul, thy loathsome members. O stench unsufferable, if thou dost but sense thy own putrifaction! *Psal. 14. 3.* Behold thy ghastly visage, they crawling Iusts, thy slime and corruption. Do not thine own Cloaths abhor thee? *Job 9. 31.* How then should holiness and purity love thee? Be astonished O Heavens at this, be moved O Earth, *Ier. 2. 12.* Who but must needs cry, Grace! Grace! *Zech. 4. 7.* Hear and blush you Children of the most high; O you unthankful generation! that free grace is no more in your mouths, in your thoughts; no more adored, admired, commended by such as you. One would think you should be nothing but praising and admiring God, whatever you are. How can you make a shift to forget such grace, or to pass it over with a slight and seldom mention; What but free grace should move God to love you, unless enmity could do it, or deformity could do it, unless vomit or rottenness could do it? How affectionately doth *Peter* lift up his hands? *Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again.* *1 Pet. 1. 3.* How feelingly doth *Paul* magnify the free mercy of God in it? *God who is rich in mercy for his great love wherewith he loved us; hath quickened us together with Christ; by grace ye are saved,* *Eph. 2. 4, 5.*

The External mover is the merit and intercession of the blessed Jesus. He hath obtained gifts for the rebellious, *Psal.* 68. 18. and through him it is, that God worketh in us, what is well pleasing in his sight, *Heb.* 13. 21. Through him are all spiritual blessings, bestowed upon us in Heavenly things, *Eph.* 1. 3. He intercedeth for the Elect, that believe not, *John* 17. 20. Every Convert is the fruit of his travel, *Isa.* 53. 11. O never was Infant born into the world with that difficulty, that Christ endured for us. How emphatically he groaneth in his travel; All the pains that he suffered on his Cross they were our birth pains, *Acts* 2. 24. 〈 in non-Latin alphabet 〉, the pulls and throws that Christ endured for us. He is made sanctification to us, *1 Cor.* 1 30. He sanctified himself (that is, set apart himself as a sacrifice) that we may be sanctified, *John* 17. 19. We are sanctified through the offering of his Body once for all, *Heb.* 10. 10.

'Tis nothing then without his own bowels, but the merit and intercession of Christ, that prevails with God to bestow on us converting grace. If thou art a new creature, thou knowest to whom thou owest it, to Christ's pangs and prayers. Hence the natural affection of a believer to Christ. The Foal doth not more naturally run after the Dam, nor the Suckling to the Dugs, than a Believer to Jesus Christ. And whither else shouldst thou go? If any in the World can show that for thy heart that Christ can, let them carry it. Doth Satan put in, doth the World court thee? Doth sin sue for thy heart? Why, were these crucified for thee? *1 Cor.* 1. 13. O Christian, love and serve the Lord whilst thou hast a Being. Do not even the Publicans love those that love them? And show kindness to them that are kind to them? *Mat.* 5. 46, 47.

3. The Instrument is either Personal, or Real.

The personal is the Ministry. *I have begotten you to Christ through the Gospel,* *1 Cor.* 4. 15. Christ's Ministers are they that are sent to open men's eyes, and to turn them to God, *Acts* 26. 18.

O unthankful World, little do you know what you are doing, while you are persecuting the Messengers of the Lord. These are they whose business is (under Christ) to save you. Whom have you reproached and blasphemed? Against whom you have exalted your voice, and lifted your eyes on high? *Isa.* 37. 23. These are the servants of the most high God that show unto you the way of salvation • *Acts* 16. 17. and do you thus requite them, O foolish and unwise? *Deut.* 32. 6. O Sons of ingratitude, against whom do you sport yourselves? against whom make you a wide mouth, and draw out the tongue? *Isa.* 57. 34. These are the Instruments that God useth to convert and save you, and do you spit in the face of your Physicians, and throw your Pilots over-board? Father forgive them, for they know not what they do.

The Instrument Real is the word: We were begotten by the word of truth: This is it that enlightens the eyes, that converteth the soul, *Psal.* 19. 7, 8. that maketh wise to salvation, *2 Tim.* 3. 15. This is the incorruptible seed, by which we are born again, *1 Pet.* 1. 23. If we are washed, 'tis by the word, *Eph.* 5. 26. if we are sanctified, 'tis through the truth, *John* 17. 17. This generates faith, and regenerates us, *Rom.* 10. 17. *I am.* 1. 18.

O ye Saints, how should you love the word? for by this you have been converted: O ye sinners, how should you ply the Word? For by this you must be converted: No other ordinary means but this. You that have felt its renewing power, make much of it while you live, be forever thankful for it. Tie it about your Necks, write it upon your hands, lay it in your bosoms, *Prov. 6. 21, 22.* When you go let it lead you, when you sleep let it keep you; when you wake let it talk with you: Say with holy *David*, I will never forget thy precepts, for by them hast thou quickened me, *Psal. 119. 93.* You that are unconverted, read the word with diligence, flock to it, where powerfully preached, fill the porches, as the multitude of the impotent, blind, halt, withered, waiting for the moving of the water, *John 5. 3.* Pray for the coming of the spirit in the word. Come off thy knees to the sermon; and come to thy knees from the Sermon. The seed doth not prosper because not watered by prayers and tears, nor covered by meditation.

4. *The final cause is man's salvation, and God's glory,* We are chosen through sanctification to salvation • 2 *The. 2. 13.* Called that we might be glorified, *Rom. 8. 30.* but especially, that God might be glorified. *Isa. 60. 21.* that we should show forth his praises, 1•*Pet. 2. 9,* and be fruitful in good works, *Col. 1. 10.*

O Christian, do not forget the end of thy Calling, let thy light shine, *Mat. 5. 16.* Let thy Lamp burn, let thy Fruits be good, and many, and in season, *Psal. 1. 3.* Let all thy designs fall in with God's, that he may be magnified in thee, *Phil. 1. 20.* Why should God repent that he hath made thee a Christian, as in the time of the old world, that he made them men? *Gen. 6. 6.* Why shouldst thou be an eyesore in his Orchard, *Luke 7.* by thy unfruitfulness? or a son that causeth shame, as it were a grief to thy father, and a bitterness to her that bare thee, *Prov. 17, 25. Prov. 10. 5.* O let the Womb bless thee that bare thee, *Prov. 17. 21.* He that begets a fool doth it to his sorrow; and the father of a fool hath no joy.

5. *The subject is the elect sinner, and that in all his parts and powers, members, and mind.* Whom God predestinates, them only he calls, *Rom. 8. 30.* None are drawn to Christ by their calling, nor come to him by believing, but his Sheep, those whom the father hath given him, *John 6. 37, 44.* Effectual calling runs parallel with eternal election, 2 *Pet. 1. 10.*

Thou beginnest at the wrong end, if thou disputest first about thine election. Prove thy Conversion, and then never doubt of thine election. Or canst thou not yet prove it? Set upon a present and thorough turning. Whatever God's purposes be, (which are secret) I am sure his promises are plain. How desperately do rebels argue? If I am elected I shall be saved, do what I will; if not, I shall be damned, do what I can. Perverse sinner, wilt thou begin where thou shouldest end? Is not the word before thee? What saith it? *Repent and be converted, that your sins may be blotted su•, Acts 3. 19.* If you mortify the deeds of the body, you shall live, *Rom. 8. 13.* Believe and be saved, *Acts 16. 31.* What can be plainer? Do not stand still, disputing about thine election, but set to repenting and believing. Cry to God for converting grace. Revealed things belong to thee, in these busy thyself. 'Tis just (as one well said) that they that will not feed on the plain food of the word, should be choked with the bones. *Whatever God's purposes be, I am sure his promises be true.* Whatever the decrees of Heaven be, I am sure, that if I

repent and believe I shall be saved; and that if I repent not, I shall be damned. Is not here plain ground for thee, and wilt thou yet run upon the rocks?

More particularly, this change of conversion passes throughout in the whole subject. A carnal person may have some Shreds of good morality, a little near the list, but he is never good throughout the whole cloth, the whole body of Holiness and Christianity; Feel him a little further near the ridge, and you shall see him to be but a deceitful piece. Conversion is not repairing of the old building, but it takes all down and erects a new structure: it is not the putting in a patch, or sowing on a list of holiness; but with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the Top-stone, all fire-new. He is a new man, *Eph. 4. 24.* a new creature. All things are become new, *2 Cor. 5. 17.* Conversion is a deep work; a heart work, *Acts 2. 37.* and *6. 14.* it turns all upside down, and makes a man be in a new world. It goes throughout with Men, throughout the Mind, throughout the Members, throughout the Motions of the whole Life.

1. *Throughout the Mind.* It makes an universal change within. First, it turns the balance of the judgment, so that God and his Glory do weigh down all carnal and worldly interest, *Acts 20. 24. Phil. 1. 20. Psal. 73. 25.* It opens the eye of the mind, and makes the Scales of its Native Ignorance to fall off, and turns men from darkness to light, *Acts 26. 18. Eph. 5. 8. 1 Pet. 2. 9.* The man that before saw no danger in his condition, now concludes himself lost and forever undone, *Acts 2. 37.* except renewed by the power of Grace. He that formerly thought there was little hurt in sin, now comes to see it to be the chief of evils; he sees the unreasonableness, unrighteousness, the deformity and filthiness that is in sin, so that he is affrighted with it, loathes it, dreads it, flies it, and even abhors himself for it, *Rom. 7. 15. Job 42. 6. Ezek. 36. 31.* He that could see little sin in himself, and could find no matter for confession (as it was said of that learned Ignoramus *Bellarmino*, who it seems while he knew so much abroad, was a miserable stranger to himself) that when he was to be confessed by the Priest, could not remember anything to confess; but was fain to run back to the sins of his youth: I say he that could not find matter for confession, unless it were some few gross and staring evils, now sin reviveth with him, *Rom. 7. 9.* he sees the rottenness of his heart, and desperate and deep pollution of his whole nature: he cries, unclean, unclean, *Lev. 13. 45.* Lord purge me with Hyssop, wash me thoroughly, create in me a new heart, *Psal. 51. 2, 7, 10.* He sees himself altogether become filthy, *Psal. 14. 3.* corrupt, both root and tree, *Mat. 7. 17, 18.* he writes unclean upon all his parts and powers, and performances, *Isa. 64. 6. Rom. 7. 18.* He discovers the nasty corners that he was never aware of, and sees the blasphemy, and theft, and murder, and adultery that is in his heart, which before he was ignorant of. Heretofore he saw no form, nor comeliness in Christ, no beauty that he should desire him; but now he finds the hid treasure, and will sell all to buy this field. Christ is the pearl he seeks, sin the puddle he loathes.

Now according to this new light, the man is of another mind, another judgment, than before he was: Now God is all with him, he hath none in Heaven nor in Earth like him, *Psal. 73. 25.* He prefers him truly before all the World; his favor is his life; the light of his Countenance is

more than Corn, or Wine, and Oil, (the good that he formerly inquired after, and set his heart upon, *Psal.* 4. 6, 7.) Now let all the world be set on one side, and God alone on the other; Let the Harlot put on her paint, and gallantry, and present herself to the soul (as when Satan would have tempted our Savior with her) in all the glory of her Kingdoms, yet the soul will not fall down and worship her; but will prefer a naked, yea a crucified, persecuted Christ before her, *Phil.* 3. 8. *1 Cor.* 2. 2. Not but that a Hypocrite may come to yield a general assent to this, that God is the chief good: yea the wiser Heathens (some few of them) have at last stumbled upon this, but there is a difference between the absolute and comparative judgment of the understanding. No hypocrite comes so far as to look upon God, as the most desirable and suitable good to him, and thereupon to acquiesce in him. This was the Converts voice, *The Lord is my portion, saith my soul: Whom have I in Heaven but thee? and there is none upon earth, that I desire besides thee. God is the strength of my heart and my portion forever,* *Psal.* 73. 25, 26. *Lam.* 3. 24.

Secondly, it turns the bias of the Will, both as to means and end. (1.) The intention of the Will is altered, *Ezek.* 36. 26. *Ier.* 31. 33. *Isaiah* 26. 8, 9. Now the man hath new ends and designs. Now he intends God above all, and desires and designs nothing in all the world so much, as that Christ may be magnified in him, *Phil.* 1. 20. He accounts himself more happy in this, than in all that the earth could yield, that he may be serviceable to Christ, and bring him glory in his generation. This is the mark he aims at that the name of Jesus may be great in the world, and that all the Sheaves of his Brethren may bow to this Sheaf.

Reader, dost thou view this, and never ask thyself, whether it be thus with thee? Pause a while, and breath on this great concernment.

2. *The Election also is changed,* so that he chooses another way, *Psal.* 119. 30. He pitches upon God, as his blessedness, and upon Christ as the principal, and holiness as the subordinate means to bring him to God, *John* 14. 6. *Rom.* 2. 7. He chooses Jesus for his Lord, *Col.* 2. 6. He is not merely forced into Christ by the storm, nor doth he take Christ for bare necessity, as the man begged from the gallows, when he takes the wife rather than the halter: but he comes off freely in the choice. This match is not made in a fright as with the terrified conscience or dying sinner; that will seemingly do anything for Christ, but doth only take Christ, rather than Hell: but he deliberately resolves, that Christ is his best choice, *Phil.* 1. 23. and would rather have him to choose, than all the good of this world, might he enjoy it while he would. Again, he takes holiness for his path: He doth not out of mere necessity submit to it: but he likes and loves it. *I have chosen the way of thy Precepts,* *Ps.* 119. 173. He takes God's testimonies not as his bondage, but as his heritage, yea his heritage forever, *v.* 111. He counts them not his burden, but his Bliss, not his cords, but his cordials, *1 John* 5. 3. *Psal.* 119. 14, 16, 17. He doth not only bear, but take up Christ's yoke: He takes not holiness as the stomach doth the loathed potion, (which it will down with rather than die) but as the hungry doth his beloved food: Now time passes so sweetly with him (when he is himself) as that he spends in the exercises of holiness; these are both his content, and element, the desire of his eyes, and the joy of his heart, *Job* 23. 12. *Psal.* 119. 82, 131, 162, 174. *Psal.* 63. 5.

Put thy conscience to it as thou goest, whether thou art the man; O happy man, if this be thy case; But see thou be thorough and impartial in the search.

Thirdly, *It turns the bent of the affection*, 2 Cor. 7. 11. These run all in a new channel. The *Jordan* is now driven back, and the water runs upward against its natural course.

Christ is his *Hope*, 1 Tim. 1. 1. this is his prize, *Phil.* 3. 8. here his eye is, here his heart is. He is contented to cast all over board (as the merchant in the Storm, ready to perish) so he may but keep this Jewel.

The first of his *Desires* is, not after gold, but grace, *Phil.* 3. 13. He hungers after it, he seeks it as silver, he digs for it as for hid treasure; He had rather be gracious, than be great; he had rather be the holiest man on earth, than the most learned, the most famous, most prosperous. While carnal, he said: Oh if I were but in great esteem, and rolled in wealth, and swim'd in pleasure, if my debts were paid, and I and mine provided for, then I were a happy man; but now the tune is changed. Oh, saith the convert, if I had but my corruptions subdued, if I had such measures of grace, such fellowship with God, though' I were poor and despised, I should not care, I should account myself a blessed man. Reader, is this the language of thy soul?

His *Joys* are changed. He rejoiceth in the ways of God's Testimonies, as much as in all Riches, *Psal.* 119. 14. He delights in the Law of the Lord, wherein once he had little favor. He hath no such Joy, as in the thoughts of Christ, the fruition of his company, the prosperity of his people.

His *Cares* are quite altered. He was once set for the World, and any scraps of by time, nothing (too often) was enough for his soul. Now he gives over caring for the Asses, and sets his heart on the Kingdom. Now all the cry is, *What shall I do to be saved?* Acts 16. 30. His great solicitude is, how to secure his soul. Oh! how he would bless you, if you could but put him out of doubt of this!

His *Fears* are not so much of suffering, but of sinning, *Heb.* 11. 25, 27. Once he was afraid of nothing so much as the loss of his estate, or esteem, the pleasure of friends, the frowns of the great: Nothing sounded so terrible to him as pain, or poverty, or disgrace. Now these are little to him, in comparison of God's *dishonor or displeasure*. How warily doth he walk, lest he should tread on a sn••e? He feareth always, he looks before and behind; he hath his eye upon his heart, and is often casting over his shoulder; lest he should be overtaken with sin, *Psal.* 39. 1. *Prov.* 28. 14. *Eccles.* 2. 14. It kills his heart to think of losing God's favor; this he dreads as his only undoing, *Psal.* 51. 11, 12. *Psal.* 119. 8. No thought in the world doth pinch him, and pain him so much, as to think of parting with Christ.

His *Love* runs a new course. My love was crucified (said holy *Ignatius*) that is, my Christ. This is my Beloved, saith the Spouse, *Cant.* 5. 18. How doth *Augustine* often pour his loves upon Christ. *O Eternal Blessedness, &c.*

He can find no words sweet enough. Let me see thee, O light of mine eyes. Come, O thou joy of my spirit; Let me behold thee, O the gladness of my heart. Let me love thee, O life of my soul.

Appear unto me, O my great delight, my sweet comfort, O my God, my life, and the whole glory of my soul. Let me find thee, O desire of my heart. Let me hold thee, O love of my soul. Let me embrace thee, O heavenly Bridegroom. Let me possess thee.

His Sorrows have now a new vent, 2 Cor. 7. 9, 10. The view of his sins, the sight of a Christ crucified, that would scarce stir him before, now how much do they affect his heart?

His Hatred boils, his Anger burns against sin, Psal. 119. 104. He hath no patience with himself; he calls himself fool, and beast, and thinks any Name too good for himself, when his indignation is stirred up against sin, Psal. 73. 22. Prov. 30. 2. He could once swill in it, with too much pleasure, now he loathes the thought of returning to it, as much as of licking up the filthiest vomit.

Commune then with *thine* own heart, and attend the common and general current of thine affections, whether it be towards God in Christ above all other concernments. Indeed sudden and strong commotions of the affections and sensitive part, are oftentimes found in Hypocrites, especially where the natural constitution leads thereunto, and contrariwise, the sanctified themselves are many times without sensible stirrings of the affections, where the temper is more low, dry and dull. The great inquiry is, whether the judgment and will be standingly determined for God, above all other good, real or apparent: and if the affections do sincerely follow their choice, and conduct: though it be not so strongly and sensibly, as is to be desired, there is no doubt, but the change is saving.

2. *Thorowout the Members.* Those that were before the instruments of sin, are now become the holy utensils of Christ's living Temple, Rom. 6. 16. 1 Cor. 3. 16. He that before made, as it were, a baud or a barrel of his body, now possesseth his vessel in sanctification, and honor, in temperance, chastity, and sobriety, and dedicated to the Lord, 1 Thes. 4. 4. Gal. 5. 22, 23. 1 Cor. 6. 19, 20.

The Eye that was once a wandering Eye, a wanton Eye, a haughty, a covetous Eye, is now employed, as *Mary*, in weeping over her sins, Luke 7. 38. in beholding God in his works, Psal. 8. •. in reading his word, Acts 8. 30. in looking up and down for objects of Mercy, and opportunities for his service.

The Ear that was once open to Satan's call, and that (like a vitiated Palate) did relish nothing so much as filthy, as at least frothy talk, and the Fools laughter, is now bored to the Door of Christ's House and open to his discipline. It saith, *Speak, Lord, for thy Servant heareth.* It cries with him, *Veniat verbum Domini,* and waits for his word •s the Rain, and relishes them more than the appointed food, Job 23. 12. than the Honey, and the Honey-Comb, Psal. 19. 10.

The Head, that was the Shop of worldly designs, is now filled with other matters, and set on the study of God's will, Psalm. 1. 2. Psal. 119. 97. and though Man beats his head, not so much about his gain, but about his duty. The Thoughts and Cares that now fill his head are principally, how he may please God, and fly Sin.

His Heart, that was a Sty of filthy lusts, is now become an Altar of incense, where the fire of divine Love is ever kept in, and whence the daily Sacrifice of Prayer and Praises, and sweet

Incense of holy desires, Ejaculations, and Anhelations are continually ascending, *Psal.* 108. 1. *Psal.* 119. 20. *Psal.* 139. 17, 18.

The mouth is become a Well of Life, his Tongue as choice Silver, and his Lips feed many; Now the Salt of Grace hath seasoned his Speech and eat out the Corruption, *Col.* 4. 6. and cleansed the mouth from his filthy Communication, Flattery, Boasting, Railing, Lying, Swearing, Backbiting, that once came like the flashes proceeding from the Hell that was in the Heart, *James* 3. 6, 7. The *Throat*, that was once an open Sepulcher, *Rom.* 3. 13. now sends forth the sweet Breath of Prayer, and holy Discourse, and the man speaks in another Tongue, in the Language of *Canaan*, and is never so well, as when talking of God, and Christ, and the matters of another World. His Mouth bringeth forth Wisdom, his Tongue is become the silver Trumpet of his Makers Praise, his glory, and the best member that he hath.

Now here you shall have the Hypocrite halting. He speaks it may be like an Angel, but he hath a covetous eye, or the gain of unrighteousness in his hand. Or the hand is white, but his heart is full of rottenness, *Mat.* 23. 27. full of unmortified cares, a very Oven of Lust, a Shop of Pride, the Seat of Malice. It may be with *Nebuchadnezzar's* Image, he hath a Golden Head, a great deal of Knowledge: but he hath Feet of Clay, his Affections are Worldly, he minds earthly things, and his way and walk are sensual, and carnal, you may trace him in his secret haunts, and his footsteps will be found in some bypaths of sin. The work is not throughout with him.

3. *Thorowout the Motions, or the Life, and Practice.* The new Man takes a new course, *Eph.* 2. 2, 3. His Conversation is in Heaven, *Phil.* 3. 20. No sooner doth Christ call by effectual grace, but he straightway becomes a follower of him, *Mat.* 4. 20. When God hath given the new heart and writ his Law in his mind, he forthwith walks in his Statutes, and keeps his Judgments, *Ezek.* 36. 26, 27.

Though sin may dwell (God knows a wearisome and unwelcome guest) in him, yet it hath no more Dominion over him, *Rom.* 6. 7, 14. He hath his fruit unto holiness, *Rom.* 6. 22. and though he makes many a blot, yet the Law and Life of Jesus is that he eyes, as his copy, *Psal.* 119. 30. *Heb.* 12. 2. and hath••n unfeigned respect to all God's Commandments, *Psal.* 119. 6. He makes Conscience even of little sins and little duties, *Psal.* 119. 113. His very infirmities which he cannot help, though he would, are his souls burden, and are like the dust in a man's eye, which though but little, yet are not a little troublesome. [O man dost thou read this, and never turn in upon thy soul by self-examination?] The sincere Convert is not one man at Church, and another at home, he is not a Saint on his Knees, and a Cheat in his Shop: he will not Tithe Mint and Cumin, and neglect Mercy and Judgment, and the weighty matters of the Law; he doth not pretend Piety, and neglect Morality, *Mat* 23. 14. but he turns from all his sins, and keeps all God's Statutes, *Ezek.* 18. 21. though not perfectly. (except in desire and endeavor) yet sincerely, not allowing himself in the breach of any, *Rom.* 7. 15. Now he delights in the word, and sets himself to Prayer, and opens his Hand, (if able) and draws out his Soul to the hungry, *Rom.* 7. 22. *Psal.* 109. 4. *Isa.* 58. 10. He breaketh off his Sins by Righteousness, and his Iniquities by showing Mercy, to the poor, *Dan.* 4. 27. and hath a good

Conscience, willing in all things to live honestly, *Heb.* 13. 18. and to keep without offense towards God and Men.

Here again you shall find the unsoundness of many Professors, that take themselves for good Christians. They are partial in the Law, *Mal.* 2. 9. and take up with the cheap and easy duties of Religion, but they go not thorough with the work. They are as a Cake not turned, half toasted, and half raw; It may be you shall have them exact in their words; punctual in their dealings; but then they do not exercise themselves unto Godliness; and for examining themselves, and governing their hearts, to this they are strangers. You may have them duly at the Church; but follow them to their Families, and there you shall see little but the World minded; or if they have a Road of Family Duties; follow them to their Closets, and there you shall find their Souls are little looked after; It may be they seem otherwise religious, but bridle not their Tongues, and so all their Religion is in vain, *I am.* 1. 26. It may be they come up to Closet and Family Prayer; but follow them to their Shops, and there you shall find them in a Trade of Lying, or some covert and cleanly way of deceit. Thus the Hypocrite goes not throughout in the course of his Obedience.

And thus much for the subject of Conversion. 6.

The Terms are either from which, or to which.

1. The Terms from which we turn in this motion of Conversion, *are* Sin, Satan, *the* World *and* our own Righteousness.

First, *Sin.* When a Man is converted, he is forever out with Sin, yea with all sin, *Psal.* 119. 128. but most of all with his own Sins, and especially with his Bosom Sin, *Psal.* 18. 23. Sin is now the Butt of his indignation, *2 Cor.* 7. 11. he thirsts to bathe his hands in the blood of his Sins. His Sins set a broach in sorrows. It is Sin that pierces him and wounds him, he feels it like a Thorn in his side, like a prick in his Eyes, he groans and struggles under it, and not formally, but feelingly cries out, *O wretched Man!* he is not impatient of any burden so much as of his sin, *Psal.* 40. 12. If God should give him his choice, he would choose any affliction, so he might be rid of Sin. He feels it like the cutting gravel in his Shoes, pricking and paining him as he goes.

Before Conversion he had light thoughts of Sin: he cherished it in his Bosom, as *Uriah* his Lamb; he nourished it up, and it grew up together with him; it did eat as it were of his own Meat, and drank of his own Cup, and lay in his Bosom, and was to him as a Daughter: but when God opens his Eyes by Conversion, he throws it away with abhorrence, *Isa.* 30. 22. as a man would a loathsome Toad, *Which* in the dark he had hugged fast in his Bosom, and thought it had been some pretty and harmless bird. When a man is savingly changed, he is not only deeply convinced of the danger, but defilement of sin: and O how earnest is he with God to be purified: He loathes himself for his sins, *Ezek.* 36. 31. He runs to Christ, and casts himself into the Fountain for sin and for uncleanness, *Zech.* 13. 1. If he fall what a *•*ir is there to get all clean again? He flies to the Word and washes, and rubs, and rinches; laboring to cleanse himself from all filthiness both of Flesh and Spirit: He abhors his once beloved sin, *Psal.* 18. 23. as a cleanly nature doth the Trough and Mire, wherein he sees the Swine delight.

The sound Convert is heartily engaged against sin. He wrestles with it, he wars against it. He is too often foiled, but he never yields the Cause, nor lays down the Weapons; but he will up and to it again, while he hath breath in his body. He will never give quiet possession, he will make no peace; he will give no quarter, he falls upon it, and fires upon it, and is still disquieting of it with continual alarms. He can forgive his other Enemies, he can pity them, and pray for them, *Acts 7. 60.* but here he is implacable, here is he set upon revenge: he hunteth, as it were for the precious life; his Eye shall not pity, his Hand shall not spare, though it be a right Hand or a right Eye. Be it a gainful Sin most delightful to his Nature, or support to his Esteem with carnal Friends, yet he will rather throw his gain down the Ke•nel, see hi• credit fall, or the Flower of pleasure wither in his hand, than he will allow himself in any known way of sin, *Luke 19. 8.* He will grant no indulgence, he will give not toleration, but he draws upon sin wherever he meets it, and frowns upon it with this unwelcome salute, *Have I found thee, O mine Enemy!*

Reader, hath Conscience been at work, while thou hast been looking over these Lines? Hast thou pondered these things in thine heart? Hast thou searched the Book within, to see if these things be so? If not, read it again, and make thy Conscience speak whether or no it be thus with thee.

Hast thou crucified thy Flesh with its affections and lusts; and not only confessed, but forsaken thy sins; all sin in thy fervent desires, and the ordinary practice of every deliberate and willful sin in thy life? If not, thou art yet unconverted. Doth not Conscience fly in thy Face, as thou readest, and tell thee that thou livest in a way of lying for thy advantage, that thou usest deceit in thy Calling, that there is some way of secret wantonness that thou livest in? why then, do not deceive thyself, thou art in the gall of bitterness, and bond of iniquity.

Doth not thy unbridled Tongue, thy brutish Intemperance, thy wicked Company, thy neglect of Prayer, of hearing and reading the Word, now witness against thee, and say, *We are thy works, and we will follow thee?* Or if I have not hit thee right, doth not the Bird within tell them, there is such or such a way, that thou knowest to be evil, that yet for some carnal respect thou dost tolerate thyself in, and art willing to spare? If this be thy Case, thou art to this day unregenerate, and must be changed or condemned.

Secondly, *Satan.* Conversion binds the strong man, spoils his Armor, casts out his Goods, turns men from the power of Satan unto God, *Acts. 26. 18.* Before, the Devil could no sooner hold up his Finger to the Sinner, to call him to his wicked Company, sinful Games, filthy Delights, but presently he followed, like an Ox to the Slaughter, and a Fool to the correction of the Stocks, as the Bird that hasteth to the prey, and knoweth not that it is for his life. No sooner could Satan bid him lie, but presently he had it upon the top of his Tongue, *Acts 5. 3.* no sooner could Satan offer a wanton Object, but he was stung with lust. The Devil could do more with him than God could. If the Devil say, Away with these Family Duties, be sure they shall be rarely enough performed in his house. If the Devil say, Away with this strictness, this preciseness, he will keep far enough from it: If he tells him there's no need of these Closet Duties, he shall go from day today, and scarce perform them. But now he is converted, he serves another Master, and takes quite another Course, *1 Pet. 4. 4.* he goes and comes at

Christ's beck, *Col. 3. 24.* Satan may sometimes catch his foot in a Trap; but he will no longer be a willing Captive. He watches against the Snares and Baits of Satan, and studies to be acquainted with his devices. He is very suspicious of his Plots, and is very jealous, in what comes athwart him, lest Satan should have some design upon him. He wrestles against Principalities and Powers, *Eph. 6.* He entertains the Messenger of Satan as men do the Messenger of Death. He keeps his Eye upon his Enemy, *1 Pet. 5. 8.* and watches in his duties, lest Satan should put in his Foot.

Thirdly, *The World.* Before a sound faith, a man is overcome of the *World.* Either he bows down to *Mammon*, or idolizes his reputation, or is a lover of pleasure more than a lover of God, *2 Tim. 3. 4.* Here's the root of Mans misery by the fall; he is turned aside to the Creature instead of God, and gives that esteem, confidence and affection to the Creature, that is due to him alone, *Rom. 1. 25. Mat. 10. 37. Prov. 18. 11. Jer. 17. 5.*

O miserable Man! What a deformed Monster hath sin made thee? God made thee little lower than the Angels, Sin little better than the Devils, *John 6. 70.* and *8. 44.* a Monster that hath his Head and Heart, where his Feet should be; and his Feet kicking against Heaven, and everything out of place; the World, that was formed to serve thee, is come to rule thee; and the deceitful Harlot hath bewitched thee with her enchantments, and made thee bow down and serve her.

But converting Grace sets all in order again, and puts God in the Throne, and the world at his Footstool, *Psal. 73. 25.* Christ in the heart, and the World under Feet, *Eph. 3. 17. Rev. 12. 1.* So Paul, *I am crucified to the World, and the World to me, Gal. 6. 14.* Before this change all the cry was, *Who will show us any (worldly) good?* but now he sings another tune, *Lord list thou up the light of thy Countenance upon me,* and take the Corn and Wine whoso will, *Psal. 4. 6, 7.* Before, his hearts delight and content was in the World; then the Song was, *Soul take thine ease, eat, drink, and be merry, thou hast much Goods laid up for many Years;* but now all this is withered, and there is no comeliness that he should desire it, and he tunes up with the sweet Psalmist of Israel, *The Lord is the portion of mine inheritance; the Lines are fallen to me in a fair place, and I have a goodly heritage.* He blesses himself, and boasts himself in God, *Psal. 34. 2. Lam. 3. 24.* nothing else can give him content. He hath written Vanity and Vexation upon all his Worldly Enjoyments, *Eccles. 1. 2.* and loss and dung upon all human Excellencies, *Phil. 3. 7, 8.* He hath life and immortality now in chase, *Rom. 2. 7.* he trades for grace and glory, and hath a Crown incorruptible in pursuit, *1 Cor. 9. 25.* His Heart is set in him to seek the Lord, *1 Chron. 22. 19.* and *2 Chron. 15. 15.* He first seeks the Kingdom of Hearen and the Righteousness thereof, and Religion is no longer a matter by the by with him, but the main of his care, *Mat. 6. 33. Psalm 27. 4.* Now the gaudy Idol is become *Nehushtan*, *2 Kin. 18. 4.* and he gets up and treads upon it, as *Diogenes* trampling on *Plato's* hangings, saying *Calco, Platonis fastum.* Before the World had the swaying interest with him • he would do more for gain than godliness, *1 Tim. 6. 6.* more to please his friend; or his flesh, than to please the God that made him, and God must stand by till the world were first served; but now all must stand by; he hates father, and mother, and life, and all in comparison of Christ, *Luke 1. 26.*

Well then, pause a little, and look within: Doth not this nearly concern thee? Thou pretendest for Christ; but doth not the world sway thee? Dost thou not take more real delight and content in the world, than in him? Dost not thou find thyself better at ease when the World goes to thy mind and thou art encompassed with carnal delights, than when retired to prayer and meditat on in thy closet, or attending upon God's Word and Worship? No surer Evidence of an unconverted State, than to have the things of the World uppermost in our aims, love, and estimation, *John 2. 15. James 4. 4.*

With the sound convert Christ hath the supremacy. How dear is this name to him? How precious is its savor, *Cant. 1. 3. Psal. 54. 8.* The name of Jesus is engraven upon his heart, *Gal. 4. 19.* and lies as a bundle of Myrrh between his Breasts, *Cant. 1. 13, 14.* Honor is but air, and laughter is but madness, and *Mammon* is fallen like *Dagon* before the Ark, with hands and head broken off on the threshold, when once Christ is savingly revealed. Here is the pearl of great price to the true Convert; here is his treasure, here is his hope, *Mat. 13. 44, 45.* This is his glory, my beloved is mine, and I am his, *Gal. 6. 14. Cant. 2. 16.* O 'tis sweeter to him to be able to say, Christ is mine, than if he could say the kingdom is mine, the *Indians* are mine.

Fourthly, *Your own Righteousness:* Before Conversion, Man seeks to cover himself with his own Fig leaves, *Phil. 3. 6, 7.* and to lick himself whole with his own Duties, *Mic. 6. 6, 7.* He is apt to trust in himself, *Luk. 16. 15.* and *18. 9.* and set up his own Righteousness, and to reckon his Counters for Gold, and not submit to the righteousness of God, *Rom. 10. 3.* But Conversion changes his mind; now he casts away his filthy Rags, and counts his own Righteousness, but a menstruous Cloth: he casts it off, as a Man would the verminous Tatters of a nasty Begger, *Isaiah 64. 7.* Now he is brought to poverty of Spirit, *Mat. 5. 3.* complains of and condemns himself, *Rom. 7.* and all his inventory is, *Poor, and miserable, and wretched, and blind, and naked,* *Rev. 3. 17.* he sees a world of iniquity in his holy things, and calls his once idolized Righteousness, but flesh, I and loss, and dogs-meat, and would not for a thousand Worlds be found in himself, *Phil. 3. 4, 7, 8, 9.* His finger is ever upon his sores, *Psal. 51. 3.* his sins, his wants. Now he begins to set a high price upon Christ's Righteousness; he sees the need of a Christ in every duty, to justify his person, and justify his performances, he cannot live without him; he cannot pray without him; Christ must go with him, or else he cannot come into the presence of God; he leans upon the hand of Christ and so he bows himself in the house of his God. He sets himself down for a lost, undone man without him. His life is hid in Christ, as the life of man in the heart. He is fixed in Christ, as the roots of the tree spread in the earth for stability and nutriment. Before the news of a Christ was a stale and sapless thing; but now how sweet is a Christ? *Augustine* could not relish his before so much admired *Cicero*, because he could not find the name of Christ; how pathetically cries he, *Dulcissime, amantis. benignis. caris. &c. quando te videbo? quando satiabor de pulchritudine tua? Medit. c. 37.* O most sweet, most loving, most kind, most dear, most precious, most desired, most lovely, most fair, &c. all in a breath, when he speaks of and to his Christ; in a word, the voice of the Convert, is with the Martyr, *None but Christ.*

2. The terms which, are either ultimate, or Subordinate and Mediate.

The *ultimate* is God the Father, Son, and Holy Ghost, whom the true Convert takes, as his All Sufficient and eternal blessedness. A Man is never truly sanctified, till his very heart be in truth set upon God above all things, as his portion and chief good. These are the natural breathings of a believers heart: *Thou art my portion*, Psal. 119. 57. *My soul shall make her boast in the Lord*, Psalm. 34. 2. *My expectation is from him, he only is my rock, and my salvation, he is my defense: in God is my salvation and my glory, the Rock of my strength, and my Refuge is in God*, Psalm 62. 1. 2, 5, 6, 7. Psalm 18. 1, 2.

Would you put it to an issue whether you be converted or not? Now then let thy soul and all that is within thee attend.

Hast thou taken God for thy happiness? Where doth the content of thy heart lie? Whence doth thy choicest comfort come in? Come then and with *Abraham* lift up thine eyes Eastward, and Westward, and Northward, and Southward, and cast about thee, what it is, that thou wouldst have in Heaven or Earth to make thee happy. If God should give thee thy choice as he did to *Solomon*, or should say to thee, as *Ahasuerus* to *Esther*, *What is thy petition, and what is thy request?* and it shall be *granted* thee, *Esther* 5. 3. What wouldst thou ask? go into the gardens of pleasure, and gather all the fragrant flowers from thence; would these content thee? Go to the treasures of *Mammon*; suppose thou mightest lade thyself while thou wouldst from hence: go to the towers, to the trophies of honor: what thinkest thou of being a man of renown, and having a name like the name of the great men of the earth? Would any of this, all this suffice thee, and make thee count thyself a happy man? If so, then certainly thou art carnal and unconverted. If not, go farther; w^ode into the divine excellencies, the store of his mercies, the hiding of his power, the deeps unfathomable of his All-sufficiency: Doth this sⁱt thee best, and please thee most? Dost thou say, *'Tis good to be here?* Mat. 17. 4. *Here I will pitch, here I will live and die?* Wilt thou let all the world go, rather than this? Then 'tis well between God and thee: Happy art thou, O man, happy art thou that ever thou wast born. If a God can make thee happy, thou must needs be happy; for thou hast avouched the Lord to be thy God, *Deut.* 26. 17. Dost thou say to Christ, as he to us, *Thy Father shall be my Father, and thy God my God?* John 20. 17. Here is the turning Point. An unsound professor never takes up his rest in God; but converting grace does the work and so cures the fatal misery of the fall, by turning the heart from its idols, to the living God, *1 Thes.* 1. 9. Now says the soul, *Lord, whither should I go? Thou hast the words of eternal life,* John 6. 68. Here he centers, here he settles. O 'tis as the entrance of Heaven to him, to see his interest in God When he discovers this, he saith *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee,* Psalm 116. 7. and it is even ready to breath out *Simon's Song*, *Lord, now lettest thou thy servant depart in peace,* Luke 2. 29. and saith with *Jacob*, when his old heart revived at the welcome tidings, *It is enough,* Gen. 45. 28. When he sees he hath a God in Covenant to go to, *this is all his salvation and all his desire,* 2 Sam. 23. 5.

Man, is this thy case? Hast thou experienced this? Why, then blessed art thou of the Lord. God hath been at work with thee, he hath laid hold on thy heart by the power of converting grace, or else thou couldst never have done this.

The *Mediate* term of Conversion is either *Principal*, or *less Principal*.

The *Principal*, is Christ, the only Mediator between God and Man, 1 *Tim.* 2. 5. His work is to bring us to God, 1 *Pet.* 3. 18. he is the way to the Father, *John* 14. 6. the only plank on which we may escape; the only door by which we may enter, *John* 10. 9. Conversion brings over the soul to Christ, to accept of him, *Col.* 2. 6. as the only means to life, as the only way, the only name given under Heaven, *Acts* 4. 12. He looks not for salvation in any other but him; nor in any other with him, but throws himself on Christ alone; as one that should cast himself with spread arms upon the Sea.

Here (*saith the convinced sinner*) here I will venture, and if I perish, I perish: If I d•, I will die here. But Lord suffer me not to perish under the pitiful eyes of thy mercy. Intreat me not to leave thee, or to turn away from following after thee, *Ruth* 1. 16. Here I will throw myself, If thou kick me, if thou kill me, *Job* 13. 15. I will not go from thy door.

Thus the poor soul doth venture on Christ, and resolvedly adhere to him. Before Conversion the man made light of Christ, minded the Farm, Friends, Merchandise, more than Christ, *M•t.* 22. 5. Now Christ is to him as his necessary food, his daily bread, the life of his heart, the staff of his life, *Phil.* 3. 9. His great design is, that Christ may be magnified in him, *Phil.* 1. 20. His heart once said, as they to the Spouse, What is thy Beloved more than another? *Cant.* 5. 9. He found more sweetness in his merry company, wicked games, earthly delights, than in Christ. He took Religion of a fancy, and the talk of great enjoyments for an idle dream. But now to him to live, is Christ. He sets light by all that he accounted precious, for the excellency of the knowledge of Christ, *Phil.* 3. 8.

All of Christ is accepted by the sincere Convert. He loves not only the Wages, but work of Christ. *Ro.* 7. 12. not only the benefits, but the *burden of Christ*: He is willing not only to tread out the corn, but to draw under the yoke: he takes up the commands of Christ, yea and Cross of Christ, *Mat.* 11. *Mat.* 16. 24.

The unsound closes by the halves with Christ; He is all for the Salvation of Christ; but he is not for sanctification: he is for the privileges, but appretiates not the person of Christ. He divides the offices and benefits of Christ. This is an error in the foundation. Whoso loveth life, let him beware here. 'Tis an undoing mistake, of which you have been often warned, and yet none more common. Jesus is a sweet name, but men love not the Lord Jesus in sincerity, *Eph.* 6. 24. They will not have him as God offers, *To be a Prince and a Savior*, *Acts* 5. 31. They divide what God hath joined, the King and the Priest. Yea, they will not accept the Salvation of Christ, as he intends it; they divide it here. Every man's vote is for Salvation from suffering, but they desire not to be saved from sinning. They would have their lives saved, but withal they would have their lusts. Yea, many divide here again, they would be content to ha•e some of their sins destroyed; but they cannot leave the lap of *Delilah*, or divorce the beloved *Herodias*. They cannot be cruel to the right eye, or right hand; the Lord must pardon them in this thing, *2 Kings* 5. 18. Oh be infinitely tender here; your souls lie upon it. The sound Convert takes a whole Christ, and takes him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ, upon his terms, upon any terms. He is willing of the dominion of Christ, as well as deliverance by

Christ; he saith with *Paul, Lord, what wilt thou have me to do?* Acts 9. 6. Any thing Lord. He sends the blank to *Christ* to set down his own Conditions, Acts 2. 37. Acts 16. 30.

The *less Principal is the Laws, Ordinances, and ways of Christ*. The heart that was once set against these, and could not endure the strictness of these bonds, the severity of these ways, now falls in love with them, and chooses them as its rule and guide forever, *Psalms* 119. 111, 12.

Four things (I observe) God doth work in every sound Convert, with reference to the Laws and Ways of Christ, by which you may come to know your estates, if you will be faithful to you own souls; and therefore keep your eyes upon your hearts, as you go along.

1. *The Judgment is brought to approve of them, and subscribe to them, as most righteous and most reasonable*, *Psalms* 119. 112, 128, 137, 138. The mind is brought to like the ways of God, and the corrupt prejudices that were once against them, as unreasonable, and intolerable, are now removed. The understanding assents to them all, as holy, just, and good, *Rom.* 7. 12. How is *David* taken up with these excellencies of God's Laws? How doth he expatiate in their praises both from their inherent qualities, and admirable effects, *Psalms* 19. 8, 9, 10, &c.

There is a twofold judgment of the understanding; *Judicium absolutum, & comparatum*. The absolute judgment is, when a man thinks such a course best in the general, but not for him, or not under the present Circumstances he is in, *pro hic & nunc*. Now a godly man's judgment is for the ways of God, and that not only the absolute, but comparative judgment; he thinks them not only best in general, but best for him. He looks upon the rules of Religion, not only as tolerable, but desireable, yea more desireable than gold, fine gold, yea much fine gold, *Psalms* 19. 10.

His judgments are settledly determined, that 'tis best to be holy, that 'tis best to be strict, that it is in itself the most eligible course; and that 'tis for him the wisest and most rational, and desireable choice. Hear the godly man's judgment, I know O Lord, that thy judgments are right. I love thy Commandments above Gold, yea above fine Gold; I esteem all thy precepts concerning all things to be right, and I hate every false way, Psalms 119. 127, 128. *Mark he did approve of all that God required, and disallowed of all that he forbad, Righteous O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous, and very faithful. Thy word is true from the beginning, and every one of thy righteous judgments endureth for ever, Psalms* 119. 86, 160. 162, 163. *See how readily and fully he subscribes, he declares his assent, and consent to it, and all and everything therein contained.*

2. *The desire of the heart is to know the whole mind of Christ*, *Psalms* 119. 124, 125, 169. *Psalms* 25. 4, 5. He would not have one sin undiscovered, nor be ignorant of one duty required. 'Tis the natural and earnest breathing of a sanctified heart,

Lord if there be any way of wickedness in me, do thou discover it. What I know not teach thou me, and if I have done iniquity, I will do it no more.

The unsound is willingly ignorant, *2 Pet.* 3. 5. loves not to come to the light, *John* 3. 20. He is willing to keep such or such a sin; and therefore is loath to know it to be a sin, and will not let in the light at that Window. Now the gracious heart is willing to know the whole latitude

and compass of his makers Law, *Psalm* 119. 18, 19, 27, 33, 64, 66, 68, 78, 108, 124. He receives with all acceptation the word that convinceth him of any duty that he knew not, or minded not before, or discovered any sin that lay hid before, *Psalm* 119. 11.

3.

The free and resolved choice of the will is determined for the ways of Christ, before all the pleasures of sin and prosperities of the World,

Psalm 119. 103, 127, 162. His consent is not extorted by some extremity of anguish, nor is it only a sudden and hasty resolve, but he is deliberately purposed, and comes off freely in the choice, *Psalm* 17. 3. *Psal.* 119. 30. True, the Flesh will rebel, yet the prevailing part of his Will is for Christ's Laws and Government; so that he takes them not up as his toil or burden, but his bliss. 1 *John* 5. 3. *Psalm* 119. 60, 72. When the unsanctified goes in Christ's ways, as in Chains and Fetters, he doth them naturally, *Psalm* 40. 8. *Ier.* 31. 33. and counts Christ's Law his Liberty, *Psalm.* 119. 32, 45. *James* 1. 25.

He is willing in the beauties of holiness,

Psalm. 110. 3. and hath this inseparable Mark.

That he had rather (if he might have his choice) live a strict and holy life than the most prosperous and flourishing life in the world,

1 *Sam.* 10. 26.

There went with *Saul* a band of men whose hearts God had touched.

When God touches the heart of his chosen, they presently follow Christ, *Mat.* 4. 22. and (though drawn) do freely run after him. *Cant.* 1. 4. and willingly offer themselves to the service of the Lord, 2 *Chron.* 7. 16. seeking him with their whole desire. 2 *Chron.* 15. 15. Fear hath its use; but this is not the main Spring of Motion with a sanctified heart. Christ keeps not his Subjects in by force, but is King of a willing people. They are (through his grace) freely resolved for his service, and do it out of choice, not as slaves, but as the Sun or Spouse, from a Spring of Love, and a Loyal Mind. In a Word, the Laws of Christ are the Converts Love, *Psalm* 119. 159, 163, 167. desire, *ver.* 5, 20, 40. delight, *ver.* 77, 92, 103, 111, 143. and continual study, *ver.* 99, 79. *Psalm* 1. 2.

4. *The bent of his course is directed to keep God's Statutes, Psalm* 119. 4, 8, 167, 168. 'Tis the daily care of his life to walk with God. He seeks great things: he hath noble designs, though he fall too short. He aims at nothing less than perfection: he desires it, he reaches after it, he would not rest in any pitch of grace, till he were quite rid of sin and had perfected holiness, *Phil.* 3. 11, 12, 13, 14.

Here the Hypocrites rottenness may be discovered. He desires holiness (as one well) only as a Bridge to Heaven, and enquires earnestly, what is the least that will serve his turn; and if he can get *but* so much as may just bring him to Heaven, this is all he cares for. But the sound Convert desires holiness for holiness sake, *Psalm* 119. 97. *Mat.* 5. 6. and not only for

Heaven's sake. He would not be satisfied with so much as might save him from Hell; but desires the highest pitch. Yet desires are not enough. What is thy way and thy course? Is the drift and scope of thy life altered? Is holiness thy trade, and religion thy business? *Rom. 8. 1. Mat. 25. 16. Phil. 1. 20.* If not, thou art short of sound Conversion.

Application. And is this, that we have described, the Conversion that is of absolute necessity to salvation? Then be informed. 1. That strait is the gate and narrow the way that leadeth unto life. 2. That there be but few that find it. 3. That there is need of a Divine power, savingly to convert a sinner to Jesus Christ.

Again, then be exhorted, O man that readest, to turn in upon thine own self. What saith Conscience? Doth it not begin to bite? Doth it not *twitch* thee as thou goest? Is this thy Judgment, and this thy Choice, and this thy way, that we have described? If so, then 'tis well. But doth not thy heart condemn thee, and tell thee, there is such a sin thou livest in against thy Conscience? Doth it not tell thee, there is such and such a secret way of wickedness, that thou makest no bones of? Such or such a Duty, that thou makest no Conscience of?

Doth not Conscience carry thee to thy Closet, and tell thee how seldom prayer, and reading is performed there? Doth it not carry thee to thy family, and show thee the charge of God, and the souls of thy children and servants, that be neglected there? doth not Conscience lead thee to thy Shop, thy Trade, and tell thee of some mystery of iniquity there? Doth it not *carry thee* to the Ale-Shop, or to the Sack-Shop, and round thee in thine ear for the loose Company thou keepest there, the precious time thou mis-spendest there, for the talents of God which thou throwest down this Sink, for thy gaming, and thy swilling, &c. Doth it not carry thee into thy secret Chamber, and read thee a Curtain Lecture?

O Conscience do thy duty. In the name of the living God I command thee discharge thine office. Lay hold upon this sinner, fall upon him, arrest him apprehend him, undeceive him. What, wilt thou flatter and sooth him, while he lives in his sins? Awake, O Conscience. What meanest thou, O sleeper? What, hast thou never a reproof in thy mouth? What, shall this soul die in his careless neglect of God and Eternity, and thou altogether hold thy peace? What, shall he go on still in his trespasses, and yet have peace? O rouse up thyself, and do thy work. Now let the Preacher in the bosom speak. Cry aloud and spare not, lift up thy voice like a Trumpet; let not the blood of this Soul be required at thy hands.

Chap. III. Of the Necessity of Conversion.

IT may be you are ready to say, what meaneth this stir? And are apt to wonder, why I follow you with such earnestness, still ringing one lesson in your ears, *That you should repent and be converted, Acts 3. 19.* But I must say unto you, as *Ruth to Naomi, Intreat me not to leave you, nor to turn aside from following after you, Ruth 1. 16.* Were it a matter of indifferency, I would never keep so much ado. Might you be saved as you be, I would gladly let you alone. But would you not have me solicitous for you, when I see you ready to perish? As the Lord liveth, before whom I am, I have not the least hopes to see one of your faces in Heaven, except you be converted. I utterly despair of your salvation, *except* you will be prevailed with to turn thoroughly, and give up yourselves to God in holiness and newness of life. Hath God said,

Except you be born again, you cannot see the Kingdom of God, John 3. 3. and yet do you wonder, why your Ministers do so plainly travel in birth with you? Think it not strange, that I am earnest with you to follow after holiness, and long to see the Image of God upon you. Never did any, nor shall any enter into Heaven by any other way but this. The Conversion described is not an high pitch of some taller Christians, but every soul, that is saved, passes this universal change.

It was a passage of the Noble Roman, when he was hasting with Corn to the City in the famine, and the Mariners were loath to set sail in foul weather, *Necessarium est navigar•, non est necessarium vivere*. Our voyage is of more necessity than our lives. What is it that thou dost account necessary? Is thy Bread necessary? Is thy Breath necessary? then thy Conversion is much more necessary. Indeed this is the *•num necessarium*, the one thing necessary. Thine Estate is not necessary; thou mayest sell all for the Pearl of great price, and yet be a gainer by the purchase, *Mat. 13. 46*. Thy life is not necessary; thou mayest part with it for Christ to infinite advantage. Thine esteem is no• necessary; thou mayest be reproached for the name of Christ, and yet happy, yea much more happy in reproach than in repute, *1 Pet. 4. 4. Mat. 5. 10, 11*. But thy Conversion is necessary, thy damnation lies upon it, and is it not needful in so important a case to look about thee? Upon this one point depends thy making, or marring to all eternity.

But I shall more particularly show the necessity of Conversion in five things; for without this,

1. *⟨⟩ being is in vai•*. Is it not pity thou shouldst be good for nothing, an unprofitable burden of the earth, a wart, or wen in the Body of the universe? Thus thou art, whilst unconverted, for thou canst not answer the end of thy Being. Is it not for the divine pleasure thou art and wert created? *Rev. 4. 11*. Did not he make thee for himself? *Prov. 16. 4*. Art thou a man, and hast thou reason? Why then bethink thyself, why and whence thy Being is. Behold God's workmanship in thy body, and ask thyself, to what end did God rear this fabric? Consider the noble faculties or my Heaven-born soul: to what end did God bestow these excellencies? To no other, than that *⟨⟩* shouldst please thyself, and gratify thy senses? Did God send men, like the Swallows, into the World, only to gather a few sticks and dirt, and build their Nests, and breed up their young, and then away? The very Heathens could see farther than this. Art thou so fearfully and wonderfully made, *Psal. 139. 14*. and dost thou not yet think with thyself, surely it was for some noble and raised end?

O man, set thy reason a little in the Chair. Is it not pity such a goodly fabric should be raised in vain? Verily thou art in vain, except thou art for God. Better thou hadst no Being, than not to be for him. Wouldst thou serve thy end? Thou must repent, and be converted. Without this thou art *to no purpose*, yea, to *bad purpose*.

First, *To No purpose*. Man unconverted, is like a choice instrument, that hath every string broke, or out of tune. The Spirit of the living God must repair, and tune it, by the grace of regeneration, and sweetly move it by the power of actuating grace, or else thy prayers will be but howlings, and all thy services will make no Music in the Ears of the most Holy, *Eph. 2.*

10. *Phil.* 2. 13. *Hos.* 7. 14. *Isa.* 1. 15. All thy powers and faculties are so corrupt in thy natural State, that except thou be purged from dead works, thou canst not serve the living God, *Heb.* 9. 14. *Tit.* 1. 15.

An unsanctified man cannot work the work of God. 1. *He hath no skill in it.* He is altogether as unskillful in the work, as in the word of righteousness, *Heb.* 5. 13. There are great mysteries as well in the practices, as principles of godliness: now the unregenerate knoweth not the mysteries of the Kingdom of Heaven, *Mat.* 13. 11. *1 Tim.* 3. 16. You may as well expect him that never learned the Alphabet to read, or look for goodly Music on the Lute, from one that never set his hand to an instrument, as that a natural man should do the Lord any pleasing service. He must first be taught of God, *John* 6. 45. taught to pray, *Luke* 11. 1. taught to profit, *Isaiah* 48. 17. taught to go, *Hos.* 11. 3. or else he will be utterly at a loss.] 2. *He hath no strength for it.* How weak is his heart? *Ezek.* 16. 30. He is presently tired. The Sabbath what a weariness is it? *Ma.* 1. 13. He is without strength, *Rom.* 5. 6. yea stark dead in sin, *Eph.* 2. 5.] 3. *He hath no mind to it;* he desires not the knowledge of God's ways, *Job* 21. 14. He doth not know them, and he doth not care to know them, *Psalms* 82. 5. He knows not, neither will he understand.] 4. *He hath neither due instruments, nor materials for it.* A man may as well hew the Marble without Tools; or Limn without Colours, or Instruments, or build without Materials, as perform any acceptable service without the graces of the Spirit, which are both the Materials, and Instruments in the work. Alms giving is not a service of God, but of vain glory, unless dealt forth by the hand of divine love. What is the prayer of the lips without grace in the heart, but the carcass without the life? What are all our confessions, unless they be the exercises of godly sorrow and unfeigned repentance? What our petitions, unless animated all along with holy desires, and faith in divine attributes and promises? What our praises and thanksgivings, unless from the Love of God, and a holy grattiude, and sense of God's mercies in the heart? So that a man may as well expect the trees should speak, or look for Logic from the brutes, or motion from the dead, as for any service holy and acceptable to God, from the unconverted. When the tree is evil, how can the fruit be good? *Mat.* 7. 18.

Secondly, To *Bad purpose:* The unconverted soul is a very cage of unclean birds, *Rev.* 18. 2. a Sepulcher full of Corruption and Rottenness, *Mat.* 23. 27. a loathsome carcass full of crawling Worms, and sending forth a hellish and most noisome favor in the nostrils of God. *Psalms* 14. 3. O dreadful case! Dost thou not yet see a change to be needful? would it not have grieved one, to have seen the golden consecrated Vessels of God's Temple turned into quaffing bowls for drunkenness, and polluted with the Idols service? *Dan.* 5. 2, 3. Was it such an abomination to the Jews, when *Antiechus* set up the picture of a Swine at the entrance of the temple? How much more abominable then would it have been to have had the very Temple itself turned into a Stable, or a Sty, and to have the holy of holies served like the house of *Baul*; to have the Image of God taken down, and be turned into a draught-house? *2 Kings* 10. 27. This is the very case of the unregenerate; all thy Members a^e turned into instruments of unrighteousness, *Rom.* 6. 19. Servants of Satan; and thy in most powers into receptacles of uncleanness, *Eph.* 2. 2. *Tit.* 1. 15. You may see the goodly guests within, by what comes out. *For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Theits, False witness, Blasphemies, &c.* This black guard discovers what a Hell there is within.

Oh abuse unsufferable! to see a Heaven-born soul abased to the filthiest drudgery, to see the glory of God's creation, the chief of the ways of God, the Lord of the Universe, a lapping with the prodigal at the trough, or licking up with greediness the most loathsome vomit. Was it such a lamentation, to see those that did feed delicately, to sit desolate in the streets? and the precious Sons of *Zion*, comparable to fine gold, to be esteemed as earthen Pitchers; and those that were clothed in Scarlet, to embrace dunghills? *Lam.* 4. 2, 5. And is it not much more fearful, to see the only thing that hath immortality in this lower world, and carries the stamp of God, to become as a vessel wherein there is no pleasure, *Ier.* 22. 28. (which is but the modest expression of the vessel, men put to the most sordid use.) Oh indignity intolerable! Better thou wert dashed in a *thousand* pieces, than continue to be abused to so filthy a service.

II. *Not only man, but the whole visible creation is in vain without this.* Beloved, God hath made all the visible creatures in heaven and earth for the service of man, and man only is the spokesman for all the rest. Man is in the universe, like the tongue in the body, which speaks for all the Members. The other creatures cannot praise their Maker, but by dumb signs and hints to man, that he should speak for them. Man is, as it were, the high Priest of God's creation, to offer the Sacrifice of praise for all his fellow creatures, *Psal.* 147. and 148. and 150. The Lord God expecteth a tribute of praise from all his works, *Psalms* 103. 2. now all the rest do bring in their tribute to man, and pay it in by his hand. So then, if man be false, and faithless, and selfish, God is wronged of all, and shall have no active glory from his works.

O dreadful thought to think of! That God should build such a world as this, and lay out such infinite power, and wisdom, and goodness, thereupon, and all in vain, and man should be guilty at last, of robbing, and Spoiling him of the glory of all. O think of this, while thou art unconverted, all the Offices of the creatures to thee are in vain; thy meat nourishes thee in vain, the Sun holds forth his light to thee in vain, the Stars, that serve thee in their courses by their most powerful, though hidden influence, *Judges* 5. 20. *Hos.* 2. 21, 22. do it in vain; thy Cloaths warm thee in vain; thy Beast carries thee in vain: in a word, the unwearied labor, and continual travel of the whole Creation (as to thee) is in vain. The service of all the creatures, that drudge for thee, and yield forth their strength unto thee (that therewith thou shouldst serve their Maker) is all but lost labor. Hence the whole Creation groaneth under the abuse of this unsanctified world. *Rom.* 8. 22. that pervert them to the service of their lusts, quite contrary to the very end of their Being.

III. *Without this, thy Religion is in vain.* *Jam.* 1. 26. All thy religious performances will be but lost; for they can neither please God, *Rom.* 8. 8. nor save thy soul. *1. Cor.* 13. 2, 3. Which are the very ends of Religion. Be thy services never so specious, yet $\langle \diamond \rangle$ hath no pleasure in them, *Isai.* 1. 14. *Mal.* 1. 10. Is not that man's case dreadful, whose sacrifices are as Murder, and whose prayers are a breath of abomination? *Isa.* 66. 3. *Prov.* 28. 9. Many under convictions think they will set upon mending, and that a few prayers and alms will salve all again; but alas, sirs, while your hearts remain unsanctified, your duties will not pass. How punctual was *Iebu*? and yet all was rejected, because his heart was not upright, *2 Kings* 10. with *Hos.* 1. 4. How blameless was *Paul*? and yet being unconverted all was but loss. *Phil.* 3. 6, 7. Men think

they do much in attending God's Service, and are ready to twit him with it, *Isa. 58. 3. Mat. 7. 22.* and set him down so much their debtor, when as (their persons being unsanctified) their duties cannot be accepted.

O soul, do not think, when thy sins pursue thee, a little praying and reforming thy course will pacify God: thou must begin with thine heart. If that be not renewed, thou canst no more please God, than one that having unspeakably offended thee, should bring thee his vomit in a dish to pacify thee, or having fallen into the mire, should think with his loathed embraces to reconcile thee.

It is a great misery to labor in the fire. The Poets could not invent a worser Hell for *Sisyphus* than to be getting the Barrel still up the Hill, and then that it should presently fall down again and renew his labor. God threatens it, as the greatest of temporal judgments, that they should build and not inhabit, plant and not gather, and their labors should be eat up by strangers, *Deut. 28. 30, 38, 39, 41.* Is it so great a misery to lose our common labors, to sow in vain and build in vain? how much more to lose our pains in Religion to pray and hear, and fast in vain? This is an undoing and eternal loss. Be not deceived. If thou goest on in thy sinful state, though thou shouldst spread forth thine hands, God will hide his eyes; though thou make many prayers, he will not hear, *Eccl. 1. 15.* If a man without skill set about our work, and mar it in the doing, though he take much pains, we give him but small thanks. God will be worshipped after the due order, *1 Chron. 15. 13.* If a servant do our work, but quite contrary to our order, he shall have rather stripes than praise. God's work must be done according to God's mind, or he will not be pleased; and this cannot be, except it be done with a holy heart, *2 Chron. 25. 2.*

IV. Without this, thy hopes are in vain, *Job 8. 12, 13.* The Lord hath rejected thy Confidence, *Ier. 2. 37.*

First, *Thy hopes of Comfort here are in vain.* 'Tis not only necessary to the safety, but comfort of your condition, that you be converted. Without this you shall not know peace. *Isai. 59. 8.* Without the fear of God, you cannot have the comforts of the Holy Ghost, *Acts 9. 31.* God speaks peace only to his people, and to his Saints, *Pal. 85. 8.* If you have a false peace, continuing in your sins, 'tis not of God's speaking; and then you may guess the Author. Sin is a real Sickness, *Isai. 1. 5.* Yea the worst of sickness, 'tis a Leprosy in the head, *Lev. 13. 44.* the plague in the heart, *1 Kings 8. 38.* 'tis brokenness in the bones, *Psal. 51. 8.* it pierceth, it racketh, it tormenteth, *1 Kings 10. 10.* A man may as well expect ease, when his diseases are in their strength, or his bones out of joint, as true comfort, while in his sins.

O wretched man, that canst have no ease in this case, but what comes from the deadliness of the disease. You shall have the poor-sick man, saying in his lightness, he is well; when you see death in his face. He will needs up and about his business, when the very next step is like to be into the grave. The unsanctified often see nothing amiss, they think themselves whole, and cry not out for the Physician, but this shows the danger of their Case.

Sin doth naturally breed distempers and disturbances in the soul•• What a continual tempest and commotion is there in a discontēted mind? What an eating evil is inordinate care? What is passion but a very fever in the mind? What is lust but a fire in thē bones? What is pride but a deadly tympany; or covetousness but an un•atiabable and unsufferable thirst? Or malice and envy but venom in the very heart? Spiritual sloth is but a scurvy in the mind, and carnal security a mortal lethargy; and how can that soul have true comfort that is under so many diseases? But converting grace cures, and so eases the mind, and prepares the soul for a settled, standing, immortal peace. *Great peace have they that love thy Commands, and nothing shall offend them*, Psal 119. 165. They are the ways of wisdom that afford pleasure and peace, *Prov. 3. 17. David had infinitely more pleasure in the word, than in all the delights of his Court*, Psal. 119. 103, 127. The Conscience cannot be truly pacified, till soundly purified, *Heb. 10. 22. Cursed is that peace, that is maintained in a way of sin*, *Deut. 29. 19, 20. Two sorts of peace are more to be dreaded than all the troubles in the world; peace with sin, and peace in sin.*

Secondly, *Thy hopes of Salvation hereafter are in vain*: yea, worse than in vain, they are most injurious to God, most pernicious to thyself; there is death, desperation, blasphemy in the bowels of this hope. 1. *There is death in it. Thy Confidence shall be rooted out of thy Tabernacles* (God will up with it root and branch) *it shall bring thee to the King of Terrors*, *Job 18. 14. though thou mayest lean upon this house it will not stand. Job 8. 1•. but will prove like a ruinous building, which when a man trusts to; it falls down about his ears. 2. There is desperation in it. Where is the Hope of the Hypocrite, when God takes away his soul? Job 27. 8. Then there is an end forever of his hope. Indeed, the hope of the righteous hath an end, but then 'tis not a destructive, but a perfective end; his hope ends in fruition, others in frustration, Prov. 10. 28. The godly must say at death, It is finished, but the wicked, It is perished; and in too sad earnest bemoan himself, (as Job in a mistake) Where now is my hope? He hath destroyed me, I am gone, and my hope is removed like a tree, Job 19. 10. The righteous hath hope in his death, Prov. 14. 32. When nature is dying, his hopes are living, when his body is languishing, his hopes are flourishing; his hope is a living hope, 1 Pet. 1. 3. 〈 in non-Latin alphabet 〉 but others a dying, yea a damning, soul-undoing hope. *When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth*, *Prov. 11. 7. It shall be cut off, and prove like the Spiders Web*, *Job 8. 14. which he spins out of his own bowels, but then comes death with the broom, and takes down all, and so there is an eternal end of his confidence, wherein he trusted. For the eyes of the wicked shall fail, and their hope shall be as the giving up of the Ghost*, *Job 11. 20. Wicked men are settled in their carnal hope, and will not be beaten out of it. They hold it fast, they will not let it go. Yea but death will knock off their fingers. Though we cannot undeceive them, death and judgment will. When death strikes his dart through thy liver, it will let out thy soul and thy hopes together. The unsanctified have hope only in this life, 1 Cor. 15. 19. and therefore are of all men most miserable. When death comes, it lets them out into the amazing gulf of endless desperation. 3. There is blasphemy in it. To hope we shall be saved, though continuing unconverted, is to hope we shall prove God a liar. He hath told you, that so merciful and pitiful as he is, he will never save you notwithstanding, if you go on in ignorance, or a course of unrighteousness, Isa. 27. 11. 1. Cor. 6. 9. In a word, he he hath told**

you, that whatever you be or do, nothing shall avail you to Salvation without you be new creatures, *Gal. 6. 15.* Now to say God is merciful, and we hope he will save us nevertheless, is to say in effect, we hope God will not do as he saith. We may not set God's Attributes at variance. God is resolved to glorify mercy, but not with the prejudice of truth, as the presumptuous sinner will find to his everlasting sorrow.

Object. Why but we hope in Jesus Christ, we put our whole trust in God, and therefore doubt not but we shall be saved.

Ans. 1. This is not to hope in Christ, but against Christ. To hope to see the Kingdom of God, without being born again, to hope to find eternal life in the broad way, is to hope Christ will prove a false Prophet. 'Tis *David's* plea, *I hope in thy word, Psalm 119. 81.* but this hope is against the word. Shew me a word of Christ for thy hope, that he will save thee in thine ignorance, or profane neglects of his service, and I will never go to shake thy confidence.

2. God doth with abhorrence reject this hope: Those condemned in the Prophet, went on in their sins, yet (faith the Text) they will lean upon the Lord, *Mic. 3. 11.* God will not endure to be made a prop to men in their sins: The Lord rejected those presumptuous sinners, that went on still in their trespasses, and yet would stay themselves upon the God of *Israel, Isa. 48. 1, 2.* as a man would shake off the briars (as one said well) that cleaves to his garment.

3. If thy hope be anything worth, it will purify thee from thy sins, 1 John 3. 3. but cursed is that hope, which doth cherish men in their sins.

Object. Would you have us to despair?

Answ. You must despair of ever coming to Heaven as you are, *Acts 2. 37.* that is, while you remain unconverted. You must despair ever to see the face of God without holiness, but you must by no means despair of finding mercy, upon your thorough repentance and conversion; neither may you despair of attaining to repentance and conversion, in the use of God's means.

V. Without this, all that Christ hath done and suffered will be (as to you) in vain, John 13. 8. Tit. 2. 14. that is, it will no way avail to your salvation. Many urge this as a sufficient ground for their hopes, that Christ died for sinners: but I must tell you, Christ never died to save impenitent and unconverted sinners (so continuing) *2 Tim. 2. 19.* A great Divine was wont, in his private dealings with souls, to ask two questions, 1. What hath Christ done for you? 2. What hath Christ wrought in you? Without the application of the Spirit in Regeneration, we can have no saving 〈◇〉 rest in the benefits of Redemption. I tell you from the Lord, Christ himself cannot save you, if you go on in this estate.

I. It were against his trust. The Mediator is the Servant of the Father, *Isa. 42. 1.* shows his commission from him, acts in his name, and pleads his command for his justification, *John 10. 18, 36. John 6. 38, 40.* And God hath committed all things to him, entrusted his own glory, and the salvation of his elect with him, *Mat. 11. 27. John 17. 2.* Accordingly, Christ gives his Father an account of both parts of his trust, before he leaves the world, *John 17. 4, 6, 12.* Now Christ

should quite cross his Fathers glory, his greatest trust, if he should save men in their sins; for this were to overturn all his counsels, and to offer violence to all his attributes.

First, *To overturn all his Councils*; of which this is the order, that men should be brought through sanctification, to salvation, *2 Thes. 2. 13.* He hath chosen them, that they should be holy, *Eph. 1. 4.* They are elected to pardon and life through sanctification, *1 Pet. 1. 2.* If thou canst repeal the Law of God's immutable counsel, or corrupt him, whom the Father hath sealed, to go directly against his Commission, then and not otherwise, mayest thou get to Heaven in this condition. To hope that Christ will save thee while unconverted, is to hope that Christ will falsify his trust. He never did, nor will save one soul, but whom the Father hath given him in election, and drawn to him in effectual calling, *John 6. 34, 37.* Be assured, Christ will save none, in a way contrary to his Fathers will, *John 6. 38.*

Secondly, *To offer violence to all his attributes.*

1. *To his Justice.* For the righteousness of God's judgment lies, in rendering to all according to their works, *Rom. 2. 5, 6.* Now, should men sow to the flesh, and yet of the Spirit reap everlasting life, *Gal. 6. 7, 8.* where were the glory of divine Justice, since it should be given to the wicked according to the work of the righteous?

2. *To his holiness.* If God should not only save sinners, but save them in their sins, his most pure and strict holiness would be exceedingly defaced. The unsanctified is in the eyes of God's holiness, worse than a Swine or Viper, *Mat. 23. 33. 2 Pet. 2. 23.* Now what cleanly nature could endure to have the filthy Swine Bed and Board with him in his Parlour, or Bed-chamber? It would offer the extremist violence to the infinite purity of the divine nature, to have such to dwell with him. They cannot stand in his judgment, they cannot abide in his presence, *Psalms 1. 5. Psalm 5. 4, 5.* If holy David would not endure such in his house, no nor in his sight, *Psalms 101. 3, 7.* shall we think God will? Should he take men as they be from the Trough to the Table, from the Harlots lips, from the Sty and Draff, to the glory of Heaven, the world would think God were at no such a distance from sin, nor had such dislike of it, as we are told he hath• they would conclude, God were altogether such a one as themselves (as they wickedly did, but from the very forbearance of God, *Psal. 50. 21.*)

3. *To his Veracity.* For God hath declared from Heaven. *That if any shall say he shall have peace, though' he should go on in the imagination of his heart: his wrath shall smoke against that man, Deut. 29. 19, 20. That they (only) that confess, and forsake their sins, shall find mercy, Prov. 28. 13. That they that shall enter into his Hill, must be of clean hands and a pure heart, Psal. 24. 3, 4.* Where were God's truth, if notwithstanding all this, he should bring men to Salvation without Conversion? O desperate sinner, that darest to hope, that Christ will put the lie upon his Father, and nullify his word to save thee!

4. *To his Wisdom.* For this were to throw away the choicest mercies, on them that would not value them, nor were any way suited to them. First, they would not value them. The unsanctified sinner puts but little price upon God's great Salvation, *Mat. 22. 5.* He sets no more by Christ than the whole by the Physician, *Matthew 9. 12.* he prizes not his balm, values not his cure, tramples upon his blood, *Heb. 10. 29.* Now would it stand with wisdom, to force pardon and life, upon them that would give him no thanks for them? Will the all-wise God (when he hath forbidden us to do it) throw his holy things to Dogs, and his pearls to Swine, that would (as it were) but turn again, and rend him? *Mat. 7. 6.* This would make mercy to be despised indeed. Wisdom requires that life be given, in a way suitable to

God's honor, and that God provide for the securing his own glory, as well as Man's felicity. It would be dishonorable to God, to set his Jewels on the snouts of Swine (continuing such) and to bestow his choicest riches on them, that have more pleasure in their swill, than the heavenly delights that he doth offer. God should lose the praise and glory of his grace, if he should cast it away on them, that were not only unworthy, but unwilling. Secondly, They are no way suited to them. The Divine Wisdom is seen in suiting things each to other, the means to the end, the object to the faculty, the quality of the gift to the capacity of the receiver. Now, if Christ should bring the unregenerate sinner to Heaven, he could take no more felicity there, than a Beast if *you should* bring him into a beautiful room, to the Society of learned men, and a well-furnished Table: when as the poor thing had much rather be grazing with his fellow-brutes. Alas, what should an unsanctified creature do in Heaven! He could take no content there, because nothing suits him. The place doth not suit him, he would be but *piscis in arido*, quite out of his element, as a Swine in the parlor, or a Fish out of water. The Company doth not suit him. What communion hath darkness with light, corruption with perfection? Filth and rottenness, with glory and immortality? The employment doth not suit him: The Anthems of Heaven fit not his mouth, suit not his ear. Canst thou charm thy Beast with Music? Or wilt thou bring him to thy Organ, and expect that he should make thee melody, or keep time with the skilful Choir? Or had he skill, he would have no will, and so could find no pleasure, no more than the nauseous stomach in the meat, on which it hath newly surfeited. Spread thy Table with delicates before a languishing Patient, and it will be but a very offense. Alas, if the poor man think a Sermon long, and say of a Sabbath, *What a weariness is it?* Mal. 1. 13. how miserable would he think it, to be held to it to all eternity? 5. *To his immutability, or else to his Omniscency, Omnipotency.* For this is enacted in the Conclave of Heaven, and enrolled in the decrees of the Court above, that none but *the pure in heart shall ever see God*, Mat. 5. 8. This is laid up with him, and sealed among his Treasures. Now if Christ, yet, bring any to Heaven unconverted, either he must get them in without his Fathers knowledge, and then where is his Omniscency? Or against his will, and then where were his Omnipotency? Or he must change his will, and then where were his Immutability?

Sinner, wilt thou not yet give up thy vain hope of being saved in this condition? Saith *Bildad*, *Shall the earth be forsaken for thee? Or the rocks moved out of their place?* Job 18. 4. May not I, much more reason so with thee? Shall the Laws of Heaven be reversed for thee? Shall the everlasting foundations be overturned for thee? Shall Christ put out the eye of his Fathers Omniscency, or shorten the arm of his eternal power for thee? Shall divine Justice be violated for thee? or the brightness of the glory of his holiness be blemished for thee? Oh the impossibility, absurdity, blasphemy, that is in such a confidence! To think Christ will ever save thee in this condition, is to make thy Savior to become a Sinner, and to do more wrong to the infinite Majesty, than all the wicked on Earth, or Devils in Hell ever did, or could. And yet wilt thou not give up such a blasphemous hope?

II. *Against his word.* We need not say, *Who shall ascend into Heaven, to bring down Christ from above? Or who shall descend into the deep, to bring up Christ from beneath? The word is nigh us*, Rom. 10. 6, 7, 8. Are you agreed that Christ shall end the controversy? Hear then his own

words; *Except you be converted you shall in no wise enter into the Kingdom of Heaven*, Mat. 18. 3. *You must be born again*, John 3. 7. *If I wash thee not, thou hast no part in me*, John 13. 8. *Repent or perish*, Luke 13. 3. One word, one would think, were enough from Christ; but how often and earnestly doth he reiterate it, verily, verily, verily, verily, except a man, be born again, he shall not see the Kingdom of God, *John* 3. 3, 5. Yea, he doth not only assert, but prove the necessity of the new birth, viz. from the fleshliness and filthiness of man's first birth, *John* 3. 6. by reason of which, man is no more fit for Heaven than the Beast is for the Chamber of the Kings presence. And wilt thou yet believe thine own presumptuous confidence, directly against Christ's words? He must go quite against the Law of his Kingdom, and Rule of his Judgment, to save thee in this estate.

III. *Against his Oath*. He hath lifted up his hand to heaven, he hath sworn, that those that remain in unbelief, and know not his ways (that is, are ignorant of them, or disobedient to them) shall not enter into his rest, *Psal* 95. 11. *Heb.* 3. 18. and wilt thou not yet believe, O sinner, that he is in earnest? Canst thou hope he will be forsworn for thee? The Covenant of Grace is confirmed by an Oath, and sealed by blood, *Heb.* 6. 17. *Heb.* 9. 16, 18, 19. *Mat.* 26. 28. But all must be made void, and another way to heaven found out, if thou be saved, living and dying un sanctified. God is come to his lowest and last terms with man, and hath condescended as far as with honor he could, hath set up his Pillars with a *Ne plus ultra*. Men cannot be saved, while unconverted, except they could get another Covenant made, and the whole frame of the Gospel, (which was established forever, with such dreadful solemnities) quite altered; and would not this be a distracted hope?

IV. *Against his honor*. God will so show his love to the sinner as withal to show his hatred to sin. Therefore he that names the name of Jesus must depart from iniquity, *2 Tim.* 2. 19. and deny all ungodliness; and he that hath hope of life by Christ must purify himself as he is pure, *1 John* 3. 3. *Tit.* 2. 12. otherwise Christ would be thought a favourer of sin. The Lord Jesus would have all the world to know, though he pardon sin, he will not protect it. If holy *David* shall say, *Depart from me all you workers of iniquity*, *Psal.* 6. 8. and shall shut the doors against them, *Psal.* 101. 7. shall not such much more expect it from Christ's holiness? Would it be for his honor, to have the dogs to the table? or to lodge the swine with his children? or to have *Abraham's* bosom to be a nest of Vipers.

V. *Against his Offices*. God hath exalted him to be a *Prince and a Savior*, *Acts* 5. 31. he should act against both, should he save men in their sins. It is the Office of a King.

Parcere subjectis, & debellare superbos.

To be a terrer to evil doers and a praise to them that do well, *Rom.* 13. 3, 4. *He is a Minister of God, a revenger to execute wrath on him that doth evil*. Now should Christ favor the ungodly (so continuing) and take those to reign with him that would not that he should reign over them, *Luke* 19. 27. this were quite against his Office: He therefore reigns, that he may put his enemies under his feet, *1 Cor.* 15. 25. now should he lay them in his bosom he should cross the end of his regal power. It belongs to Christ, as a King to subdue the hearts, and slay the lusts of his chosen, *Psal* 45. 5. *Psal* 110. 3. What King would take the rebels, in open

hostility, into his Court? What were this but to betray Life, Kingdom, Government and all together? If Christ be a King, he must have homage, honor, subjection, &c. *Mat.* 1. 6. Now to save men while in their natural enmity, were to obscure his Dignity, lose his Authority, bring contempt on his Government, and sell his dear-bought rights for naught.

Again, as Christ should not be a Prince, so neither a Savior, if he should do this. For his Salvation is spiritual, he is called Jesus, because he saves his people from their sins, *Mat.* 1. 21. So that should he save them in their sins, he should be neither Lord nor Jesus. To save men from the punishment, and not from the power of sin, were to do his work by halves, and be an imperfect Savior. His Office, as the *Deliverer*, is to turn away ungodliness from Jacob, *Rom.* 11. 26. He is sent to bless men in turning them from their iniquities, *Acts* 3. 26. to make an end of sin, *Dan.* 9. 24. so that he should destroy his own designs, and nullify his offices, to save men abiding in their unconverted estate.

Application, Arise then, what meanest thou O sleeper? Awake, O secure sinner, lest thou be consumed in thine iniquities, Say as the Lepers, *If we sit here we shall die*, *2 Kings* 7. 3, 4. Verily, it is not more certain that thou art now out of hell, than that thou shalt speedily be in it, except thou repent and be converted, there is but this one door for thee to escape by. Arise then, O sluggard, and shake off thine excuses. How long wilt thou slumber, and fold thine hands to sleep? *Prov.* 6. 10, 11. Wilt thou lie down in the midst of the Sea, or sleep on the top of the mast? *Prov.* 23. 34. There is no remedy; but thou must either turn or burn. There is an unchangeable necessity of the change of thy condition, except thou art resolved to abide the worst of it, and try it out with the Almighty. If thou lovest thy life, O man, arise and come away. Methinks I see the Lord Jesus laying the merciful hands of an holy violence upon thee; methinks he carries it like the Angels to *Let*, *Gen.* 19. 15, &c. *Then the Angels stoned Lot, saying, Arise, lest thou be consumed, And while he lingered, the men laid hold upon his hand, the Lord being merciful unto him, and they brought him without the City and said, Escape for thy life. stay not in all the plain, escape to the mountain, lest thou be consumed.*

Oh how willful will thy destruction be, if thou shouldst yet harden thyself in thy sinful states But none of you can say, but you have had fair warning. Yet methinks I cannot tell how to leave you so: It is not enough to me to have delivered my own soul. What, shall I go away without my errand? Will none of you arise, and follow me? Have I been all this while speaking to the wind? Have I been charming the deaf Adder, or allaying the tumbling Ocean with arguments? Do I speak to the trees or rocks, or to men? to the tombs and monuments of the dead, or to a living auditory? If you be men, and not senseless stocks, stand still, and consider whither you are going: if you have the reason and understanding of men, dare not to run into the flames, and fall into hell with your eyes open: but bethink yourselves, and set to the work of repentance. What! men, and yet run into the pit, when the very beasts will not be forced in! What, endowed with reason, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein distinguished from the very brutes, that they have no foresight of, and care to provide for the things to come; and will you not hasten your escape from eternal torments? O show yourselves men, and let reason prevail with you; Is it a reasonable thing for you to contend against the Lord your Maker? *Isa.* 45. 9. or to

harden yourselves against his word? *Job* 9. 4. as though the strength of *Israel* would lie? 1. *Sam.* 15. 29. Is it reasonable that an understanding creature should lose, yea live quite against the very end of his Being, and be as a broken pitcher, only fit for the dunghill? Is it tolerable, that the only thing in this world that God hath made capable of knowing his will, and bringing him glor•, should yet live in ignorance of his Maker, and be unserviceable to his use; yea should be engaged against him, and spit his venom in the face of his Creator? Hear, O Heavens, and give Ear, O earth, and let the Creatures without sense be judge, if this be reason, that man, when God hath nourished and brought him up, should rebel against him, *Isa.* 1. 2. Judge in our own selves: Is it a reasonable undertaking, for briars and thorns, to set themselves in Battle against the devouring sire? *Isa.* 27. 4. or for the Potsherd of the earth to strive with his Maker? If you will say, this is not reason, surely the eye of reason, is quite put out. And if this be reason, then there is no reason that you should continue as you be, but 'tis all the reason in the world, you should forthwith repent and turn.

What shall I say? I could spend myself in this argument. Oh that you would but hearken to me! that you would presently set upon a new course! will you not be made clean? When shall it once be? What! will nobody be persuaded? Reader, shall I prevail with thee for one? Wilt thou sit down and consider the forementioned arguments, and debate it, whether it be not best to turn? Come and let us reason together. Is it good for thee to be here? Wilt thou fit still, till the tide come in upon thee? Is it good for thee to try whether God will be so good as his word? and to harden thyself in a conceit, that all is well with thee, while thou remainest un sanctified.

But I know you will not be persuaded, but the greatest part will be as they have been, and do as they have done. I know the drunkard will to his vomit again, and the deceiver will to his deceit again, and the lustful wanton to his dalliance again. Alas, that I must leave you where you were; in your ignorance or looseness, or in your lifeless formality and customary devotions! however, I will sit down and bemoan my fruitless labors, and spend some sighs over m• perishing hearers.

O distracted sinners! What will their end be? What will they do in the day of visitation? *Whither will they flee for help? Where will they leave their glory?* *Isa.* 10. 3. how powerfully hath sin bewitched them? How effectually hath the God of this world blinded them? How strong is their delusion? How uncircumcised their ears? How obdurate their hearts? Satan hath them at his beck. But how long may I call, and can get no answer? I may dispute with them year after year, and they will give me the hearing, and that is all. They must and will have their sins, say what I will. Though I tell them there is death in the Cup, yet they will take it up. Though I tell them 'tis the broad way, and endeth in destruction, yet they will go on in it. I warn them, yet cannot win them. Sometimes I think, the mercies of God will melt them, and his winning invitations will overcome them: but I find them as they were: Sometimes, that the terror of the Lord will persuade them; yet neither will this do it. They will approve the word, like the Sermon, commend the Preacher; but they will yet live as they did. They will not deny me, yet they will not obey me. They will flock to the word of God, and sit before me as his people, and hear my words; but they will not do them. They value and will plead for

Ministers; and I am to them as the lovely Song of one that hath a pleasant voice; yet I cannot get them to come under *Christ's Yoke*. They love me, and will be ready to say they will do anything for me; but for my life, I cannot persuade them to leave their sins to forgo their Evil Company, their intemperance, their unjust gains, &c. I cannot prevail with them, to set up prayer in their Families and Closets, yet they will promise me, like the forward Son, that said, *I go Sir, but went not. Mat. 21. 30.* I cannot persuade them to learn the principles of Religion, though else *they will die without knowledge, Job 36. 12.* I tell them their misery; but they will not believe but 'tis well enough; If I tell them particularly I fear for such reasons their State is bad, they will judge me censorious; or if they be at present a little awakened, are quickly lull'd asleep by Satan again, and have lost the sense of all.

Alas for my poor hearers! Must they perish at last by hundreds, when Ministers would so fain save them? What course shall I use with them that I have not tried? *What shall I do for the daughter of my people? Jer. 9. 7. O Lord God help. Alas shall I leave them thus? If they will not hear me; yet do thou hear me. Oh that they might yet live in thy sight! Lord save them, or else they perish. My heart would melt to see their houses on fire about their ears, when they were fast asleep in their Beds: and shall not my soul be moved within me, to see them falling into endless perdition? Lord have compassion, and save them out of the burning. Put forth thy divine power, and the work will be done: but as for me I cannot prevail.*

Chap. IV. Showing the Marks of the Unconverted.

WHILE we keep aloof in generals there is little fruit to be expected. It is the hand-fight that does execution. *David* is not awakened by the Prophet's hovering at a distance, in parabolical insinuations: he is forced to close with him, and tell him home, *Thou art the man.* Few will, in words, deny the necessity of the new Birth; But they have a self deluding confidence, that the work is not now to do. And because they know themselves free from that gross hypocrisy, that doth take up Religion merely for a color to deceive others, and for the covering of wicked designs: they are confident of their sincerity, and suspect not that more close hypocrisy (where the greatest danger lies) by which a man deceiveth his own soul, *I am. 1. 26.* But man's deceitful heart is such a matchless cheat, and self delusion, so reigning and so fatal a disease that I know not whether be the greater, the difficulty, or the displicency, or the necessity of the undeceiving work that I am now upon. Alas for my unconverted hearers! They must be undeceived, or undone; but how shall this be effected? *hic labor, hoc opus est.*

Help, O all-searching light, and let thy discerning eye discover the rotten foundation of the self-deceiver; and lead me, O Lord God, as thou didst thy Prophet, into the Chambers of Imagery, and dig brough the wall of Sinners hearts, and discover the hidden abominations that are lking out of ⟨...⟩ the dark. O send thine Angel before me, to ⟨◇⟩ undry Wards of their hearts, as thou didst before *Peter*, and make ever the Iron G••es to fly open of their own accord. And as *Jonathan* no sooner tasted the Hon•y, but his eyes were •lightened; so grant O Lord, that when the poor decei•ed ••ls with whom I have to do, shall cast their eyes upon the•e lin•s, their minds may be illuminated, and their consciences convinced and awakened,

that they may see with their eyes, and hear with their ears, and be converted, and thou shalt heal them.

This must be premised, before we proceed to the discovery, that it is most certain men may have a confident persuasion, that their hearts and states be good, and yet be unsound. Hear the Truth himself, who shows in *Laodicea's* case, that men may be wretched, and miserable, and poor, and blind, and naked, and yet not know it, yea they may be confident they are rich and increased in grace, *Rev. 3. 17. There is a generation that is pure in their own eyes, and yet is not washed from their filthiness, Prov. 30. 12.* who better persuaded of his Case, than *Paul*, while yet he remained unconverted? *Rom. 7. 9.* So that they are miserably deceived, that take a strong confidence, for a sufficient evidence. They that have no better proof, than barely a strong persuasion, that they are converted, are certainly as yet strangers to Conversion.

But to come more close; as it was said of the adherents of Antichrist, so here; some of the unconverted carry their Marks in their foreheads, more openly; and some in their hands, more covertly. The Apostle reckons up some, upon whom he writes the sentence of Death, as in these dreadful Catalogues, which I beseech you to attend with all diligence, *Eph. 5. 5, 6. For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an Idolater, hath an inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the Children of disobedience. Rev. 21. 8. But the fearful and unbelieving, and the abominable, and Murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death. 1 Cor. 6. 9, 10. Know you not, that the unrighteous shall not inherit the Kingdom of God? be not deceived, neither fornicators, nor idolaters and adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, or extortioners, shall inherit the Kingdom of God? See Gal. 5. 19, 20, 21.* Woe to them that have their names written in these bed-rolls: such may know, as certainly as if God had told it them from Heaven, that they are unsanctified, and under an impossibility of being saved in this condition.

There are then these several sorts, that, past all dispute, are unconverted, they carry their marks in their foreheads.

1. *The unclean.* These are ever reckoned among the Goats, and have their Names, whoever be left out, in all the forementioned Catalogues, *Eph. 5. 5. Rev. 21. 8. 1 Cor. 5. 9, 10.*

2. *The Covetous.* These are ever branded for Idolaters, and the Doors of the Kingdom are shut against them by Name, *Eph. 5. 5. Col. 3. 5. 1 Cor. 6. 9, 10.*

3. *Drunkards.* Not only such as drink away their reason, but withal, yea, above all, such as are too strong for strong drink. The Lord fills his mouth with woes against these, and declares them to have no inheritance in the Kingdom of God, *Isa. 5. 11, 12, 22. Gal. 5. 21.*

4. *Liars.* The God that cannot lie hath told them that there is no place for them in his Kingdom, no entrance into his hill; but their portion is with the Father of lies (whose children they are) in the Lake of burnings, *Psal. 15. 1, 2. Rev. 21. 8, 27. John 8. 44. Prov. 6. 17.*

5. *Swearers*. The end of these, without deep and speedy repentance, is swift destruction, and most certain and unavoidable condemnation, *I am. 5. 12. Zech. 5. 1, 2, 3.*

6. *Railers and Back-biters*, that love to take up a reproach against their Neighbor, and fling all the dirt they can in his face, or else wound him secretly behind his back, *Psal. 15. 1, 3. 1 Cor. 6. 10. 1 Cor. 5. 11.*

7. *Thieves*. Extortioners, Oppressors, that grind the poor, over-reach their Brethren, when they have them at an advantage, these must know, that *God is the avenger of all such, 1 Thes. 4. 6.* Hear, O ye false and purloining and wastful servants: Hear, O ye deceitful tradesmen, hear your sentence. God will certainly hold his door against you, and turn your treasures of unrighteousness into the treasures of wrath, and make your ill-gotten silver and gold, to torment you like burning Metal in your Bowels, *1 Cor. 6. 9. 10. James 5. 2, 3.*

8. *All that do ordinarily live in the profane neglect of God's Worship*, that hear not his word, that call not on his name, that restrain prayer before God, that mind not their own, nor their families souls, but live without God in the world, *John. 8. 47. John. 15. 4. Psal. 14. 4. Psal. 79. 6. Eph. 2. 12. and 4. 18.*

9. *Those that are frequenters and lovers of evil company*. God hath declared, he will be the destruction of all such, and that they shall never enter into the hill of his rest, *Prov. 13. 20. Psalm 15. 4. Prov. 9. 6.*

10. *Scoffers at Religion*, that make a scorn of precise walking, and mock at the messengers and diligent servants of the Lord, and at their holy profession, and make themselves merry with the weakness and failings of professors: Hear, ye despisers, hear your dreadful doom, *Prov. 19. 29. 2 Chron. 36. 16. Prov. 3. 34.*

Sinner, consider diligently, whether thou art not to be found in one of these ranks; for if this be thy case thou art in the gall of bitterness, and bond of iniquity; for all these do carry their marks in their foreheads, and are undoubtedly the sons of death.

And if so, the Lord pity our poor congregations; Oh how little a number will be left, when these ten sorts are set out! Alas on how many doors, on how many faces must we write, Lord have mercy upon us! Sirs, what shift do you make to keep up your confidence of your good estate, when God from Heaven declares against you, and pronounces you in a state of damnation? I would reason with you, 〈◇〉 God with them; *How canst thou say, I am not polluted?* *Jer. 2. 23. See thy way in the valley, know what thou hast done.* Man, is not thy conscience privy to thy tricks of deceit, to thy chamber pranks, to thy way of lying? Yea, are not thy friends, thy family, thy neighbors, witnesses to thy profane neglects of God's worship, to thy covetous practices, to thy envious and malicious carriage? may not they point at thee, as thou goest, there goes a gaming Prodigal; there goes a drunken *Nabal*, a companion of evil-doors; there goes a Railer, or a Scoffer, a loose-liver? Beloved, God hath written it, as with a Sun-beam, in the book out of which you must be judged, that these are not the spots of his Children, and that none such (except renewed by converting grace) shall ever escape the damnation of Hell.

Oh that such of you would now be persuaded to repent and turn from all your transgressions; or else iniquity will be your ruin! *Ezek. 18. 30.* Alas for poor hardened sinners! Must I leave you at last where you were? Must I leave the tipler still at the Ale-bench? Must I leave the wanton still at his dalliance? Must I leave the malicious still in his venom? And the drunkard still at his vomit? However you must know that you have been warned, and that I am clear of your blood. And whether men will hear, or whether they will forbear, I will leave these Scriptures with them, either as thunderbolts to awaken them, or as searing Irons to harden them to a reprobate sense, *Psal. 68. 21. God shall wound the head of his enemies, and the hairy scalp of such a one, as goeth on still in his trespasses.* *Prov. 29. 1. He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.* *Prov. 1. 24, &c. Because I have called, and ye refused, I have stretched out my hand, and no man regarded, &c. I will mock at your calamity—when your destruction cometh as a whirlwind.*

And now I imagine, many will begin to bless themselves, and think all is well, because they cannot be spotted with the grosser evils above mentioned. But I must further tell you, that there are another sort of unsanctified persons, that carry not their marks in their foreheads, but more secretly and covertly in their hands. These do frequently deceive themselves and others, and pass for good Christians, when they are all the while unsound at bottom. Many pass undiscovered, till death and judgment bring all to light. Those self-deceivers seem to come even to Heaven's gate with confidence of their admission, and yet are turned off at last, *Mat. 7. 22.* Brethren, Beloved, I beseech you deeply to lay to heart, and firmly to retain this awakening consideration: *That Multitudes miscarry by the hand of some secret sin, that is not only hidden from others but (for want of observing their own hearts) even from themselves.* A man may be free from open pollutions, and yet die at last by the fatal hand of some unobserved iniquity. And there be these twelve hidden sins, by which souls go down by numbers into the Chambers of death. These you must search carefully for, and take them as black marks (wherever they be found) discovering a graceless and unconverted estate. And as you love your lives, read carefully, with a holy jealousy of yourselves, lest you should be the persons concerned.

1. *Gross Ignorance.* Ah how many poor souls doth this sin kill in the dark, *Hos. 4. 6.* while they think verily they have good hearts, and are in the ready way to Heaven! This is the murderer that dispatches thousands in a silent manner, when (poor hearts!) they suspect nothing, and see not the hand that mischiefs them. You shall find whatever excuses you have for ignorance, that 'tis a soul-undoing, evil, *Isa. 27. 11. 2 Thes. 1. 8. 2 Cor. 4. 3.* Ah would it not have pitted a man's heart to have seen that woeful spectacle, when the poor Protestants were shut up a multitude together in a Barn, and a Butcher comes with his inhumane hands warm in human blood, and leads them one by one blind-fold to a Block, where he slew them (poor Innocents!) one after another by the scores in cold blood? But how much more should our hearts bleed, to think of the hundreds in great Congregations, that ignorance doth butcher in secret, and lead them blind-fold to the Block? Beware this be none of your case. Make no pleas for ignorance. If you spare that sin, know that that will not spare you. Will a man keep a Murderer in his Bosom?

2. *Secret reserves in closing with Christ.* To forsake all for Christ, to hate father and mother, yea, and a man's own life for him, this is a hard saying, *Luke 14. 26.* Some will do much, but they will not be of the Religion that will undo them; they never come to be entirely devoted to Christ, nor fully to resign to him: They must have the sweet sin: They mean to do themselves no harm: They have secret exceptions, for Life, Liberty, or Estate. Many take Christ thus hand over head, and never consider his self denying terms, nor cast up the cost; and this error in the foundation mars all, and secretly ruins them forever, *Luke 14. 28. Mat. 13. 21.*

3. *Formality in Religion.* Many stick in the bark, and rest in the outside of Religion, and in the external performances of holy duties, *Mat. 23. 25.* and this oftentimes doth most effectually deceive men, and doth more certainly undo them, than open looseness; as it was in the Pharisees case, *Mat. 23. 31.* They hear, they fast, they pray, they give alms, and therefore will not believe but their Case is good, *Luke 18. 11.* whereas resting in the work done, and coming short of the heart-work, and the inward power and vitals of Religion, they fall at last into the burning, from the flattering hopes, and confident persuasions of their being in the ready way to Heaven, *Mat. 7. 22, 23.* Oh dreadful case; when a man's Religion shall serve only to harden him, and effectually to delude and deceive his own Soul•

4. *The prevalency of false ends in holy duties.* *Mat. 23. 25.* This was the bane of the Pharisees. Oh how many a poor soul is undone by this, and drops into Hell, before he discerns his mistake! He performs good duties, and so thinks all is well, and perceives not that he is *actuated* by carnal Motives all the while. It is too true that even with the truly sanctified, many carnal ends will oftentimes creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and to bear the greatest sway, *Rom. 14. 7.* But now when the main thing that doth ordinarily carry a man out to religious duties, shall be some carnal end, as to satisfy his conscience, to get the repute of being religious, to be seen of men, to show his own gifts and parts, to avoid the reproach of a profane and irreligious person, or the like; this discovers an unsound heart, *Hos. 10. 1. Zech. 7. 5, 6.* O Christians, if you would avoid self-deceit, see that you mind, not only your acts, but withal, yea, above all, your ends.

5. *Trusting in their own righteousness,* *Luk. 18. 9.* This is a soul undoing mischief, *Rom. 10. 3.* When men do trust in their own righteousness, they do indeed reject Christ's. Beloved, you had need be watchful on every hand, for, not only your sins, but your duties, may undo you. It may be you never thought of this, but so it is, that a man may as certainly miscarry by his seeming righteousness, and supposed graces, as by gross sins; and that is when a man doth trust to these as his righteousness before God, for the satisfying his justice, appeasing his wrath, procuring his favor, and obtaining of his own pardon: for this is to put Christ out of office, and make a Savior of our own duties and graces. Beware of this, O professors; you are much in duties, but this one fly will spoil all the Ointment. When you have done most, and best, be sure to go out of yourselves to Christ, reckon your own righteousness but rags, *Psalms 143. 2. Phil. 3. 8. Isa. 64. 6. Neh. 13. 22.*

6. *A secret enmity against the strictness of Religion.* Many moral persons, punctual in their formal devotion, have yet a bitter enmity against preciseness, and hate the life and power of

Religion, *Phil.* 3. 6. compared with *Acts* 9. 1. They like not this forwardness, nor that men should keep such a stir in Religion. They condemn the strictness of Religion, as singularity, indiscretion, and intemperate zeal, and with them a lively Preacher, or lively Christian, is but a heady fellow. These men love not holiness, as holiness, (for then they would love the height of holiness) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

7. *The resting in a certain pitch of Religion.* When they have so much as will save them (as they suppose) they look no further, and so show themselves short of true Grace, which will ever put men upon aspiring to further perfection. *Phil.* 3. 13. *Pro.* 4. 18.

8. *The predominant love of the World.* This is the sure evidence of an unsanctified heart, *Mar.* 10. 37. *1 John* 2. 15.

But how close doth this sin lurk oftentimes under a fair covert of forward profession? *Luke* 8. 14. Yea such a power of deceit is there in this sin, that many times when everybody else can see the man's worldliness, and *covetousness*, he cannot see it himself, but hath so many colors, and excuses, and pretences for his eagerness, on the world, that he doth blind his own eyes, and perish in his self-deceit. How many professors be here, with whom the world hath more of their hearts and affections than Christ? Who mind earthly things, and thereby are evidently after the flesh, and like to end in destruction? *Rom.* 8. 5. *Phil.* 3. 19. Yet ask these men; and they will tell you confidently, they prize Christ above all, God forbid else! and see not their own earthly mindedness for want of a narrow observation of the workings of their own hearts. Did they but carefully search, they would quickly find that their greatest content is in the world, *Luke* 12. 19. and their greatest care and main endeavor to get and secure the world, which are the certain discovery of an unconverted sinner. May the professing part of the world take earnest heed, that they perish not by the hand of this sin unobserved. Men may be, and often are kept off from Christ, as effectually, by the inordinate love of lawful comforts, as by the most unlawful courses, *Mat.* 22. 5. *Luke* 14. 18, 19, 20, 24.

9. *Reigning Malice and Envy against those that disrespect them, or are injurious to them,* *1 John* 2. 9, 11. O how do many that seem to be religious remember injuries, and carry grudges, and will return men as good as they bring, rendering evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the rule of the Gospel, the pattern of Christ, and the nature of God, *Rom.* 12. 14, 17. *1 Pet.* 2. 21, 23. *Neh.* 9. 17. Doubtless where this evil is kept boiling in the heart, and is not hated, resisted, mortified, but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death, *Mat.* 18. 34, 35. *1 John* 3. 14, 15.

Reader, doth nothing of this touch thee? Art thou in none of the forementioned Ranks? O search and search again; take thy heart solemnly to task. Woe unto thee, if after all thy profession thou shouldst be found under the power of ignorance, lost in formality, drowned in earthly mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, leavened with hypocrisy, and carnal ends in God's service, imbittered against strictness: this would be a sad discovery that all thy Religion were in vain. But I must proceed.

10. *Unmortified Pride*. When men love the praise of men, more than the praise of God; and set their hearts upon men's esteem, applause and approbation, it is most certain they are yet in their sins, and strangers to true conversion. *John 12. 43. Gal. 1. 10*. When men see not, nor complain of, nor groan under the pride of their own hearts, it's a sign they are stark dead in sin. O how secretly doth this sin live and reign in many hearts, and they know it not, but are very strangers to themselves! *John 9. 40*.

11. *The prevailing love of pleasure*, *2 Tim. 3. 4*. This is a black mark. When men give the flesh the liberty that it craves, and pamper, and please it, and do not deny and restrain it: when their great delight is in gratifying their bellies, and pleasing their senses; whatever appearance they may have of Religion, all is unsound, *Rom. 16. 18. Tit. 3. 3*. A flesh-pleasing life, cannot be pleasing to God, *They that are Christ's have crucified the flesh*, and are careful to cross it, and keep it under, as their enemy, *Gal. 5. 24. 1 Cor. 9. 25, 26, 27*.

12. *Carnal security, or a presumptuous and ungrounded confidence, that their condition is already good*, *Rev. 3. 17*. Many cry, Peace and safety, when sudden destruction is coming upon them, *1. Thes. 5. 3*. This was that which kept the foolish Virgins sleeping, when they should have been working; upon their Beds, when they should have been at the Markets, *Mat. 25. 5, 10. Prov. 10. 5*. They perceived not their want of Oil, till the Bridegroom was come; and while they went to buy, the door was shut. And O that these foolish Virgins had no successors! where is the place, yea where is the house almost, where these do not dwell? Men are willing to cherish in themselves, upon never so slight grounds, a hope that their condition is good, and so look not out after a change, and by this means perish in their sins. Are you at peace? Shew me upon what grounds your peace is maintained. Is it a Scripture peace? Can you show the distinguishing marks of a sound Believer? Can you evidence that you have something more than any Hypocrite in the world ever had? If not, fear this peace more than any trouble; and know that a carnal peace doth commonly prove the most mortal enemy of the poor soul; and while it smiles and kisses, and speaks it fair, doth fatally smite it, as it were under the fifth rib.

By this time methinks I hear my Reader crying out with the Disciples, Who then shall be saved? Set out from among our Congregations all those ten ranks of the profane, on the one hand, and then besides, take out all these twelve sorts of close and self-deceiving Hypocrites on the other hand, and tell me then, whether it be not a remnant that shall be saved. How few will be the Sheep that shall be left, when all these shall be separated, and set among the Goats? For my part, of all my numerous hearers, I have no hope to see any of them in Heaven, that are to be found among these two and twenty sorts that are here mentioned, except by sound *conversion* they be *brought* into *another condition*.

Application. And now, Conscience, do thine office, Speak out, and speak home to him that heareth or readeth these lines. If thou find any of these marks upon him, thou must pronounce him utterly unclean, *Levite. 13. 44*. Take not up a lie into thy mouth: speak not peace to him, to whom God speaks no peace. Let not lust bribe thee, or self-love, or carnal prejudice blind thee. I *subpoena* thee from the Court of Heaven, to come and give in evidence: I require thee in the name of God to go with me to the search of the suspected house. As thou

wilt answer it at thy peril, give in a true report of the state and case of him that readeth this Book. Conscience, wilt thou altogether hold thy peace at such a time as this? I adjure thee by the living God, that thou tell us the truth. *Mat. 26. 63.* Is the man converted, or is he not? Doth he allow himself in any way of sin, or doth he not? Doth he truly love, and please, and prize, and delight in God above all other things, or not? Come put it to an issue.

How long shall this soul live at uncertainties? Oh Conscience, bring in thy *verdict*. Is this man a new man, or is he not? How dost thou find it? Hath there passed a thorough and mighty change upon him, or not? when was the time, where was the place, or what was the means, by which this thorough change of the new birth was wrought in his Soul? Speak Conscience: Or if thou canst not tell time and place, canst thou show Scripture Evidence, that the work is done? Hath the man been ever taken off from his false bottom, from the false hopes, and false peace wherein once he trusted? Hath he been deeply convinced of sin, and of his lost and undone condition, and brought out of himself, and off from his sins, to give up himself entirely to Jesus Christ; Or dost thou not find him to this day under the power of ignorance, or in the mire of profaneness? Hast thou not taken upon him the gains of unrighteousness? Dost not thou find him a stranger to prayer, a neglecter of the word, a lover of this present world? Dost not thou often catch him in a lie? Dost not thou find his heart fermented with malice, or burning with lust, or going after his covetousness? Speak plainly to all the forementioned particulars: Canst thou acquit this man, this woman, from being any of the two and twenty sorts here described? If he be found with any of them, set him aside, his portion is not with the Saints. He must be converted and made a new creature, or else he cannot enter into the Kingdom of God.

Beloved, be not your own betrayers, do not deceive your own hearts, nor set your hands to your own ruin, by a willful blinding of yourselves. Set up a tribunal in your own breasts. Bring the word and conscience together. *To the Law and to the Testimony, Isa. 8. 20.* Hear what the word concludes of your estates. O follow the search, till you have found how the case stands. Mistake here, and perish. And such is the treachery of the Heart, the subtlety of the Tempter, and the deceitfulness of Sin, *Ier. 17. 9. 2 Cor. 11. 3. Heb. 3. 13.* all conspire to flatter and deceive the poor soul, and withal so common and easy it is to be mistaken, that it's a thousand to one but you will be deceived, unless you be very careful, and thorough, and impartial in the enquiry into your spiritual conditions. Oh therefore ply your work, go to the bottom, search as with candles, weigh you in the balance, come to the Standard of the Sanctuary, bring your Coin to the Touch-stone. You have the archest Cheats in the world to deal with: a world of counterfeit Coin is going, happy is he that takes no Counters for Gold. Satan is master of deceits, he can draw to the life: he is perfect in the trade: there is nothing but he can imitate. You cannot wish for any Grace, but he can fit you to a hair with a Counterfeit. Trade wearily, look on every piece you take, be jealous; •rust not so much as your own hearts. Run to God to search you, and try you, to examine you, and prove your reins, *Psalms 26. 2. Psal. 139. 23, 24.* If other helps suffice not to bring all to an issue, but you are still at a loss, open your cases faithfully to some godly and faithful Minister, *Mal. 2. 7.* Rest not, till you have put the business of your eternal welfare out of question, *1 Pet. 2. 10.* O searcher of hearts, put thou this soul upon and help him in the search.

Chap. V. Showing the Miseries of the Unconverted.

SO unspeakably dreadful is the case of every unconverted soul, that I have sometimes thoughts, if we could but convince men, that they are yet unregenerate, the work were upon the matter done. But I sadly experience, that such a spirit of sloth and slumber (*Rom. 11. 8. Mat. 13. 15.*) possesses the unsanctified, that though they be convinced that they are yet unconverted; yet they oftentimes carelessly sit still, and what through the avocation of sensual pleasures, or hurry of worldly business, or noise and clamour of earthly cares, and lusts, and affections, *Luke 8. 14.* the voice of Conscience is drowned, and men go no farther than some cold wishes, and general purposes of repenting and amending, *Acts 24. 25.*

It's therefore of high necessity, that I do not only convince men, that they are unconverted; but that I also endeavor to bring them to a sense of the fearful misery of this estate.

But here I find myself aground at first putting forth. What Tongue can tell the Heirs of Hell sufficiently of their misery, unless 'twere *Dives's* in that flame, *Luke 16. 24.* Where is the ready Writer, whose Pen can decipher their misery, that are without God in the World? *Eph. 2. 12.* This cannot fully be done, unless we knew the infinite Ocean of that bliss and perfection which is in that God, which a state of sin doth exclude men from. Who knoweth (saith *Moses*) the power of thine anger? *Psal. 90. 11.* And how shall I tell men, that which I do not know? Yet so much we know, as one would think would shake the hear• of that man, that had the least degree of spiritual life and sense.

But this is yet the more posing difficulty, that I am to speak to them that are without sense. Alas this is not the least part of man's misery upon him that he is dead, stark dead in trespasses and sins, *Eph. 2. 1.*

Could I bring Paradise into view, or represent the Kingdom of Heaven to as much advantage as the tempter did the Kingdoms of the world, and all the glory thereof, to our Savior: or could I uncover the race of the deep and devouring Gulf of *Tophet* in all its terrors, and open the Gates of the infernal furnace, alas he hath no eyes to see it, *Mat. 13. 14, 15.* Could I paint out the Beauties of Holiness, or glory of the Gospel to the life; or could I bring above-board the more than Diabolical deformity and ugliness of sin, he can no more judge of the loveliness and beauty of the one, nor the filthiness and hatefulness of the other, than the blind man of colors. He is alienated from the life of God, through the ignorance that is in him, because of the blindness of his heart, *Eph. 4. 18.* He neither doth nor can know the things of God, because they are spiritually discerned, *1 Cor. 2. 14.* His eyes cannot be savingly opened, but by converting grace, *Acts 26. 18.* he is a Child of darkness, and walks in darkness, *1 John. 1. 6.* yea the light in him is darkness, *Mat. 6. 2, 3.*

Shall I ring his knell, or read his sentence, or sound in his ear, the terrible trump of God's Judgments, that one would think should make both his ears to tingle, and strike him into *Belshazzar's* fit, even to appale his countenance, and loose his joints, and make his knees smite one against another? Yet alas! he perceives me not, he hath no ears to hear. Or shall I call up all the Daughters of Music, and sing the Song of *Moses*, and of the Lamb? yet he will not be stirred. Shall I allure him with the joyful sound, and the lovely Song, and glad tidings

of the Gospel? with the most sweet and inviting calls, comforts, cordials, of the divine promises, so exceeding great and precious, it will not affect him savingly, unless I could find him ears, *Mat. 13. 15.* as well as tell him the news.

Shall I set before him the feast of fat things, the wine of wisdom, the bread of God, the tree of life, the hidden *Manna*? he hath no appetite for them, no mind to them, *1 Cor. 2. 14. Mat. 22. 5.* Should I press the choicest grapes, the heavenly clusters of Gospel privileges, and drink to him in the richest wine of God's own cellar, yea of his own side, or set before him the delicious honey-comb of God's Testimonies, *Psal. 19. 10.* alas, he hath no taste to discern them. Shall I invite the dead to arise and eat the banquet of their funerals? No more can the dead in sin favor the holy food wherewith the Lord of life hath spread his table.

What then shall I do? shall I burn the brimstone of hell at his nostrils? or shall I open the box of Spikenard, very precious that filleth the whole house of this universe with its perfume, *Mark. 14. 3. John 12. 8.* and hope that the favor of Christ's ointments, and the smell of his garments will attract him? *Psal. 45. 8.* Alas! dead sinners are like the dumb Idols, they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not: neither speak they through their throat, *Psal. 115. 5, 6, 7.* They are destitute of all spiritual sense and motion.

But let me try the sense that doth last leave us, and draw the Sword of the word; yet lay at him while I will; yea though I choose mine arrows out of God's quiver, and direct them to the heart, nevertheless he feeleth it not; for how should he, being past feeling? *Eph. 4. 19.* So that though the wrath of God abideth on him, and the mountainous weight of so many thousand sins, yet he goes up and down as light as if nothing •iled him. *Rom. 7. 9.* In a word he carries a dead soul in a living body, and his flesh is but the walking Coffin of a corrupted mind, that is twice dead, *Jude 12.* rotting in the slime and putrefaction of noisome lusts, *Mat. 23. 27, 28.*

Which way then shall I come at the miserable objects that I have to deal with; who shall make the heart of stone to relent? *Zech. 11. 12.* or the lifeless Carkass to feel and move? That God that is able of Stones to raise up Children unto *Abraham, Mat. 3. 9.* that raiseth the Dead, *2 Cor. 1. 9.* and melteth the Mountains, *Nah. 1. 5.* and strikes water out of the Flints, *Deut. 8. 15.* that loves to work like himself, beyond the hopes and belief of man, that peopleth his Church with dry bones, and planteth his Orchard with dry sticks; he is able to do this. Therefore I bow my knee to the most high God, *Eph. 3. 14.* and as our Savior prayed at the Sepulcher of *Lazarus, John 11. 38, 41.* and the Shunamite ran to the man of God for her dead Child, *2 Kings 4. 25.* so doth your mourning Minister kneel about your graves, and carry you in the arms of prayer to that God in whom your help is found.

Oh thou all powerful Jehovah, that workest, and none can lett thee, that hast the keys of Hell and of death, pity thou the dead souls that lie here intombed, and roll away the grave stone, and say as to *Lazarus*, when already •tinking, Come forth. Lighten thou this darkness, O inaccessible light, and let the day-spring from on high, visit the darksome region of the dead to whom I speak: for thou canst open the eyes that death itself hath closed. Thou that

formedst the ear, canst restore the hearing. Say thou to these ears, *Ephphatah*, and they shall be opened. Give thou eyes to see thine excellencies; a taste that may relish thy sweetness; a scent that may savor thine Ointments, a feeling that may sense the privilege of thy favor, the burden of thy wrath, the intolerable weight of unpardoned sin, and give thy servants command to prophesy to the dry bones, and let the effect of this prophesy, be, as of thy Prophet, when he prophesied the valley of dry bones into a living Army, exceeding great, *Ezek. 37. 1, &c.* The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones; He said unto me, prophesy upon these bones, and say unto them, O ye dry bones, bear the word of the Lord. Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with Skin, and put breath in you, and ye shall live, and ye shall know that I am the *Lord*. So I prophesied as I was commanded, and as I prophesied, there was a noise, and behold a shaking, and the bones came together bone to his bone. And when I beheld, Lo the sinew and the flesh came up upon them, and covered them above, but there was no breath in them, Then said he unto me, Prophesy unto the wind, prophesy son of man, and say unto the wind: Thus saith the Lord God, Come from the four winds, O breath and breathe upon these slain, that they may live, So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

But I must proceed, as I am able, to unfold that misery, which I confess no tongue can unfold; no heart can sufficiently comprehend. Know therefore that while thou art unconverted.

1. The infinite God is engaged against thee.

It is no small part of thy misery, that thou *art without God*, *Eph. 2. 12.* How doth *Micah* run crying after the *Danites*; *You have taken away my God's, and what have I more?* *Judges 18. 23, 24.* O what a mourning then must thou lift up, that art without God, that canst lay no claim to him, without daring usurpation! Thou mayst say of God, as *Sheba of David*; *We have no part in David, neither have we inheritance in the Son of Jesse*, *2. Sam. 20. 1.* How pitiful and piercing a moan is that of *Saul* in his extremity; *The Philistines are upon me, and God is departed from me*, *1. Sam. 28. 15.* Sinners, but what will you do in the day of your visitation? whither will you flee for help? where will you leave your glory? *Isa. 10. 3.* What will you do when the *Philistines* are upon you? When the World shall take its eternal leave of you; when you must bid your friends, houses, lands, farewell for evermore? What will you do then, I say, that have never a God to go to? Will you call on him, will you cry to him for help? alas he will not own you, *Prov. 1. 28, 29.* he will not take any knowledge of you, but send you packing, with an *I never knew you*. *Mat. 7. 23.* They that know what 'tis to have a God to go to, a God to live upon, they know a little, what a fearful misery it is to be without God. This made that holy man cry out, *Let me have a God, or nothing. Let me know him and his will, and what will please him, and how I may come to enjoy him, or would I had never had an understanding to know anything, &c.*

But thou art not only without God, but *God is against thee*, *Ezek. 5. 8, 9. Nah. 2. 13.* Oh if God would but stand a neuter, though he did not own, nor help the poor sinner, his case were not so deeply miserable. Though God should give up the poor creature to the will of all his

enemies, to do their worst with him; though he should deliver him over to the tormentors, *Mat. 18.* 〈◇〉 that devils should tear and torture him to their 〈◇〉 most power and skill, yet this were not half so fearful. But God will set himself against the sinner; and believe it, *'Tis a fearful thing, to fall into the hands of the living God, Heb. 10. 31.* There's no friend like him, no enemy like him. As much as Heaven is above the Earth, Omnipotency, above Impotency, Infinity above Nullity, so much more horrible is it to fall into the hands of the living God, than into the paws of Bears or Lions, yea Furies, or Devils. God himself will be thy tormentor; thy destruction shall come from the presence of the Lord, *2 Thes. 1. 9.*

Tophet is deep and large, and the wrath of the Lord, like a river of Brimstone, doth kindle it, *Isa. 30. 33.* If God be against thee, who shall be for thee? If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall entreat for him? *1 Sam. 2. 25.* Thou, even thou, art to be feared; and who shall stand in thy fight, when once thou art angry? *Psal. 76. 7.* Who is that God, that shall deliver you out of his hands,

Dan. 3. 15. Can Mammon? Riches profit not in the day of Wrath, *Prov. 11. 4.* Can Kings, or Warriors?

No, they shall cry to the Mountains and Rocks to fall on us, and hide us from the face of him that sitteth on the Throne, and from the Wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?

Rev. 6. 15, 16, 17.

Sinner, methinks this should go like a dagger to thine heart, to know that God is thine enemy. Oh whither wilt thou go, where wilt thou *shelter* thee? There is no hope for thee, unless thou lay down thy weapons, and sue out thy pardon, and get Christ to stand thy friend, and make thy peace. If it were not for this, thou mightest go into some howling wilderness, and there pine in sorrow: and run mad for anguish of heart and horrible despair. But in Christ there is a possibility of mercy for thee, yea a proffer of mercy to thee, that thou mayst have God to be more for thee, than he is now against thee. But if thou wilt not forsake thy sins, nor turn thoroughly and to purpose unto God, by a sound Conversion, the wrath of God, abideth on thee, and he proclaims himself to be against thee, as in the Prophet, *Ezek. 5. 8.* *Therefore, thus saith the Lord God, Behold, I, even I, am against thee.*

I. His face is against thee. Psal. 34. 16. *The face of the Lord is against them that do evil, to cut off the remembrance of them.* Woe unto them whom God shall set his face against. When he did but look upon the host of the Egyptians, how terrible was the consequence? *Ezek. 14. 8.*

I will set my face against that man, and will make him a sign, and proverb, and will cut him off from the midst of my people, and you shall know that I am the Lord. *2.* His heart is against thee: He hateth all the workers of iniquity. Man, doth not thine heart tremble to think of thy being an object of God's hatred? *Ier. 15. 1.* Though *Moses* and *Samuel* stood before me, yet my mind could not be towards this people, cast them out of my sight, *Zech. 7. 8.* My soul loathed them, and their souls also abhorred me. *3.* His hand is against thee, *1 Sam. 12. 14, 15.* All his Attributes are against thee.

First, His Justice is like a flaming Sword unsheathed against thee. If I whet my glittering Sword, and my Hand take hold on Judgment, I will render vengeance to mine adversaries, and will reward them that hate me. I will make mine arrows drunk with blood, &c.

Deut. 32. 40, 41. So exact is Justice, that 'twill by no means clear the guilty, *Exod. 34. 7.* God will not discharge thee, he will not hold thee guiltless, *Exod. 20. 7.* but will require the whole debt in person of thee; unless thou canst make a Scripture claim to Christ and his satisfaction. When the enlightened Sinner looks on justice, and sees the balance in which he must be weighed, and the sword by which he must be executed, he feels an earth-quake in his Breast. But Satan keeps this out of sight, and persuades the Soul while he can, that the Lord is all made up of mercy, and so lulls it asleep in sin. Divine justice is very strict; it must have satisfaction to the utmost farthing; it denounceth *indignation and wrath, tribulation and anguish, to every soul that doth evil, Rom. 2. 8, 9.* It curseth everyone that continueth not in everything that is written in the Law to do it, *Gal. 3. 10.* The justice of God to the unpardoned sinner, that hath a sense of his misery is more terrible than the sight of the Bailiff or Creditor to the bankrupt debtor, or than the sight of the Judge, and Bench to the Robber, or of the Irons and Gibbet to the guilty Murderer. When Justice sits upon life and death, Oh what dreadful work doth it make with the wretched sinner? *Bind him hand and foot, cast him, into utter darkness, there shall be weeping and gnashing of teeth, Mat. 22. 13. Depart from me, ye cursed, into everlasting fire, Mat. 25. 41.* This is the terrible sentence that Justice pronounceth. Why sinner, by this severe Justice must thou be tried; and as God liveth, this killing sentence shalt thou hear, unless thou repent and be converted.

Secondly, *The holiness of God is full of antipathy against thee, Psal. 5. 4, 5.* He is not only angry with thee (so he may be with his own Children) but he hath a fixed, rooted, habitual displeasure against thee; he loathes thee, *Zech. 11. 8.* and what is done by thee, though for substance commanded by him, *Isa. 1. 14. Mal. 1. 10.* As if a man should give his servant never so good meat to dress: yet if he should mingle filth, or poison with it, he would not touch it. God's Nature is infinitely contrary to sin, and so he cannot but hate a sinner out of Christ.

O what a misery is this, to be out of the favor, yea, under the hatred of God! *Eccles. 5. 4. Hos. 9. 15.* that God can as easily lay aside his Nature, and cease to be God, as not be contrary to thee *and detest thee, except thou be changed and renewed by grace!* O sinner, how darest thou to think of the bright and radiant Sun of purity, upon the beauties, the glory of holiness that is in God! *The Stars are not pure in his sight; Job 25. 5. He humbleth himself to behold things that are done in Heaven, Psal. 11. 3. 6.* O those light and sparkling eyes of his! what do they espy in thee? and thou hast no interest in Christ neither, that he should plead for thee. Methinks I should hear thee crying out astonished, with the Bethshemites, *Who shall stand before this holy Lord God? 1 Sam. 6. 20.*

Thirdly, *The power of God is mounted like a mighty Cannon against thee.* The glory of God's power is to be displayed, in the wonderful confusion and destruction of them that obey not the Gospel, *2 Thes. 1. 8, 9.* He will make his power known in them, *Rom. 9. 22.* How mightily he can torment them: For this end he raiseth them up, *that he might make his power known, Rom. 9. 17.* O man, art thou able to make thy party good with thy Maker? No more than a silly

Reed, against the Cedars of God, or a little Cock-boat against the tumbling Ocean; or the Children's Bubbles, against the blustering Winds.

Sinner, the power of God's anger is against thee, *Psal.* 90. 11. and power and anger together, make fearful work. 'Twere better thou hadst all the world in arms against thee, than to have the power of God against thee. There is no escaping his hands, no breaking his prison:

The thunder of his power who can understand? *Job* 26. 14. Unhappy man that shall understand it by feeling it! If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength; who hath hardened himself against him, and prospered? Which removeth the Mountains and they know it not, which overturneth them in his anger: Which shaketh the earth out of her place, and the pillars thereof tremble: Which commandeth the Sun, and it riseth not, and seaeth up the Stars. Behold he taketh away, who can hinder him? who will say unto him, What dost thou? If God will not withdraw his anger, the proud helpers do stoop under him, *Job* 9. 3, 4, 5, 6, &c. And art thou a fit match for such an antagonist? O consider, this you that forget God, lest he tear you in pieces, and there be none to deliver you,

Psal. 50. 22. Submit to mercy. Let not dust and stubble stand it out against the Almighty. Set not Briars and Thorns against him in Battle, lest he go through them, and consume them together; but *tay hold on his strength, that you may make peace with him*, *Isa.* 27. 4, 5. *Woe to him that striveth with his Maker*, *Isa.* 45. 9.

Fourthly, *The wisdom of God is set to ruin thee*. He hath ordained his arrows, and prepared the instruments of death, and made all things ready, *Psal.* 7. 12, 13. His counsels are against thee, to contrive thy destruction, *Ier.* 18. 11. He laughs in himself, to see how thou wilt be taken and ensnared in the evil day, *Psal.* 37. 13. *The Lord shall laugh at him, for he seeth that the day is coming*. He sees how thou wilt come down mightily in a moment; how thou wilt wring thine hands, and tear thine hair, and eat thy flesh, and gnash thy teeth for anguish and astonishment of heart, when thou seest thou art fallen remedilessly into the pit of destruction.

Fifthly, *The truth of God is sworn against thee*, *Psal.* 95. 11. If he be true and faithful thou must perish, if thou goest on, *Luke* 13. 3. Unless he be false of his word, thou must die, except thou repent, *Ezek.* 33. 11. If we believe not, yet he abideth faithful, he cannot deny himself, *2 Tim.* 2. 13. That is, he is faithful to his threatenings, as well as promises, and will show his faithfulness in our confusion, if we believe not. God hath told thee, as plain as it can be spoken, *That if he wash thee not, thou hast no part in him*, *John* 13. 8. *that if thou livest after the flesh, thou shalt die*, *Rom.* 8. 13. *That except thou be converted, thou shalt in no wise enter into the Kingdom of Heaven*, *Mat.* 18. 3. and he abideth faithful, he cannot deny himself. Beloved, as the immutable faithfulness of God in his promise and oath, afford Believers strong consolation, *Heb.* 6. 18. so they are to *Unbelievers*, for strong consternation and confusion. O sinner, tell me, what shift dost thou make to think of all the threatenings of God's word, that stand upon record against thee? Dost thou believe their truth, or not? If not, thou art a wretched idol, and not a Christian; and therefore give over the name and hopes of a Christian. But if thou

dost believe them, O heart of steel that thou hast, that canst walk up and down in quiet, when the truth and faithfulness of God is engaged to destroy thee! That if God Almighty can do it, thou shalt surely perish and be damned. Why man, the whole book of God doth testify against thee, while thou remainest unsanctified: It condemns thee in every leaf, and is to thee, like *Ezekiel's* roll, written within and without with lamentation and mourning and woe, *Ezek. 2. 10.* and all this shall surely come upon thee, and overtake thee, *Deut. 28. 15.* except thou repent. *Heaven and Earth shall pass away, but one jot, or tittle of this word shall never pass away, Mat. 5. 18.*

Now put all this together, and tell me, if the case of the unconverted be not deplorably miserable As we read of some persons, that had bound themselves in an oath, and in a curse to kill *Paul*: So thou must know, O sinner, to thy terror, that all the Attributes of the Infinite God are bound in an oath to destroy thee, *Heb. 3. 28.* O man, what wilt thou do? Whither wilt thou fly? If God's Omniscency can find thee, thou shalt not escape. If the true and faithful God will save his Oath, perish thou must, except thou believe and repent. If the Almighty hath power to torment thee, thou shalt be perfectly miserable in Soul and Body to all eternity, unless it be prevented by thy speedy Conversion.

II. *The whole Creation of God is against thee. The whole Creation (saith Paul) groaneth and travelleth in pain, Rom. 8. 22.* But what is it that the Creation groaneth under? Why, the fearful abuse that it is subject to, in serving the lusts of unsanctified men. And what is it that the Creation groaneth for? Why, for freedom and liberty from this abuse; for *the creature is very unwillingly subject to this bondage, Rom. 8. 19, 20, 21.* If the unreasonable and inanimate creatures had speech and reason, they would cry out under it, as bondage unsufferable, to be abused by the ungodly, contrary to their natures, and the ends that the great Creator made them for. It is a passage of an eminent Divine;

The liquor that the drunkard drinketh, if it had reason as well as a man, to know how shamefully 'tis abused and spoiled, it would groan in the Barrels against him, it would groan in the Cup against him, groan in his Throat, in his Belly, against him. It would fly in his Face, if it could speak. And if God should open the mouths of the Creatures as he did the mouth of *Balaam's* Ass, the proud man's garments on his back would groan against him. There is never a creature but if it had reason to know how 'tis abused, till a man be converted, it would groan against him. The land would groan to bear him, the air would groan to give him breathing, their houses would groan to lodge them, their beds would groan to ease them, their food to nourish them, their clothes to cover them, and the creature would groan to give them any help and comfort, so long as they live in sin against God.

Thus far he. Methinks this should be a terror to an unconverted soul, to think that he is a burden to the Creation, *Luke 13. 7. Cut it down, why cumbereth it the ground?* If the poor inanimate creatures could but speak, they would say to the ungodly, as *Moses to Israel*

Must we fetch you water out of the Rock, ye rebe's? *Numb. 2. 10.* Thy food would say, Lord, must I nourish such a wretch as this, and yield forth my strength for him, to dishonor thee withal? No. I will choke him rather, if thou wilt give me commission. The *very air* would say,

Lord, must I give this man breath, to set his tongue against Heaven, and scorn thy people, and vent his pride and wrath, and filthy communication, and belch our oaths and blasphemy against thee? No, if thou but say the word, he shall be breathless for me. His poor Beast would say, Lord, must I carry him upon his wicked designs? No, I will break his bones, I will end his days rather, if I may have but leave from thee.

A wicked man, the earth groans under him, and Hell groans for him, till death satisfies both, and unburdens the earth, and stops the mouth of Hell with him. While the Lord of Hosts is against thee, be sure the Hosts of the Lord are against thee, and all the creatures as it were up in arms, till upon a man's conversion, the controversy being taken up between God and him, he makes a covenant of peace with the creatures for him, *Job* 5. 22, 23, 24. *Hos.* 2. 18, 19, 20.

III. *The roaring Lyon hath his full power upon thee, 1 Pet.* 5. 8. Thou art fast in the paw of that Lion, that is greedy to devour;

In the snare of the Devil, led captive by him at $\langle\phi\rangle$ will,

2 Tim. 2. 26. This is the spirit that worketh in $\langle\phi\rangle$ Children of disobedience, *Eph.* 2. 2. His Drudge• they are, and his lusts they do. He is the Ruler of the darkness of this world, *Eph.* 6. 12. that is, of ignorant sinners that live in darkness. You pity the poor *Indians*, that worship the Devil for their God, but little think that 'tis your own case. Why, 'tis the common misery of all the unsanctified, that the Devil is their God, *2 Cor.* 4. 4. Not that they do intend to do him homage and worship, they will be ready to defy him, and him that should say so by them; but all this while they serve him, and come and go at his beck, and live under his government. His servants you are, to whom you yield yourselves to obey, *Rom.* 6. 16. Oh how many then will be found the real servants of the Devil, that take themselves for no other than the Children of God? he can no sooner offer a sinful delight, or opportunity for your unlawful advantage, but you embrace it. If he suggest a lie, or prompt you to revenge, you readily obey. If he forbid you to read, or pray, you hearken to him, and therefore his servants you are. Indeed he lies behind the curtain, he acts in the dark, and sinners •ee not who setteth them on work; but all the while he leads them in a string. Doubtless the L•ar intends not a service to Satan, but his own advantage: yet 'tis he that stands in the corner unobserved, and putteth the thing into his heart, *Acts* 5. 3. *John* 8. 44. Questionless *Judas* when he sold his Master for money, and the *Chaldea•s* and *Sabaeans* when they plundered *Job*, intended not to do the Devil a pleasure, but to satisfy their own covetous thirst: yet 'twas he that actuated them in their wickedness, *John* 13. 27. *Job* 1. 12, 15, 17. Men may be very slaves and common drudges for the Devil, and never know it; nay they may please themselves in the thoughts of a happy liberty, *2 Pet.* 2. 19.

Art thou yet in ignorance, and not turned from darkness to light? Why thou art under the power of Satan *Acts* 6. 18. Dost thou live in the ordinary and willful practice of any known sin? Know that thou art of the Devil, *1 John* 3. 8. Dost thou live in stri•• or envy, or malice? verily he is thy Father, *Io•.* 8. 40. 41. O dreadful case! However Satan $\langle\dots\rangle$ his slaves with divers pleasures, *Tit.* 3. 5. $\langle\dots\rangle$ to $\langle\phi\rangle$ them into endless perdition. $\langle\dots\rangle$ with the •pple

in his Mouth, 〈...〉 thou seest not the deadly sting 〈...〉 that is now thy temprer will be one 〈...〉 could b• give thee to see how 〈...〉 how filthy 〈...〉 thou gratified, all whose pleasure is to set thee on work to make thy perdition and damnation sure, and to hear the 〈
 ◇〉 hotter and hotter, in which thou must burn for millions of *mi•ions of Ages*.

IV. *The 〈...〉 like a Mountain upon thee.* Poor Soul • Thou feelest it not, but this is that which seals thy misery upon thee. While unconverted, none of thy sins are blotted out, *Acts 3. 19.* They are all upon the score against thee: Regeneration and remission are never separated; the unsanctified are unquestionably unjustified and unpardoned, *1 Cor. 6. 11. 1 Pet. 1. 2. Heb. 9. 14.* Beloved, it's a fearful thing to be in debt, but above all in God's debt: for there is no arrest so formidable as his; no prison so horrible as his. Look upon an enlightened sinner, who feels the weight of his own guilt, oh how frightful are his looks, how fearful are his complaints? His comforts are turned into Wormwood, and his Moisture into Drought, and his sleep departeth from his eyes. He is a terror to himself and all that are about him, and is ready to envy the very stones that lie in the Street, because they are senseless, and feel not his misery; and wishes he had been a Dog, or a Toad, or a Serpent rather than a man, because then death, had put an end to his misery, whereas now it will be but the beginning of that which will know no ending.

How light soever you may make of it now, you will one day find the guilt of unpardoned sin to be a heavy burden. This is a Milstone that whosoever falleth upon it shall be broken, but upon whomsoever it shall fall it shall grind him to powder, *Mat. 21. 44.* What work did it make with our Savior? It pressed the very blood (to a wonder) out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

Oh think of thy case in time. Canst thou think of that threat without trembling, *Ye shall die in your sins,* *John 8. 24.* Oh better were it for thee to die in a Goal, die in a Ditch, in a Dungeon, than die in thy Sins. If death, as it will take away all thy other Comforts, would take away thy sins too, it were some •itigation. But thy sins will follow thee, when thy friends leave thee, and all worldly enjoyments shake hands with thee: Thy sins will not die with thee, *2 Cor. 5• 10. Rev. 20. 12.* as a prisoners other debts will; but they will to judgment with thee, there to be thine accusers, and they will to Hell with thee, there to be thy tormentors. Better to have so many fiends and furies about thee, than thy sins to fall upon thee and fasten in thee. Oh the work that these will make thee! O look over thy debts in time! How much art thou in the Books of everyone of God's Laws? How is everyone of God's Commandments ready to arrest thee, and take thee by the throat for innumerable Bonds that it hath upon thee? What wilt thou do then, when they shall altogether lay in against thee? Hold open the eyes of conscience to consider this, that thou mayst despair of thyself, and be driven to Christ, and fly for refuge, to lay hold upon the hope that is set before thee, *Heb. 6. 18.*

V. *Thy raging l•sts do miserably enslave thee.* While unconverted thou art a very servant to sin, it reigns over thee, and holds thee under its dominion, till thou art brought within the bond of God's Covenant, *John 8. 34. 36. Tit. 3. 3. Rom. 6. 12, 14. Rom. 6. 16, 17.* Now there's no such Tyrant as sin. Oh the filthy and fearful work, that it doth engage its servants in! would it not

pierce a man's heart to see a company of poor creatures drudging and toiling, and all to carry together faggots and fuel for their own burning? Why, this is the employment of sins drudges. Even while they bless themselves in their unrighteous gains; while they sing and swill in pleasures, they are but treasuring up wrath and vengeance for their eternal burnings; they are but laying in Powder and Bullers, and adding to the Pile of *T•pher*, and slinging in Oil to make the flame rage the fiercer. Who would serve such a Master, whose work is drudgery, and whose wages is death? *Rom. 6. 23.*

What a woeful spectacle was that poor wretch possessed with the legion? Would it not have pitied thine heart to have seen him among the Tombs, cutting and wounding of himself? *Mark. 5. 5.* This is thy case, such is thy work. Every stroke is a thrust at thine heart, *1 Tim. 6. 10.* Conscience indeed is now asleep; but when death and judgment shall bring thee to thy senses, then wilt thou feel the raging smart and anguish of every wound. The convinced sinner is a sensible instance of the miserable bondage of sin. Conscience flies upon him, and tells him what the end of these things will be; and yet such a slave is he to his lusts, that on he must, though he see it will be his endless perdition; and when the temptation comes, lust gets the bit in his mouth, breaks all the cords of his vows and promises, and carries him headlong to his own destruction.

VI. *The furnace of eternal vengeance is heated ready for thee, Isa. 30. 33.* Hell and destruction open their mouths upon thee, they gape for thee, they groan for thee, *Isa. 5. 14.* waiting as it were with a greedy eye, as thou standest upon the brink, when thou wilt drop in. If the wrath of a man be as *the roaring of a Lion, Prov. 20. 2. more heavy than the sand, Prov. 27. 3.* what is the wrath of the infinite God? If the burning furnace heated in *Nebuchad•zzar's* fiery rage, when he commanded it to be made yet seven times hotter, were so fierce as to burn up even those that drew near it, to throw the three children in *Dan. 3. 19, 22.* How hot is that burning Oven of the Almighty's fury? *Mal. 4. 1.* Surely this is seventy times seven more fierce. What thinkest thou, O man, of being a saggo•in Hell to all eternity? *Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee, saith the Lord of Hosts? Ezek. 22. 14.* Canst thou dwell with everlasting burnings? Canst thou abide the consuming fire? *Isa 33. 4.* When thou shalt be as a glowing Iron in Hell, and thy whole body and soul shall be as perfectly possessed by God's burning vengeance, as the fiery sparkling Iron, when heated in the •iercest forge? Thou canst not bear God's whip, how then wilt thou endure his scorpions? Thou art even crushed, and ready to with thyself dead, under the weight of his finger, how then wilt thou bear the weight of his loins? The most patient man that ever was, did curse the day that ever he was born, *Job 3. 1.* and even wish death to come and end his misery, *Job 7. 15, 16.* when God did but let out one little drop of his wrath. How then wilt thou endure when God shall pour out all his Vials, and set himself against thee to torment thee? when he shall make thy conscience the tunnel, by which he will be pouring his burning wrath into thy soul forever; and when he shall fill all thy powers as full of torment, as they be now full of sin? When immortality shall be thy misery, and to die the death of a brute, and be swallowed into the gulf of annihilation, shall be such a felicity, as the whole eternity of wishes & an Ocean of tears shall never purchase? Now thou canst put off the evil day, and canst laugh and be merry, and forget the terror of the Lord, *2 Cor. 5. 11.* but how wilt thou

hold out, or hold up, when God will cast thee into a bed of torments, *Rev.* 2. 21, and make thee to ⟨◇⟩ down in sorrows? *Isa.* 50. 11. When roarings and blasphemy shall be thine only music, and the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, shall be thine only drink? *Rev.* 14. 10. When thou shalt draw in flames for thy breath, and the horrid stench of sulphur shall be thy only perfume? In a word, when the smoke of thy torment shall ascend forever and ever, and thou shalt have no rest, night nor day no rest in thy conscience, no ease in thy bones, but thou shalt be an execration, and an astonishment, and a curse, and a reproach for evermore? *Ier.* 42. ⟨◇⟩

O sinner, stop here; and consider. If thou art a man, and not a senseless block, consider. Bethink thyself where thou standest, why upon the very brink of his •urnace. As the Lord liveth, and thy soul liveth, there is but a step between thee and this, 1 *Sam.* 20. 3. Thou knowest not when thou liest down, but thou mayest be in before the Morning, thou knowest not when thou risest, but thou may ⟨◇⟩ drop in before the Night. Darest thou make light of this? Wilt thou go on in such a dreadful condition• as if nothing ailed thee? If thou puttest it off, and sayest, this doth not belong to thee; look again over the foregoing Chapter, and tell me the truth, are none of these black marks found upon thee? Do not blind thine eyes, do not deceive thyself: see thy misery while thou mayst prevent it. Think what 'tis to be a vile cast-out, a damned reprobate, a vessel of wrath, into which the Lord will be pouring out his tormenting fury, while he hath a Being, *Rom.* 9. 22.

Divine wrath is a fierce, *Deut.* 32. 22. devouring *Isa.* 33. 14. everlasting, *Mat.* 25. 41. unquenchable fire, *Mat.* 3. 12. and thy soul and body must be the fuel upon which it will be feeding forever, unless thou consider thy ways, and speedily turn to the Lord by a sound conversion. They that have been only singed by this fire, and had no more but the smell thereof passing upon them; Oh what amazing spectacles have they been! Whose heart would not have melted, to have heard *Spira's* out-cries; to have seen *Chaloner* that monument of Justice, worn to Skin and Bones, Blaspheming, the God of Heaven, cursing himself, and continually crying out, *O Torture, Torture, Torture, O Torture, Torture*, as if the flames of wrath had already took hold on him? To have heard *Rogers* crying out, *I have had a little pleasure, but now I must to Hell for evermore*; wishing but for this mitigation, that God would but let him lie burning forever behind the back of that fire (on the earth) and bringing in this sad conclusion still, at the end of whatever was spoken to him, to afford him some hope, *I must to Hell, I must to the furnace of Hell, for millions of millions of Ages?* O if the fears and forethoughts of the wrath to come be so terrible, so intolerable, what is the feeling of it?

Sinner, 'tis but in vain to flatter you, this would be but to toll you into the unquenchable fire; know ye from the living God, that here you must lie, with these burnings must you dwell, till immortality die, and immutability change, till Eternity run out, and Omnipotency is not longer able to torment, except you be in good earnest renewed throughout by sanctifying grace.

VII. *The Law dischargeth all its threats and curses at thee, Gal.* 3. 10. *Rom.* 7. Oh how dreadfully doth it thunder? It spits fire and brimstone in thy face. Its words are as drawn swords, and as

the sharp arrows of the mighty, it demands satisfaction to the utmost, and cries Justice, Justice. It speaks Blood and War, and Wounds, and Death against thee. Oh the Execrations, and Plagues, and Deaths, that this murdering piece is loaded with (read *Deut. 28. 15, 16, &c.*) and thou art the mark at which this sno• is levelled. O man, away to the strong hold, *Zech. 9. 12.* away from thy sins, haste to the sanctuary, the City of refuge, *Heb. 13. 13.* even the Lord Jesus Christ, hide thee in him, or else thou art lost without any hope of recovery.

VIII. *The Gospel itself been death the sentence of eternal damnation upon thee*, *Mark 16. 16.* If thou continuest in thine impenitent and unconverted estate, know that the Gospel denounceth a much forer condemnation, than ever would have been for the transgression only of the first Covenant. Is it not a dreadful case to have the Gospel itself fill its mouth with threats, and thunder, and damnation?

To have the Lord to roar from *Mount Zion* against thee? *Joel 3. 16. Hear the terror of the Lord.* He that believeth not shall be damned; except ye repent ye shall all perish, *Luke 13. 3.* This is the condemnation that light is come into the world, and *men* love darkness rather than light, *John 3. 19.* He that believeth not, the wrath of God abideth on him, *John. 3. 36.* If the word spoken by *Angels* wasstedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation? *Heb. 2. 2, 3.* He that despised *Moses's* Law died without mercy: Of how much sorer punishment shall he be thought worthy, that hath trampled underfoot the Son of God? *Heb. 10. 28, 29.*

Application. And is this true indeed? Is this thy misery? Yea, 'tis as true as God is. Better open thine eyes and see it now, while thou mayst remedy it, than blind and harden thyself, till, to thine eternal sorrow, thou shalt feel what thou wouldst not believe; and if it be true, what dost thou mean to loiter, and linger in such a case as this?

Alas for thee, poor man, how effectually hath sin undone thee, and deprived and despoiled thee even of thy reason to look after thine own everlasting good? O miserable Caitiff, what stupidity and senselessness hath surprised thee? Oh! let me knock up and awake this sleeper. Who dwells within the walls of this flesh? Is there ever a soul here, a rational understanding soul? Or art thou only a walking Ghost, a senseless lump? Art thou a reasonable soul, and yet so far brutified, as to forget thyself immortal, and to think thyself to be as the beasts that perish? Art thou turned into flesh? that thou savorest nothing but gratifying the sense, and making provision for the flesh? Or else having reason to understand the eternity of thy future estate, dost thou yet make light of being everlastingly miserable? which is to be so much below a brute, as it is worse to act against reason, than to act without it. O unhappy soul, that wast the glory of man, the mate of Angels, and the image of God! that wast God's representative in the world, and hadst the supremacy amongst the creatures, and the dominion over thy Maker's works! Art thou now become a slave to sense, a servant to so base an Idol, as thy Belly? for no higher felicity than to fill thee with the wind of man's applause, or heaping together a little refined earth, no more suitable to thy spiritual, immortal nature, than the dirt, and sticks? Oh, why dost thou not bethink thee where thou shalt be forever? Death is at hand, *The Judge is even at the door*, *Jam. 5. 9.* Yet, a little while and

time shall be no longer, Rev. 10. 5, 6. And wilt thou run the hazard of continuing in such a state, in which if thou be overtaken, thou art irrecoverably miserable.

Come then, arise, and attend thy nearest concernments. Tell me whither art thou going? What, wilt thou live in such a course, wherein every act is a step to perdition? And thou dost not know, but the next night, thou mayst make thy Bed in Hell? Oh! if thou hast a spark of reason, consider and turn, and hearken to thy very friend, who would therefore show thee thy present misery, that thou mightest in time make thine escape, and be eternally happy.

Hear what the Lord saith; *Fear ye not me, saith the Lord? Will ye not tremble at my presence?* Jer. 5. 22. O sinners do ye make light of the wrath to come? Mat, 3. 7. I am sure there is a time coming, when you will not make light of it. Why, the very *Devils do believe and tremble*, James 2. 19. What! you more hardened than they? Will you run upon the Edge of the Rock? will you play at the hole of the Asp? will you put your hand upon the Cockatrice's den? Will you dance about the fire, till you are burnt? or dally with devouring wrath, as if you were at a point of indifferency, whether you did escape it, or endure it? O madness of folly! *Solomon's mad-man*, that casteth fire-brands and arrows, and death, and saith, Am I not in jest? *Prov.* 26. 18. is nothing so distracted as the willful sinner, *Luke* 15. 17. that goeth on in his unconverted estate without sense, as if nothing ailed him. The man that runs on the Cannons mouth, that sports with his blood, or lets out his life in a frolick, is sensible, sober and serious, to him that goeth on still in his trespasses, *Psalms* 68. 21. *For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even upon his neck, upon the thick Bosses of his Buckler*, Job 15. 25, 26. Is it wisdom to dally with the second death, or to venture into the lake that burneth with fire and brimstone, *Rev.* 21. 8. as if thou wert but going to wash thee, or swim for thy recreation? Wilt thou, as it were, fetch thy vize, and jump into eternal flames, as the children through the bon-fire? What shall I say? I can find out no expression, no comparison whereby to set forth the dreadful distraction of that soul, that shall go on in sin.

Awake, awake, *Eph.* 5. 14. Oh sinner, arise and take thy flight. There is but one door that thou mayst fly by, and that is the strait door of conversion and the new birth. Unless thou turn unfeignedly from all thy sins, and come in to Jesus Christ, and take him for the Lord thy righteousness, and walk in him in holiness and newness of life; as the Lord liveth, it is not more certain that thou art now out of Hell, than that thou shalt without fail be in it, but a few days and nights from hence. O set thine heart to think of thy case. Is not thine everlasting misery or welfare that which doth deserve a little consideration? Lo•• again over the miseries of the unconverted. If the Lord hath not spoken by me, regard me not. But if it be the very word of God, that all this miser• lies upon thee, what a case art thou in? Is it for one that hath his senses, to live in such a condition, and not to make all possible expedition for preventing his utter ruin? O man, who hath bewitched thee, *Gal.* 3. 1. that in the matters of the present life thou shouldst be wise enough to forecast thy business, foresee thy danger, and prevent thy mischief, but in matters of everlasting consequence shouldst be slight and careless, as if they little concerned thee? Why, is it nothing to thee to have all the Attributes of God engaged against thee? Canst thou do well without his favor? Canst thou escape his

hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and hell groaning for thee, and yet think thy case good enough? Art thou in the paw of the Lion, under the power of corruption, in the dark and noisome prison, fettered with thy lusts, working out thine own damnation; and is not this worth the considering? Wilt thou make light of all the terrors of the Law; of all its curses, and thunderbolts; as if they were but the report of the Children's pot• guns, or thou went to war with their paper pellets? dost thou laugh at hell and destruction, or canst thou drink the envenomed Cup of the Almighty's fury, as if it were but a common portion?

Gird up now thy lovns like a man, for I will demand of thee, and answer thou me, *Job* 40. 7. Art thou such a *Leviathan*, as that the scales of thy pride should keep thee from thy Makers coming at thee? Wilt thou esteem his Arrows as straw, and the instruments of death as rotten wood? Art thou chief of all the Children of pride, even that thou shouldst count his darts as stubble; and laugh at the shaking of his spear? Art thou made without fear, and contemnest his barbed Irons? *Job* 41. Art thou like the horse that paweth in the valley, and rejo•ceth in his strength, who 〈◇〉 out to meet the armed men? Dost thou mock at fear, and art not affrighted, neither turnest back from God's sword; when his quiver rattleth against thee, the glittering spear and the shield? *Job* 39. 21, 22, 23. Well, if the threats and calls of the word will not fear thee, nor awaken thee, I am sure death and judgment will. Oh what wilt thou do when the Lord cometh forth against thee, and in his fury falleth upon thee, and thou shalt feel what thou readest? If when *Daniel's* enemies were cast into the Den of Lions, both they and their wives and their children, the Lions had the mastery of them, and brake all their bones in pieces, ere ever they came at the bottom of the Den, *Dan.* 6. 24. what shall be done with thee, when thou fallest into the hands of the living God? When he shall gripe thee in his Iron arms, and grind and crush thee to a thousand pieces in his wrath?

Oh do not then contend with God. Repent and be converted, so none of this shall come upon thee; Isa. 55. 6, 7. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.

Chap. VI. Containing DIRECTIONS for Conversion.

Mark 10. 17.

And there came one, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

BEfore thou readest these Directions, I advise thee, yea, I charge thee before God, and his holy Angels, to resolve to follow them (as far as Conscience shall be convin•d of their agreeableness to God's word, and thy estate, and call in his assistance and blessing that they may succeed. And as I have sought the Lord, and consulted his Oracles what advice to give thee, so must thou entertain it, with that awe, reverence, and purpose of obedience that the word of the living God doth require.

Now then attend. *Set thine heart unto all that I shall testify unto thee in this day; for it is not a vain thing, it is your life*, Deut. 32. 46. This is the end of all that hath been spoken hitherto, to bring you to set upon turning, and making use of God's means for your conversion. I would not trouble you, nor torment you before the time with the forethoughts of your eternal misery, but in order to your making your escape. Were you shut up under your present misery, without remedy, it were but mercy (as one speaks) to let you alone, that you might take in that little poor comfort, that you are capable of here in this world. But you may yet be happy: If you do not willfully refuse the means of your recovery. Behold, I hold open the door unto you, arise take your flight; I set the way of life before you, walk in it, and you shall live and not die, *Deut 30. 19. Jer. 9. 16*. It pities me to think you should be your own Murderers, and throw yourselves headlong, when God and men cry out to you, as *Peter*, in another Case, to his Master, *Spare thyself*. A noble Virgin, that attended the Court of *Spain*, was wickedly ravished by the King and hereupon exciting the Duke her Father to revenge, he called in the Moors to his help, who when they had executed his design, miserably wasted and spoiled the Country, which this Virgin laying so exceedingly to heart, shut herself up in a Tower belonging to her Father's house, and desired her Father and Mother might be called forth; and bewailing to them her own wretchedness, that she should have occasioned so much misery and desolation to her Country, for the satisfying of her revenge, she told them she was resolved to be avenged upon herself. Her Father and Mother besought her to pity herself and them, but nothing could prevail, but she took her leave of them, and threw herself off the battlements, and so perished before their faces.

Just thus is the willful destruction of ungodly men. The God that made them beseecheth them, and crieth out to them, as *Paul* to the distracted Jailor, when about to murder himself, *Do thyself no harm*. The Ministers of Christ forewarn them and follow them, and vain would have them back. But alas! No expostulations, nor obtestations will prevail; but men will hurl themselves into perdition, while pity itself looketh on.

What shall I say? would it not grieve a person of any humanity, if in the time of a reigning plague he should have a receipt (as one said well) that would infallibly cure all the Country, and recover the most hopeless patients, and yet his friends and neighbors should die by the hundreds about him, because they would not use it? Men and Brethren, though you carry the certain Symptoms of death in your faces, yet I have a receipt that will cure you all, that will cure infallibly. Follow but these few Directions, and if you do not then win Heaven, I will be content to lose it.

Hear then, Oh sinner, and as ever thou wouldst be converted and saved, embrace this following counsel.

Direct. I. *Set it down with thyself, as an undoubted truth, that it is impossible for thee ever to get to Heaven in this thy unconverted state*. Can any other but Christ save thee? And he tells thee he will never do it, except thou be regenerated and converted, *Mat. 18. 3. John 3. 3*. Doth he not keep the keys of Heaven? And canst thou get in without his leave, as thou must, if ever thou comest thither in thy natural condition, without a sound and thorough renovation?

Direct. II. *Labor to get a thorough sight and lively sense and feeling of thy sins.* Till men are weary and heavy laden, and pricked at the heart. and stark sick of sin, they will not come to Christ in his way for ease and cure, nor to purpose enquire, *What shall we do?* Mat. 11. 28. Acts 2. 37. Mat. 9. 12. They must set themselves down for dead men before they will come unto Christ, that they may have life, *John* 5. 40. Labor therefore to set all thy sins in order before thee. Never be afraid to look upon them, but let thy spirit make diligent search, *Psal.* 77. 6. Enquire into thine heart and into thy life, enter into a thorough examination of thyself, and of all thy ways, *Psal.* 119. 59. that thou mayst make a full discovery, and call in the help of God's Spirit, in the sense of thine own inability hereunto, for it is his proper work to convince of sin. *John* 16. 8. Spread all before the face of thy Conscience, till thine heart and eyes be set abroad. Leave not striving with God, and thine own soul, till it cry out under the sense of thy sins, as the enlightened Ja•lor, *What must I do to •e saved?* Acts 16. 30. To this purpose.

Meditate of the numerousness of thy sins. David's heart failed when he thought of this, and considered that he had more sins than hairs, *Psal.* 40. 12. This made him to cry out upon the multitudes of God's tender mercies, *Psal.* 51. 1. The loathsome carcass doth not more hatefully swarm with crawling worms than an unsanctified soul with filthy lusts. They fill the head, the heart, the eyes and mouth of him. Look backward, where was ever the place, what was ever the time, in which thou didst not sin? Look inward, what part or power canst thou find in soul or body, but it is poisoned with sin? What duty dost thou ever perform into which poison is not shed? Oh how great is the sum of thy debts, who hast been all thy life long running upon the hooks, and never didst, nor canst pay off one penny? Look over the sin of thy Nature, and all its cursed brood, the sins of thy life. Call to mind thy Omissions, Commissions, the sins of thy thoughts, of thy words, of thine actions, the sins of thy youth, the sins of thy years, &c. Be not like a desperate Bankrupt, that is afraid to look over his Books. Read the Records of Conscience carefully. These Books must be opened sooner, or later, *Rev.* 20. 12.

Meditate upon the aggravations of thy sin, as they are the grand enemies against the God of thy life, against the life of thy soul; in a word, they <...> publi•k enemies of all mankind. How do David, Ezra, Daniel and the good Levites aggravate their sins, from the consideration of their injuriousness to God, their opposition to his good and righteous Laws, the mercies, the warnings that they were committed against, *N••.* 9. *Da•.* 9. *Ezra* 9. O the work that sin hath made in the world. This is the enemy that hath brought in death, that hath robbed and enslaved man, that hath blacked the Devil, that hath digged Hell; *Rom.* 5. 12. *2 Pet.* 2. 4. *John* 8. 34. This is the enemy that hath turned the Creation upside down, and sown dissention between man and the creatures, between man and man, yea between man and himself, setting the sensitive part against the rational, the will against the judgment, lust against conscience, yea worst of all, between God and man, making the lapsed sinner both hateful to God, and a hater of him, *Zech.* 11. 8. O man, how canst thou make so light of sin? This is the Traitor that sucked the blood of the Son of God, that sold him, that mocked him, that scourged him, that spit in his face, that digged his hands, that pierced his side, that pressed his soul, that mangled his body, that never left, till it had bound him, condemned him, nailed him, crucified him, and put him to open shame, *Isa.* 53. 4, 5, 6. This is that deadly

poison, so powerful of operation, as that one drop of it shed upon the root of mankind, hath corrupted, spoiled, and poisoned, and undone his whole race at once, *Rom. 5. 18, 19*. This is the common Butcher, the bloody Executioner, that hath killed the Prophets, burnt the Martyrs, murdered all the Apostles, all the Patriarchs, all the Kings and Potentates, that hath destroyed Cities, swallowed Empires, butchered and devoured whole Nations. Whatever was the weapon that 'twas done by, sin was it that did Execution, *Rom. 6. 23*. dost thou yet think it but a small thing? If *Adam* and all his Children could be digged out of their Graves, and their Bodies piled up to Heaven, and an inquest were made, what matchless murderer were guilty of all this blood; it would be all found in the skirts of sin. Study the nature of sin, till thy heart be brought to fear and loath it. And meditate on the aggravations of thy particular sins, how thou hast sinned against all God's warnings, against thine own prayers, against mercies, against corrections, against clearest light, against freest love, against thine own resolutions, against promises, vows, covenants of better obedience, &c. charge thy heart home with these things, till it blush for shame, and be brought out of all good opinion of itself, *Ezra 9. 6*.

Meditate upon the desert of sin: It crieth up to Heaven: It calls for vengeance, *Gen. 18. 21*. Its due wages is death, and damnation. It pulls the curse of God upon the Soul and Body, *Gal. 3. 10. Deut. 28*. The least sinful word or thought, lays thee under the infinite wrath of God Almighty, *Rom. 2. 8, 9. Mat. 12. 36*. Oh what a load of wrath, what a weight of curses, what treasure of vengeance have all the millions of thy sins then deserved? *Rom. 2. 5. John 3. 36*. Oh Judge thyself, that the Lord may not •udge thee, *1 Cor. 11. 31*.

Meditate upon the deformity, and defilement of sin. 'Tis as black as Hell, the very image and likeness of the Devil drawn upon the Soul, *1 John 3. 8, 10*. It would more affright thee, to see thyself in the hateful deformity of thy nature, than to see the Devil. There is no mire so unclean, no vomit so loathsome, no carcass or carrion so offensive, no plague or leprosy so noisome as sin, in which thou art all enrolled, and covered with its odious filth, whereby thou art rendered more displeasing to the pure and holy nature of the glorious God, than the most filthy object, composed of whatever is hateful to all thy senses, can be to thee, *Job 15. 15, 16*. Couldst thou take up a Toad into thy bosom? Couldst thou cherish it, and take delight in it? Why, thou art as contrary to the pure and perfect holiness of the divine nature, and as loathsome as that is to thee, *Mat. 3. 33*. til• thou art purified by the blood of Jesus, and the power of renewing grace.

Above all other sins fix the eye of Consideration• on these two. 1. The sin of thy nature. 'Tis to little purpose to lop the branches, while the root of original corruption remains untouched. In vain do men lave out the streams, when the fountain is running, that fills up all again. Let the Axe of thy repentance (with *David's*) go to the root of sin, *Psal. 51. 5*. Study how deep, how close, how permanent is thy natural pollution; how universal it is, till thou dost cry out with *Paul's*•ee•ng, upon thy body of death, *Rom. 7. 2*. Look into all thy parts and powers, and see what unclean vessels, what fi•es, what dunghills, what sinks they are become. He•miser, *quid sum? vas ster quilimi* 〈...〉 *faetore & horrorc. August.* 〈ϕ〉 . c. 2. The heart is never soundly broken, till thoroughly convinced of the heinousness of original sin. Here fix thy

thoughts. This is that, that makes thee backward to all good, prone to all evil, *Rom.* 7. 15. that sheds blindness, pride, prejudice, unbelief into thy mind, enmit•, inconstancy, obstinacy, into thy will; inordinate heats and colds into thy affections; insensibleness, benumbedness, unfaithfulness into thy conscience, slipperiness into thy memory, and in a word, hath put every wheel of thy soul out of order, and made it of an habitation of holiness to become a very hell of iniquity, *James* 3. 6. This is that that hath defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteousness, and servants of sin, *Rom.* 6. 19. that hath filled the head with carnal and corrupt designs, *Mic.* 2. 1. the hand with sinful practices, *Isa.* 1. 15. the eyes with wandering and wantonness, *2 Pet.* 2. 14. the tongue with deadly poison, *James* 3. 8. that hath opened the ears to tales, flattery, and filthy communication, and shut them against the instruction of life, *Zech.* 7. 11• 12. and hath rendered thy heart a very mint and forge for sin, and the cursed womb of all deadly conceptions, *Mat.* 15. 16. So that it poureth forth its wickedness without ceasing *2 Pet.* 2. 14. even as naturally, freely, and unweariedly, as a fountain doth pour forth its waters, *Ier.* 6. 7. or the raging Sea doth cast forth mire and dirt, *Isa.* 57. 20. And wilt thou yet be in love with thyself, and tell us any longer of thy good heart? O never leave meditating on this desperate contagion of original corruption, till with *E•hraim* thou bemoan thyself, *Ier.* 31. 18. and with deepest shame and sorrow smite on thy breast as the Publican, *Luke* 18. 13. and with *Job* abhor thyself, and repent in dust and ashes, *Job* 42. 6, 22. The particular evil that thou art most addicted to. Find out all its aggravations. Set home upon thy heart all God's threatenings against it. Repentance drives before it the whole herd, but especially sticks the arrow in the beloved sin, and singles this out, above the rest, to run it down, *Psal.* 18. 23. O labor to make this sin odious to thy soul, and double thy guards, and thy resolutions against it, because this hath, and doth, most dishonor God and endanger thee.

Direct. III. *Strive to affect thy heart with a deep sense of thy present misery.* Read over the foregoing Chapter again, and again, and get it out of the Book into thine heart. Remember when thou liest down, that for ought thou knowest, thou mayst awake in flames, and when thou risest up, that by the next night thou mayst make thy bed in Hell. Is it a just matter to live in such a fearful case? to stand tottering upon the brink of the bottomless Pit, and to live at the mercy of every disease, that if it will but fall upon thee, will send thee forthwith into the burnings? Suppose thou sawest a condemned wretch hanging ove•*Nebuchadnezzar's* burning fiery furnace, by nothing but a twine thread, which were ready to break every moment, would not thine heart tremble for such an one? Why thou art the man: This is thy very case, O man, woman, that readest this, if thou be yet unconverted. What if the thread of thy life should break? (Why, thou knowest not but it may be the next night, yea the next moment) where wouldst thou be then? Whither wouldst thou drop? Verily upon the crack but of this thread, thou fallest into the lake that burneth with Fire and Brimstone where thou must lie scalding and sweltering in a fiery Ocean, while God hath a Being, if thou die in thy present Case. And doth not thy soul tremble as thou readest? Do not thy tears bedew the paper, and thy heart throb in thy bosom? Dost thou not yet begin to smite on thy breast, and bethink thyself what need thou hast of a change? O what is thy heart made of? Hast thou not only lost all regard to God, but art without any love and pity to thyself?

O study thy misery, till thy heart do cry out for Christ, as earnestly, as ever a drowning man did for a Boar, or the wounded for a Chirurgeon. Men must come to see the danger, and feel the smart of their deadly sores and sickness, or else Christ will be to them a Physician of no value, *Mat. 9. 12*. Then the man-slayer hastens to the City of refuge, when pursued by the avenger of blood. Men must be even forced and fired out of themselves, or else they will not come to Christ. •Twas distress and extremity, that made the Prodigal think of returning, *Luke 15. 16, 17*. While *L••o•icea* thinks herself rich, increased in goods, in need of nothing, there is little hope. She must be deeply convinced of her wretchedness, blindness, poverty, nakedness, before she will come to Christ for his gold, raiment, eye-salve, *Rev 3. 17, 18*. Therefore hold the eyes of conscience open, amplify thy misery as much as possible. Do not fly the sight of it, for fear it should fill thee with terror. The sense of thy misery is but as it were the suppuration of the wound, which is necessary to the Cure. Better •ear the torments that abide thee now, than feel them hereafter.

Direct. IV. *Settle it upon thy heart, that thou art under an everlasting inability ever to recover thyself*. Never think thy praying, reading, hearing, con••sing, amending will do the Cure. These must be attended; but thou art undone if thou restest in them, *Rom. 10. 3*. Thou art a lost man, if thou hopest to escape drowning upon any other plank• but Jesus Christ, *Acts 4. 12*. Thou must unlearn t•y self, and renounce thine own wisdom, thine own righteousness, thine own strength, and throw thyself wholly upon Christ, as a man that swimmeth casteth himself upon the water, or else thou canst not escape. While men trust in themselves, and establish their own righteousness, and have confidence in the flesh, they will not come savingly to Christ, *Luke 18. 9. Phil. 3. 3*. Thou must know thy gain to be but loss and dung, thy strength but weakness, thy righteousness rags and rottenness, before there will be an effectual closure between Christ and thee, *Phil. 3. 7, 8, 9. 2 Cor. 3. 5. Isa. 64. 6*. Can the lifeless carcass shake off its grave cloths, and loose the bonds of death? Then mayst thou recover thyself who art dead in trespasses and sins, and under an impossibility of serving thy Maker, (acceptably) in this condition, *Rom. 8. 8. Heb. 1. 6*. Therefore when thou goest to pray, or meditate, or to do any of the duties, to which thou art here directed, go out of thyself, call in the help of the Spirit, as despairing to do anything pleasing to God, in thine own strength. Yet neglect not thy duty, but lie at the pool, and wait in the way of the Spirit. While the *Eunuch* was reading, then the Holy Ghost sent *Philip* to him, *Acts 8. 28, 29*. when the Disciples were praying, *Acts 4. 31*. when *Cornelius* and his friends were hearing, *Acts 10. 44*. then the Holy Ghost fell upon them, and filled them all. Strive to give up thyself to Christ: Strive to pray, strive to meditate, strive an hundred and an hundred times, try to do it as well as thou canst, and while thou art endeavoring in the way of thy duty, the Spirit of the Lord will come upon thee, and help thee to do, what of thyself thou art utterly unable unto, *Prov. 1. 23*.

Direct. V. *Forthwith renounce all thy sins*. If thou yield thyself to the contrary practice of any sin, thou art undone, *Rom. 6. 17*. in vain dost thou hope for life by Christ, except thou d•part from iniquity, *2 Tim. 2. 19*. Forsake thy sins, or else thou canst not find mercy, *Prov. 28. 13*. Thou canst not be married to Christ except divorced from sin. Give up the Traitor, or you can have no peace with Heaven. Cast the head of *Sheba* over the wall. Keep not *Delilah* in thy lap. Thou must part with thy sins, or with thy soul. Spare but one sin, and God will not spare

thee. Never make excuses, thy sins must die, or thou must die for them, *Psal.* 68. 21. If thou allow of one sin, though but a little, a secret one, though thou mayest plead necessity, and have a hundred. shifts and excuses for it, the life of thy soul must go for the life of that sin, *Ezek.* 18. 21. and will it not be dearly bought?

O sinner, hear and consider. If thou wilt part with thy sins, God will give thee his Christ; Is not this a fair exchange? I testify unto thee this day, that if thou perish, it is not because there was never a Savior provided, nor life tendered, but because thou preferredst (with the Jews) the Murderer before thy Saviour, sin before Christ, and lovedst darkness rather than light, *John* 3. 19. Search thy heart therefore with Candles, as the Jews did their Houses for Leaven, before the Passover: Labor to find out thy sins, enter into thy Closet, and consider, What evil have I lived in? What duty have I neglected towards God? What sin have I lived in against my Brother? And now strike the darts through the heart of thy sin, as *I•ab* did through *Absalom's*, *2 Sam.* 18. 14. Never stand looking upon thy sin, nor rolling the morsel under thy tongue, *Job* 20. 11. but spit it out as poison, with fear and detestation. Alas, what will thy sins do for thee, that thou shouldst stick at parting with them? They will flatter thee, but they will undo thee, and cut thy throat, while they smile upon thee, and poison thee while they please thee, and arm the justice and wrath of the infinite God against thee. They will open Hell for thee, and pile up fuel to burn thee. Behold the Gibbet that they have prepared for thee. Oh serve them like *Haman*, and do upon them the Execution, they would else have done upon thee. Away with them, crucify them, and let Christ only be Lord over thee.

Direct. VI. *Make a solemn choice of God for thy portion and blessedness*, *Deut.* 26. With all possible devotion and veneration avouch the Lord for thy God. Set the world with all its glory, and paint, and gallantry, with all its pleasures and promotions on the one hand, and set God with all his infinite excellencies, and perfections on the other, and see that thou do deliberately make thy choice, *Josh.* 24. 15. Take up thy rest in God, *Job.* 6. 68. Set thee down under his shadow, *Cant.* 2. 3. Let his promises and perfections turn the scale against all the world. Settle it upon thy heart that the Lord is an all-sufficient portion, that thou canst not be miserable, while thou hast a God to live upon, take him for thy shield and exceeding great reward. God alone is more than all the world. Content thyself with him. Let others carry the preferments and glory of the world, place thou thy happiness in his favor, and the light of his countenance, *Psal.* 4. 6, 7.

Poor sinner, thou art fallen off from God, and hast engaged his power, and wrath against thee. Yet know that of his abundant grace, he doth offer to be thy God again in Christ, *2 Cor.* 6. 17, 18. What sayest thou man? Wilt thou have the Lord for thy God? Why, take this counsel, and thou shalt have him. Come to him by his Christ, *John.* 14. 6. Renounce the Idols of thine own pleasures, gain, reputation, *1 Thes.* 1. 9. Let these be pulled out of the Throne, and set God's interest uppermost in thine ear. Take him as God, to be chief in thine affections, estimations, intentions; for he will not endure to have any set above him, *Rom.* 1. 24, *Psal.* 73. 25. In a word, thou must take him in all his *Personal Relations*, and in all his *Essential Perfections*.

First, In all his Personal Relations. *God the Father must be taken for thy Father*, Ier. 3. 4, 19, 22. *O come to him with the Prodigal*, Father, I have sinned against Heaven, and in thy sight, and am not worthy to be called thy Son, but since of thy wonderful mercy, thou art pleased to take me, that am of myself a dog, a swine, a devil, to be thy child, I solemnly take thee for my Father, commend myself to thy care, and trust to thy providence, and cast my burden on thy shoulders. I depend on thy provision, and submit to thy corrections, and trust under the shadow of thy wings, and hide in thy chambers, and lie to thy name. I renounce all confidence in myself, I repose my confidence in thee, I depose my concernments with thee. I will be for thee, and for no other. *Again, God the Son must be taken for thy Savior, for thy Redeemer and Righteousness*, John 1. 2. *He must be accepted as the only way to the Father, and the only means of Life*, Heb. 7. 25. *O then put off the raiment of thy captivity, on with the wedding garment, and go and marry thyself to Jesus Christ*. Lord I am thine, and all that I have, my body, my soul, my name, my estate. I send a bill of divorce to my other lovers. I give my heart to thee, I will be thine undividedly, thine ever lastingly. I will set thy name on all I have, and use it only as thy goods, as thy loan during thy leave, resigning ad to thee. I will have no King but thee: Reign thou over me. Other Lord's have had dominion over me: But now I will make mention of thy name only, and do here take an oath of fealty to thee, promising and vowing to serve, and love, and hear thee, above all competitors. I disavow mine own righteousness, and despair of ever being pardoned and saved for mine own duties, or graces, and lean only on thine all-sufficient sacrifice and intercession, for pardon, and life, and acceptance before God. I take thee for mine only guide and instructor, resolving to be led and directed by thee, and to wait for thy counsel, and that thine shall be the casting voice with me. *Lastly, God the Spirit must be taken for thy sanctifier*. Rom. 8. 9, 14. Gal. 5. 16, 18. for thine Advocate, thy Counselor, thy Comforter, the teacher of thine ignorance, the pledge and earnest of thine inheritance, Rom. 8. 26. Psal. 73. 24. John 14. 16. Eph. 1. 14. John 14. 26. Eph. 4. 30. Awake thou North wind, and come thou South, and blow upon my Garden, Cant. 4. 16. Come, thou Spirit of the most high here is a house for thee, here is a Temple for thee. Here do thou rest forever; dwell here, and rest here. Lo, I give up the possession to thee, full possession. I send thee the keys of my heart, that all may be for thy use, that thou mayst put thy goods, thy grace into every Room. I give up the use of all to thee, that every faculty, and every member may be thine instrument, to work righteousness, and do the will of my Father which is in Heaven.

Secondly, *In all his essential perfections*. Consider how the Lord hath revealed himself to you in his word: will you take him as such a God? O sinner, here's the blessedest News that ever came to the sons of Men. The Lord will be thy God, Gen. 17. 7. Rev. 21. 3. if thou wilt but close with him in his excellencies. Wilt thou have the merciful, the gracious, the sin-pardoning God, to be thy God? O yes, (saith the sinner,) I am undone else. But he farther tells thee, I am the holy and sin-hating God. If thou wilt be owned as one of my people, thou must be holy, 1 Pet. 1. 16. holy in heart, holy in life. Thou must put away all thine iniquities, be they never so near, never so natural, never so necessary to the maintaining thy fleshly interest. Unless thou wilt be at defiance with sin, I cannot be thy God. Cast out the leaven, put away the evil of thy doings, cease to do evil, learn to do well, or else I can have nothing to do with thee, Isa.

1. 16, 17, 18. Bring forth mine enemies, or there is no peace to be had with me. What doth thine heart answer? *Lord I desire to have thee as such a God. I desire to be holy as thou art holy, to be made partaker of thy holiness. I love thee, not only for thy goodness and mercy, but for thy holiness and parity. I take thy holiness for my happiness. Oh! be to me a fountain of holiness: set on me the stamp and impress of thy holiness, I will thankfully part with all my sins at thy command. My wi•full sins I do forthwith forsake; and for my infirmities that I cannot get rid of, though I would, I will strive against them in the use of the mea•s. I detest them, and will pray and war against them, and never let them have quiet rest in my soul. Beloved, whosoever of you will thus accept of the Lord for his God, he shall have him.*

Again, he tells you; I am the All-sufficient God, *Gen. 17. 1. Will you lay all at my feet, and give it up to my dispose, and take me for your only portion? Will you own and honor mine All-sufficiency? Will you take me as your happiness and treasure, your hope and bliss? I am a Sun and a Shield, all in one: will you have me for your all? Gen. 15. 1. Psal 84. 11. Now what dost thou say to this? Doth thy mouth water after the Onions and Fleshpots of Egypt? Art thou loath to exchange the earthly happiness, for a part in God, and though thou wouldest be glad to have God and the World too, yet canst thou not think of having him, and nothing but him, but hadst rather take up with the earth below, if God would but let thee keep it, as long as thou wouldest? This is a fearful sign. But now if thou art willing to sell all for the Pearl of great price, Mat. 13. 46. If thine heart answer, Lord I desire no other portion but thee. Take the Corn, and the Wine, and the Oil whoso will, so I may have the light of thy Countenance. I pitch upon thee for my happiness, I gladly venture myself on thee, and trust myself with thee. I set my hopes in thee, I take up my rest with thee, let me hear thee say, I am thy God, thy Salvation, and I have enough, all I wish for. I will make no terms with thee, but for thyself. Let me but have thee sure, let me •e able to make my claim, and see my Title to thyself, and for other things, I leave them to thee, give me more or $\langle \diamond \rangle$, anything or nothing, I will be satisfied in my God. Take him thus, and he is thine own.*

Again, he tells you; I am the Sovereign Lord: If you will have me for your God, you must give me the supremacy, *Mat. 6. 24. I will not be an underling. You must not make me a second to sin, or $\langle \diamond \rangle$ worldly interest. If you will be my people, I must have the rule over you. You must not live at your down list. Will you come under my yoke? Will you bow to my government? Will you submit to my discipline? to my word? to my rod? Sinner, What sayest thou to this? Lord I had rather be •t thy command, than live at mine own list, I had rather have thy •ill to be done, than mine, I approve of and consent to thy Laws, and account it my privilege to lie under them. And though the flesh rebel, and often break over bounds, I am resolved to take no other Lord but thee. I willingly take the Oath of thy supremacy, and acknowledge thee for my Liege Sovereign, and resolve all my days to pay the tribute of Worship, Obedience, and Love, and Service is thee, and to live to thee, as the end of my Life. This is a right accepting of God.*

To be short, he tells you; I am the true and faithful God. If you wi•l have me for your God, you must be content to trust me, *2 Tim. 1. 12. Prov. 3. 5. Will you venture yourselves upon my word, and depend on my faithfulness, and take my bond for your security? Will you be content to follow me, in poverty, and reproach, and affliction here, and to see much going*

out, and little coming in, and to tarry till the next world for your preferment? *Mat. 9. 21.* I deal much upon trust, will you be content to labor, and suffer, and to tarry for your returns till the Resurrection of the Just? *Luke 14. 14.* The womb of my Promise will not presently bring forth; will you have the patience to wait? *Heb. 10. 36.* Now Beloved, what say you to this? Will you have this God for your God? Will you be content to live by faith, and trust him for an unseen happiness, an unseen heaven, an unseen glory? Do your hearts answer, *Lord we will venture ourselves upon thee, we commit ourselves to thee: We roll upon thee, we know whom we have trusted, we are willing to take thy word, we will prefer thy promises before our own possessions; and the hopes of Heaven before all the enjoyments of the Earth. We will wait thy leisure. What thou wilt here, so that we may have but thy faithful promise for Heaven hereafter.* If you can in truth, and upon deliberation, thus accept of God, he will be yours. Thus there must be in a right conversion to God, a closing with him suitable to his excellencies. But when men close with his mercy, but yet love sin, hating holiness and purity, or will take him for their Benefactor, but not for their Sovereign; or for their Patron, but not for their Portion, this is no thorough, and no sound Conversion.

Direct. VII. *Accept of the Lord Jesus in all his Offices, with all his inconveniences, as thine.* Upon these terms Christ may be had. Sinner, thou hast undone thyself, and art plunged into the Ditch of most deplorable misery out of which thou art never able to climb up. But Jesus Christ is able and ready to help thee, and he freely tenders himself to thee, *Heb. 7. 25. John 3. 36.* Be thy sins never so many, never so great, of never so long continuance, yet thou shalt be most certainly pardoned and saved, if thou dost not wretchedly neglect the offer that in the name of God is here made unto thee. The Lord Jesus calleth unto thee, to look unto him and be saved, *Isa. 45. 22.* to come unto him, and he will in no wise cast thee out, *John 6. 37.* Yea he is a suitor to thee, and beseecheth thee to be reconciled, *2 Cor. 5. 20.* he crieth in the streets, he knocketh at thy door, he wooeth thee to accept of him, and live with him, *Prov. 1. 20. Rev. 2. 30.* If thou diest 'tis because thou wouldst not come to him for life, *John 5. 40.* Now accept of an offered Christ, and thou art made forever. Now give up thy consent to him, and the match is made, all the world cannot hinder it. Do not stand off because of thine unworthiness. Man, I tell thee, nothing in all the world can undo thee, but thine unwillingness. Speak man, art thou willing of the match? Wilt thou have Christ in all his relations to be thine; thy King, thy Priest, thy Prophet? Wilt thou have him with all his inconveniences? Take not Christ hand over head, but sit down first, and count the cost. Wilt thou lay all at his feet? Wilt thou be content to run all hazards with him? Wilt thou take thy lot with him, fall where it will? Wilt thou deny thyself, take up thy Cross, and follow him? Art thou deliberately, understandingly, freely, fixedly, determined to leave to him in all times, and conditions? If so, my soul for thine, thou shalt never perish, *John 3. 16.* but art passed from death to life. Here lies the main point of thy salvation, that thou be found in thy covenant-closure with Jesus Christ, and therefore if thou love thyself, see that thou be faithful to God and thy soul ere.

Direct. VIII. *Resign up all thy powers and faculties, and thy whole interest to be his. They gave their own selves unto the Lord, 2 Cor. 8. 5. Present your bodies as a living Sacrifice, Rom. 12. 1.* The Lord seeks not yours, but you. Resing therefore thy body with all its members to him, and thy soul

with all its powers, that he may be glorified in thy body and in thy spirit which are his, 1 Cor. 6. 20. In a right closure with Christ, all the faculties give up to him. The Judgment subscribes, *Lord thou art worthy of all acceptation, chief of ten thousand: Happy is the man that fineth thee. All the things that are to be desired, are not to be compared with thee*, Prov. 3. 13, 14, 15. The understanding lays aside its corrupt reasonings and cavils, and its prejudices against Christ and his ways. It is now past questioning and disputing, and casts it for Christ against all the World. It concludes, it's good to be here, and sees such a treasure in this field, such value in this pearl, as is worth all, Mat. 13. 44. *Oh here's the richest bargain that ever I made, here's the richest prize that ever man was offered, here's the sovereignest remedy that ever mercy prepared, he is worthy of my esteem, worthy of my choice, worthy of my love, worthy to be embraced, <...>, admired forever more*, Rev. 5. 12. *I approve of his <ϕ> his terms are righteous & reasonable, full of equity and mercy*. Again the will resigns. It stands no longer wavering, nor wishing and wounding but is peremptorily determined: *Lord thy love hath overcome me, thou hast won me, and thou shalt have me: Come in Lord, to thee I freely open, I consent to be saved in thine own way, thou shalt have anything, thou shall have all, let me have but thee*. The memory gives up to Christ: *Lord here is a storehouse for thee. Out with this trash, lay in thy treasure. Let me be a granary, a repository of thy truths, thy promises, thy providences*. The Conscience comes in; *Lord I will ever side with thee. I will be thy faithful Register, I will warn when the sinner is tempted, and smite when thou art offended. I will witness for thee, and judge for thee, and guide into thy ways, and will never let sin have quiet in this soul*. The affections also come in to Christ. O saith love, *I am sick of thee*. O saith desire, *now I have my longing. Here's the satisfaction I sought for. Here's the desire of Nations. Here's bread for me, and balm for me, all that I want*. Fear bows the knee with awe and veneration. *Welcome Lord, to thee will I pay my homage. Thy word and thy rod shall command my motions. Thee will I reverence and adore, before thee will I fall down and worship*. Grief likewise puts in, *Lord thy displeasure and thy dishonor, thy people's calamities, and mine own iniquities shall be that that shall set me abroad, I will mourn when thou art offended, I will weep when thy cause is wounded*: Anger likewise comes in for Christ: *Lord nothing so enrages me, as my folly against thee, that I should be so befooled and bewitched as to hearken to the flatteries of sin, and temptations of Satan against thee*. Hatred too will side with Christ. *I protest mortal enmity with thine enemies that I will never be friends with thy foes, I vow an immortal quarrel with every sin. I will give no quarter, I will make no peace*. Thus let all thy powers give up to Jesus Christ.

Again, thou must give up thy whole interest to him. If there be anything that thou keepest back from Christ it will be thine undoing, Luke. 14. 33. Unless thou wilt forsake all (in preparation and resolution of thy heart) thou canst not be his Disciple. Thou must hate Father and Mother, yea and thine own life also in comparison of him, and as far as it stands in competition with him, Mat. 10. 37. Luke 14. 26, 27, &c. In a word, thou must give him thyself, and all that thou hast without reservation, or else thou canst have no part in him.

Direct. IX. *Make choice of the Laws of Christ as the rule of thy words, thoughts and actions*, Psal. 119. 30. This is the true Converts choice. But here remember these three rules. 1. *You must choose them all*. There's no coming to Heaven by a partial obedience; Read Psal. 119. 6, 128, 160. Ezek. 18. 21. None may think it enough to take up with the cheap and easy part of Religion, and let alone the duties that are costly, and self-denying, and grate upon the interest of the flesh.

You must take all or none. A sincere Convert, though he makes most conscience of the greatest sins and weightiest duties; yet he makes true conscience of little sins, and of all duties, *Psal. 119. 6, 113. Mat. 23. 23. 2. For all times*, for prosperity, and for adversity, whether it rain or shine. A true Convert is resolved in his way, he will stand to his choice, and will not set his back to the wind, and be of the religion of the times. *I have stuck to thy testimonies, I have inclined my heart to perform thy statutes always, even to the end. Thy testimonies have I taken, as an heritage forever, Psal. 119. 31, 111, 117, 44, 93. I will have respect unto thy statutes continually. 3. This must not be done hand over head, but deliberately and understandingly.* That disobedient Son said, *I go •ir, but he went not, Mat. 24. 30.* How fairly did they promise? *All that the Lord our God shall speak unto thee, we will do it;* and it's like they spake as they meant, but when it came to trial it was found that there was not such a heart in them, as to do what they had promised, *Deut. 5. 27, 29.* If you would be sincere in closing with the laws and ways of Christ, First, *Study the meaning, and latitude and compass of them.* Remember, that they are very spiritual: they reach the very thoughts and inclinations of the heart; so that if you will walk by this rule, your very thoughts and inward motions must be under government. Again, that they are very strict and self-denying, quite contrary to the grain of your natural inclinations, *Mat. 16. 24.* You must take the strait gate, the narrow way, and be content to have the flesh curbed from the liberty it desires, *Mat. 7. 14.* In a word, that they are very large: *For thy Commandment is exceeding broad, Psal. 119. 96.* Secondly, *rest not in generals* (for there's much deceit in that) *but bring down thy heart to the particular commands of Christ.* Those Jews in the Prophet seemed as well resolved as any in the world, and called God to witness, that they meant as they said: But they stuck in generals. When God's command crosses their inclination, they will not obey, *Ier. 42. 1, 2, 3, 4, 5, 6.* compared with *Chap. 43. v. 2.* Take the Assemblies larger Catechism, and see their excellent and most compendious exposition of the Commandments, and put thy heart to it. Art thou resolved in the strength of Christ, to set upon the conscientious practice of every duty that thou findest to be there required of thee, and to set against every sin that thou findest there forbidden? This is the way to be found in God's statutes, that thou mayest never be ashamed, *Psal. 119. 80.* Thirdly, *Observe the special duties that thy heart is most against, and the special sins that 'tis most inclined unto, and see whether it be truly resolved to perform the one, and forgo the other.* What sayest thou to thy bosom sin, thy gainful sin? What sayest thou to costly and hazardous, and flesh displeasing duties? If thou hal•est here, and dost not resolve, by the grace of God, to cross thy flesh, and put to it, thou art unsound, *Psal. 18. 23. Psal. 119. 6.*

Direct. X *Let all this be completed in a solemn Covenant between God and thy soul, Psalm 119. 106. Neh, 10. 29.* For thy better help therein, take these few Directions.

First, Set apart some time, more than once to be spent in secret before the Lord.

1. In seeking earnestly his special assistance, and gracious acceptance of thee.
2. In considering distinctly all the terms or conditions of the Covenant, expressed in the form hereafter proposed.

3. In searching thine heart, whether thou art sincerely willing to for sake all thy sins, and to resign up thyself, body and soul unto God, and his service, to serve him in holiness and righteousness, all the days of thy life.

Secondly, Compose thy Spirit into the most serious frame possible, suitable to a transaction of so high importance.

Thirdly, Lay hold on the Covenant of God, and rely upon his promise of giving grace and strength, whereby thou mayest be enabled to perform thy promise. Trust not to thine own strength, to the strength of thine own resolutions, but take hold on his strength

Fourthly, Resolve to be faithful, having engaged thine heart, opened thy mouth, and subscribed with thy hand unto the Lord, resolve in his strength never to go back.

Lastly, Being thus prepared, on some convenient time set apart for the purpose, set upon the work, and in the most solemn manner possible, as if the Lord were visibly present before thine eyes, fall down on thy knees, and spreading forth thine hands toward Heaven, open thine heart to the Lord in these, or the like words.

O Most dreadful God, for the Passion of thy Son, I beseech thee accept of thy poor Prodidigal now prostrating himself at thy Door; I have fallen from thee by mine iniquity, and am by Nature a Son of Death, and a thousand-fold more the Child of Hell by my wicked practice: But of thine infinite Grace thou hast promised Mercy to me in Christ if I will but turn to Thee with all my Heart: Therefore upon the Call of thy Gospel, I am now come in, and throwing down my weapons, submit myself to thy Mercy.

And because thou requirest, as the Condition of my Peace with Thee, that I should put away mine Idols and be at defiance with all thine Enemies, which I acknowledge I have wickedly sided with against Thee, I here from the bottom of my heart renounce them all, firmly Covenanting with thee not to allow myself in any known sin; but conscientiously to use all the means that I know thou hast prescribed, for the death and utter destruction of all my corruptions. And whereas I have formerly inordinately and idolatrously let out my affections upon the World, I do here resign up my heart to Thee that madest it, humbly protesting before thy Glorious Majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire Grace from Thee, that when thou shalt call me hereunto, I may practice this my resolution through thy assistance, to forsake all that is dear unto me in this world, rather than to turn from thee to the ways of sin; and that I will watch against all its temptations, whether of Prosperity, or Adversity, lest they should withdraw my heart from thee: beseeching thee also to help me against the temptations of Satan, to whose wicked Suggestions I resolve by thy grace never to yield myself a Servant. And because my own righteousness is but menstruous rags• I renounce all confidence therein, and acknowledge that I am of myself a hopeless, helpless, undone creature, without righteousness or strength.

And forasmuch as thou hast of thy bottomless Mercy offered most graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee: I call Heaven

and Earth to record this day, that I do here solemnly avouch thee for the Lord my God, and with all possible veneration, bowing the neck of my Soul under the feet of thy most Sacred Majesty, I do here take thee, Lord *Jehovah*, Father, Son, and Holy Ghost, for my Portion, and chief good, and to give up myself, Body and Soul, for thy Servant, promising and vowing to serve thee in Holiness and Righteousness all the days of my life.

And since thou hast appointed the Lord Jesus Christ, the only means of coming unto thee, I do here upon the bended knees of my Soul accept of him as the only new and living way, by which sinners may have access to thee, and do here solemnly join myself in Marriage Covenant to him.

O Blessed Jesus, I come to thee hungry and hardly bested, poor and wretched, and miserable, and blind, and naked; a most loathsome, polluted wretch, a guilty, condemned Malefactor, unworthy forever to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory, but since such is thine unparalleled love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better for worse, for richer, for poorer, for all times and conditions, to love, honor, and obey thee before all others, and this to the death; I embrace thee in all thine offices: I renounce mine own worthiness, and do here avow thee to be the Lord my Righteousness, I renounce mine own wisdom, and do here take thee for mine only guide? I renounce mine own Will, and take thy Will for my Law.

And since thou hast told me that I must suffer if I will reign, I do here Covenant with thee to take my Lot, as it falls, with thee, and by thy grace assisting, to run all hazards with thee, verily supposing that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy holy laws, as the rule of my life, and the way in which I should walk to thy Kingdom, I do here willingly put my Neck under thy Yoak, and set my shoulder to thy burden; and subscribing to all thy Laws, as holy, just, and good, I solemnly take them as the rule of my words, thoughts and actions, promising that though my flesh contradict and rebel, yet I will endeavor to order and govern my whole life according to thy direction, and will not allow myself in the neglect of anything that I know to be my duty.

Only because through the frailty of my flesh, I am subject to many failings; I am bold humbly to protest, That unallowed miscarriages, contrary to the settled bent and resolution of my heart, shall not make void this Covenant, for so thou hast said.

Now Almighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile, or reservation, beseeching thee, that if thou espiest any flaw or falsehood therein, thou wouldst discover it to me, and help me to do it aright.

And now glory be to thee, O God the Father, whom I shall be bold from this day forward, to look upon as my God and Father, that ever thou shouldst find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine own Blood, and art now become my Savior and Redeemer. Glory be

to thee, O God the Holy Ghost, who by the finger of thine Almighty Power hast turned about my Heart from Sin to God.

O dreadful *Jehovah*, the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my Covenant friend, and I through thine infinite Grace, am become thy Covenant Servant, *Amen*. So be it. And the Covenant which I have made on Earth let it be ratified in Heaven.

The AUTHORS Advice.

THIS Covenant I advise you to make, not only in Heart, but in Word; not only in Word, but in Writing; and that you would with all possible reverence spread the Writing before the Lord, as if you would present it to him as your Act and Deed. And when you have done this, set your hand to it. Keep it ‹◊› a Memorial of the Solemn Transactions that have passed between God and you, that you may have recourse to it in Doubts and Temptations.

Direct. XI. *Take heed of delaying thy Conversion, and set upon a speedy and present turning. I made haste, and delayed not, Psal. 119. 60. Remember, and tremble at the sad instance of the foolish Virgins, that came not till the door of mercy was shut, Mat. 25. and of a convinced Felix, that put off Paul to another season, and we never find that he had such a season more, Acts 24. 25. O come in while it is called today, lest thou shouldst be hardened through the deceitfulness of sin; lest thy day of grace should be over, and the things that belong to thy peace should be hid from thine eyes. Now mercy is wooing of thee. Now Christ is waiting to be gracious to thee, and the Spirit of God is striving with thee. Now Ministers are calling, now Conscience is stirring; now the Market is open, and Oil may be had, thou hast opportunity for the buying. Now Christ is to be had for the taking. Oh! strike in with the offers of Grace. Oh! now or never. If thou make light of this offer, God may swear in his wrath thou shalt never taste of his Supper, Luke 14. 24.*

Direct. XII. *Attend conscientiously upon the Word as the means appointed for thy Conversion, James 1. 18, 19. 1 Cor. 4. 15. Attend, I say, not customarily, but conscientiously; with this desire, design, hope and expectation, that thou mayest be converted by it. To every Sermon thou hearest, come with this thought, Oh, I hope God will now come in. I hope this day may be the time, this may be the man by whom God will bring me home. When thou art coming to the Ordinances, lift up thine heart thus to God. Lord let this be the Sabbath, let this be the Season, wherein I may receive renewing Grace. Oh let it be said, that today such a one was born unto thee.*

Object. Thou wilt say, I have been long a hearer of the word, and yet it hath not been effectual to my Conversion. *Ans.* Yea, but thou hast not attended upon it in this manner, as a means of thy Conversion, nor with this design, nor praying for, and expecting of this happy effect of it.

Direct. XIII. *Strike in with the Spirit, when he begins to work upon thy heart. When he works convictions, O do not stifle them, but join in with him, and beg the Lord to carry on convictions to conversion. Quench not the Spirit; do not out-strive him: do not resist him. Beware of putting out convictions by evil company, or worldly business. When thou findest*

any troubles for sin, and fears about thine eternal State, beg of God that they may never leave thee till they have wrought off thy heart thoroughly from sin, and wrought it over to Jesus Christ. Say to him, *Strike home, Lord, leave not the work in the midst. If thou seest that I am not yet wounded enough, that I am not troubled enough, wound me yet deeper, Lord. O go to the bottom of my Corruption, let out the life-blood of my sins.* Thus yield up thyself to the workings of the Spirit, and hoise thy Sails to his gusts.

Direct. XIV. *Set upon the constant and diligent use of serious and fervent Prayer.* He that neglects prayer, is a profane and unsanctified sinner, *Job* 15. 4. He that is not constant in prayer, is but an Hypocrite, *Job* 27. 10. (unless the Omission be contrary to his ordinary course, under the force of some instant temptation.) This is one of the first things Conversion appears in, that it sets men on praying, *Acts* 9. 11. Therefore set to this duty. Let never a day pass over thee, wherein thou hast not, Morning, and Evening, set apart some time for set and solemn prayer in secret. Call thy family also together daily and duly, to worship God with thee. Woe be unto thee if thine be found amongst the families that call not on God's name, *Ier.* 10. 25. But cold and lifeless devotions will not reach half way to Heaven. Be fervent, and importunate. Importunity will carry it. But without violence the Kingdom of Heaven will not be taken, *Mat.* 11. 12. Thou must strive to enter, *Luke* 13. 24. and wrestle with tears and supplications, as *Jacob*, if thou meanest to carry the blessing, *Gen.* 32. 24. comp. with *Hos.* 12. 4. Thou art undone forever without grace, and therefore thou must put to it, and resolve to take no denial. That man that is fixed in this resolution; *Well I must have grace, and I will never give over, till I have grace, and I will never leave seeking and waiting, and striving with God, and mine own heart, till he do renew me by the power of his grace;* this man is in the likeliest way to win Grace.

Obj. But God heareth not sinners, their prayer is an abomination.

Ans. Distinguish between sinners. 1. There are *resolved sinners*: their prayers God abhors. 2. *Returning sinners*; these God will come forth to, and meet with mercy, though yet afar off, *Luke* 15. 20. Though the prayers of the unsanctified cannot have full acceptance; yet God hath done much at the request of such, as at *Ahab's* humiliation, and *Nineveh's* Fast, *1 Kings* 21. 26. *Jonah* 3. 8, 9, 10. Surely thou mayst go as far as these, though thou hast no grace: and how dost thou know but thou mayst speed in thy suit, as they did in theirs? Yea, is he not far more likely to grant thee, than them; since thou askest in the Name of Christ, and that not for temporal blessings, as they, but for things much more pleasing to him, viz. for *Christ, Grace, Pardon, that thou mayst be justified, sanctified, renewed and fitted to serve him?* Turn to these soul encouraging Scriptures, *Prov.* 2. 1, to 6. *Luk.* 11. 9, 10, 11, 12, 13. *Prov.* 8. 34. 35.

Is it not good comfort, that he calleth thee? *Mark* 10. 49. Doth he set thee on the use of means, and dost thou think he will mock thee? Doubtless, he will not fail thee, if thou be not wanting to thyself. O pray and faint not, *Luke* 18. 1. A person of great Quality having offended the Duke of *Buckingham*, the Kings great Favorite, being admitted into his presence after long waiting, prostrates himself at his feet, saying, I am resolved never to rise more, till I have obtained your Grace's favor, with which carriage he did overcome him. With such a resolution, do thou throw thyself at the feet of God. 'Tis for thy life, and therefore follow him, and give not over. Resolve thou wilt not be put off with bones, with common mercies.

What though God do not presently open to thee? Is not grace worth the waiting for? Knock, and wait, and no doubt but sooner or later, mercy will come.

And this know, that thou hast the very same encouragement to seek and wait, that the Saints now in glory once had: for they were once in thy very case. And have they sped so well? and wilt thou not go to the same door, and wait upon God in the same course?

Direct. XV. *Forsake thy evil Company*, Prov. 9. 6. *and forbear the occasions of sin*, Prov. 23. 31. Thou wilt never be turned from sin till thou wilt decline and forego the temptations of sin.

I never expect thy Conversion from sin, unless thou art brought to some self-denial, as to fly the occasions. If thou wilt be •ibling at the bait, and playing on the brink, and tampering and meddling with the snare, thy soul will surely be taken. Where God doth expose men in his providence, unavoidably, to temptations, and the occasions are such as we cannot remove, we may expect special assistance in the use of his means. But when we tempt God by running into danger, he will not engage to support us, when we are tempted. And of all temptations one of the most fatal and pernicious, is evil company. Oh what hopeful beginnings have these often stifled! Oh the souls, the estates, the families, the towns that these have ruined! How many a poor sinner hath been enlightened, and convinced, and hath been just ready to give the Devil the slip, and hath even escaped his snare and yet wicked company have pulled him back at last, and made him seven fold more the Child of Hell. In one word, I have no hopes of thee, except thou wilt shake off thy evil company. Christ speaketh to thee, as to them, in another case; *If thou seek me, then let these go their way*, Joh. 18. 8. Thy life lies upon it: Forsake these, or else thou canst not live, *Prov. 9. 6.* Wilt thou be worse than the beast, to run on, when thou seest the Lord with a drawn sword in the way? *Numb. 22. 33.* Let this sentence be written in Capitals upon thy Conscience, A COMPANION OF FOOLS SHALL BE DESTROYED, *Prov. 13. 20.* The Lord hath spoken it, and who shall reverse it? And wilt thou run upon destruction, when God himself doth forewa• thee? If God do ever change thy heart it will appear in the change of thy company. Oh fear, and fly this Gulf by which so many thousand souls have been swallowed into perdition. It will be hard for thee indeed, to make thine escape. Thy Companions will be mocking thee out of thy Religion, and will study to fill thee with prejudices against strictness, as ridiculous and comfortless. They will be flattering thee, and alluring thee; but remember the warnings of the Holy Ghost, *My Son, if sinners entice thee, consent thou not. If they say come with us, e•st in thy lot among us; walk not thou in the way with them, refrain thy foot from their path. Avoid it, pass not by it, turn from it, and pass away. For the way of the wicked is as darkness, they know not at what they stumble. They l•y wait for their own blood; they lurk privily for their own lives.* Prov. 1. 10. to the 18. Prov. 4. 14. to the 19. My soul is moved within me, to see how many of my hearers are like to perish both they and their houses, by this wretched mischief, even the haunting of such places, and company, whereby th•y are drawn into sin, Once more I admonish you, as *Moses did Israel, Num. 16. 26. And he spake unto the Congregation, saying, Depart, I pray you, from the Tents of these wicked men.* Oh! flee them as you would those that had the Plague-Sores running in their fore-heads; these are the Devils Panders, and Decoys; and if thou dost not make thine escape, they will toll thee into perdition, and will prove thine eternal ruin.

Direct. XVI. Lastly, *Set apart a day to humble thy soul in secret, by fasting and prayer, to work the sense of thy sins and miseries upon thy heart.* Read over the Assemblies Exposition of the Commandments, and write down the duties omitted, and sins committed by thee against every Commandment, and so make a Catalogue of thy sins, and with shame and sorrow spread them before the Lord. And if thy heart be truly willing to the terms, join thyself solemnly to the Lord in that Covenant, set down in the IXth. Direction, and the Lord grant thee mercy in his sight.

Thus I have told thee, what thou must do to be saved. Wilt thou not now obey the voice of the Lord? Wilt thou arise and set to thy work? Oh man, what answer wilt thou make, what excuse wilt thou have, if thou shouldst perish at last through very willfulness, when thou hast known the way of life? I do not fear thy miscarrying, if thine own idleness do not at
 〈◇〉 undo thee, in neglecting the use of the means, that are so plainly here prescribed. Rouze up, Oh sluggard, and ply thy work. Be doing, and the Lord will be with thee.

A Short Soliloquy for an Unregenerate Sinner.

AH wretched man that I am! What a condition have I brought myself into by sin? Oh! I see my heart hath but deceived me all this wh••e, in flattering me, that my condition was good. I see, I see, I am but a lost and undone man; forever undone, unless the Lord help me out of this condition. My sins! My sins! Lord, what an unclean, polluted wretch am I! more loathsome and odious to thee, than the most hateful Venom, or noisome carcase, can be to me. Oh! what a Hell of sin is in this heart of mine, which I have flattered myself to be a good heart? Lord, how universally am I corrupted, in all my parts, powers, performances? All the imaginations of the thoughts of my heart, are only evil, continually. I am under an inability to, averseness from, and enmity against anything that is good; and am prone to all that is evil. My heart is a very sink of all sin: And Oh the innumerable hosts, and swarms of sinful thoughts, words, and actions, that have flown from thence. Oh the load of guilt that is on my soul! *My ••ad is •ull, my heartfull, my mind and my members, they are all full of sin.* Oh my sins! How do they stare upon me! How do they witness against me! Woe i• me, my Creditors are upon me, every Commandm••• taketh hold upon me, for more than ten thousand
 〈◇〉 Talents, yea ten thousand times ten thousand. How endless then is the sum of all my debts? If this whole world were filled up from Earth to Heaven with paper, and all this paper written over, within and without, by Arithmeticians: yet when all were case up together, it would come inconceivably short of what I owe to the least of God's Commandments. Woe unto me! for my debts are infinite, and my sins are increased. They are wrongs to an infinite Majesty: And if he that committeth Treason against a silken Mortal, is worthy to be racked, drawn and quartered: What have I deserved, that have so often lifted up my hand against Heaven, and have struck at the Crown and Dignity of the Almighty?

Oh my sins! my sins! Behold a Troop cometh! Multitudes! Multitudes! there is no number of their Armies. Innumerable evils have compassed me about: Mine iniquities have taken hold upon me; they have set themselves in array against me. Oh! it were better to have all the Regiments of Hell come against me, than to have my sins to fall upon me, to the spoiling of

my soul. Lord, how am I surrounded? How many are they that rise up against me? They have beset me behind and before: They swarm within me and without me: They have possessed all my powers, and have fortified mine unhappy soul, as a Garrison, which this brood of Hell doth man, and maintain, against the God that made me.

And they are as mighty, as they be many. The Sands are many, but then they are not great: The Mountains great, but then they are not many. But woe is me! my sins are as many as the Sands, and as mighty as the Mountains. Their weight is greater than their number. It were better that the Rocks and the Mountains should fall upon me, than the crushing and insupportable load of my own sins. Lord, I am heavy laden; let mercy help, or I am gone. Unload me of this heavy guilt, this sinking load, or I am crushed without hope, and must be pressed down to Hell. If my grief were thoroughly weighed, and my sins laid in the balances together, they would be heavier than the Sand of the Sea, therefore my words are swallowed up: They would weigh down all the rocks and the hills, and turn the balance against all the Isles of the Earth. O Lord, thou knowest my manifold transgressions, and my mighty sins.

Ah my Soul! Alas my Glory / Whither art thou humbled? Once the Glory of the Creation, and the Image of God; now, a Lump of filthiness; a Coffin of rottenness, replenished with stench and loathsomeness. O what work hath sin made with thee? thou shalt be termed *Forsaken*, and all the rooms of thy faculties *Desolate*, and the name that thou shalt be called by is, *Ichabod*, or, Where is the Glory? How art thou come down mightily? My Beauty is turned into deformity, and my Glory into shame. Lord, what a loathsome Leper am I? The Ulcerous Bodies of *Job* or *Lazarus* were not more offensive to the eyes and nostrils of men, than I must needs be to the most holy God, whose eyes cannot behold iniquity.

And what misery have my sins brought upon me? Lord, what a case am I in? Sold under sin, cast out of God's favor, accursed from the Lord, cursed in my body, cursed in my soul, cursed in my name, in my estate, my relations, and all that I have. My sins are unpardoned, and my soul within a step of death. Alas! What shall I do? Whither shall I go? Which way shall I look? God is frowning on me from above; Hell gaping for me beneath; Conscience smiting me within; temptations and dangers surrounding me without. Oh, whither shall I flee? What place can hide me from Omniscience? What power can secure me from Omnipotency?

What meanest thou, O my soul, to go on thus? Art thou in league with Hell? Hast thou made a Covenant with Death? Art thou in love with thy misery? Is it good for thee to be here? Alas what shall I do! Shall I go on in my sinful ways? Why then certain damnation will be mine end: and shall I be so besotted and bemaddened, as to go and sell my soul to the flames, for a little Ale, and a little ease, for a little pleasure, or gain, or content to my flesh? Shall I linger any longer in this wretched estate? No, if I tarry here, I shall die; What then? Is there no help, no hope? None except I turn, Why, but is there any remedy for such woeful misery? Any mercy after such provoking iniquity? Yes, as sure as God's Oath is true, I shall have pardon, and mercy yet, if presently, unfeignedly, and unreservedly I turn by Christ to him.

Why then I thank thee upon the bended knees of my soul, O most merciful Jehovah, that thy Patience hath waited upon me hitherto: For hadst thou took me away in this estate, I had

perished forever. And now I adore thy grace, and accept the offers of thy mercy. I renounce all my sins, and resolve by thy grace, to set myself against them, and to follow thee in holiness and righteousness all the days of my life.

Who am I, Lord, that I should make any claim unto thee, or have any part or portion in thee, who am not worthy to lick up the dust of thy feet! Yet since thou holdest forth the golden Scepter, I am bold, to come and touch. To despair, would be to disparage thy mercy; and to stand off when thou biddest me come, would be at once to undo myself, and rebel against thee, under the pretence of humility. Therefore I bow my soul to thee, and with all possible thankfulness accept thee, as mine, and give up myself to thee, as thine. Thou shalt be Sovereign over me, my King, and my God: Thou shalt be in the Throne, and all my powers shall bow to thee, they shall come and worship before thy feet. Thou shalt be my Portion, O Lord, and I will rest in thee.

Thou callest for my heart. O that it were any way fit for thine acceptance! I am unworthy, O Lord, everlastingly unworthy to be thine. But since thou wilt have it so, I freely give up my heart to thee: Take it; it is thine. Oh that it were better! But Lord, I put it into thine hand, who alone canst mend it. Mould it after thine own heart; make it as thou wouldst have it, holy, humble, heavenly, soft, tender, flexible, and write thy Law upon it.

Come, Lord Jesus, come quickly: Enter in triumphantly: take me up to thee forever. I give up to thee, I come to thee, as the only way to the Father, as the only Mediator, the means ordained to bring me to God. I have destroyed myself, but in thee is my help. Save Lord, or else I perish, I come to thee with the rope about my Neck. I am worthy to die, and to be damned. Never was the hire more due to the servant, never was penny more due to the laborer, then Death and Hell, my just wages, is due to $\langle \diamond \rangle$ for my sins. But I fly to thy merits, I trust alone to the value and virtue of thy Sacrifice, and preva•••cy of thine intercession. I submit to thy teaching, • make choice of thy Government. Stand open $\langle \dots \rangle$ doors, that the King of Glory may come in.

O thou spirit of the most high, the comforter and sanctifier of thy chosen; come in with all thy glorious train, all thy courtly $\langle \diamond \rangle$, thy fruits, and graces. Let ••e be thine habitacion. • I can give $\langle \diamond \rangle$ But what is thine $\langle \diamond \rangle$ already; but here with the poor Widow, I cas• my two mi•es, my soul, and my body into thy treasury; fully resigning them up to t••e, to be sanctified by thee, to be servants to thee. They it all •e thy Patients, Cure thou their Malady; they shall be thy Agents, Govern thou their Mo••c.s. Too long have I served the world, too long have I hearkened to Satan, but now I renounce them all, and will be ruled by thy Dictates, and Directions, and guided by thy Counsel.

O blessed Trinity! O glorious Unity! I deliver up myself to thee; receive me; write thy name, O Lord, upon me, and upon all that I have as thy proper goods. Set thy mark upon me, upon every member of my body, and every faculty of my soul. I have chosen thy precepts. Thy law will I lay before me: This shall be the Copy, which I will keep in my eye, and study to write after. According to this rule do I resolve, by thy Grace, to walk: After this law shall my whole man be governed. And though I cannot perfectly keep one of thy Commandments, yet I will

allow myself in the breach of none. I know my flesh will hang back: But I resolve, in the power of thy Grace, to cleave to thee, and thy holy ways, what ever it cost me. I am sure I cannot come off a loser by thee, therefore I will be content with reproach, and difficulties, and hardships here, and will deny myself, and take up my Cross, and follow thee. Lord Jesus thy Yoke is easy, thy Cross is welcome, as it is the way to thee. I lay aside all hopes of worldly happiness. I will be content to tarry till I come to thee. Let me be poor and low, little and despised here, so I may but be admitted to live, and reign with thee hereafter. Lord, thou hast my heart and hand to this agreement. Be it as the laws of the *Medes* and *Persians*, never to be reversed. To this, I will stand; In this resolution, by Grace I will live and die. I have sworn and will perform it that I will keep thy righteous judgments. I have given my free consent, I have made my everlasting choice. Lord Jesus confirm the Contract, *Amen*.

Chap. VII. Containing the Motives to Conversion.

THOUGH what is already said of the Necessity of Conversion, and of the Miseries of the Unconverted, might be sufficient to induce any considering mind to resolve upon a present Turning, or Conversion unto God: Yet knowing what a piece of desperate obstinacy and untractableness the heart of man naturally is, I have thought it necessary, to add to the means of Conversion and Directions for a Covenant-closure with God in Christ, some Motives to persuade you hereunto.

O Lord, fail me not now at my last attempts. If any soul hath read hitherto, and be yet untouched, now Lord fasten in him and do thy work; Now take him by the heart, overcome him, persuade him, till he say• thou hast prevailed, for thou wast stronger than I. Lord; didst thou not make me a Fisher of men? And have I toiled all this while and caught nothing? Alas that I should have spent my strength for naught! And now I am casting my last; Lord Jesus, stand thou upon the Shore, and direct, how, and where I shall spread my Net, and let me so enclose with arguments the souls I seek for, that they may not be able to get out. Now Lord for a multitude of souls I Now for a full draught• O Lord God, remember me I pray thee, and strengthen me this once, O God.

But I turn me unto you.

Men and Brethren, Heaven and Earth do call upon you, yea Hell itself doth preach the Doctrine of Repentance unto you. The Angels of the Churches travel with you, *Gal. 4. 19.* the Angels of Heaven wait for you, for your repenting and turning unto God. O sinner, why should the Devils make merry with thee? Why shouldst thou be a morsel for that devouring *Leviathan*? Why should Harpies and Hell-Hounds tear thee, and make a feast upon thee, and when they have got thee into the Snare, and have fastened their Talons in thee, laugh at thy destruction, and deride thy misery, and sport themselves with thy damnable folly? This must be thy case, except thou turn. And were it not better thou shouldst be a joy to Angels, than a laughing stock and sport for Devils? Verily if thou wouldst but come in, the Heavenly Host would take up their Anthems, and sing, *Glory be to God in the Highest*; the Morning Stars would sing together, and all the Sons of God shout for joy, and celebrate this new Creation as they did the first. Thy Repentance would, as it were, make Holy-day in Heaven, and the

glorious Spirits would rejoice in that there is a new Brother added to their society, *Rev. 22. 9.* another Heir born to their Lord, and the lost Son received safe and sound. The true penitents tears are indeed the Wine that cheereth both God and Man.

If it be little, that Men and Angels would rejoice at thy Conversion, know that God himself would rejoice over thee, even with singing, and rest in his love, *Luke 15. 9. Isa. 62. 5.* Never did *Jacob* with such joy weep over the Neck of his *Joseph* as thy Heavenly Father would rejoice over thee, upon thy coming in to him. Look over the Story of the Prodigal. Methinks I see how the Aged Father lays aside his estate, and forgets his years: Behold how he runneth! *Luke 15. 20.* Oh the haste that mercy makes! The Sinner makes not half that speed. Methinks I see how his Bowels turn, how his compassions yearn. (How quick-sighted is love!) Mercy spies him a great way off, forgets his riotous courses, unnatural rebellion, horrid unthankfulness, debauched practices (not a word of these) but receives him with open Arms, clasps about his Neck, forgets the nastiness of his Rags, kisses the Lips that deserve to be loathed, the Lips that had been joined to Harlots, that had been commoners with the Swine, calls for the fatted Calf, the best Robe, the Ring, the Shooes, the best cheer in Heavens Store, the best attire in Heavens Wardrobe, *Luke 15. 6, 9, 23.* yea the joy cannot be held in one breast, &c. others must be called to participate: the friends must meet and make merry. Angels must wait but the Prodigal must be set at the Table under his Fathers wing. He is the joy of the feast: He is the sweet subject of the Fathers delight. The Friends sympathize, but none knows the felicity the Father takes in his new born Son, whom he hath received from the dead. Methinks I hear the Music and the Dancing at a distance. Oh the Melody of the Heavenly Choristers! I cannot learn the Song, *Rev. 14. 3.* But methinks I over-hear the burden, at which all the harmonious Choir with one consent strikes sweetly in, for thus goes the round at Heavens Table, *For this my Son was dead, and is alive again; was lost, and is found, Luke 5. 23, 24, 32.* I need not farther explain the parable. God is the Father, Christ the Cheer, his Righteousness the Robe, his Graces the Ornaments, Ministers, Saints, Angels the Friends and Servants, and thou that readest (if thou wilt but unfeignedly repent and turn) the welcome Prodigal, the happy instance of all this grace, and blessed subject of this joy and love.

O Rock! Oh Adamant! What! not moved yet? not yet resolved to turn forthwith, and to close with mercy? I will try thee yet once again: If one were sent to thee from the dead, wouldst thou be persuaded? Why, hear the voice from the dead, from the damned, crying to thee that thou shouldst repent. *I pray thee that thou wouldst send him to my Fathers house, for I have five Brethren, that he may testify unto them, lest they also come into this place of torment. If one went unto them from the dead, they will repent, Luke 16. 27, 28, &c.* Hear, O man, thy Predecessors in impenitence Preach to thee from the infernal Gibbets, from the Flames, from the Rack, that thou shouldst repent. O look down into the bottomless Pit. Seest thou how the smoke of their torment ascendeth forever and ever, *Rev. 14. 11.* How black are the Fiends? How furious are their Tormentors? 'Tis their only music to hear how their miserable Patients roar, to hear their bones crack. 'Tis their meat and drink, to see how their flesh frieth and their fat droppeth, to drench them with burning metal, and to rip open their bodies, and to pour in the fierce burning brass into their bowels, and the recesses and ventricles of their hearts. What thinks• thou of those chains of darkness, of those instruments of cruelty? Canst thou

be content to burn? Seest thou how the worm gnaweth, how the oven gloweth? how the fire rageth? What say'st thou to that River of Brimstone, that dark and horrible vault, that gulf of perdition? Wilt thou take up thy habitation here? O lay thine ear to the door of Hell. Hearest thou the curses and blasphemies, the weepings and the wailings, how they lament their folly, and curse their day? *Mat. 22. 13. Rev. 16. 9.* How do they roar and yell, and gnash their teeth? How deep are their groans? How feeling are their moans? How unconceivable are their miseries. If the shrieks of *⟨...⟩*, and *Abiram*, were so terrible (when the Earth *⟨◇⟩* asunder, and opened her mouth, and swallowed them up, and all that apperained to them,) that all Israel fled at the cry of them, *⟨◇⟩ 16. 3, 4.* Oh how fearful would the cry be, if God should take off the covering, from the mouth of Hell, and let the cry of the damned ascend in all its terror among the Children or men? And of all their moans and miseries, this the piercing, killing emphasis and burden, *forever, for ever.* Why, as God liveth, that made thy soul, thou art but a few hours distant from all this, except thou repent and be converted.

Oh! I am even lost and swallowed up in the abundance of those arguments that I might suggest. If there be any point of wisdom in all the world, it is to repent and come in, if there be anything righteous, anything reasonable, this is it. If there be anything in the world that may be called madness, and folly, and anything that may be counted sottish, absurd, brutish, unreasonable, it is this, to go on in thine unconverted estate. Let me beg thee, as thou wouldst not willfully destroy thyself, to sit down and weigh, besides what hath been said, these following Motives, and let conscience speak, if it be not reason, that thou shouldst repent and turn.

1. The God that made thee doth most graciously invite thee.

First, *His most sweet and merciful nature doth invite thee;* Oh the kindness of God, his working bowels, his tender mercies! they are infinitely above our thoughts, higher than heaven, what can we do? Deeper than hell, what can we know? *Job 11. 7, 8, 9. He is full of compassion, and gracious; long suffering, and plenteous in mercy,* *Psal. 86. 15.* This is a great argument to persuade sinners to come in. *Turn unto the Lord your God, for he is gracious and merciful, slow to anger, of great kindness, and repenteth him of the evil.* If God would not repent of the evil, it were some discouragement to us, why we should not repent. If there were no hope of mercy, it were no such wonder, if rebels should stand out; but never had Subjects such a gracious Prince, such Piety, Patience, Clemency, pity to deal with, as you have. *Who is a God like unto thee that pardoneth iniquity? &c. Mic. 7. 18.* Oh sinners: See what a God you have to deal with; if you will but turn, *He will turn again, and have compassion on you, he will subdue your iniquities, and cast all your sins into the depth of the Sea, V. 19. Return unto me, saith the Lord of Hosts, and I will return unto you, Mal. 3. 7. Zech. 1. 3.* Sinners do not fail in that they have too high thoughts of God's mercies, but in that, 1. *They overlook his Justice.* 2. *They promise themselves mercy out of God's way.* His mercy is beyond all imagination, *Isa. 55. 9. great mercies, 1 Chron. 21. 13. manifold mercies, Neh. 9. 19. tender mercies, Psal. 25. 6. sure mercies, Isa. 55. 3. everlasting mercies, Psal. 103. 17. Isa. 54. 8.* and all thine own, if thou wilt but turn. Art thou willing to come in? Why the Lord hath laid aside his terror, erected a Throne of Grace, holds forth the golden Scepter: Touch and live. Would a merciful man slay his enemy, when

prostrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a Covenant of peace? Much less will the merciful God. Study his Name, *Exod.* 34. 7. Read their experience, *Neh.* 9. 17.

Secondly, *His Soul encouraging calls and promises do invite thee.* Ah what an earnest suitor is mercy to thee! how lovingly, how instantly it calleth after thee! how passionately it wooeth thee! *Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity. Turn O backsliding children, saith the Lord, for I am married unto you: return and I will heal your backslidings. Thou hast plaid the Harlot with many Lovers, yet return unto me, saith the Lord,* *Jer.* 3. 11, 12, 13, 14, 22. *As I live, saith the Lord God, I have no pleasure in the death of the wicked but that he turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel? Ezek.* 33. 11. *If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done shall he live. Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, and make you a clean heart, and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves, and live ye,* *Ezek.* 18. 21, 23, 30, 31, 32.

Oh melting, gracious words! The voice of a God, and not of a man! This is not the manner of men, for the offending Sovereign to sue to the offending traitorous varlet. Oh how doth mercy follow thee, and plead with thee! Is not thy heart broken yet? Oh that today you would hear his voice!

2. *The Doors of Heaven are thrown open to thee; The Everlasting Gates are set wide for thee, and an abundant entrance into the Kingdom of Heaven administered to thee.* Christ now bespeaks thee, (as she her Husband) *Arise and take possession,* *1 Kings* 21. 15. View the glory of the other world as set forth in the map of the Gospel. Get thee up into *Pisgah* of the promises, and lift up thine eyes westward, northward, southward, and eastward, and see the good land that is beyond *Jordan*, and that goodly mountain. Behold the Paradise of God, watered with the streams of glory. Arise and walk through the land, in the length of it, and in the breadth of it, for all the land which thou seest, the Lord will give it to thee forever, if thou wilt but return, *Gen.* 13. 14, 15, 17. Let me say to thee, as *Paul to Agrippa, Believest thou the Prophets?* If thou believest indeed, •o but view what glorious things are spoken of the City of God, *Psal.* 87. 3. and know, that all this is here tendered in the name of God to thee. As verily as God is true it shall be forever thine, if thou wilt but thoroughly turn.

Behold the City of pure transparent Gold, whose foundations are garnished with all manner of precious stones, whose gates are pearls, whose light is glory, whose temple is God. Believest thou this? if thou dost, art thou not worse than distracted that wilt not take possession, when the gates are flung open to thee, and thou art bid to enter? O ye sons of folly, will ye embrace the dunghills, and refuse the Kingdom? Behold, the Lord God taketh you up into the mountain, shows you the Kingdom of Heaven, and all the glory thereof, and tells you, *All this will I give you, if you will fall down and worship me:* If you will submit to mercy,

accept my Son, and serve me in righteousness and holiness. *O fools, and slow of heart to believe!* will you court the harlot, will you seek and serve the world, and neglect the eternal glory? What! not enter into Paradise, when the flaming sword, that was once set to keep you out, is now used to drive you in? But you will say, I am uncharitable, to think you infidels and unbelievers. Why, what shall I think you? either you are desperate unbelievers that do not credit it, or stark distracted, that you know and believe the excellency and eternity of his glory, and yet do so fearfully neglect it. Surely you have no faith, or no reason; and I had almost said, conscience should tell you so, before I leave you.

Do but attend what is offered you, Oh blessed Kingdom! A Kingdom of glory, 1 *Thes.* 2. 1. a Kingdom of righteousness, 2 *Pet.* 3. 13. a Kingdom of peace, *Rom.* 14. 17. an everlasting Kingdom, 2 *Pet.* 1. 11. Here thou shalt dwell, here thou shalt reign forever; and the Lord shall set thee in a throne of glory, *Mat.* 19. 28. and with his own hand shall set the Royal Diadem upon thine head, and give thee a Crown not of thorns (for there shall be no sinning nor suffering there, *Rev.* 21. 27. 22, 3, 4, 5.) not of Gold (for this shall be viler than the dirt in that day) but a Crown of Life, *James* 1. 12. a Crown of righteousness, 2 *Tim.* 4. 8. a Crown of glory, 1 *Pet.* 5. 4. Yea thou shalt put on glory as a robe, 1 *Cor.* 1. 15. 53. and shalt shine like the Sun in the firmament in the glory of thy Father, *Mat.* 13. 43. Look now upon thy dirty flesh, thy clay, thy worms meat: this very flesh, this lump, this carcass shall be brighter than the Stars, *Dan.* 12. 3. In short, thou shalt be made like unto the Angels of God, *Luke* 20. 36. and behold his face in righteousness, *Psal.* 17. 15. Look in now and tell me, dost thou yet believe? If not, conscience must pronounce thee an infidel, for it is the very word of God that I speak.

But if thou say, thou believest, let me next know thy resolutions. Wilt thou embrace this for thy happiness? Wilt thou forgo thy sinful gains, thy forbidden pleasures? Wilt thou trample on the worlds esteem, and spit in the harlots face, and stop thine ears at her flatteries, and wrest thee out of her embraces? Wilt thou be content to take up with present reproach and poverty, if it lie in thy way to Heaven, and follow the Lord with humble self-denial, in a mortified and flesh-displeasing life? If so, all is thine, and that forever. And art not thou fairly offered? Is it not pity but he should be damned, that will needs go on and perish, when all this may be had for the taking? In a word, wilt thou now close with these proffers? Wilt thou take God at his word? Wilt thou let go thy hold-fast of the world, and rid thy hands of thy sins, and lay hold on eternal life? If not, let conscience tell thee whether thou art not distracted, or bewitched, that thou shouldst neglect so happy a choice, by which thou mightest be made forever.

3. *God will settle unspeakable privileges at present, upon thee, 1 Cor. 3. 22. Heb. 12. 22, 23, 24. Though the full of your blessedness shall be deferred till hereafter, yet God will give you no little things in hand.*

He will redeem you from your thralldom, *John* 8. 36. He will pluck you from the paw of the Lyon, *Col.* 1. 13. the serpent shall bruise your heel, but you shall bruise his head, *Gen.* 3. 15. He shall deliver you from the present evil world, *Gal.* 1. 4. Prosperity shall not destroy you; Adversity shall not separate between him and you, *Rom.* 8. 35, 37, 38. He will redeem you from the power of the grave, *Psal.* 49. 15. and make the King of Terrors a messenger of peace

to you. He will take out the curse from the Cross, *Psal.* 119. 71. and make affliction the fining-pot, the fan, the phisic, to blow off the chaff, purify the metal, and purge the mind, *Dan.* 12. 10. *Isa.* 27. 9. He will save you from the arrest of the Law, and turn the curse into a blessing to you, *Rom.* 6. 14. *Gal.* 3. 14. He hath the keys of hell and death, and shutteth that no man openeth, *Rev.* 3. 7. and 1. 18. and he will shut its mouth, as once he did the Lions, *Dan.* 6. 22. that you shall not be hurt of the second death, *Rev.* 2. 11.

But he will not only save you from misery, but install you into unspeakable prerogatives. He will bestow himself upon you, he will be a friend unto unto you, and a father to you, *2 Cor.* 6. 18. he will be a Sun and a Shield to you, *Psal.* 84. 11. in a word, he will be a God to you, *Gen.* 17. 7. and what can be said more? What you may expect that a God should do for you, and be to you, that he will be, that he will do. She that marries a Prince, expects he should do for her like a Prince, that she may live in a suitable state, and have an answerable dowry. He that hath a King for his Father or Friend, expects he should do for him like a King. Alas, the Kings and Monarchs of the Earth, so much above you, are but like the painted Butter-flies amongst the rest of their kind, or the fair coloured Palmer-worm amongst the rest of the worms, if compared with God. As he doth infinitely exceed the glory and power of his glittering dust, so he will beyond all proportion exceed, in doing for his Favorites, whatever Princes can do for theirs. He will give you grace and glory, and withhold no good thing from you, *Psal.* 84. 11. He will take you for his Sons and Daughters, and make you Heirs of his promises, *Heb.* 6. 17. and establish his everlasting Covenant with you, *Ier.* 32. 40. He will justify you from all that Law, Conscience, Satan, can charge upon you, *Rom.* 8. 33, 34. he will give you free access into his presence, and accept your persons, and receive your prayers, *Eph.* 3. 12. *Eph.* 1. 6. *1 John* 5. 14. He will abide in you and make you the men of his secrets, and hold a constant and friendly communion with you, *John* 14. 23. *John* 15. 15. *1 John* 1. 3. His ear shall be open, his door open, his store open at all times to you. His blessing shall rest upon you, and he will make your enemies to serve you, and work about all things for good unto you, *Psal.* 115. 13. *Rom.* 8. 28.

4. *The Terms of mercy are brought as low, as possible, to you.* God hath stooped as low to sinners, as with honor he can. He will not be thought a fautor of sin, nor stain the glory of his holiness, and whither could he come lower than he hath, unless he should do this? He hath abated the impossible terms of the first Covenant, *Ier.* 3. 13. *Mark* 5. 36. *Acts* 16. 31. *Acts* 3. 19. *Prov.* 28. 13. He doth not impose anything unreasonable, or impossible, as a condition of life upon you. Two things were necessary to be done, according to the Tenour of the first Covenant by you. 1. *That you should fully satisfy the demands of Justice for past offenses.* 2. *That you should perform personally, perfectly, and perpetually the whole Law for the time to come.* Both these are to us impossible, *Rom.* 8. 3. But behold God's gracious abatement in both. He doth not stand upon satisfaction, he is content to take off the surety (and he of his own providing too) what he might have exacted from you, *2 Cor.* 5. 19. He declares himself to have received a ransom, *Job* 33. 24. *1 Tim.* 2. 6. and that he expects nothing but that you should accept his Son, and he shall be righteousness and redemption to you, *John* 1. 12. *1 Cor.* 1. 30. And for the future obedience, here he is content to yield to your weakness, and remit the rigor. He doth not stand upon perfection (as a condition of life, though he still insists upon it as due) but is

content to accept of sincerity, *Gen. 17. 1. Prov. 11. 20.* Though you cannot pay the full debt, he will accept you according to that which you have, and take willing for doing, and the purpose for the performance, *2 Cor. 8. 12. 2 Chron. 6. 8. Heb. 11. 17.* and if you come in his Christ, and set your hearts to please him, and make it the chief of your cares, he will approve and reward you, though the vessel be marred in your hands.

Oh consider your Makers condescension. Let me say to you, as *Naaman's* servant to him: *My Father, if the Prophet had b'd thee do some great thing, wouldst then not have done it? how much rather, when he saith unto thee, wash and be clean? 2 Kings 5. 13.* If God had demanded some terrible, some severe and rigorous thing of you, to escape eternal damnation, would you not have done it? Suppose it had been to spend all your days in sorrow in some howling Wilderness, or pine yourselves with famine, or to offer the fruit of your bodies for the sin of your souls, would you not have thankfully accepted eternal redemption, though these had been the conditions? Yea farther, if God should have told you, you should have fryed in the fire for millions of ages, or been so long tormented in Hell, would you not have gladly accepted it? Alas, all these are not so much as one sand in the glass of eternity. If your offended Creator should have held you but one year upon the rack, and then bid you come and forsake your sins, accept Christ, and serve him a few years in self-denial, or lie in this case forever and ever: Do you think you should have stuck at the offer, and disputed the terms, and have been unresolved, whether you were best to accept of the motion? O sinner return and live; why shouldst thou die, when life is to be had for the taking, and mercy should be beholding to thee (as it were) to be saved? Couldst thou say indeed, *Lord, I know that thou wast an hard man, Mat. 25. 24.* thou hadst some little excuse; but when the God of Heaven hath stooped so low, and bated so far, if now thou shouldst stand off, who shall plead for thee?

Obj. Notwithstanding all these abatements, I am no more able to perform those conditions, (in themselves so easy) of faith and repentance, and sincere obedience; than to satisfy and fulfil the Law.

Answ. These you may perform by God's grace enabling, whereas the other are naturally impossible in this state, even to believers themselves. But let the next consideration serve for a fuiler answer.

5. *Wherein you are impotent, God doth offer grace to enable you. I have stretched out my hand, and no man regarded, Prov. 1. 24.* What though you are plunged into the ditch of that misery, from which you can never get out? Christ offereth to help you out; he stretcheth his hand to you, and if you perish, it is for refusing his help. *Behold I stand at the door, and knock: if any man open to me, I will come in, Rev. 3. 20.* What though you are poor, and wretched, and blind, and naked, Christ offereth a cure for your blindness, a cover for your nakedness, a remedy for your poverty, he tendreth you his righteousness, his graces, *I counsel thee to buy of me gold, that thou mayst be rich, and white raiment, that thou mayst be clothed, and anoint thine eyes with eye-salve, that thou mayst see, Rev. 3. 17, 18.* Do you say the condition is impossible, for I have not wherewith to buy? You must know, that this buying is without money, and without price, *Isa. 55. 1.* This buying is by begging, and seeking with diligence and constancy in the

use of God's means, *Prov. 2. 3, 4. God commandeth thee to know him, and to fear him. Dost thou say, Yea but my mind is blinded, and my heart is hardened from his fear? I answer, God doth offer to enlighten thy mind and to teach thee his fear: that is presented to thy choice, Prov. 1. 29. For (...) hated knowledge, and did not choose the fear of the Lord. So that now, if men live in ignorance and estrangement from the Lord, it is because they will not understand, and desire not the knowledge of his ways, Job 21. 14. If thou criest after knowledge, if thou seekest her as Silver, &c. Then shalt thou understand the fear of the Lord, and find the knowledge of God, Prov. 2. 3, 4, 5. Is not here a fair offer? Turn you at my reproof. Behold I will pour out my Spirit unto you, Prov. 1. 23. Though of yourselves you can do nothing, yet you may do all through his Spirit enabling you, and he doth offer assistance to you. God bids you wash and make you clean, Isa. 1. 16. you say you are unable as much as the Leopard to wash out his spots, Jer. 13. 23. yea but the Lord doth offer to purge you, so that if you be filthy still, 'tis through your own willfulness, Ezek. 24. 13. I have purged thee, and thou wast not purged, Jer. 13. 27. O Jerusalem, wilt thou not be made clean? when shall it once be? God doth wait when you will be made clean, when you will yield to his motions, and accept of his offers, and let him do for and in you, what you cannot do for yourselves. You do not know how much God will do upon your importunity, if you will but be restless and instant with him, Luke 11. 8. and 18. 5.*

If God hath not bound himself by express promise to wicked men, to give them grace in the diligent use of the means, yet he hath given them abundant encouragement to expect it from him, if they seek it earnestly in his way. His most gracious nature is abundant encouragement. If a rich and most bountiful man should see thee in misery, and bid thee come to his door, wouldst thou not with confidence expect, at thy coming to find some relief? Thou art not able to believe, nor repent: God appoints thee to use such and such means, in order to thy obtaining faith and repentance: doth not this argue that God will bestow these upon thee, if thou doest ply him diligently in prayer, meditation, reading, hearing, self-examination, and the rest of his means? Otherwise God should but mock his poor creatures, to put them upon their self-denying endeavors, and then when they have put hard to it, and continued waiting upon him for grace, deny them at last. Surely if a sweet natured man would not deal thus, much less will the most merciful and gracious God.

I intended to have added many other arguments, but these have swoln under my hands, and I hope the judicious reader, will rather look upon the weight than the number.

The Conclusion of the whole.

AND now, my brethren, let me know your minds, What do you intend to do? Will you go on and die, or will you set upon a thorough and speedy conversion, and lay hold on eternal life? how long will you linger in Sodom? how long will you halt between two opinions? 1 Kings 18. 21. Are you not yet resolved whether Christ or Barabbas, whether Bliss or Torment, whether the land of Cabul, 1 Kings 9. 13. or the Paradise of God be the better choice? Is it a disputable case, whether the Abana and Pharpar of Damascus, be better than all the streams of Eden? or whether the vile puddle of sin, be to be preferred before the water of life, clear as Cristal, proceeding, out of the throne of God and of the Lamb? Can the world in good earnest do that for you, that Christ can? Will it stand by you to eternity? Will pleasures, titles, lands,

treasures, descend with you? *Psal. 49. 17. 1. Tim. 6. 7.* If not, had you not need look after somewhat that will? What mean you to stand wavering, to be off and on? Foolish Children! how long will you stick between the womb and the world? Shall I leave you at last no farther than *Agrippa*, but almost persuaded? Why you are forever lost, if left here. As good not at all, as not altogether Christians. You are half of the mind to give over your former negligent life, and to set to a strict and holy course: you could wish you were as some others be, and could do as they can do. How long will you rest in idle wishes, and fruitless purposes? When will you come to a fixed, full, and firm resolve? Do not you see how Satan gulls you, by tempting you to delays? How long hath he tolled you on in the way of perdition? How many years have you been purposing posing to amend? What if God should have taken you off this while?

Well, put me not off with a dilatory answer: Tell me not of hereafter. I must have your present consent. If you be not now resolved, while the Lord is treating with you, and wooing of you, much less are you like to be hereafter, when these impressions are worn out, and you are hardened through the deceitfulness of sin. Will you give me your hands? Will you set open the doors, and give the Lord Jesus the full and present possession? Will you put your names into his Covenant? Will you subscribe? What do you resolve upon? If you are still upon your delays, my labor is lost, and all is like to come to nothing. Fain I would, that you should now put in your adventures. Come, cast in your Lot, make your choice: *Now is the accepted time, now is the day of thy salvation; today if you will hear his voice.* Why should not this be the day from whence thou shouldest be able to date thine happiness? Why shouldest thou venture a day longer, in this dangerous and dreadful condition? What if God should this night require thy soul? *O that thou mightest know in this thy day, the things that belong unto thy peace, before they be hid from thine eyes! Luke 19. 42.* This is thy day, and 'tis but a day, *John 9. 4.* Others have had their day, and have received their doom; and now art thou brought upon the stage of this world, here to act thy part for a whole eternity. Remember, thou art now upon thy good behavior for everlasting. If thou make not a wise choice now, thou art undone forever. Look what thy present choice is, such must thine eternal condition be, *Luke 10. 42. Luke 16. 25. Prov. 1. 27, 28, 29.*

And is it true indeed? is life and death at thy choice? yea 'tis as true as truth is, *Deut. 30. 19.* why then, what hinders but that thou shouldest be happy? Nothing doth or can hinder, but thine own willful neglect, or refusal. It was the passage of the *Eunuch* to *Philip*; *See here is water, what doth hinder me to be baptized?* So I may say to thee: see, here is Christ, here is mercy, pardon, life, what hinders but that thou shouldst be pardoned, and saved? One of the Martyrs as he was praying at the stake, had his pardon set by in a box (which indeed he refused, deservedly, because upon unworthy terms.) But here the terms are most honorable and easy. O sinner, wilt thou burn with thy pardon by thee? Why do but forthwith give up thy consent to Christ, to renounce thy sins, deny thyself, take up the Yoak and the Cross, and thou carriest the day, Christ is thine, pardon, peace, life, blessedness, all are thine: and is not this an offer worth the embracing? Why shouldest thou hesitate, or doubtfully dispute about the case? Is it not past controversy, whether God be better *than sin, and glory better than vanity?* Why shouldest thou forsake thine own mercy, and sin against thine own life? When

wilt thou shake off thy sloth, and lay by thine excuses? *Boast not thyself of tomorrow*, thou knowest not where this night may lodge thee, *Prov. 27. 1.*

Beloved, now the holy Spirit is striving with you. He will not always strive. Hast thou not selt thy heart warmed by the word, and been almost persuaded to leave off thy sins, and come in to God? Hast thou not felt some good motions in thy mind, wherein thou hast been warned of thy danger, and told what thy careless course would end in? It may be thou art like young *Samuel*, who when the Lord called once and again, he knew not the voice of the Lord, *1 Sam. 3. 6, 7.* but these motions and items are the offers, and essays, and calls, and strivings of the spirit. O take the advantage of the tide, and know the day of thy visitation.

Now the Lord Jesus stretcheth wide his arms to receive you. He beseecheth you by us. How movingly how meltingly, how pitifully, how passionately he calleth! The Church is put into a sudden ecstasy upon the found of his voice, *The voice of my beloved, Cant. 2. 8.* O wilt thou turn a deaf ear to his voice? It is not the voice that breaketh the Cedars, and maketh the mountains to skip like a Calf, that shaketh the Wilderness, and divideth the flames of fire, it is not *Sinai's* Thunder; but the soft and still voice. It is not the voice of Mount *Ebal*, a voice of cursing, and terror; but the voice of Mount *Gerizim*, the voice of blessing, and of glad tidings of good things. It is not the voice of the Trumpet, nor the noise of War, but a message of peace from the King of peace, *Eph. 6. 15. 2 Cor. 5. 18, 20.* Methinks it should be with thee as with the Spouse; *My soul failed when he spake, Cant. 5. 6.* I may say to thee, O sinner, as Martha to her Sister. *The Master is come, and he calleth for thee, John 11. 28.* Oh now with *Mary* arise quickly, and come unto him. How sweet are his invitations! He crieth in the open concourse, *If any man thirst let him come unto me and drink, John 7. 37. Prov. 1. 21.* He broacheth his own body for thee. O come and lay thy mouth to his side. How free is he! he excludeth none. *Whosoever will let him come and take the water of life freely. Rev. 22. 17. Whose is simple, let him turn in hither. Come eat of my bread, drink of the wine which I have mingled. For sake the foolish, and live, Prov. 9. 4, 5, 6. Come unto me, &c. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls, Mat. 11. 28, 29. Him that cometh to me, I will in no wise cast out, John 6. 37.* How doth he bemoan the obstinate refuser? O Jerusalem, Jerusalem, *how often would I have gathered by Children, as a Hen gathereth her Chickens under her wings, and ye would not! Mat. 23. 37. Behold me, behold me: I have stretched out my hands all the day to a rebellious people, Isa. 65. 1, 2.* O be persuaded now at last, to throw yourselves into the arms of love.

Behold, O ye sons of men, the Lord Jesus hath thrown open the prisons, and now he cometh to you (as the Magistrates once to them, *Acts 16. 39.*) and beseecheth you to come out. If it were from a Palace, or a Paradise that Christ did call you, it were no wonder if you were unwilling (and yet how easily was *Adam* tolled from thence?) but it is from your prison Sirs, from your Chains, from the Dungeon, from the Darkness that he calleth you, *Isa. 42. 6, 7.* and yet will you not come? He calleth you unto liberty, *Gal. 5. 13.* and yet will you not hearken? His Yoak is easy, his Laws are Liberty, his Service Freedom, *Matth. 11. 30. James 1. 25. 1 Cor. 7. 22.* and (whatever prejudices you have against his ways) if a God may be believed, you shall find them all pleasure and peace, and shall taste sweetness and joy unutterable, and take infinite delight and felicity in them, *Prov. 3. 17. Psal. 119. 165. • Pet. 1. 8. Psal. 119. 103, 111.*

Beloved, I am loath to leave you. I cannot tell how to give you over. I am now ready to shut up, but fain I would drive this bargain between Christ and you, before I end. What! shall I leave you as I found you at last? Have you read hitherto, and are not yet resolved upon a present abandoning all your sins, and closing with Jesus Christ? Alas, what shall I say? What shall I do? Will you turn off all my importunity? Have I run in vain? Have I used so many arguments, and spent so much time to persuade you, and yet must sit down, at last in disappointment? But it is a small matter that you turn me off: You put a slight upon the God that made you; you reject the bowels and beseechings of a Savior, and will be found resisters of the Holy Ghost, Acts 7. 51. if you will not now be prevailed with to repent and be converted.

Well, though I have called you long, and ye have refused, I shall yet this once more lift up my voice like a Trumpet, and cry from the highest places of the City, before I conclude with a miserable *Conclamatum est*. Once more I shall call after regardless sinners, that, if it be possible. I may awaken them. *O earth, earth, earth, hear the word of the Lord*, Jer. 22. 29. Unless you be resolved to die, lend your ears to the last calls of mercy. Behold, in the name of God I make open proclamation to you. *Hearken unto me, O ye children. Hear instruction, and be wise and refuse it not*, Prov. 8. 32. 33.

Ho, everyone that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat •e that which is good, and let your soul delight itself in fatness. Incline your ear and come ye unto me; hear and your soul shall live, and I will make an everlasting• Covenant with you, even the sure mercies of *David*, Isai. 55. 1, 2, 3.

Ho, everyone that is sick of any manner of disease or torment, *Mat•h*. 4. 23, 24. or is possessed with an evil spirit, whether of pride, or fury, or lust, or covetousness, come ye to the Physician; bring away your sick. Lo, here is he that *healeth all manner of sickness, and all manner of disease among the people*.

Ho, everyone that is in debt, and everyone that is in distress, and everyone that is discontented, gather yourselves unto Christ• and he will become a Captain over you. He will be your protection from the arrests of the Law; He will save you from the hand of Justice. Behold he is an open sanctuary to you, he is a known Refuge, *Heb. 6. 18. Psal. 48. 3*. Away with your sins, and come in unto him, lest the avenger of blood seize you, lest devouring wrath overtake you.

Ho, every ignorant sinner, come and buy eyesalve that thou mayest see, *Rev. 3. 18*. Away with thine excuses; thou art forever lost, if thou continuest in this estate, *2 Cor. 4. 3*. But accept of Christ for thy Prophet, and he will be a light unto thee, *Isa. 42. 6. Ephes. 5. 14*. Cry unto him for knowledge, study his word, take pains about the Principles of Religion, humble thyself before him, and he will teach thee his way, and make thee wise unto salvation, *Mat. 13. 36. Luke 8. 9. John 5. 39. Psal. 25. 9*. But if thou wilt not follow him, in the painful use of his means,

but sit down, because thou hast but one talent, he will condemn thee for a wicked and slothful servant, *Mat. 25. 24, 26.*

Ho, every profane sinner, come in and live: Return unto the Lord, and he will have mercy upon thee. Be in•eated. Oh *return, come:* Thou that hast filled thy mouth with oaths, and execrations, all manner of sins and blasphemies shall be forgiven thee, *Mark 3. 28.* if thou wilt but thoroughly turn unto Christ, and come in. Though thou wast as unclean as *Magdalene; yet put away thy Whoredoms out of thy sight, and thine adulteries from between thy breasts,* and give up thyself unto Christ, as a vessel of holiness, alone for his use, and then, *though thy sins be as* $\langle \phi \rangle$, *they shall be as wool, and though they be as crimson, they shall be as white as snow,* *Luke 7. 37. Hos. 2. 2. 1 Thes. 4. 4. Isa. 1. 18.*

Hear, O ye drunkards, *How long will you be drunken? put away your wine,* *1 Sam. 1. 14.* Though you have rolled in the vomit of your sin, take the vomit of repentance and heartily disgorge your beloved lusts, and the Lord will receive you, *2. Cor. 6. 17.* Give up yourselves unto Christ, to live soberly, righteously and godly; embrace his righteousness; accept his government; and though you have been swine he will wash you, *Rev. 3. 6.*

Hear O ye loose companions, whose delight is in vain and wicked society, to sport away your time in carnal mirth and jollity with them, come in at wisdoms call, and choose her, and her ways, and you shall live, *Prov. 9. 5, 6.*

Hear, O ye scorers, hear the word of the Lord: Though you have made a sport at godliness, and the professors thereof; though you have made a scorn of Christ, and of his ways; yet, even to you doth he call, to gather you under the wings of his mercy, *Prov. 1• 22, 33.* In a word, though you should be found among the worst of that black roll, *1 Cor. 6. 9, 10.* yet, upon your through Conversion, you shall be washed, you shall be justified, you shall be sanctified, in the name of the Lord Jesus, and by the spirit of our God, *ver. 11.*

Ho, every formal professor, that art but a lukewarm and dough-baked Christian, and retest in the form of godliness, give over thy halving, and thy halting, be a throughout Christian, and be zealous and repent, and then though thou hast been an offense to Christ's stomach, thou shalt be the joy of his heart, *Rev. 3. 16, 19, 20.*

And now bear witness, that mercy hath been offered you. *I call Heaven and Earth to record against you this day, that I have set before you life and death, blessing and cursing; therefore choose life, that you may live,* *Deut. 30. 19.* I can but woo you, and warn you: I cannot compel you to be happy, if I could, I would. What answer will you send me with to my Master? Let me speak unto you as *Abraham's* servant to them, *and now if you will deal kindly and truly with my Master, tell me,* *Gen. 24. 49.* O for such a happy answer, as *Rebekah* gave to them, *Gen. 24. 57, 58.* *And they said we will call the damsel, and inquire at her mouth: And they called Rebekah, and said unto her, Wilt thou go with this man? and she said I will go.* O that I had but thus much from you! Why should I be your accuser, *Mat. 10. 14, 15.* who thirst for your salvation? Why should the passionate pleadings and woings of mercy be turned into the horrid aggravations of your obstinacy and additions to your misery? Judge in yourselves. Do you not think their

condemnation will be doubly dreadful, that shall still go on in their sins, after all endeavors to recall them? Doubtless, *it shall be more tolerable for Tyre and Sidon, yea for Sodom and Gomorrah, in the day of Judgment, than for you, Mat. 11. 22, 24.*

Beloved, if you have any pity for your perishing souls, close with the present offers of mercy. If you would not continue and increase the pains of your travelling Ministers, do not stick in the birth. If the God that made you have any Authority with you, obey his command and come in. If you are not the despisers of grace, and would not shut up the doors of mercy against yourselves, repent and be converted. Let not Heaven stand open for you in vain. Let not the Lord Jesus open his wares, and bid you buy without money and without price, in vain. Let not his Ministers and his Spirit, strive with you in vain, and leave you now at last unperswaded; lest the sentence go forth against you, *The Bellows are burnt, the Lead is consumed of the fire, the Founder melteth in vain. Reprobate Silver shall men call them, because the Lord hath rejected them, Jer. 6. 29, 30.*

Father of Spirits, take the heart in hand that is too hard for my weakness. Do not thou have ended, though I have done. Half a word from thine effectual power, will do the work. O thou that hast the Key of *David*, that openest when no man shutteth, open thou this heart as thou didst *Lydia's* and let the King of glory enter in: And make this soul thy captive. Let not the tempter harden him in delays. Let him not stir from this place, nor take his eyes from these lines till he be resolved to forgo his sins, and to accept of life upon thyself-denying terms. In thy name, O Lord God, did I go forth to these Labors, in thy name do I shut them up. Let not all the time they have cost, be but lost hours; let not all the thoughts of heart, and all the pains that have been about them, be but lost labor. Lord put in thine hand into the heart of this Reader, and send thy Spirit as once thou didst *Philip*, to join himself to the Chariot of the Eunuch, while he was reading the word. And though I should never know it while I live, yet I beseech thee, Lord God, let it be found at that day, that some souls are converted by these labors, and let some be able to stand *•r•h* and say, that by these *•ers•asions*, they were won unto thee. *Amen, Amen.* Let him that read say, *Amen.*

Mr. Alleine's Counsel for Personal and Family-godliness.

BEloved, I despair of ever bringing you to salvation without sanctification: Or possessing you of happiness, without persuading you to holiness. God knows I have not the least hope ever to see one of your faces in Heaven, except you be converted and sanctified, and exercise yourselves unto godliness. I beseech you study personal godliness, and family-godliness.

1. Personal godliness. Let it be your first care to set up Christ in your hearts. See that you make all your worldly interests to stoop to him, that you be entirely and unreservedly devoted unto him. If you willfully, and deliberately, and ordinarily harbor any sin, you are undone, *Psal 68. 21. Ezek. 18. 20.* See that you unfeignedly take the Laws of Christ, as the rule of your words, thoughts, and actions; and subject your whole man, members and mind faithfully to him, *Psal. 119. 34. Rom. 6. 13.* If you have not a true respect to all God's Commandments, you are unsound at heart. *Psal. 119. 6.* Oh study to get the Image and impress of Christ upon you within. Begin with your hearts, else you build without a

foundation. Labor to get a saving change within! or else all external performances will be to no purpose. And then study to show forth the power of godliness in the life. Let Piety be your first and great business. 'Tis the highest point of Justice, to give God his due. Beware that none of you be a Prayer-less person; for that is a most certain discovery of a Christless and a graceless person of one that is a very Stranger to the fear of God. *Psal. 14. 4. I•b 15. 4.* Suffer not your Bibles to gather dust. See that you converse daily with the word, *John 5. 39.* That man can never lay claim to blessedness, whose delight is not in the Law of the Lord, *Psal. 1. 1, 2.* Let meditation and self-examination be your daily exercise.

But Piety, without Charity, is but the half of Christianity, or rather impious hypocrisy. We may not divide the *Tables*, See therefore that you do Justly, and love mercy, and let Equity and Charity run like an even thread, throughout all your dealings. Be you temperate in all things, and let Chastity and Sobriety be your undivided companions. Let Truth and Purity, Seriousness and Modesty, Heavenliness and Gravity, be the constant ornaments of your speech. Let patience and humility, simplicity and sincerity, shine out in all the parts of your conversations. See that you forget and forgive wrongs, and require them with kindness, as you would be found children of the most High. Be merciful in your censures, and put the most favorable construction upon your brethren's carriage, that their Actions will reasonably bear. Be slow in promising, punctual in fulfilling. Let meekness and innocence, affableness, yieldingness and courtesy, commend your conversations to all men. Let none of your relations want that love and loyalty, that reverence and duty, that tenderness, care and vigilanc•, which their several places and capacities call for. This is throughout godliness. I charge you before the most high God, that none of you be found a swearer, or a liar, a lover of evil company, or a scoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing• unclean in his living, or a quarreller, or a thief, or a backbiter, or a railer: For I denounce unto you from the living God, that destruction and damnation is the end of all such, *Prov. 13. 20. I am 5. 12. Rev. 21. 8. 1. Cor. 6. 9, 10 Gal. 5. 19, 20, 21.*

2. Family godliness. He that hath set up Christ in his heart, will be sure to study to s•t him up in his house. Let every family with you be a Christian Church; *1 Cr. 16 19.* every house a house of prayer; let every householder say with *I•shua, I and my •••se wi•• serve the Lord;* *Josh. 24. 15.* and resolve with *David, I will walk within my house with a perfect heart,* *Psal. 101. 2.* Let me press upon you a few duties. In general.

First, Let Religion be in ••r families, not as a matter by the by (to be minded at leisure when the world will give you leave) but the standing business of the house. Let them have your prayers as duly as their meals. Is there any of your families, but have time for their taking food? wretched man! canst thou find time to •at in, and not find time to pray in?

Secondly, Settle in upon your hearts, that your souls are bound up in the souls of your family. They are committed unto you, and (if they be lost through your neglect) will be required at your hands. Sirs, if you do not, you shall know, that the charge of souls is a heavy charge, and that the blood of souls is a heavy guilt. O man, hast thou a charge of souls to answer for, and dost thou not yet be•tir thyself for them, that their blood be not found in thy skirts? wilt thou do no more for immortal souls than thou wilt do for thy beasts that perish?

what dost thou do for thy children, and servants? thou providest meat and drink for them, agreeable to their natures, and dost thou not the same for thy beasts? thou givest them medicines, and cherishest them when they be sick, and dost thou not as much for thy swine? More particularly.

1. Let the solemn reading of the word and singing of Psalms, be your family exercises, *Isa. 34. 16. John. 5. 39. Psal. 118. 15.* [See Christ singing with his family, viz. his Disciples, *Mat. 26. 30 Lu 9. 18.*]

2. Let every person in your families be duly called to an account, of their profiting by the word heard or read, as they be about doing your own business. This is a duty of consequence unspeakable, and would be a means to bring those under your charge, to remember and profit by what they receive. See Christ's example in calling his family to an account, *Mat. 16, 11, 13, 15.*

3. Often take an account of the souls under your care, concerning their Spiritual estates; [Herein you must be followers of Christ. *Mat. 13. 10, 36, 51. Mark 4 10, 11.*] make inquiry into their conditions, insist much upon the sinfulness and misery of their natural estate, and upon the necessity of regeneration and conversion, in order to their salvation. Admonish them gravely of their sins, encourage beginnings. Follow them earnestly, and let them have no quiet for you, till you see them in a saving change. This is a duty of high consequence, but (I am afraid) fearfully neglected. Doth not Conscience say, thou art the Man?

4. Look to the strict sanctifying of the Sabbath by all your households, *Exod. 20. 19. Lev. 23. 3.* Many poor families have little time else. O improve but your Sabbath days as diligently in laboring for knowledge, and doing your Makers work, as you do the other days in doing your own work, and I doubt not but you may come to some proficiency.

5. Let the Morning and Evening Sacrifice of solemn Prayer, be daily offered up in all your families, *Psal. 92. 1, 2. Exod. 30. 7, 8. Luke 19, 10.* Beware they be not found among the families that call not upon God's name, for why should there be wrath from the Lord upon your families? *Ier. 10. 25.* O miserable families, without God in the world, that are without family Prayer! what! have you so many family sins, family wants, family mercies, what! and yet no family Prayer? how do you pray with all prayer and supplication, if you do not with family Prayer? *Eph. 6. 18.* Say not, I have no time, What, hast thou all thy time on purpose to serve God, and save thy soul? and yet is this it for which thou canst find no time? find but a heart, and I will find time. Pinch out of your meals, and sleep, rather than want for Prayer. Say not My business will not give leave. This is the greatest business to save thyself, and the souls committed to thee. Besides, a whet will be no let. In a word the blessing of all is to be got by prayer, *Ier. 29. 11, 12. 2 Sam. 7. 29.* and what is thy business without God's blessing? say not, I am not able. Use the one talent, and God will increase, *Mat. 25. 24.* &c. Helps are to be had, till thou art better able. But if there be no other remedy, thou must join with thine abler neighbor, God hath special regard to joint-prayer, *I am 5. 4 10 19 Ac's 12. 5, 10, 12. 2 Cor. 1. 11.* and therefore you must improve family advantages for the performing of it.

6. Put everyone in your families upon private prayer. Observe whether they do perform it. Get them the help of a form, if they need it, till they are able to go without it. Direct them how to pray, by reminding them of their sins, wants, and mercies, the materials of prayer. This was the practice of John, and of Jesus, Luke 11. 1, 2, &c.

7. Set up Catechising in your families, at the least once every week. Have you no dread of the Almighty's charge, that you should *teach these things diligently to your children, and talk of them as you sit in your houses, &c.* Deut 6, 7, 8, 9. & 4. 9, 10. & 11 18, 19, 20. and *train them up in the way wherein they should go,* Prov 22. 6. the margin. Hath God so commended Abraham, that he would reach his children and household, Gen. 18. 19. and that he had many instructed Servants, Gen. 14. 14. see the margin, and given such a promise to him thereupon, and will not you put in for a share, neither in the praise, nor the promise? Hath Christ honored Catechising with his presence, Lis. 2. 46. and will you not own it with your practice? Say not, they are careless, and will not learn: What have you your authority for, if not to use it for God, and the good of their souls? You will call them up, and force them to do your work; and should you not at least be as zealous in putting them upon God's work? say not, they are dull, and are not capable: If they be dull, God requires of you the more pains and patience, but so dull as they are, you will make them to learn how to work; and can they not learn as well how to live? Are they capable of the mysteries of your Trade, and are they not capable of the plain Principles of Religion? well, as ever you would see the growth of Religion, the cure of Ignorance, the remedy of Profaneness, the downfall of Error, fulfil you my joy in going through with this duty.

Will you answer the calls of divine providence? would you remove the incumbent, or prevent the impending calamities? would you plant nurseries for the Church of God? would you that God should build your houses, and bless your substance? would you that your children should bless you? that your servants should bless you? Oh then set up Piety in your families as ever you would be blessed, or be a blessing; let your hearts and your houses be the temples of the living God, in which his worship (according to all the forementioned directions) may be, with constancy, reverently performed. Prov. 29. 1. *He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy.* Oh be wise in time that you be not miserable to Eternity.

Books lately Printed for Tho. Parkhurst, &c.

1. A Discourse concerning Old Age tending to the Instruction, Caution and Comfort to the Aged. By Rich. Steel Minister of the Gospel.

2. A Praxis $\langle \diamond \rangle$ Renewed, being some Meditations on Psalm $\langle \diamond \rangle$ By O. Heywood M. A.

FINIS.

P-JA1-4. An alarm to unconverted sinners, in a serious treatise ... whereunto are annexed Divers practical cases of conscience judiciously resolved - Alleine, Joseph, 1634-1668.

AN ALARME TO Unconverted Sinners, In a Serious TREATISE, SHEWING

- I. What Conversion is not, and correcting some Mistakes about it.
- II. What Conversion is, and wherein it consisteth.
- III. The Necessity of Conversion.
- IV. The Marks of the Unconverted.
- V. The Miseries of the Unconverted.
- VI. Directions for Conversion.
- VII. Motives to Conversion.

Whereunto are annexed divers Practical Cases of Conscience Judiciously Resolved. By *Joseph Alleine* late Preacher of the Gospel at *Taunton* in *Somerset-shire*.

LONDON, Printed by *E. T.* and *R. H.* and are to sold by *Nevill Simmons* at the *Princes Arms* in *St. Paul's-Church-yard*. 1672.

To all the Ignorant, Carnal, and Ungodly, who are Lovers of pleasures more than God, and seek this world more than the Life Everlasting, and live after the Flesh, and not after the Spirit; These Calls and Counsels are directed in hope of their Conversion to God, and of their Salvation.

He that hath an ear to hear let him hear.

Miserable Souls.

There is that *Life* and *Light* and *Love* in every *true Believer*, but especially in every *Faithful Minister of Christ*, which engageth them to long and labor for your Salvation. *Life* is communicative and active. It maketh us sensible that Faith is not a fantasie, nor true Religion a stage-play, nor our hopes of eternal happiness a dream. And as we desire nothing more for ourselves, than to have more of the Holy Life which we have, alas! in so small a measure, so what is it that we should more desire for others? With the eye of an infallible (though too weak) faith, we see the Heaven which you neglect, and the blessed souls in Glory with Christ, whose companions you might be forever: we see the multitudes of souls in hell, who came thither by the same way that you are going in: who are shut out of the glorious presence of God, and are now among those devils that deceived them, remembering that they had their good things here, *Luke* 16. 25. and how they spent the day of their visitation, and how light they once set by God, by Christ, by Heaven, by Mercy, whilst Mercy was an earnest solicitour for their hearts: And with our bodily eyes we see at the same time,

abundance of poor sinners living about us, as if there were no God, no Christ, no Heaven, no Hell, no Judgment, no nor Death to be expected; as if a man were but a master beast, to rule the rest, and feed upon them, and perish with them. And if it were your own case, to see what souls do in Heaven and Hell, and at once to see how unbelievably, carelessly and senselessly most men live on earth, as if there were no such difference in another world, would it not seem a pitiful sight to you? If you had once seen the five brethren of *Dives* on earth, eating, drinking, laughing and merry, clothed and faring daily with the best, and at the same time seen their brothers soul in Hell, begging in vain for a little ease, and wishing in vain that one from the dead might go warn his brethren that they come not to that place of torment, would it not seem to you a pitiful sight? would not pity have made you think, [*Is there no way to open these Gentlemens eyes? No way to acquaint them what is become of their brother, and where Lazarus is, and whither they themselves are going? No one driveth or forceth them to Hell: and will they go thither of themselves? and is there no way to stop them or keep them back?*] Did you but see yourselves what we see by faith (believing God) and at once beheld the Saints in Heaven, the lost despairing souls in Hell, and the senseless sensual sinners on earth, that yet will lay none of this to heart, sure it would make you wonder at the stupidity of mankind. Would you not say, O what a deciver is the Devil that can thus lead on souls to their own damnation? O what a cheater is this transitory world, that can make men so forget the world where they must live forever! O what an enemy is this flesh, that thus draweth down men's souls from God! O what a besotting thing is sin that turneth a reasonable soul into worse than a beast! What a Bedlam is this wicked world, when thousands are so busily laboring to undo themselves and others, and gratifying the Devil, against the God and Savior, who would give them everlasting blessed life.

And as we have such a sight as this by Faith to make us pity you, so have we so much *taste* of the *goodness* of God, the *sweetness* of his ways, and the *happiness* of believers, as must needs make us wish that you had but once tried the same delights, which would turn the pleasures of sin into detestation. God knoweth that we desire nothing more for *ourselves*, than the *Perfection* and *Eternity* of this *holiness* and *happiness* which we *believe* and *taste*. And should we not desire the same for you?

And being thus moved with necessary pity, we ask of God, what he would have us to do for your salvation. And he hath told us in Scripture, that the preaching of his Gospel, to acquaint you plainly with the truth, and earnestly and frequently entreat you to turn from the flesh and world to God by Jesus Christ, is the means with which his grace is ready to concur for your salvation, when obstinate resistance causeth not the Holy Spirit to forsake the sinner and leave him to himself, to follow his own Counsels, Lusts and Wills.

In this hope we undertook the Sacred Ministry, and gave up ourselves to this great and most important work: in the great sense of our unworthiness, but yet in the sense of your souls necessity. We were not such fools at our first setting out, as not to know it must be a life of labor, self-denial and patience, and the devil would do his worst to hinder us, and that all sorts of his instruments would be ready to serve him against our labors, and against your souls. *Christ* our *Captain* saved us by *patient Conquest*, and so must we save *ourselves* and *you*:

and so must you *save yourselves* under Christ, if ever you be saved. It was no strange thing to *Paul* that bonds and afflictions did everywhere abide him, nor did he account his life dear that he might finish his course with joy, and the Ministry committed to him by the Lord. *Act.* 20. 23, 24. It was no strange thing to him to be *forbidden to preach to the Gentiles that they might be saved*, by such as were *filling up the measure of their sins*, and were under God's *uttermost wrath* on earth. *1 Thess.* 2. 15. 16. Devils and Pharisees, and most where they came, both high and low, were against the Apostles preaching of the Gospel, and yet they would not sacrilegiously and cruelly break their Covenant with Christ, and perfidiously desert the souls of men; even as their Lord for the love of souls, did call *Peter Satan*, that would have tempted him to save his life and flesh, instead of making it a sacrifice for our sins. *Mat.* 16. 23.

What think you should move us to undertake a calling so contrary to our fleshly ease and interests? Do we *not know* the way of *Ease* and *Honor*, of *Wealth* and *Pleasures* as well as others? And have we not *flesh* as well as others? Could we not be content that the cup of reproach and scorn and slander and poverty and labors, might pass from us, if it were not for the will of God and your salvation? Why should we love to be the lowest, and trodden down by malignant pride, and counted as the filth of the world and the offscouring of all things, and represented to Rulers whom we honor, as schismatics, disobedient, turbulent, unruly, by every Church-usurper, whom we refuse to make a God of? Why give we not over this preaching of the Gospel, at the will of Satan, that is for the everlasting *suffering of your souls*, under the pretense of making us *suffer*? Is not all this that you may be converted and saved? If we be herein besides ourselves, it is for you. Could the words of the ignorant or proud, have persuaded us, that either your wants and dangers are so inconsiderable, or your other supplies and helps so sufficient, that our labors had been unnecessary to you, God knoweth we should have readily obeyed the *silencing sort of Pastors*, and have betaken us to some other land, where our service had been more necessary. Let shame be that hypocrites reward who taketh not the saving of souls, and the pleasing of God, for a sufficient reward, without Ecclesiastical Dignities, preferments, or worldly wealth.

I have told you our *motives*: I have told you our *business* and the terms of our undertaking. It is God and you *sinner*s that next must tell us what our entertainment and success shall be. Shall it be still neglect, and unthankful contempt, and turning away your ear and heart, and saying, we have somewhat else to mind? Will you still be cheated by this deceiving world? and spend all your days in pampering your guts, and providing for that flesh that must lie rotting very shortly in a grave? Were you made for no better work than this? May not we bring you to some sober thoughts of your condition, nor one hour seriously to think whither you are going? What! not to *one awakened* look into the world where you must be forever? Nor one heart-raising thought of the everlasting Glory? Not one heart-piercing thought of all your Savior's love, nor one tear for all your sinful lives? O God forbid: Let not our labor be so despised. Let not your God, your Savior and your souls be set so light by. O let there be no profane person among you like *Esau*, who for one morsel sold his birth-right.

Poor sinners! We talk not to you as on a stage, in customary words, and because that talking thus is our trade. We are in as good earnest with you, as if we saw you all murdering

yourselves, and we are persuading you to save your lives. Can any man be in jest with you who believeth God? who by faith foreseeeth whither you are going, and what you lose, and where the game of sin will end? It is little better to jest with you now in Pulpit or in private, than to stand jesting over your departing souls, when at death you are breathing out your last.

Alas, with shame and grief we do confess, that we never speak to you of these things as their truth and weight deserve, nor with the skill and wisdom, the affection and fervency which beseemeth men engaged in the saving of poor souls. But yet you may perceive that we are in good sadness with you. (For God is so.) What else do we study for, labor for, suffer for, live for? Why else do we so much trouble ourselves, and trouble you with all this ado, and anger them that would have had us silent? For my own part, I will make my free confession to you to my shame; that I never grow cold and dull and pitiiless to the souls of others, till I first grow too cold and careless of my own (unless when *weakness* or *speculative studies* cool me, which I must confess they often do.) We never cease pitying you, till we are growing too like you, and so have need of pity ourselves.

When, through the mercy of my Lord, the prospect of that world of souls which I am going to, hath any powerful operation on myself, O then I could spend and be spent for others. No words are too earnest, no labor too great, no cost too dear, the frowns and wrath of malignant opposers of the preaching of Christ's Gospel are nothing to me. But when the world of spirits doth disappear, or my soul is clouded, and receiveth not the *vital illuminating* influences of Heaven, I grow cold first to myself, and then cold to others.

Come then poor sinners, and help us who are willing at any rate to be your helpers. As we first crave God's help, so we next crave yours: Help us, for we cannot save you against your wills, nor save you without your consent and help. God himself will not save you without you; and how should we? We know that the Devil is against us, and will do his worst to hinder us; and so will all his ministers, by what names or titles soever dignified or distinguished. But all this is nothing if you will but take our parts yourselves: I mean if you will take Christ's part, and your own, and will not be against yourselves. Men and Devils cannot either help or hinder us in saving you as you may do yourselves. If God and you be for us, who shall be against us?

And if you *will help us*, give over striving against God, and Conscience, give over fighting against Christ and his Spirit: take part no more with the world and the flesh which in your Baptism you renounced: set *your hearts* to the message which we bring you. Allow it your *man-like sober thoughts*; search the Scripture, and see whether these things which we speak be so or not. We offer you nothing but what we have resolvedly chosen ourselves: and that after the most serious deliberation that we can make. We have many a time looked round about us, to know what is the happiness of man: And had we found better for *ourselves*, we had offered better to you. If the world would have served *our turns*, it should have served *yours* also; and we would not have troubled you with the talk of *another world*: But it will not; I am sure it will not serve your turns, to make you happy, nor shall you long make that sorry self-deceiving shift with it as now you do.

But if you will not *think* of these things; if you will not use the reason of men, alas what can we do to save your souls? O pity them Lord, that they may pity themselves. Have mercy on them, that they may have some more mercy on themselves. Help them that they may help themselves and us. If you still refuse, will not *your* loss be more than *ours*: If we lose our labor (which to ourselves we shall not;) if we lose our hopes of your salvation: what is this to your everlasting loss of salvation itself? And what is our suffering for your sakes, in comparison of your endless sufferings.

But, O, this is it that breaketh our hearts, that we leave you under more guilt than we found you; and when we have laid out life and labor to save you, the impenitent souls must have their pain increased, for the refusing of these Calls? And that it will be part of your Hell to think forever how madly you refused our Counsel, and what pains and cost and patience were used to have saved you, and all in vain. It will be so: it must needs be so: Christ saith that *it shall be easier for Sodom and Gomorrah in the day of Judgment, than for the rejecters of his Gospel-calls*. The nature of the *thing*, and the nature of *Justice* certainly tell you, that it must be so.

O turn not our complaints to God against you: Turn us not from beseeching you to be reconciled to God, to tell him you will not be reconciled. Force us not to say, that we earnestly invited you to the heavenly feast, and you would not come. Force us not to bear this witness against you, *Lord we could have born all our labor and sufferings for them much easilier, if they would but have yielded to thy grace. But it was they themselves that broke our hearts, that lost our labor, that made us preach and entreat in vain: It was easier to preach without maintenance, than without success. It was they that were worse to us than all the persecutors in the world. How oft would we have gathered them, but they would not, but are ungathered still?* How many holy faithful Ministers have I known these eleven years last past, who have lived in pining poverty and want, and hardly by charity got bread and clothing; and yet if they could but have truly said [Lord the Sermons, which I preach privately and in danger, have won home many souls to thee] it would have made all this burden easy. But I tell thee senseless impenitent sinner, thou that deniedst God thy heart, and thou that deniedst them thy Conversion, which was the end of all their labors, hast dealt much more cruelly with them, than they that denied them the *Levites* bread.

Poor sinners! I know that I am speaking all this to those that are *dead in sin*: but it is a *death* consisting with a *natural life*, which hath a *capacity of spiritual life*: Or else I would no more speak to you than to a stone. And I know that you are *blind* in sin: but it is a *blindness* consisting with a *reasonable* faculty, which is capable of spiritual *Illumination*: Or else I would no more persuade you, than I would do a beast. And I know that you are in the fetters of your own lusts: your *wills*, your *love*, your *hearts* are turned away from God, and strongly bewitched with the dreams and dalliances of the flesh and world: But your *wills* are not *forced* to this Captivity: Surely those *wills* may be changed by God's grace, when you clearly see sufficient reason for to change them: Else I would as soon preach (were I capable) to Devils and damned souls. Your case is not yet desperate: O make it not desperate: There is just the same hope of your *Salvation*, as there is of your true *conversion* and *perseverance*, and no more:

Without it there is no hope: and with it you are safe, and have no cause to doubt and fear. Heaven may yet be yours if *you will*. Nothing but your own wills, refusing Christ and a holy life, can keep you out. And shall that do it? Shall Hell be your own choice? And *will* you not, I say *will* you not be saved?

O think better what you do! God's terms are reasonable: His word and ways are *good* and *equal*: Christ's yoke is easy and his burden light, and his Commandments are not grievous to any, but so far as blindness and a bad and backward heart doth make them so. You have no true reason to be *unwilling*: God and Conscience shall one day tell you and all the World that you had no reason for it. You may as wisely pretend reason to cut your throats, to torment yourselves, as plead reason against a true conversion unto God. Were I persuading you not to kill yourselves, I should make no question, but you would be persuaded. And yet must I be hopeless when I persuade you from everlasting misery, and not to prefer the world and flesh before your Savior and your God, and before a sure everlasting Joy? God forbid!

Reader, I take it for a great mercy of God, that before my head lieth down in the dust, and I go to give up my account unto my judge, I have this opportunity once more, earnestly to bespeak thee for thy own salvation. I beg it of thee, as one that must shortly be called away, and speak to thee no more, till we come unto our endless state, that thou wouldst but sometimes retire into thyself, and use the reason of a man, and look *before* thee *whither* thou art going; and look *behind* thee, *how* thou hast lived, and what thou hast been doing in the world till now; and look *within* thee, what a case thy soul is in, and whether it be ready to enter upon Eternity; and look *above* thee what a Heaven of Glory thou dost neglect, and what a *God* thou hast to be thine everlasting *Friend* or *Enemy*, as thou *chooseth* and as thou *livest*, and that thou art always in his sight: *Yea* and look *below* *thee*, and think where they are, that died unconverted. And when thou hast soberly thought of all these things, then do as *God* and true *Reason* shall direct thee. And is this an unreasonable request? I appeal to God, and to all wise men, and to thy own conscience when it shall be awake. If I speak *against* *thee*, or if all this be not for *thy good*, or if it be not *true* and *sure*, then regard not what I say: If I speak not that message which God hath commanded his Ministers to speak, then let it be refused as contemptuously as thou wilt. But if I do but in Christ's name and stead, beseech thee to be reconciled to God, 2. Cor. 5. 19, 20. refuse it at thy peril: And if God's beseeching thee shall not prevail against thy sloth, thy lust, thy appetite, against the desires of thy flesh, against the dust & shadows of this world, remember it when with fruitless cries and horror, thou art *beseeching* *him* too late.

I know, poor sinner, that *Flesh* is brutish, and lust and appetite have no reason: But I know that *thou* hast reason thyself which was given thee to overrule them; and that he that will not be a *Man* cannot be a *Saint*, nor a *Happy man*. I know that thou livest in a *tempting* and a *wicked* world, where *things* or *persons* will be daily hindering this. But I know that this is no more to a man, that by *Faith* seeth *Heaven* and *Hell* before him, than a grain of sand is to a Kingdom, or a blast of Wind, to one that is fighting or flying for his life. Luke 12. 4. O man! that thou didst but know the difference between that which the Devil and sin will give thee,

if thou wilt sell thy soul and Heaven, and that which God hath promised and sworn to give thee, if thou wilt *heartily* give up thyself to him.

I know that thou mayest possibly fall into company (at least among some sots and drunkards) that will tell thee, all this is but troublesome preciseness, and making more ado than needs: But I know withal what that man deserveth, who will believe a fool before his Maker: (For he can be no better than a miserable fool, that will contradict and revile the word of God, even the word of Grace that would save men's souls.)

And, alas, it is possible thou mayest hear some of the Tribe of *Levi*, (or rather of *Cain*,) deriding this *serious Godliness* as mere *Hypocrisy* and *Phanaticism*, and *selfconceitedness*: As if you must be no better than the Devils slaves, lest you be *Proud* in *thinking* that you are better than they: That is, you must go with them to Hell, lest in Heaven you be *proud Hypocrites* for *thinking* yourselves *Happier* than they.

It may be they will tell you, that this talk of *Conversion* is fitter for *Pagans* and *Infidels* to hear, than *Christians* and *Protestants*. Because such men's big looks or Coats may make the poison the easilier taken down, I will entreat thee but as before God to answer these following questions, or to get them answered, and then judge whether it be *They* or *We* that would deceive thee? and whether, as men use to talk against *Learning* that have *none themselves*, so such men prate not against *Conversion* and the *Spirit* of God, because they have no such thing themselves?

Qu. 1. I pray ask these men, whether it be a Puritan or Phanatick opinion that men *must die*? and what all the pomp, and wealth, and pleasure of the World will signify to a departing soul? Ask them whether they will live on Earth forever, and their merry hours, and Lordly looks will have no end? And whether it be but the conceit of Hypocrites and Schismatics, that their Carcases must lie rotting in a darksome grave?

Qu. 2. Ask them whether man have not an *Immortal soul*, and a longer life to live when this is ended? *Luke* 12. 41.

Qu. 3. Ask them whether reason require not every man, to think more seriously of the place or state where he must be forever, than of that where he must be but for a little while, and from whence he is posting day and night. And whether it be not wiser to lay up our treasure where we must stay, than where we must not stay, but daily look to be called away, and never more be seen on earth? *Math.* 6. 19, 20. *2 Cor.* 4. 16, 17, 18. and 5. 1, 2, 3, 6, 7, 8.

Qu. 4. Ask them whether God should not be loved with all our heart and soul and might? *Math.* 22. 37. And whether it be not the mark of an ungodly miscreant, to be a lover of pleasure more than God, *2. Tim.* 3. 4. and a *Lover* of this world above him? *1 John.* 2. 15, 16. And whether we must not *seek first God's Kingdom* and his *Righteousness*, *Matth.* 6. 33. and *labor most* for the *meat* that *never perisheth*, *Joh.* 6. 27. and strive to enter in at the strait Gate, *Luke* 13. 24. and *give all diligence to make our Calling and Election sure*? *2. Pet.* 1. 10.

Qu. 5. Ask them whether without Holiness any shall see God? *Heb.* 12. 14. *Mat.* 5. 8. *Tit.* 2. 14. And whether the carnal mind is not enmity to God, and to be carnally minded is not death,

and to be spiritually minded, life and peace? And whether if you live after the flesh you shall not die, and be condemned? and they shall live and be saved that walk after the Spirit? And whether any man be Christ's that hath not his spirit? *Rom. 8. 1, 5, 6, 7, 8, 9, 13.*

Qu. 6. Ask them whether any man have a *treasure* in Heaven, whose *heart* is not there? *Math. 6. 21.* And whether this be not the difference between the *Wicked* and the *Godly*, that the first do make *their bellies their God's*, and mind *Earthly things*, and are *Enemies* to the *Cross of Christ* (though perhaps not to his name;) and the latter have *their conversation* in *Heaven* and *being risen with Christ* do *seek* and *set their affections on things above*, and *not on the things that are on earth*, to which they are as *dead*, and *their life is hid* (or out of sight) *with Christ in God*, till *Christ appear*, and *then they shall appear* (even openly to all the world) *with him in Glory.* *Phil. 3. 18, 19, 20. Col. 4. 1, 2, 3, 4, 5.*

Qu. 7. Ask them whether is be credible and suitable to God's word or workings, that he that will not give them the fruits of the earth without their labor, nor feed and clothe them without themselves, will yet bring them to Heaven without any care, desire, or labor of their own? when he hath bid them, *Care not* for the one, and called for their greatest diligence for the other: *Math. 6. 25, 33. John. 6. 27.* Yea ask them whether these be not the two first articles of all *Faith and Religion*, *1. That God is; 2. That he is the rewarder of them that diligently seek him.* *Heb. 11. 6.*

Qu. 8. Ask them, yea ask your eyes, your ears, your daily experience in the world, whether *all* or *most* that call themselves Christians, do in good sadness thus live to God in the Spirit, and mortify the flesh with its affections and lusts, and seek first God's Kingdom and righteousness, and love him above all, and lay up treasure and heart in Heaven? or rather whether most be not lovers of the world, and lovers of pleasure more than God, and live not after the flesh, and mind not most the things of the flesh? I mention not now the drunkards, the flesh-pleasing Gentlemen, that live in *Pride, Fulness* and *Idleness*, and *Sport* and *Play* away their precious time; nor the filthy Fornicators, nor the merciless oppressors, nor the malignant haters of a godly life, nor the perjured and perfidious betrayers of men's souls, and of the Gospel, or their Countries good; nor such other men of *•eared Consciences*, whose misery none questioneth, but such as are as blind and miserable. It's not these only I am speaking of; but the common, worldly, fleshly, and ungodly ones.

Qu. 9. Ask them whether the *name* of a *Christian* will save any one of these *ungodly* persons? And whether God will like men the better for lying and calling themselves Christians when they are none indeed? And whether they dare preach to the people, that a *Christian drunkard*, or a *Christian fornicator*, or *oppressor*, or a *Christian worldling*, needeth no *Conversion*?

Qu. 10. Ask them wether they say not themselves that *Hypocrisy* is a great aggravation of all other sin? and whether God hath not made the *Hypocrites* and *Unbelievers* to be the standards in Hell? *Luke 25. 51.* And whether seeking to abuse God by a mock-religion do make such false Christians better than the poor Heathens and Infidels, or much worse? And whether he be not an *Hypocrite* that professeth to be a *Christian*, and a *servant of God*, when he is none,

nor will be? And whether he that knoweth his masters will and doth it not, shall not have the sorest stripes, or punishment? *Luke 12. 47.*

Qu. 11. Ask them whether in their Baptism, (which is their Christening, as to Covenant,) they did not renounce the flesh, the world, and the Devil, and vow and deliver up themselves to God, their Father, their Savior and their Sanctifier? And whether *all* or *most* men *perform* this vow? And whether a perjured Covenant-breaker against God, is fitter for salvation, than one that never was baptized?

Qu. 12. Ask them whether the *holy nature* of God be not so contrary to sin, as that it is blasphemy to say that he will take into Heaven, and into the bosom of his eternal delights, any unholy unrenewed soul? *1 Pet. 1. 15, 16.*

Qu. 13. Ask them why it was that Christ came into the world? whether it was not to save his people from their sins, *Mat. 1. 21.* and to destroy the works of the Devil, *1 John 3. 8.* and to purify to himself a peculiar people, zealous of good works, *Tit. 2. 14.* and to bring home straying souls to God, *Luke 15.* and to be the way to the Father? *John. 14. 6.* And whether Christ save that soul that is not converted by him and saved from his sins? Or whether it be the *dead Image* only of a *Crucified Jesus*, that is *all their Savior*, while they will have no more of him?

Qu. 14. Ask them why they believe, and were baptized into the *Holy Ghost*, and whether a man can enter into the Kingdom of Heaven, that is not born of the *Spirit* as well as of *Water*, *John 3. 3, 5, 6.* and that is not converted, and begins not the world as it were anew, in a teachable, tractable newness of life, like a little child? *Matth. 18. 3.* And whether it be not a certain truth, that *If any man have not the spirit of Christ, the same is none of his*, *Rom. 8. 9.*

Qu. 15. Ask them why Christ gave the world so many warnings of the damnableness of the *Pharisees hypocrisy*, if *Hypocritical Christians* may be saved. And what were these *Pharisees*? They were the *Masters* of the Jewish Church: The *Rabbies* that must have *high places, high titles, and ceremonies, formal garments*, and must be revered of all: That gave God lip-service without the heart, and made void his commands, and worshipped him in vain, teaching for doctrines the commandments of men, and strictly tythed Mint and Cumin, while love, mercy and Justice were past by: Who worshipped God with abundance of ceremonies, and built the Tombs, and garnished the Sepulchers of the Saints; while they killed and persecuted those that did imitate them, and hated the *living Saints*, and honored the *dead*. They were the bitterest enemies and murderers of Christ, on pretense that he was a blasphemer, and a seditious enemy to *Caesar* and the common peace, and one that spake against the Temple: They were the greatest enemies of the Apostles, and silencers of those that preached Christ's Gospel, and persecuted them that called on his name. And had these no need of *Conversion*, because they could say, God is our Father (when the Devil was their Father, *John 8. 44.*) and that they were *Abraham's seed*? And are not hypocritical Christians, drunken Christians, fornicating Christians, carnal, worldly, infidel Christians, (the contradiction is your own) persecuting Christians, false-named hypocritical Christians, as bad, yea worse, as

they abuse a more excellent profession? *Mat. 15. 7, 8. and 23. and 22. 18. and 6. 2, &c. Luke 12. 1.*

Qu. 16. Doth not the *Holy State of Heaven* require Holiness in all that shall possess it? Can an unholy soul there *see and love and praise and delight* in God forever, and in the Holy Society and employment of the Saints? *Rev. 21. 27.* Is he not liker a Mahometan than a Christian, that looketh for a sensual and unholy Heaven?

Qu. 17. What is the difference between the *Church* and the *world*? Is not the Church a holy Society of Regenerate souls? Yea the *Church* visible is those only that in Baptism *vow Holiness* and *profess* it. Look these hypocrites in the face, and see whether they do not blush, when they repeat in their Creed *I believe in the Holy Ghost, I believe the Holy Catholic Church, and the Communion of Saints*, who shall have the *forgiveness of sins, and life everlasting*. Ask them whether they mean *Holy Adulterers, holy worldlings, holy perjured persons*? Ask them whether they mean a *Communion of Saints* in a Tavern, in a play-house, in a gaming house, in a whore-house, or a jesting, canting stage-play Communion? If the Church *be holy*, be holy if you will be of the Church: If it be a Communion of Saints, make it not a Communion of swine, and make not Saints and their Communion seem odious either for their infirmities, or their crossness to your carnal interests or conceits.

Qu. 18. Ask them whether there be a *Heaven*, and a *Hell*, or not? If not, why are they pretended Christians? If there be, will God send one man to *Heaven*, and another to *Hell*, to so vast, so amazing a difference of states, if there be no great difference between them here? If *Holiness* no more differenced Christians from others, than *saying a sermon, or saying over a prayer*, doth difference one from an Infidel, where were the *Justice of God* in saving some, and damning others? & what were *Christianity* better than the religion of *Antonine, Plato, Socrates, Seneca, Cicero, Plutarch*, if not much worse? Go into *London* streets, and when you have talk with *living prudent men*, then go to the *Painters* shop, and see a *comely picture*, and to the *Looking-glass* and see the *appearances* of each passenger in a glass, and to the *Periwig* shops, and see a *wooden head with a Periwig* upon the bulk, and you have seen somewhat like the difference of a *Holy Soul*, and of a *dead and dressed formal hypocrite*, *Psal. 23. 27.*

Qu. 19. Ask them whether *Kings* and *all men* make not a great difference between man and man; the loyal, and the *perfidious*, the obedient and the disobedient? And whether they difference not themselves between a friend and a foe, one that loveth them, and one that robbeth, beateth or would kill them. And shall not the most Holy God more difference between the righteous and the wicked? *Mal. 3. 17, 18.*

Qu. 20. But if they are dead in every point save carnal interests, ask them why they are *Preachers* or *Priests*? And if Conversion and Holiness be a needless thing, what use they themselves are of? and why the Country must be troubled with them, and pay them tithes, and owe them reverence? When these twenty Questions are well answered, conclude that you may be saved without Conversion.

But if poor soul, thou art fully convinced, and askest, *What should I do to be converted?* The Lord make thee willing, and save thee from hypocrisy, and I will quickly tell thee in a few words.

1. Give not over sober thinking of these things, till thy heart be changed. *Psal.* 119. 59.
2. Come to Christ, and take him for thy Savior, thy Teacher, thy King, and he will pardon all that's past and save thee, *John* 1. 12. and 3. 16. and 5. 40. 1 *John* 5. 11, 12.
3. Believe God's love, and the pardon of sin, and the everlasting joys of Heaven, that thou mayest feel that all the pleasures of the world and flesh, are dung in comparison of the Heavenly delights, of Faith and Hope and holy Love, and peace of Conscience and sincere obedience.
4. Sin no more willfully, but forbear that which thou mayest forbear. *Isa.* 55. 7.
5. Away from Temptations, occasions of sin and evil company, and be a Companion of the humble, holy, heavenly and sincere. *Psal.* 119. 115. 63.
6. Wait on God's spirit in the diligent, constant use of his own means. Read, hear, meditate, pray: Pray hard for that grace that must convert thee: wait thus, and thou shalt not wait in vain. *Psal.* 25. 3. and 37. 34. and 69. 6.

Pitty O Lord, and persuade these souls: Let not Christ's blood, his doctrine, his example, his spirit, be lost unto them, and they lost forever. Let not Heaven be as no Heaven to them, while they dream and dote on the shadows in this world. And O save this land from the greater destruction, than all our late plagues, and flames, and divisions which our sins and thy threatenings, make us fear. O Lord in thee have we trusted, let us never be confounded.

Having thus contributed my endeavor in this Preface to the furtherance of the design of this excellent book, I must tell thee Reader that I take it for an honor to commend so masculine a birth unto the World: The Midwife of *Alexander* or *Aristotle* need not be ashamed of her office. Who the Author of this treatise was; how he preached, how he lived, how he suffered (and for what) and how he died, his Life and Letters lately printed fully tell you: and I earnestly commend the reading of them to all, but especially Ministers, not to tell them what men have been here forbidden to preach Christ's Gospel, and for what, nor what men they are that so many years have done it: but to tell you what men Christ's Ministers should be: But say not, He killed himself with excessive Labor, and therefore I will take warning, and take my ease. For 1. He lived in perfect health all his days notwithstanding his labors, till after his hard and long imprisonment. 2. It was not the greatest labors of his times of liberty that hurt him, but his preaching 6 or 7 or 8 times a week, after that he was silenced, because he could not speak to all his people at once. O make not an ill use of so excellent an example. Say not like *Judas*, *What need this waste?* His labor, his life, his sufferings, his death were not in vain. The ages to come that read his Life, and read this little popular treatise, and his *Call to Archippus* shall say, They were not in vain. And though he was cut off in the midst of his age, and his longer labors, & more elaborate writings thus prevented, take thankfully this small, but methodical, warm, and serious tractate: Read it seriously, and it cannot be but it must do thee good.

I am one that have looked into books, and sciences, and speculations of many sorts, and seriously tell thee as a dying man, that after all my searches and experience, I have found that *Philosophical enquiries* into the *Divine Artifices*, and the *Nature of things* hath among a greater number of uncertainties, a great many pretty pleasant probabilities, which a holy soul can make good use of in admiring God, & may find us a lawful kind of sport: but in the moralities which Atheists count uncertainties, the *knowledge of God*, and *our duty*, and *our hopes*, the *doctrine and practice of Holiness*, *Temperance*, & *Charity*, and *Justice*, and the *diligent seeking & joyful hopes of life everlasting*, is all the true *Wisdom*, the *Goodness*, the *Rest and Comfort* of a soul: whatever be our *play*, this is the *satisfying certainty*, the *Business*, and the *beatifying improvement* of our lives.

I have done, when I have sought to remove a little scandal, which I foresaw; that I should my selfwrite the Preface to his Life, where himself and two of his friends make such a mention of my name, which I cannot own; which will seem a praising him for praising me. I confess it looketh ill-favouredly in me: But I had not the power of other men's writings, & durst not therefore forbear that which was his due. Had I directed their pens they should have gone a middle way, and only esteemed me [a very unworthy servant of Christ, who yet long to see the peace and prosperity of his Church] and should have forborne their undeserved praise, as other men should have done their slanderous libels. But if the Reader get no harm by it, I assure him the use I made of it was, to lament that I am really *so much worse* than they esteemed me; and to fear lest I should prove yet *worse than* I discern myself; who see so much sin and weakness, in my betters, and much more in myself, as to make it the *constant sentiment* of my soul, that PRIDE of men's GREATNESS, WISDOM and GOODNESS is the first part of the DEVILS IMAGE on man's soul, and DARKNES is the second, and MALIGNITY the third.

R•. Baxter.

TO THE UNCONVERTED Reader.

READER,

HOW well were it if there were no more unconverted ones among us, than those to whom this is directed? Unconverted *persons* how many are there, but how few unconverted *Readers*? especially of such Books as this before thee? A Play or a Romance better suits the lusts, and therefore must have more of the eye of such; what will *cherish* the evil heart is only grateful, not what will *change* it.

How many are there to whom this is directed, who will not know, that *they are the men*? and how little hope is there that this *excellent Treatise* should reach its end, with those who apprehend not themselves concerned in it? Art not thou one of them? Art thou a Convert, or art thou not yet in thy sins? What is sin? What is Conversion? It may be, thou canst tell me neither, and yet a Convert thou sayst, thou art. But to what purpose is it then like to be, for the servant of God to treat with thee about this matter? Let him bid thee believe, thou art a be••ever already; let him bid thee repent and turn to the Lord, that work thou say•• is not now •o do. What can there be said to this man, that's like to bring him to good? Friend,

know thyself better, or thou perishest without remedy. Thou mayest pray, but what hope is there in thy praying? Thou mayest read, but what hope is there in thy reading? Yet read on, this little hope there is; In this book there's *Eye-Salve* that may heal thee of thy blindness. In this book there is a *Glass* that will show thee thy face. Dost thou know thine own face when thou seest it? Behold thy very Image in those *Marks* that are given of an unconverted person; Read and consider them, and then say, if thou be not the man.

Be willing to know thyself, and to know the worst of thy case; wink not at the light, hide not thyself from thine own soul. Wilt thou never know thy disease, till thou be past remedy?

Much of our hardest work would be over, if we could see the sinners to whom we are sent, to be *convinced sinners*. If we could but open the blind eyes, there were hope we should shortly raise the dead.

Sinner, of a truth, thou art in evil case, whether thou know it or not; thou art among the dead, and there is but a step betwixt thee and Hell. Thou wilt not believe it though it be told thee, yet once again let me beseech thee, come to the Glass that is here presented to thee, and narrowly observe whether the very marks of the dead be not found upon thee.

If there be a miscarriage in this first work, if thou wilt not understand thy misery and thy danger, there's an end of all hopes concerning thee. Whilst this self-ignorance abides upon thee, all the Counsels, that are necessary to a man in thy case, will do thee no good; they are never like to prosper with thee, because thou wilt not count them proper for thee. Who will be persuaded to do that, which he believes is already done? Who will take the Counsel of the Physician that does not think himself sick? The man of God may spare his pains of persuading thee to Conversion, whilst thou art confident thou art converted already. Who will be at the pains of repentance that concludes he hath repented? Who will bear the labor and the pangs of the new birth that is confident he is already passed from death to life?

But Friend, let me a little reason with thee; Thou art confident it is well with thee, yet why wilt thou not yield to thus much at least, to put it to the question, *am I not mistaken?* Thou art worse than mad, if thou thinkest such a question may not be put. Dost thou know that thine heart is false and deceitful, and yet because it speaks good concerning thee, must it not be questioned whether it speak *truth* or no? Be so wise as to conclude *I may be mistaken*, and thus come to the trial whether thou art mistaken or not.

And if upon trial by the marks that are before thee, thou come to be undeceived, and see thyself wrapped up in that misery which hitherto thou wouldst not suspect, the next news I expect to hear from thee is, *What must I do to be saved?* O were it come to that once! Then thou hast an answer at hand in those *Means* thou wilt find prescribed thee: And because they are such as thou wilt hardly be persuaded to use, take in the *Motives* that follow, and these will help down the means. Consider both the one and the other, and if thou dost not find the means proper, and the motives weighty, I think I shall do thee no wrong if I tell thee, thou art still of a blind mind and an harder heart.

Friend, the matter which this little book comes to treat with thee about, is of highest importance; 'tis a matter of life and death. If thou sayest, The terms upon which Life is offered, are hard; consider, is it not harder to die? He is worthy to die who will lose his soul to save his labor. If thou couldst step down into the deep, and take a turn or two with those damned souls who are drench'd with fire and brimstone, and bound in everlasting chains of vengeance, & shouldest ask them, *Now what do you think of the terms upon which life was offered? Now what think you of that repentance, of that obedience, of that holy circumspection, self denial, and the greatest severity which by the Gospel were imposed upon you? If you might once again have the same terms granted you for your redemption from this place of torment, would you yet say, Hard terms! Let me rather die this death forever, than live such a life! let me broil in this furnace, rather than escape with such difficulty!* Shouldst thou ask them thus that have felt what 'tis to be damned, what answer dost thou think they would make? O friend, never again groan under the difficulties of conversion, till thou believe them to be worse than Hell. But I will not farther anticipate my worthy Author.

Nor is there much need I should commend either himself or his works; for the Author himself thou mayest at a small charge get acquaintance with him in that History of his life and death, which is extant; concerning which I shall only say,

Sic mihi contingat vivere sicque mori.

And for this work of his, what commendation I should give of it, would be needed no longer than till thou hast read it over. Thou wilt find such Wine in it as needs no Bush. This only I shall say, as far as my credit will go, it is exceedingly well worth thy most serious perusal. O mayest thou hear that voice, (such a voice from Heaven there is whether thou hear it or no) *Tolle & lege, take up and read.* Read, friend, and read over again. Read and understand, understand and pray, pray and consider, consider and consent unto him, who by the pen of his servant calls to thee from Heaven, *why wilt thou die? turn and live.* O suffer this word of instruction and exhortation, to open thy blind eyes, to turn thee from darkness to light, from the power of Satan unto God, that thou mayest receive forgiveness of sins, and an inheritance among them that are sanctified. *Et cum talis fueris memento mei.* When it is thus with thee then pray for

The Friend and Servant of thy Soul, *Richard Alleine.*

Mr. JOSEPH ALLEINE'S CALL TO THE UNCONVERTED.

DEarly Beloved, and longed for, I gladly acknowledge myself a debtor to you all, and am concerned, as I would be found a good steward of the household of God, to give to everyone his portion. But the Physician is most solicitous for those Patients, whose case is most doubtful and hazardous, and the Fathers bowels are especially turned towards his dying child. The numbers of the unconverted souls among you, call for my most earnest compassions, and hasty diligence to pluck them out of the burning, *Iud. 23.* and therefore to these first I shall apply myself in these lines.

But whence shall I fetch my arguments, or how shall I choose my words? Lord, wherewith shall I woo them? whereby shall I win them? Oh that I could but tell! I would write unto them in tears, I would weep out every argument, I would empty my veins for ink, I would petition them on my knees; verily (were I able) I would, (O how thankfully I would!) if they would be prevailed with to repent and turn.

How long have I travelled in birth with you? how frequently have I made suit to you? how often would I have gathered you? how instant have I been with you? This is that I have prayed for, and studied for, for many years, that I might bring you to God: O that I might but do it! Will you yet be entreated? O what a happy man might you make me, if you would but hearken to me, and suffer me to carry you over to Jesus Christ?

But, Lord, how insufficient am I for this work! I have been many a year wooing for thee, but the damsel would not go with me. Lord, what a task hast thou set me to! Alas wherewith shall I pierce the scales of Leviathan, or make the heart to feel that is firm as a stone, hard as a piece of the nether millstone! Shall I go and lay my mouth to the grave, and look when the dead will obey me and come forth? shall I make an oration to the rocks? or declaim to the mountains, and think to move them with arguments? shall I give the blind to see? From the beginning of the world was it not heard, that a Man opened the eyes of the blind. But thou, O Lord, canst pierce the scales, and prick the heart of the sinner. I can but shoot at rovers, and draw the bow at a venture; do thou direct the arrow between the joints of the harness, and kill the sin, and save the soul of the sinner, that casts his eye into these labors.

But I must apply myself to you, to whom I am sent: yet I am at a great loss. Would to God I knew how to go to work with you! would I stick at the pains? God knoweth, you yourselves are my witnesses, how I have followed you in private, as well as in public, and have brought the Gospel to your doors; testifying to you the necessity of the new birth, and persuading you to look in time after a found and through change. Beloved, I have not acted a part among you, to serve my own advantage; our Gospel is not yea, and nay. Have not you heard the same truths from the Pulpit, by public labors, and by private letters, by personal instructions? Brethren, I am of the same mind as ever, that holiness is the best choice; that there is no entering into Heaven, but by the straight passages of the second birth: that without holiness you shall never see God, *Heb. 12. 14.* Ah my beloved! refresh my bowels in the Lord. *If there be any consolation in Christ, any comfort of love, any fellowship of the spirit, any bowels and mercies, fulfil you my joy.* Now give yourselves unto the Lord: *2 Cor. 8. 5.* Now set your faces to seek him. Now set up the Lord Jesus in your hearts, and set him up in your houses. Now come in, and kiss the Son, *Psal. 2. 12.* and embrace the tenders of his mercy. Touch his Scepter, and live: why will you die? I beg not for myself; but fain I would have you happy: This is the prize I run for, and the white I aim at. My souls desire and prayer for you is, that you may be saved. *Rom. 10. 1.*

The famous *Lycurgus*, having instituted most strict and wholesome laws for his people, told them, he was necessitated to go a journey from them, and got them to bind themselves in an oath, that his laws should be observed, till his return. This done, he went into a voluntary banishment, and never returned more, that they might, by virtue of their oath, be engaged

to the perpetual observing of his laws. Methinks I should be glad of the hard conditions, which he endured (though I love you tenderly) so I might but hereby engage you thoroughly to the Lord Jesus Christ.

Dearly beloved, would you rejoice the heart of your Ministers? Why then, embrace the counsels of the Lord by me: forgo your sins: set to prayer: up with the worship of God in your families: keep at a distance from the corruptions of the times. What greater joy to a Minister, than to hear of souls born unto Christ by him, and that his children walk in the truth? 2 *I·h.* 4.

Brethren, I beseech you suffer a friendly plainness and freedom with you in your deepest concernments. I am not playing the orator to make a learned speech to you, nor dressing my dish with eloquence, wherewith to please you. These lines are upon a weighty errand indeed, viz. to convince, and convert, and save you. I am not baiting my hook with Rhetoric, nor fishing for your applause, but for your souls. My work is not to please you, but to save you: nor is my business with your fancies, but your hearts. If I have not your hearts, I have nothing. If I were to please your ears, I would sing another song. If I were to preach myself, I would steer another course. I could then tell you a smoother tale; I would make you pillows, and speak you peace, for how can *Ahab* love this *Micaiah*, that always prophesies evil concerning him? 1 *King.* 22. 8. But how much better are the wounds of a friend, than the fair speeches of the harlot, who flattereth with her lips, till the dart strike through the liver, and hunteth for the precious life? *Prov.* 7. 21. 22, 23. & *Prov.* 6. 26. If I were to quiet a crying infant, I might sing him into a pleasant mood, or rock him asleep: but when the child is fallen into the fire, the parent takes another course; he will not now go to still him with a song or trifle. I know, if we speed not with you, you are lost: if we cannot get your consent, to arise and come away, you perish forever. No Conversion, and no Salvation. I must get your good will, or leave you miserable.

But here the difficulty of my work again recurs upon me. Lord choose my stones out of the rock. 1 *Sam.* 17. 40. v. 45. I come in the name of the Lord of Hosts, the God of the armies of *Israel.* I come forth like the stripling against *Goliath*, to wrestle not with flesh and blood, but with Principalities, and Powers, and the Rulers of the darkness of this world. *Eph.* 6. 12. This day let the Lord smite the Philistine, and spoil the strong man of his Armor, and give me to fetch off the captives out of his hand. Lord choose my words, choose my weapons for me, and when I put my hand into the bag, and take thence a stone, and sling it, do thou carry it unto the mark, and make it sink, not into the forehead, 1 *Sam.* 17. 49. but the heart of the unconverted sinner, and smite him to the ground, with *Saul* in his so happy fall. *Act.* 9. 4. Thou hast sent me, as *Abraham* did *Eliezer*, to take a wife unto my master thy son. *Gen.* 24. 4. But my discouraged soul is ready to fear, the woman will not be willing to follow me. O Lord God of my Master, I pray thee send me good speed this day, and show kindness unto my Master, and send thine Angel before me, and prosper my way, that I may take a wife unto thy son. *Gen.* 24. 12. That as the servant rested not, till he had brought *Isaac* and *Rebekah* together, so I may be succesful to bring Christ and the souls of my people together, before we part.

But I turn me unto you. Some of you do not know what I mean by conversion, and in vain shall I persuade you to that which you do not understand; and therefore for your sakes, I shall show *what this Conversion is*. Others do cherish secret hopes of mercy, though they continue as they be; and for them I must show *the necessity of Conversion*. Others are like to harden themselves with a vain conceit, that they are converted already; unto them I must show *the marks of the Unconverted*. Others, because they feel no harm, fear none, and so sleep upon the top of the mountain; to them I shall show *the misery of the Unconverted*. Others sit still, because they see not their way out; to them I shall show *the means of Conversion*. And finally for the quickening of all, I shall close with *the motives of Conversion*.

CHAP. I.

Showing the Negative, what Conversion is not, and correcting some mistakes about it.

Let the blind *Samaritans* worship they know not what; *John. 4. 22.* Let the heathen *Athenians* superscribe their Altar to the unknown God; *Act. 17. 23.* Let the guileful *Papists* commend the mother of destruction, *Hos. 4. 6.* for the mother of devotion: they that know man's constitution, and the nature of the reasonable souls operation, cannot but know, that the understanding having the Empire in the soul, he that will go rationally to work, must labor to let in the light here. *Ignorantis non est consensus.* And therefore that you may not mistake me, I shall show you what I mean by the conversion I persuade you to endeavor after.

It is storied that when *Jupiter* let down the golden chaplets from Heaven, all of them but one were stolen: Whereupon (left they should lose a relique of so great esteem) they made five others so like it, that if any were so wickedly minded, as to steal that also, they should not be able to discern which was it. And truly my beloved, the Devil hath made many counterfeits of this conversion, and cheats one with this, and another with that; and such a craft and artifice he hath, in this mystery of deceits, that (if it were possible) he would deceive the very Elect. Now that I may cure the damnable mistakes of some, who think they are converted, when they are not; as well as remove the troubles, and fears of others, that think they are not converted, when they are. I shall show you the nature of conversion, both negatively, or what it is not; and positively, what it is.

We will begin with the negative.

1. *It is not the taking on us the profession of Christianity.* Doubtless Christianity is more than a name. If we will hear *Paul*, it lies not in word, but in power. *1 Cor. 4. 20.* If to cease to be Jews and Pagans, and to put on the Christian profession had been true conversion, (as this is all, that some would have to be understood by it) who better Christians than they of *Sardis* and *Laodicea*? These were all Christians by profession, and had a name to live, but because they had but a name, are condemned by Christ, and threatened to be spewed out, *Rev. 3. 1, 16.* Are there not many that name the name of the Lord Jesus, that yet depart not from iniquity? *2 Tim. 2. 19.* and profess they know God, but in works deny him? *Tit. 1. 16.* And will God receive these for true converts, because turned to the Christian religion? What, converts from sin, when yet they do live in it! 'Tis a visible contradiction. Surely if the lamp of profession would have served the turn, the foolish virgins had never been shut out. *Matt. 25. 3, 12.* We

find not only professors but preachers of Christ, and wonder-workers turned off, because •yil workers. *Matth.* 7. 22, 23.

2. *It is not in the being washed in the laver of Regeneration*•• or putting on the badge of Christ in baptism. Many take the press-money, and wear the Livery of Christ, that yet never stand to their colors, nor follow their leader. *Ananias*, and *Sapphira*, and *Magus* were baptized, as well as the rest. How fondly do many mistake here, deceiving, and being deceived! dreaming, that effectual grace is necessarily tied to the external administration of baptism, (which what is it, but to revive the popish tenent, of the Sacraments working grace, *ex opere operato*?) and so every infant should be regenerated, not only (*Sacramento tenus*) sacramentally, but really and properly. Hence men do fancy, that being regenerated already, when baptized, they need no further work.

But if this were so, then all that were baptized (in their infancy) must necessarily be saved: because the promise of pardon and salvation is made to conversion and regeneration. *Act.* 3. 19. *1 Pet.* 1. 3, 4. *Matth.* 19. 28. Our Calling, Sanctification, (as to the beginnings of it) or conversion, (which are but the same thing, under different conceptions and expressions;) is but a middle link in the golden chain, fastened to election at the one end, and glorification at the other. *Rom.* 8. 30. *2 Thes.* 2. 13. *1 Pet.* 1. 2. The silver cord may not be broken, nor the connection between sanctification and salvation, between grace and glory, impiously violated. *Matth.* 5. 8. If we are indeed begotten again, it is to an inheritance incorruptible reserved in Heaven for us, and the divine power is engaged to keep us for it *1 Pet.* 1. 5. And if the very regenerate may perish at last in their sins, we will no more say, That he that is born of God, his seed remaineth in him, and that he cannot sin, *1 John.* 3. 9. *i. e.* unto death, nor that it is impossible to deceive the very elect. *Matth.* 24. 24.

And indeed were this true, then we need look no further to see our names written in Heaven, than only to search the register, and see whether we were baptized: then I would keep the certificate of my baptism, as my fairest evidence for Heaven, and should come by Assurance of my gracious state, with a wet finger: then men should do well to carry but a certificate of their baptism under the registers hand, when they died, (as the Philosopher would be buried with the Bishops bond in his hand, which he had given him for the receiving his alms in another world:) and upon sight of this, there were no doubt of their admission into Heaven

In short, if there be no more necessary to conversion or regeneration, than to be turned to the Christian Religion, or to be baptized in infancy, this will fly directly in the face of that scripture, *Matth.* 7. 14. as well as multitudes of others. For first, we will then no more say, *Strait is the gate and narrow is the way*: for if all that are baptized, and of the true religion are saved, the door is become heavenly wide, and we will henceforth say, wide is the gate, and broad is the way, that leadeth unto life: for if this be true, whole parishes, yea whole countries, and whole Kingdoms may go in a breast, and we will no more teach, that the righteous is scarcely saved, or that there is need of such a stir in taking the Kingdom of Heaven by violence and striving to enter in. Surely if the way be so easy, as many make it, that there is little more necessary, than to be regenerated in our baptism, and cry God mercy, and be absolved by the Minister at our end, 'tis more ado than needs, to put

ourselves to such running, and seeking, and knocking, and fighting, and wrestling, as the word requires, as necessary to salvation. Secondly, if this be true, we will no more say, *few there be that find it*: yea we will rather say, *few there be that miss it*: we will no more say, that of the many that are called, but *few are chosen*, *Matth. 22. 14.* and that even of the professing *Israel, but a remnant shall be saved*, *Rom. 11. 5.* If this doctrine be true, we will not say anymore with the disciples, *Who then shall be saved?* but rather *who then shall not be saved?* Then if a man be called a brother (that is, a Christian) and be baptized, though he be a fornicator or a railer, or covetous, or a drunkard, yet he shall inherit the Kingdom of God. *1 Cor. 5. 11. 1 Cor. 6. 9, 10.*

But the *Arminian* will reply; such as these, though they did receive regenerating grace in Baptism, are since fallen away, and must be renewed again, or else they cannot be saved.

I answer, 1. That there is an infallible connection between regeneration and salvation, as we have already shown, and it to be farther evidencing, but that 'tis against designed brevity. 2. Then men must be again born again, which carries a great deal of absurdity in its very face. And why may not men be twice born in nature, as well as in grace? Why not as great an absurdity to be twice regenerated as to be twice generated? But 3. and above all, This grants however the thing I contend for, that what ever men do, or pretend to receive in baptism, if they be found afterwards to be grossly ignorant or profane, or formal, without the power of godliness, they must be born again, or else be shut out of the Kingdom of God. So then, they must have more to plead for themselves, than their baptismal regeneration.

Well, in this you see all are agreed, that be it more or less that is received in baptism, if (when men come to years) they are evidently unsanctified, they must be renewed again by a through and powerful change, or else they cannot escape the damnation of hell. Friends and Brethren be not deceived, God is not mocked; *Gal. 6. 7.* whether it be your baptism or what ever else that you pretend, I tell you from the living God, that if any of you be a prayerless person, *Job 15. 14.* or unclean, or malicious, or covetous, or riotous, or a scoffer., or a lover of evil company, *Prov. 13. 20.* in a word, if you are not holy, strict, and self denying Christians, *Heb. 12. 14. Matt. 16. 24.* you cannot be saved, except you be transformed by a further work upon you, and renewed again by repentance.

Thus I have shown, that it is not enough to evidence a man to be regenerate, that he hath been baptized; effectual grace not necessarily accompanying baptism, as some have vainly asserted. But I must answer one objection before I pass.

Obj. The Sacraments do certainly attain their ends, where man doth not *ponere obicem*, or lay some obstruction, which Infants do not.

Sol. I answer it is not the end of Baptism to regenerate. 1. Because then there would be no reason, why it should be confined only to the seed of believers: for both the law of God, and the nature of Charity, require us to use the means of conversion for all, as far as we can have opportunity. Were this true, no such charity as to catch the children of Turks and Heathens, and baptize them, and dispatch them to heaven out of hand, like the bloody wretches, that made the poor Protestants (to save their lives) to swear they would come to mass, and that

they would never depart from it, and then put them forth with to death, saying, *they would hang them while in a good mind.* 2. Because it presupposeth regeneration, and therefore cannot be intended to confer it. In all the express instances in Scripture, we find that baptism doth suppose their repenting, believing, receiving the Holy Ghost. *Act. 8 37. Act. 2. 38. Act. 10. 47. Mark 16. 16.* And to imagine, that baptism was instituted for an end of which not one of the first subjects was capable (for they were all adult persons and supposed to have faith and repentance according as they professed, and their children were not baptized till after them, in their right,) were no little absurdity. Were this doctrine true, baptism would make disciples, but we find it doth bespeak them such before hand. *Matth. 28. 19. 3.* Because Baptism, being but a Seal of the Govenant, cannot convey the benefits, but according to the tenor of the covenant, to which it is set. Now the Covenant is conditional, therefore the Seal conveys conditionally. The Covenant requires faith and repentance, as the condition of the grand benefits, pardon, and life. *Act. 16. 31. Act. 3. 19.* And what the Covenant doth not convey but upon these conditions, the Seal cannot. So that baptism doth presuppose faith and repentance in the subject, without which it neither doth, nor can convey the saving benefits: otherwise the Seal should convey contrary to the tenor of the Covenant to which it is affixed.

3. *It lies not in a moral righteousness.* This exceeds not the righteousness of the Scribes and Pharisees, and therefore cannot bring us to the Kingdom of God. *Matth. 5. 20.* Paul, while unconverted, was touching the righteousness which is in the Law blameless, *Phil. 3. 6.* None could say black is thine eye. The selfjusticiary could say, *I am no Extor•ioner, adulterer, unjust, &c. Luke 18. 11.* Thou must have something more than all this to show, or else (however thou mayest justify thyself) God will condemn thee. I condemn not morality, but warn you not to rest here. Piety includes morality, as Christianity doth humanity, and grace reason. But we must not divide the tables.

4. *It consists not in an external conformity to the rules of Piety.* 'Tis too manifest, men may have a form of godliness, without the power. *2 Tim. 3. 5.* Men may pray long, *Matth. 23. 14.* and fast often, *Luke 18. 12.* and hear gladly, *Matth. 13. 20.* and be very forward in the service of God, though costly, and expensive, *Isaiah. 1. 11.* and yet be strangers to Conversion. They must have more to plead for themselves, than that they keep their Church, and give alms, and make use of prayer, to prove themselves sound converts. No outward service but an hypocrite may do it; even to the giving all his goods to the poor, and his members to the fire. *1 Cor. 13. 3.*

5. *It lies not in the chaining up of corruption, by education, human laws, or the force of incumbent affliction.* 'Tis too common and easy, to mistake education for grace: but if this were enough, who a better man than *Iehoash?* while *Jehoiada* his uncle lived, he was very forward in God's service, and calls upon him to repair the house of the Lord, *2 Kings 12. 2, 7.* But here was nothing more than good education all this while: for when his good Tutor was taken out of the way, he appears to have been but a wolf chained up, and falls off to Idolatry.

6. *In short, it consists not in illumination, or convictions, in a superficial change, or partial reformation.* An Apostate may be a man enlightened, *Heb. 6. 4.* and a *Felix* tremble under

convictions, *Act.* 24. 25. and a *Herod* amend many things, *Mark* 6. 20. 'Tis one thing to have fin alarmed only by convictions, and another to have it captivated and crucified by converting grace. Many, because they have been troubled in conscience for their sins, think well of their case; miserably mistaking conviction for conversion. With these *Cain* might have passed for a Convert, who run up and down the world, like a man distracted under the rage of a guilty conscience, till with building and business he had worn it away. *Gen.* 4. 13, 14. Others think, that because they have given off their riotous courses, and are broken off from evil company, or some particular lust, and reduced to sobriety and civility, they are now no other than real Converts; forgetting that there is a vast difference between being sanctified, and civilized; and that many seek to enter into the Kingdom of Heaven, *Luke* 13. 24. and are not far from it, *Mark* 12. 34. and arrive to the *almost* of Christianity, *Act.* 26. 28. and yet fall short at last. While conscience holds the whip over them, many will pray, hear, read and forbear their delightful sins: but no sooner is this Lyon asleep, but they are at their vomit again. Who more religious than the Jews, when God's hand was upon them? *Psal.* 78. 34, 35. but no sooner was the affliction over, but they forgot God, and shown their religion to be but a fit, *v.* 36, 37. Thou mayest have disgorged a troublesome sin, that will not sit in thy stomach, and have escaped the gross pollutions of the world, and yet not have changed thy swinish nature, all the while. *2 Pet.* 2. 20, 22.

You may cast the lead, out of the rude mass, into the more comely proportion of a plant, and then into the shape of a beast, and thence into the form and features of a man: but all the while, it is but lead still. So a man may pass through divers transmutations, from ignorance to knowledge, from profaneness to civility, thence to a form of religion, and all this while he is but carnal and unregenerate, while his nature remains unchanged.

Application. Hear then, O sinners hear; as you would live, so come and hear, *Isaiah* 55. 3. Why would you so willfully deceive yourselves, or build your hopes upon the sand? I know he shall find hard work of it, that goes to pluck away your hopes. It cannot but be ungrateful to you, and truly it is not pleasing to me. I set about it, as a Surgeon, when to cut off a putrid member from his well-beloved friend; which of force he must do, but with an aking heart, a pitiful eye, and trembling hand. But understand me, Brethren, I am only taking down the ruinous house, (which will otherwise speedily fall of itself, and hurry you in the rubbish,) that I may build fair, and strong, and firm forever. The hope of the wicked shall perish, if God be true of his word, *Prov.* 11. 7. And wert not thou better, O sinner, to let the word convince thee now in time, and let go thy false and self-deluding hopes, than to have death too late to open thine eyes, and find thyself in hell, before thou art aware? I should be a false and faithless Shepherd, if I should not tell you, that you who have built your hopes upon no better grounds, than these forementioned, are yet in your sins. Let your consciences speak; What is it, that you have to plead for yourselves? Is it that you wear Christ's livery? That you bear his name? That you are of the visible Church? That you have knowledge in the points of Religion, are civilized, perform religious duties, are just in your dealings, have been troubled in conscience for your sins? I tell you from the Lord, these pleas will never be accepted at God's Bar. All this, though good in itself, will not prove you converted, and so will not suffice to your salvation. Oh look about you, and bethink yourselves of turning

speedily and soundly. Set to praying, and to reading, and to studying your own hearts, rest not, till God hath made through work with you: for you must be other men, or else you are lost men.

But if these be short of Conversion, what shall I say of the profane sinner? It may be, he will scarce cast his eyes, or lend his ears to this discourse: but if there be any such reading, or within hearing, he must know from the Lord that made him, that he is far from the Kingdom of God. May a man be civilized and not converted, where then shall the Drunkard, and Glutton appear? May a man keep company with the wise Virgins, and yet be shut out? shall not a companion of fools much more be destroyed? *Prov. 13. 20.* May a man be true and just in his dealings, and yet not be justified of God? What then will become of thee, O wretched man, whose conscience tells thee thou art false in thy trade, and false of thy word, and makest thine advantage by a lying tongue. If men may be enlightened, and brought to the performance of holy duties, and yet go down to perdition, for resting in them, and sitting down on this side of Conversion: what will become of you, O miserable families, that live as without God in the world? And of you, O wretchless sinners, with whom God is scarce in all your thoughts; that are so ignorant, that you cannot, or so careless, that you will not pray? O repent and be converted; break off your sins by righteousness: away to Christ for pardoning and renewing grace: give up yourselves to him, to walk with him in holiness, or else you shall never see God. Oh that you would take the warnings of God • In his name I once more admonish you. Turn you at my reproof. *Prov. 1. 23.* Forsake the foolish and live. *Prov. 9. 6.* Be sober, righteous, godly. *Tit. 2. 12.* Wash your hands you sinners, purify your hearts, ye double minded. *James 4. 8.* Cease to do evil, learn to do well. *Isaiah 1. 16, 17.* But if you will on, you must die. *Ezek. 33. 11.*

CHAP. II.

Showing positively what Conversion is.

I May not leave you with your eyes half opened, as he that saw men as trees walking. *Mar. 8. 24.* The word is profitable for doctrine, as well as reproof, *2 Tim. 3. 16.* And therefore having thus far conducted you by the shelves and rocks of so many dangerous mistakes, I would guide you at length into the harbor of truth.

Conversion then (in short) lies, in the thorough change both of the heart, and life. I shall briefly describe it in its nature and causes.

1. *The Author of it is the spirit of God;* and therefore it is called, the sanctification of the spirit; *2 Thes. 2. 13.* and the renewing of the Holy Ghost. *Tit. 3. 5.* Yet not excluding the other persons in the Trinity: For the Apostle teacheth us, to bless the Father of our Lord Jesus Christ, for that he hath begotten us again: *1 Pet. 1. 3.* and Christ is said, to give repentance to *Israel;* *Acts 5. 31.* and is called the everlasting Father; *Isaiah 9. 6.* and we his seed, and the children which God hath given him *Heb. 2. 13. Isaiah 53. 10.* Oh blessed birth! Seven Cities contended for the birth of *Homer:* but the whole Trinity fathers the new creature. Yet is this work principally ascribed to the Holy Ghost, and so we are said to be born of the Spirit. *John 3. 8.*

So then, it is a work above man's power. We are born, not of the will of the flesh, nor of the will of man; but of God. *John*. 1. 13. Never think thou canst convert thyself. If ever thou wouldst be savingly converted, thou must despair of doing it in thine own strength. *Ier.* 31. 18. It is a resurrection from the dead, *Rev.* 20. 5. *Eph.* 2. 1. a new creation, *Gal.* 6. 15. *Eph.* 2. 10. a work of absolute omnipotency: *Eph.* 1. 19. Are not these out of the reach of human power? If thou hast no more, than thou hadst by thy first birth, a good nature, a meek and chaste temper, &c. thou art a very stranger to true Conversion. This is a supernatural work.

2. The moving cause is Internal, or External.

The Internal mover is only free grace. Not by works of righteousness which we have done; but of his own mercy he saved us—by the renewing of the Holy Ghost. *Tit.* 3. 5. Of his own will begat he us: *James* 1. We are chosen and called unto Sanctification, not for it. *Eph.* 1. 4.

God finds nothing in man to turn his heart, but to turn his stomach: enough to provoke his loathing, nothing to provoke his love. Look back upon thyself, O Christian. Take up thy verminous rags: Look upon thyself in thy blood. *Ez.* 16. 6. O reflect upon thy swinish nature, thy filthy swill, thy once beloved mire. 2 *Pet.* 2. Canst thou think without loathing of thy trow and draugh? Open thy Sepulcher, *Mat.* 23. 27. Art not thou almost struck dead with the hellish damp? Behold thy putrid soul, thy loathsome members. O stench unsufferable, if thou dost but sense thine own putrefaction! *Psal.* 14. 3. Behold thy ghastly visage, thy crawling lusts, thy slime and corruption. Do not thine own cloths abhor thee? *John* 9. 31. How then should holiness and purity love thee. Be astonied O Heavens at this, be moved O earth. *Ier.* 2. 12. Who but must needs cry, Grace! Grace! *Zech.* 4. 7. Hear and blush you children of the most High. O how unthankful generation! That free grace is no more in your mouths; in your thoughts; no more adored admired, commended by such as you. One would think you should be nothing but praising and admiring God, where ever you are. How can you make a shift to forget such grace, or to pass it over with a slight and seldom mention? What but free grace should move God to love you, unless enmity could do it, or deformity could do it; unless vomit, or rottenness could do it? How affectionately doth *Peter* lift up his hands? *Blessed be God and the Father of our Lord Jesus Christ, who of his Abundant mercy hath begotten us again:* 1 *Pet.* 1. 3. How feelingly doth *Paul* magnify the free mercy of God in it? *God who is rich in mercy, for his great love wherewith be loved us; bath quickened us together with Christ; by Grace are ye saved.* *Eph.* 2. 4, 5.

The External mover is the merit and intercession of the blessed Jesus. He hath obtained gifts for the rebellious; *Psal.* 68. 18. and through him it is, that God worketh in us, what is well pleasing in his sight: *Heb.* 13. 21. Through him are all spiritual blessings bestowed upon us in Heavenly things. *Eph.* 1. 3. He intercedeth for the Elect, that believe not. *John* 17. 20. Every Convert is the fruit of his travel. *Isaiah* 53. 11. Oh never was infant born into the world with that difficulty, that Christ endured for us. How emphatically he groaneth in his travel! All the pains that he suffered on his Cross, they were our birth-pains, *Act.* 2. 24. 〈 in non-Latin alphabet 〉, the pulls and throws that Christ endured for us. He is made Sanctification to us. 1 *Cor.* 1. 30. He sanctified himself (that is set apart himself as a Sacrifice) that we might be

sanctified. *John*. 17. 19. We are sanctified through the offering of his body once for all. *Heb*. 10. 10.

'Tis nothing then without his own bowels, but the merit and intercession of Christ, that prevails with God to bestow upon us converting grace. If thou art a new creature, thou knowest to whom thou owest it, to Christ's pangs and prayers. Hence the natural affection of a believer to Christ. The foal doth not more naturally run after the dam, nor the suckling to the dugs, than a believer to Jesus Christ. And whither else shouldst thou go? If any in the World can show that for thy heart, that Christ can, let them carry it. Doth Satan put in, doth the world court thee, doth sin sue for thy heart? Why, were these crucified for thee? *1 Cor*. 1. 13. O Christian, love and serve thy Lord while thou hast a being. Do not even the Publicans love those that love them? And show kindness to those that are kind to them? *Matth*. 5. 46, 47.

3. The Instrument is either Personal, or Real.

The Personal is the Ministry. *I have begotten you to Christ through the Gospel; 1 Cor*. 4. 15. Christ's ministers are they, that are sent to open men's eyes, and to turn them to God. *Act*. 26. 18.

O unthankful world, little do you know what you are doing, while you are persecuting the messengers of the Lord. These are they whose business is (under Christ) to save you. Whom have you reproached, and blasphemed? Against whom have you exalted your voice, and lifted up your eyes on high? *Isaiah* 37. 23. These are the servants of the most high God that show unto you the way of salvation, *Act*. 16. 17. and do you thus require them, O foolish and unwise? *Deut*. 32. 6. Oh sons of ingratitude, against whom do you sport yourselves? against whom make ye a wide mouth, and draw out the tongue? *Isaiah* 57. 3. These are the instruments, that God useth to convert and save you: and do you spit in the faces of your Physicians, and throw your • Pilots over board? Father, forgive them, for they know not what they do.

The Instrument Real is the word. We were begotten by the word of truth. This is it that enlightens the eyes, that converteth the soul, *Psal*. 19. 7, 8. that maketh wise to salvation: *2 Tim*. 3. 15. This is the incorruptible seed, by which we are born again: *1. Pet*. 1. 23. If we are washed, 'tis by the word: *Eph*. 5. 26. if we are sanctified, 'tis through the truth: *John*. 17. 17. This generates faith, and regenerates us. *Rom*. 10. 17. *James* 1. 18.

O ye Saints, how should you love the word? for by this you have been converted. O ye sinners, how should you ply the word? for by this you must be converted No other ordinary means, but this. You that have felt its renewing power, make much of it while you live, be forever thankful for it. Tie it about your necks, write it upon your hands, lay it in your bosoms. *Prov*. 6. 21, 22. When you go let it lead you, when you sleep let it keep you, when you wake let it talk with you. Say with holy•*David*, I will never forget thy precepts, for by them hast thou quickened me. *Psal*. 119. 93. You that are unconverted, read the word with diligence; flock to it, where powerfully preached; fill the porches, as the multitude of the impotent, blind, halt, withered, waiting for the moving of the waters. *John*. 5. 3. Pray for the

coming of the spirit in the word. Come off thy knees to the sermon: and come to thy knees from the sermon. The seed doth not prosper because not watered by prayers and tears, nor covered by meditation.

4. *The final cause is man's salvation, and God's glory.* We are chosen through sanctification to Salvation: *2 Thess.* 2. 13. Called that we might be glorified: *Rom.* 8. 30. but especially, that God might be glorified, *Isaiah.* 60. 21. that we should show forth his praises, *1. Pet.* 2. 9. and be fruitful in good works. *Col.* 1. 10.

O Christian, do not forget the end of thy calling, let thy light shine, *Mat.* 5. 16. let thy lamp burn, let thy fruits be good, and many, and in season. *Psal.* 1. 3. Let all thy designs fall in with God's, that he may be magnified in thee. *Phil.* 1. 20. Why should God repent that he hath made thee a Christian, as in the time of the old world, that he made them men? *Gen.* 6. 6. Why shouldst thou be an eye-sore in his Orchard, *Luke* 7. by thy unfruitfulness? or a son that causeth shame, as it were a grief to thy father, and a bitterness to her that bare thee? *Prov.* 17. 25. *Prov.* 10. 5. O let the womb bless thee that bare thee. *Prov.* 17. 21. He that begets a fool, doth it to his sorrow; and the father of a fool hath no joy.

5. *The subject is the elect sinner, and that in all his parts and powers, members and mind.* Whom God predestinates, them only he calls. *Rom.* 8. 30. None are drawn to Christ by their calling, nor come to him by believing, but his sheep, those whom the father hath given him. *1 John.* 6. 37, 44. Effectual calling runs parallel with eternal election. *2 Pet.* 1. 10.

Thou beginnest at the wrong end, if thou disputest first about thine Election. Prove thy conversion, and then never doubt of thine election. Or canst thou not yet prove it? Set upon a present and thorough turning. Whatever God's purposes be (which are secret) I am sure his promises are plain. How desperately do rebels argue! If I am elected, I shall be saved, do what I will: if not, I shall be damned, do what I can. Perverse sinner, wilt thou begin where thou shouldst end? Is not the word before thee? what saith it? *Repent and be converted, that your sins may be blotted out. Acts.* 3. 19. *If you mortify the deeds of the body, you shall live. Rom.* 8. 13. *Believe and be saved. Acts* 16. 31. What can be plainer? Do not stand still, disputing about thine election, but set to repenting and believing. Cry to God for converting Grace. Revealed things belong to thee; in these busy thyself. 'Tis just (as one well,) that they that will not feed on the plain food of the word, should be choked with the bones. Whatever God's purposes be, I am sure his promises be true. Whatever the decrees of Heaven be, I am sure, that if I repent and believe, I shall be saved; and that if I repent not, I shall be damn'd. Is not here plain ground for thee: and wilt thou yet run upon the rocks?

More particularly, this change of conversion passes throughout in the whole subject. A carnal person may have some shreds of good morality, a little near the list, but he is never good throughout the whole cloth, the whole body of Holiness and Christianity: feel him a little further near the ridge, and you shall see him to be but a deceitful piece. Conversion is not a repairing of the old building, but it takes all down, and erects a new structure: it is not the putting in a patch or sowing on a list of holiness; but with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new

fabric, from the foundation to the top stone all fire-new. He is a new man, *Eph.* 4. 24. a new creature, All things are become new. *2. Cor.* 5. 17. Conversion is a deep work, a heart work; *Act.* 2. 37. and 16. 14. it turns all upside down, and makes a man begin a new world. It goes *throughout* with men, *throughout* the Mind, *throughout* the Members, *throughout* the motions of the whole life.

1 *Thoroughout the Mind.* It makes an universal change within. First it turns the balance of the judgment, so that God and his glory do weigh down all carnal and worldly interests. *Act.* 20. 24. *Phil.* 1. 20. *Psal.* 73. 25. It opens the eye of the mind, and makes the scales of its native ignorance to fall off, and turns men from darkness to light. *Act.* 26. 18. *Eph.* 5. 8. *1 Pet.* 2. 9. The man that before saw no danger in his condition, now concludes himself lost, and forever undone, *Act.* 2. 37. except renewed by the power of Grace. He that formerly thought there was little hurt in sin, now comes to see it to be the chief of evils; he sees the unreasonableness, unrighteousness, the deformity and the filthiness that is in sin, so that he is affrighted with it, loathes it, dreads it, flies it, and even abhors himself for it. *Rom.* 7. 15. *Job* 42. 6. *Ezek.* 36. 31. He that could see little sin in himself, and could find no matter for confession (as it was said of that learned Ignoramus *Bellarmino* (who it seems while he knew so much abroad, was a miserable stranger to himself,) that when he was to be confessed by the Priest, could not remember anything to confess, but was fain to run back to the sins of his youth) I say he that could not find matter for confession, unless it were some few gross and staring evils, now sin reviveth with him, *Rom.* 7. 9. he sees the rottenness of his heart, and desperate and deep pollution of his whole nature: he cries, unclean, unclean, *Lev.* 13. 45. Lord purge me with Hyssop, wash me thoroughly, create in me a clean heart. *Psal.* 51. 2, 7, 10. He sees himself altogether become filthy, *Psal.* 14. 3. corrupt both root and tree. *Mat.* 7. 17, 18. he writes *unclean* upon all his parts, and powers, and performances, *Isaiah* 63. 6. *Rom.* 7. 18. He discovers the nasty corners that he was never aware of, and sees the blasphemy, and theft, and murder, and adultery that is in his heart, which before he was ignorant of. Heretofore he saw no form nor comeliness in Christ, no beauty that he should desire him; but now he finds the hid treasure, and will sell all to buy this field. Christ is the pearl he seeks, sin the puddle he loathes.

Now according to this new light, the man is of another mind, another judgment, than before he was. Now God is all with him: he hath none in heaven nor earth like him. *Psal.* 73. 25. He prefers him truly before all the world: his favor is his life: the light of his countenance is more than Corn and Wine and Oil, (the good that he formerly inquired after, and set his heart upon. *Psal.* 4. 6, 7.) Now let all the world be set on one side, and God alone on the other; let the Harlot put on her paint, and gallantry, and present herself to the soul (as when Satan would have tempted our Savior with her) in all the glory of her kingdoms, yet the Soul will not fall down and worship her; but will prefer a naked, yea a crucified, persecuted Christ before her. *Phil.* 3. 8. *1 Cor.* 2. 2. Not but that a Hypocrite may come to yield a general assent to this, that God is the chief good: yea the wiser Heathens (some few of them) have at last stumbled upon this: but there is a difference between the absolute, and comparative judgment of the understanding. No Hypocrite comes so far, as to look upon God, as the most desirable and suitable good to him, and thereupon to acquiesce in him. This is the converts

voice; *The Lord is my portion, saith my soul. Whom have I in heaven but thee? and there is none upon earth, that I desire besides thee. God is the strength of my heart and my portion forever. Psal. 73. 25, 26. Lam. 3. 24.*

Secondly, It turns the Byas of the Will, both as to means and end. (1.) The intention of the will is altered; Ezek. 36. 26. Ier. 31. 33. Isaiah 26. 8, 9. Now the man hath new ends and designs. Now he intends God above all, and desires and designs nothing in all the world so much, as that Christ may be magnified in him. Phil. 1. 20. He accounts himself more happy in this, than in all that the earth could yield, that he may be serviceable to Christ, and bring him glory in his generation. This is the mark he aims at, that the name of Jesus may be great in the world, and that all the sheaves of his brethren, may bow to this sheaf.

Reader, dost thou view this and never ask thyself, whether it be thus with thee? Pause a while, and breath upon this great concernment.

2. The election also is changed, so that he chooses another way. Psal. 119. 30. He pitches upon God as his blessedness, and upon Christ as the principal, and holiness as the subordinate means, to bring him to God. John 14. 6. Rom. 2. 7. He chooses Jesus for his Lord. Col. 2. 6. He is not merely forced into Christ by the storm, nor doth he take Christ for bare necessity, as the man begged from the Gallows, when he takes the wife, rather than the halter: but he comes off freely in the choice, This match is not made in a fright, as with the terrified conscience, or dying sinner, that will seemingly do anything for Christ, but doth only take Christ, rather than hell: but he deliberately resolves, that Christ is his best choice, Phil. 1. 23. and would rather have him to choose, than all the good of this world, might he enjoy it while he would. Again he takes holiness for his path. He doth not out of mere necessity submit to it: but he likes and loves it. I have chosen the way of thy Precepts. Psal. 119. 173. He takes God's testimonies not as his bondage, but his heritage, yea his heritage forever: v. 111. he counts them not his burden, but his bliss; not his cords, but his cordials. 1 John 5. 3. Psal. 119. 14, 16, 47. He doth not only bear, but take up Christ's yoke. He takes not holiness, as the stomach doth the loathed potion, (which it will down with rather than die) but as the hungry doth his beloved food. No time passes so sweetly with him (when he is himself) as that he spends in the exercises of holiness; these are both his aliment, and his element, the desire of his eyes, and the joy of his heart. Job 23. 12. Psal. 119. 82, 131, 162, 174. Psal. 63. 5.

Put thy conscience to it as thou goest, whether thou art the man. O happy man, if this be thy case! But see thou be thorough and impartial in the search.

Thirdly, it turns the Bent of the affections. 2 Cor. 7. 11. These run all in a new channel. The Jordan is now driven back, and the water runs upward against its natural course.

Christ is his *Hope*. 1 Tim. 1. 1. this is his prize: Phil. 3. 8. here his eye is, here his heart is. He is contented to cast all over board (as the merchant in the storm, ready to perish) so he may but keep this Jewel.

The thirst of his *Desires* is, not after gold, but grace: Phil. 3. 13. He hungers after it, he seeks it as silver, he digs for it as for hid treasure: he had rather be gracious, than be great: he had

rather be the holiest man on earth, than the most learned, the most famous, most prosperous. While carnal, he said: Oh! if I were but in great esteem, and rolled in wealth, and swim'd in pleasure, if my debts were paid, and I and mine provided for, then I were a happy man: but now the tune is changed. O, saith the Convert, if I had but my corruptions subdued; if I had such measures of grace, such fellowship with God, though I were poor and despised, I should not care, I should account myself a blessed man. Reader, is this the language of thy soul?

His *Joys* are changed. He rejoiceth in the way of God's testimonies, as much as in all riches: *Psal* 119. 14. He delights in the law of the Lord, wherein once he had little savor. He hath no such joy, as in the thoughts of Christ, the fruition of his company, the prosperity of his people.

His *Cares* are quite altered. He was once set for the world, and any scraps of by-time, nothing (too often) was enough for his soul. Now he gives over caring for the asses, and sets his heart on the Kingdom. Now all the cry is, *What shall I do to be saved?* *Act*. 16. 30. His great solicitude is, how to secure his soul. Oh! how he would bless you, if you could but put him out of doubt of this!

His *Fears* are not so much of suffering; but of sinning. *Heb*. 11. 25, 27. Once he was afraid of nothing so much as the loss of his estate, or esteem, the displeasure of friends, the frowns of the great: Nothing sounded so terrible to him, as pain, or poverty, or disgrace. Now these are little to him, in comparison of God's dishonor, or displeasure. How warily doth he walk, left he should tread on a snare? He feareth always: he looks before, and behind; he hath his eye upon his heart, and is often casting over his shoulder, lest he should be overtaken with sin: *Psal*. 39. 1. *Prov*. 28. 14. *Eccles*. 2. 14. It kills his heart to think of losing God's favor; this he dreads as his only undoing. *Psal*. 51. 11, 12. *Psal*. 119. 8. No thought in the world doth pinch him and pain him so much, as to think of parting with Christ.

His *Love* runs a new course. My Love was crucified (said holy *Ignatius*) that is, my Christ. This is my beloved, saith the spouse. *Cant*. 5. 16. How doth *Augustine* often pour his loves upon Christ.

He can find no words sweet enough. Let me see thee, O Light of mine eyes. Come, O thou joy of my spirit; let me behold thee, O the gladness of my heart. Let me love thee, O life of my soul. Appear unto me, O my great delight, my sweet comfort, O my God, my life, and the whole glory of my soul. Let me find thee, O desire of my heart: let me hold thee, O love of my soul. Let me embrace thee, O Heavenly Bridegroom. Let me possess thee, O eternal blessedness, &c.

His *sorrows* have now a new vent. *2 Cor*. 7. 9, 10. The view of his sins, the sight of a Christ crucified, that would scarce stir him before, now how much do they affect his heart?

His *Hatred* boils, his *Anger* burns against sin. *Psal*. 119. 104. He hath no patience with himself: he calls himself fool, and beast, and thinks any name too good for himself, when his indignation is stirred against sin. *Psal*. 73. 22. *Prov*. 30. 2. He could once swill in it, with too

much pleasure; now he loathes the thought of returning to it, as much as of licking up the filthiest vomit.

Commune then with thine own heart, and attend the common and general current of thine affections, whether it be towards God in Christ, above all other concernments. Indeed, sudden and strong commotions of the affections and sensitive part, are oft times found in hypocrites; especially where the natural constitution leads thereunto: and contrariwise, the sanctified themselves are many times without sensible stirrings of the affections, where the temper is more slow, dry, and dull. The great enquiry is, whether the judgment and will be standingly determined for god, above all other good, real, or apparent: and if the affections do sincerely follow their choice, and conduct, though it be not so strongly and sensibly, as is to be desired, there is no doubt, but the change is saving.

2. *Thorowout the Members.* These that were before the instruments of sin, are now become the holy utensils of Christ's living Temple. *Rom. 6. 19. 1 Cor. 3. 16.* He that before made, as it were, a baud, or a barrel of his body, now possesseth his vessel in sanctification, and honor, in temperance, chastity, and sobriety, as dedicated to the Lord. *Thes. 4. 4. Gal. 5. 22, 23. 1 Cor. 6. 19, 20.*

The *eye* that was once a wandering eye, a wanton eye, a haughty, or a covetous eye, is now employed, as *Mary*, in weeping over her sins *Luke 7. 38.* In beholding God in his works, *Psal. 8. 3.* in reading his word, *Act 8. 30.* in looking up and down for objects of mercy, and opportunities for his service.

The *ear* that was once open to satans call, and that (like a vitiated palate.) did relish nothing so much as filthy, or at least forthy talk, and the fools laughter, is now bored to the door of Christ house, and open to his discipline. It saith, *speak Lord for thy servant heareth:* It cries with him, *veniat verbum Domini,* and waits for his words as the rain, and relishes them more than the appointed food, *Job. 23. 12.* than the very honey and honey-comb. *Psal. 19. 10.*

The *head*, that was the shop of worldly designs, is now filled with other matters, and set on the study of God's will, *Psal. 1. 2. Psal. 119. 97.* and the man beats his head, not so much abouts his gain, but about his duty. The *thoughts* and *cares* that now fill his head are principally, how he may please God, and fly sin.

His *heart*, that was sty of filthy, lusts, is now become an Altar of incense, where the fire of divine love is ever kept in, and whence the daily sacrifice of prayer and praises, and sweet incense of holy desires, ejaculations, and anhelations are continually ascending. *Psal. 108. 1. Psal. 119. 20. Psal. 139. 17, 18.*

The *mouth* is become a well of life, his *tongue* as choice silver, and his *lips* feed many: Now the salt of grace hath seasoned his speech, and eat out the corruption, *Col. 4. 6.* and cleansed the man from his filthy communications, flattery, boasting, railing, lying, swearing, backbiting, that once came like the flashes proceeding from the hell that was in the heart. *James 3. 6, 7.* The *throat*, that was once an open sepulcher, *Rom. 3. 13.* now sends forth the sweet breath of prayer, and holy discourse, and the man speaks in another tongue, in the language of

Canaan, and is never so well, as when talking of God, and Christ, and the matters of another world. His *mouth* bringeth forth wisdom, his *tongue* is become the silver Trumpet of his makers praise, his glory and the best member that he hath.

Now here you shall have the hypocrite halting He speaks it may be like an Angel, but he hath a covetous eye, or the gain of unrighteousness in his hand. Or the hand is white, but his heart is full of rottenness, *Mat. 13. 27.* full of unmortified cares, a very oven of lust, the shop of pride, the seat of malice. It may be with *Nebuchadnezzar's* image, he hath a golden head, a great deal of knowledge: but he hath feet of clay, his affections are worldly, he minds earthly things, and his way and walk are sensual, and carnal: you may trace him in his secret haunts, and his footsteps will be found in some by-paths of sin. The work is not throughout with him.

3. *Thorrowout the motions, or the life, and practice.* The new man takes a new course. *Eph. 2. 2, 3.* His Conversation is in Heaven. *Phi. 3. 20.* No sooner doth Christ call by effectual grace, but he straight way becomes a follower of him. *Matth. 4. 20.* When God hath given the new heart and writ his law in his mind, he forth with walks in his statutes and keeps his judgments, *Ezek. 36. 26, 27.*

Though sin may dwell (God knows a wearisome and• unwelcome guest) in him, yet it hath no more dominion over him. *Rom. 6. 14, 7.* He hath his fruit unto holiness; *Rom. 6. 22.* and though he makes many a blot, yet the law and life of Jesus is that he eyes, as his copy, *Psal. 119. 30. Heb. 12. 2.* and hath an unseigned respect to all God's commandments. *Psa. 119. 6.* He makes conscience even of little sins & little duties. *Psal. 119. 113.* His very infirmities which he cannot help, though he would, are his souls burden, and are like the dusts in a man's eye, which though but little, yet are not a little troublesome. [O man, dost thou read this, and never turn in upon thy soul, by self-examination?] The sincere Convert is not one man at Church and another at home: he is not a Saint on his knees, and a cheat in his shop: he will not tithe Mint and Cumin, and neglect mercy and judgment, and the weighty matters of the Law: he doth not pretend piety and neglect morality, *Matth. 23. 14.* but he turns from All his sins and keeps All God's Statutes, *Ezek. 18. 21.* though not perfectly (except in desire and endeavor) yet sincerely, not allowing himself in the breach of any. *Rom. 7. 15.* Now he delights in the word, and sets himself to prayer, and opens his hand, (if table) and draws out his soul to the hungry. *Rom. 7. 22. Psal. 109. 4. Isaiah 58. 10.* He breaks off his sins by righteousness, and his iniquities by showing mercy to the poor; *Dan. 4. 27.* and hath a good conscience willing in All things to live honestly, *Heb. 13. 18.* and to keep without offense towards God and men.

Here again you shall find the unsoundness of many professors, that take themselves for good Christians. They are partial in the law, *Mal. 2. 9.* and take up with the cheap and easy duties of religion; but they go not thorough with the work. They are as a cake not turned, half roasted, and half raw. It may be you shall have them exact in their words, punctual in their dealings, but then they do not exercise themselves unto godliness; and for examining themselves, and governing their hearts, to this they are strangers. You shall have them duly at the Church, but follow them to their families and there you shall see little but the world

minded: or if they have a road of family duties, follow them to their closets, and there you shall find their souls are little looked after. It may be they seem otherwise religious, but bridle not their tongues, and so all their religion is in vain: *James* 1. 26. It may be they come up to closet and family prayer; but follow them to their shops, and there you shall find them in a trade of lying, or some covert and cleanly way of deceit. Thus the hypocrite goes not throughout in the course of his obedience.

And thus much for the subject of Conversion.

6. The terms are either from which, or to which.

1. The terms from which we turn in this motion of Conversion, *are* sin, Satan, *the* world, and our own righteousness.

First, *Sin*. When a man is converted, he is forever out with sin: yea with All sin, *Psal.* 119. 128. but most of all with his own sins, and especially with his bosom sin: *Psal.* 18. 23. Sin is now the But of his indignation; *2 Cor.* 7. 11. he thirsts to bath his hands in the blood of his sins. His sins set abroad his sorrows. It is sin that pierces his and wounds him: he feels it like a thorn in his side; like a prick in his eyes: he groans and struggles under it, and not formally, but feelingly cries out, *O wretched man!* He is not impatient of any burden, so much as of his sin. *Psal.* 40. 12. If God should give his choice, he would choose any affliction, so he might be rid of sin. He feels it like the cutting gravel in his shoes, pricking, and paining him as he goes.

Before Conversion he had light thoughts of sin: He cherished it in his bosom, as *Uriah* his lamb: he nourished it up, and it grew up together with him; it did eat as it were of his own meat, and drank of his own cup, and lay in his bosom, and was to him as a daughter: but when God opens his eyes by Conversion, he throws it away with abhorrence; *Isaiah* 30. 22. as a man would a loathsome toad, which in the dark he had hugged fast in his bosom, and thought it had been some pretty and harmless bird. When a man is savingly changed, he is not only deeply convinced of the danger, but defilement of sin: and O how earnest is he with God to be purified? He loathes himself for his sins. *Ezek* 36. 31. He runs to Christ, and casts himself into the fountain opened for sin and for uncleanness. *Zech.* 13. 1. If he fall, what a stir is there to get all clean again? He flies to the word, and washes, and rubs, and wrinses, laboring to cleanse himself from all filthiness both of flesh and spirit: he abhors his once beloved sin, *Psal.* 18. 23. as a cleanly nature doth the trow, and mire, wherein he sees the swine delight.

The sound Convert is heartily engaged against sin. He wrestles with it, the wars against it. He is too often foiled, but he never yields the cause, nor lays down the weapons; but he will up, and to it again, while he hath breath in his body. He will never give quiet possession; he will make no peace; he will give no quarter; he falls upon it, and fires upon it, and is still disquieting of it with continual alarms. He can forgive his other enemies; he can pity them, and pray for them: *Act.* 7. 60. but here he is implacable, here he is set upon revenge: he hunteth, as it were, for the precious life; his eye shall not pity, his hand shall not spare, though it be a right hand, or a right eye: Be it a gainful sin, most delightful to his nature, a support to his esteem with carnal friends; yet he will rather throw his gain down the kennel,

see his credit fall, or the flower of pleasure wither in his hand, than he will allow himself in any known way of sin. *Luke* 19. 8. He will grant no indulgence, he will give no toleration; but he draws upon sin where ever he meets it, and frowns upon it with this unwelcome salute, *Have I found thee, O mine enemy!*

Reader, hath conscience been at work, while thou hast been looking over these lines? Hast thou pondered these things in thine heart? Hast thou searched the book within, to see if these things be so? If not, read it again, and make thy conscience to speak whether or no it be thus with thee.

Hast thou crucified thy flesh with its affections and lusts, and not only confessed, but forsaken thy sins, all sin in thy servant desires, and the ordinary practice of every deliberate and willful sin in thy life? If not, thou are yet unconverted. Doth not conscience fly in thy face, as thou readeest, and tell thee that thou livest in a way of lying for thy advantage, that thou usest deceit in thy calling, that there is some way of secret wantonness that thou livest in? Why then, do not deceive thyself, thou art in the gall of bitterness, and bond of iniquity.

Doth not thine unbridled tongue, thy brutish intemperance, thy wicked company, thy neglect of prayer, of hearing and reading the word now witness against thee, and say, *We are thy works, and we will follow thee?* Or if I have not hit the right, doth not the bird within tell thee, there is such or such a way, that thou knowest to be evil, that yet for some carnal respect thou dost tolerate thyself in, and art willing to spare? If this be the case, thou art to this day unregenerate, and must be changed, or condemned.

Secondly, *Satan*. Conversion binds the strong man, spoils his armor, casts out his goods, and turns men from the power of Satan unto God. *Act*. 26. 18. Before, the Devil could no sooner hold up his finger to the sinner, to call him to his wicked company, sinful games, filthy delights, but presently he follows, like an Ox to the slaughter, and a fool to the correction of the stocks, as the bird that hasteth to the prey, and knoweth not that it is for his life. No sooner could Satan bid him lie, but presently he had it upon the top of his tongue: *Act*. 5. 3. no sooner could Satan offer a wanton object, but he was stung with lust. The Devil could do more with him than God could. If the Devil say, away with these family duties, be sure they shall be rarely enough performed in his house. If the Devil say, away with this strictness, this preciseness, he will keep far enough from it. If he tells him, there's no need of these closet duties, he shall go from day today and scarce perform them. But now he is converted, he serves another master, and takes quite another course: *1 Pet* 4. 4. he goes and comes at Christ's beck. *Col*. 3. 24. Satan may sometimes catch his foot in his trap; but he will no longer be a willing captive. He watches against the snares and baits of Satan, and studies to be acquainted with his devices. He is very suspicious of his plots, and is very jealous, in what comes athwart him, left Satan should have some design upon him. He wrestles against principalities and powers. *Eph*. 6. He entertains the messenger of Satan as men do the messenger of death. He keeps his eye upon his enemy, *1. Pet*. 5. 8. and watches in his duties, left Satan should put in his foot.

Thirdly, the *World*. Before sound faith, a man is overcome of the world. Either he bows down to *Mammon*, or idolizes his reputation, or is a lover of pleasure, more than a lover of God. 2. *Tim.* 3. 4. Here's the root of man's misery by the fall; he is turned aside to the creature, instead of God, and gives that esteem, confidence, affection to the creature, that is due to him alone. *Rom.* 1. 25. *Mat.* 10. 37. *Prov.* 18. 11. *Ier.* 17. 5.

O miserable man! What a deformed monster hath sin made thee. God made thee little lower than the Angels, sin little better than the devils: *John* 6. 70. and 8. 44. a monster, that hath his head and heart, where his feet should be; and his feet kicking against Heaven, and everything out of place. The world, that was formed to serve thee, is come to rule thee; and the deceitful harlot hath bewitched thee with her enchantments, and made thee bow down and server her.

But converting grace sets all in order again, and puts God in the Throne, and the world at his footstool; *Psal.* 73. 25. Christ in the heart, and the world under feet: *Eph.* 3. 17. *Rev.* 12. 1. So *Paul*, I am crucified to the world, and the world to me. *Gal.* 6. 14. Before this change all the cry was, *who will show us any (worldly) good*: but now he sings quite another tune, *Lord lift up the light of thy countenance upon me*, and take the corn and wine whoso will: *Psal.* 4. 6, 7. Before, his hearts delight and content was in the world: then the song was, *Soul take thine ease, eat, drink, and be merry, thou hast much goods laid up for many years*: but now all this is withered, and there is no comeliness that he should desire it, and he tunes up with the sweet Psalmist of *Israel*, *The Lord is the portion of mine inheritance; the lines are fallen to me in a fair place, and I have a goodly heritage*. He blesses himself, and boasts himself in God: *Psal.* 34. 2. *Lam.* 3. 24. nothing else can give him content. He hath written vanity and vexation upon all his worldly enjoyments, *Ec.* 1. 2. and loss and dung upon all human excellencies. *Phil.* 3. 7, 8. He hath life and immortality now in chase; *Rom.* 2. 7. he trades for grace and glory, and hath the Crown incorruptible in pursuit. 1 *Cor.* 9. 25. His heart is set in him to seek the Lord: 1 *Chron* 22. 19. and 2. *Chron*, 15. 15. he first seeks the kingdom of Heaven and the righteousness thereof, and religion is no longer a matter by the by with him, but the main of his care, *Matth.* 6. 33. *Psal.* 27. 4. Now the gaudy idol is become *Nehushtan*. 2 *Kings* 18. 4. and he ups and treads upon it, as *Diogenes* trampling on *Plato's* hangings and saying, *Caleo Platonis fastum*. Before, the world had the swaying interest with him: he would do more for gain than, godliness, 1 *Tim.* 6. 5. more to please his friend, or his flesh, than to please the God that made him, and God must stand by till the world were first served; but now all must stand by: he hates father and mother and life and all in comparison of Christ. *Luke* 14. 26.

Well then, pause a little, and look within. Doth not this nearly concern thee? Thou pretendest for Christ; but doth not the world sway thee? Dost thou not take more real delight and content in the world, than in him? Dost not thou find thyself better at ease when the world goes to thy mind, and thou art encompassed with carnal delights, than when retired to prayer and meditation in thy closet, or attending upon God's word and worship? No surer evidence of an unconverted state, than to have the things of the world uppermost in our aims, love, and estimations, 1 *John* 2. 15. *James* 4. 4.

With the sound Convert Christ hath the supremacy. How dear is this name to him? How precious is its favor? *Cant.* 1. 3. *Psal.* 45. 8. The name of Jesus is engraven upon his heart, *Gal.* 4. 19. and lies as a bundle of myrrh between his breasts • *Cant.* 1. 13, 14. Honor is but air, and laughter is but madness, and *Mammon* is fallen like *Dagon* before the ark, with hands and head broken off on the threshold, when once Christ is savingly revealed. Here is the pearl of great price to the true Convert; here is his treasure, here is his hope. *Matth.* 13. 44, 45. This is his glory: My beloved is mine, and I am his. *Gal.* 6. 14. *Cant.* 2. 16. Oh 'tis sweeter to him, to be able to say, Christ is mine, than if he could say, the Kingdom is mine, the *Indies* are mine.

Fourthly, *our own righteousness*. Before Conversion, man seeks to cover himself with his own fig-leaves, *Phil.* 3. 6, 7. and to lick himself whole with his own duties. *Mic.* 6. 6, 7. He is apt to trust in himself, *Luke* 16. 15. and 18. 9. and set up his own righteousness, and to reckon his counters for Gold, and not submit to the righteousness of God; *Rom.* 10. 3. But Conversion changes his mind; now he casts away his filthy rags, and counts his own righteousness, but a menstruous cloth: he casts it off, as a man would the verminous tatters of a nasty beggar: *Isaiah* 64. 6. Now he is brought to poverty of spirit, *Matth.* 5. 3. complains of and condemns himself, *Rom.* 7. and all his inventory is, *poor, and miserable, and wretched, and blind, and naked.* *Rev.* 3. 17. He sees a world of iniquity in his holy things, & calls his once idolized righteousness, but flesh, and loss, and dogs meat, and would not for a thousand worlds be found in himself; *Phil.* 3. 4, 7, 8 • 9. His finger is ever upon his sores, *Psal.* 51. 3. his sins, his wants. Now he begins to set a high price upon Christ's righteousness: he sees the need of a Christ in every duty, to justify his person, and justify his performances; he cannot live without him, he cannot pray without him; Christ must go with him, or else he cannot come into the presence of God; he leans upon the hand of Christ and so he bows himself in the house of his God. He sets himself down for a lost undone man without him. His life is hid in Christ, as the life of man in the heart. He is fixed in Christ, as the roots of the tree spread in the earth for stability and nutriment. Before, the news of a Christ was a stale and sapless thing; but now, how sweet is a Christ? *Augustine* could not relish his before so much admired *Cicero*, because he could not find the name of Christ. How pathetically cries he? *Dulcissime, amantis. benignis. claris. &c. quando te videbo? quando satiabor de pulchritudine tuâ? Medit. c. 37. O most sweet, most loving, most kind, most dear, most precious, most desired, most lovely, most fair, &c.* all in a breath, when he speaks of and to his Christ. In a word, the voice of the Convert is, with the Martyr, *None but Christ.*

2. The terms to which *are either* Ultimate, or Subordinate *and* mediate.

The *Ultimate* is God the Father, Son, and Holy Ghost, whom the true Convert takes, as his All-sufficient and eternal blessedness. A man is never truly sanctified, till his very heart be in truth set upon God, above all things, as his portion and chief good. These are the natural breathings of a believers heart, *Thou art my portion O Lord: Psal.* 119. 57. *My soul shall make her boast in the Lord: Psal.* 34. 2. *My expectation is from him: he only is my rock, and my salvation, he is my defense: in God is my salvation, and my glory, the rock of my strength, and my refuge is in God. Psal.* 62. 1, 2, 5, 6, • *Psal.* 18. 1, 2.

Would you put it to an issue, whether you be converted or not, now then let thy soul and all that is within thee attend.

Hast thou taken God for thy happiness? Where doth the content of thy heart lie? Whence doth thy choicest comfort come in? Come then, and with *Abraham* lift up thine eyes Eastward, and Westward, and Northward, and Southward, and cast about thee what it is, that thou wouldst have in Heaven or earth to make thee happy. If God should give thee thy choice, as he did to *Solomon*, or should say to thee, as *Ahasuerus* to *Esther*, *What is thy petition and what is thy request, and it shall we granted thee; Esther 5. 3.* what wouldst thou ask? Go into the gardens of pleasure, and gather all the fragrant flowers from thence: would these content thee? Go to the treasures of *Mammon*, suppose thou mightest lade thyself, while thou wouldst from hence: go to the towers, to the trophies of honor; what thinkest thou of being a man of renown, of having a name like the name of the great men of the earth? Would any of this, all this suffice thee, and make thee count thyself a happy man? If so, then certainly thou art carnal and unconverted. If not, go further; wade into the divine excellencies, the store of his mercies, the hiding of his power, the deeps unfathomable of his All-sufficiency. Doth this suit thee best, and please thee most? Dost thou say, *'Tis good to be here? Matth. 17. 4. Here I will pitch; here I will live and die?* Wilt thou let all the world go, rather than this? Then 'tis well between God and thee: Happy art thou, O man, happy art thou, that ever thou wast born. If a God can make thee happy, thou must needs be happy: for thou hast avouched the Lord to be thy God. *Deut. 26. 17.* Dost thou say to Christ, as he to us. *Thy father shall be my father, and thy God my God? John 20. 17.* Here is the turning point. An unsound professor never takes up his rest in God; but converting grace does the work, and so cures the fatal misery of the fall, by turning the heart from its idols, to the living God. *1 Thes. 1. 9.* Now says the soul, *Lord, whither should I go? Thou hast the words of eternal life. John 6. 68.* Here he centers, here he settles, Oh 'tis as the entrance of Heaven to him, to see his interest in God. When he discovers this, he saith, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. Psal. 116. 7.* and it is even ready to breath out *Simeons* song, *Lord, now lettest thou thy servant depart in peace, Luke 2. 29.* and saith, with *Jacob*, I when his old heart revived at the welcome tidings, *It is enough. Gen. 45. 28.* When he sees he hath a God in Covenant to go to; *this is all his salvation and all his desire. 2. Sam. 23. 5.*

Man, is this thy case? Hast thou experienced this? Why, then blessed art thou of the Lord. God hath been at work with thee, he hath laid hold on thin heart by the power of converting grace, or else thou couldst never have done this.

The *Mediate* term of Conversion is either *Principal*, or *less Principal*.

The *Principal* is Christ, the only mediator between God and man. *1 Tim. 2. 5.* His work is to bring us to God; *1 Pet. 3. 18.* he is the way to the Father, *John 14. 6.* the only plank on which we may escape, the only door by which we may enter. *John 10. 9.* Conversion brings over the soul to Christ, to accept of him, *Col. 2. 6.* as the only means of life, as the only way, the only name given under Heaven: *Act. 4. 12.* He looks not for salvation in any other, but him; nor in any other with him; but throws himself on Christ alone, as one that should cast himself with spread arms upon the Sea.

Here (*saith the convinced sinner*) here I will venture, and if I perish, I perish: if I die, I will die here. But Lord suffer me not to perish under the pitiful eyes of thy mercy. Intreat me not to leave thee, nor to turn away from following after thee. Ruth 1. 16. Here I will throw myself. If thou kick me, if thou kill me, Job 13. 15. I will not go from thy door.

Thus the poor soul doth venture upon Christ, and resolvedly adhere to him. Before Conversion the man made light of Christ, minded the •arm, friends, merchandise, more than Christ: *Matth.* 22. 5. now Christ is to him as his necessary food, his daily bread, the life of his heart, the staff of his life. *Phil.* 3. 9. His great design is, that Christ may be magnified in him. *Phil.* 1. 20. His heart once said, as they to the spouse, *What is thy beloved, more than another?* *Cant.* 5. 9. He found more sweetness in his merry company, wicked games, earthly delights, than in Christ. He took religion for a fancy, and the talk of great enjoyments, for an idle dream. But now, to him to live is Christ. He sets light by all that he accounted precious, for the excellency of the knowledge of Christ. *Phil.* 3. 8.

All of Christ is accepted by the sincere Convert. He loves not only the wages, but work of Christ: *Rom.* 7. 22. not only the benefits, but the burden of Christ. He is willing not only to tread out the corn, but to draw under the yoke: he takes up the commands of Christ, yea and the Cross of Christ. *Mat.* 11. *Mat.* 16. 24.

The unsound closes by the halves with Christ: he is all for the salvation of Christ, but he is not for sanctification: he is for the privileges, but appreciates not the person of Christ. He divides the offices, and benefits of Christ. This is an error in the foundation. Whoso loveth life, let him beware here. 'Tis an undoing mistake, of which you have been often warned, and yet none more common. Jesus is a sweet name, but men love not the Lord Jesus in sincerity. *Eph.* 6. 24. They will not have him, as God offers, *To be a Prince and a Savior.* *Act.* 5. 31. They divide what God hath joined, the King, and the Priest. Yea they will not accept the salvation of Christ, as he intends it; they divide here. Every man's vote is for salvation from suffering; but they desire not to be saved from sinning. They would have their lives saved; but withal they would have their lusts saved. Yea many divide here again; they would be content to have some of their sins destroyed; but they cannot leave the lap of *Delilah*, or divorce the beloved *Herodias*. They cannot be cruel to the right eye, or right hand: the Lord must pardon them in this thing. *2 Kings* 5. 18. Oh be infinitely tender here: your souls lie upon it. The sound Convert takes a whole Christ, and takes him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ, upon his terms, upon any terms. He is willing of the dominion of Christ, as well as deliverance by Christ, he saith with *Paul*, *Lord what wilt thou have me to do?* *Act.* 9. 6. Any thing Lord: He sends the blank for Christ to set down his own conditions. *Act.* 2. 37. *Act.* 16. 30.

The *less Principal* is the *Laws, Ordinances, and ways of Christ*. The heart that was once set against these, and could not endure the strictness of these bonds, the severity of these ways, now falls in love with them, and chooses them as its rule and guide forever. *Psal.* 119. 111, 112.

Four things (I observe) God doth work in every sound Convert, with reference to the Laws and ways of Christ, by which you may come to know your estates, if you will be faithful to your own souls; and therefore keep your eyes upon your hearts, as you go along.

1. *The Judgment is brought to approve of them, and subscribe to them, as most righteous, and most reasonable.* *Psal.* 119. 128, 137, 138. The mind is brought to like the ways of God, and the corrupt prejudices that were once against them, as unreasonable, and intolerable, are now removed. The understanding assents to them all, as holy, just, and good. *Rom.* 7. 12. How is *David* taken up with the excellencies of God's Laws? How doth he expatiate in their praises, both from their inherent qualities, and admirable effects? *Psal* 19. 8, 9, 10, &c.

There is a twofold judgment of the understanding, *Judicium absolutum, & comparatum*. The absolute judgment is, when a man thinks such a course best in the general, but not for him, or not under the present circumstances he is in, *pro hîc & nunc*. Now a godly man's judgment is for the ways of God, and that not only the absolute, but comparative judgment: he thinks them not only best in general, but best for him. He looks upon the rules of religion, not only as tolerable, but desirable, yea more desirable than gold, fine gold, yea much fine gold. *Psal* 19. 10. His judgment is settledly determined, that it is best to be holy, that 'tis best to be strict: that it is in itself the most eligible course; and that 'tis for him the wisest, and most rational, and desirable choice. Hear the godly man's Judgment. *I know O Lord that thy judgments are right. I love thy Commandment above gold, yea above fine gold. I esteem all thy precepts concerning all things to be right, and I hate every false way.* *Psal.* 119, 127, 128. Mark, he did approve of all that God required, and disallowed all that he forbade. *Righteous art thou O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous, and very faithful. Thy word is true from the beginning; and everyone of thy righteous judgments endureth forever,* *Psal.* 119. 86, 160, 162, 163. See how readily and fully he subscribes; he declares his assent, and consent to it, and all and everything therein contained.

2. *The desire of the heart is to know the whole mind of Christ.* *Psal.* 119. 125, 144, 169. *Psal.* 25. 4, 5. He would not have one sin undiscovered, nor be ignorant of one duty required. 'Tis the natural and earnest breathing of a sanctified heart, *Lord if there be any way of wickedness in me, do thou discover it. What I know not, teach thou me, and if I have done iniquity, I will do it no more.* The unsound is willingly ignorant, 2, *Pet.* 3. 5. loves not to come to the light. *John* 3. 20. He is willing to keep such or such a sin, and therefore is loath to know it to be a sin, and will not let in the light at that window. Now the gracious heart is willing to know the whole latitude and compass of his makers Law. *Psal.* 119. 18, 19, 27, 33, 64, 66, 68, 73, 108, 124. He receives with all acceptation the word that convinceth him of any duty that he knew not, or minded not before; or discovereth any sin that lay hid before. *Psal.* 19. 11.

3. *The free and resolved choice of the will is determined for the ways of Christ, before all the pleasures of sin, and prosperity of the world.* *Psal.* 119. 127, 103, 162. His consent is not extorted by some extremity of anguish, nor is it only a sudden and hasty resolve: but he is deliberately purposed, and comes off freely in the choice. *Psal.* 17. 3. *Psal.* 119. 30. True, the flesh will rebel, yet the prevailing part of his will is for Christ's laws and government; so that he takes them not up as his toil or burden, but his bliss. 1 *John* 5. 3. *Psal.* 119, 60, 72. When the

unsanctified goes in Christ's ways, as in Givens and fetters, he doth them naturally, *Psal.* 40. 8. *Ier.* 31. 33. and counts Christ's law, his liberty. *Psal.* 119. 32, 45. *James* 1. 25. He is willing in the beauties of holiness, *Psal.* 110. 3. and hath this inseparable mark, *That he had rather (if he might have his choice) live a strict and holy life, than the most prosperous and flourishing life in the world.* *1 Sam.* 10. 26. *There went with Saul a band of men whose hearts God had touched.* When God touches the hearts of his chosen, they presently follow Christ, *Mat.* 4. 22. and (though drawn) do freely run after him, *Cant.* 1. 4. and willingly offer themselves to the service of the Lord, *2 Chron.* 17. 16. seeking him with their whole desire. *2 Chro.* 15. 15. Fear hath its use, but this is not the main spring of motion with a sanctified heart. Christ keeps not his subjects in by force, but is King of a willing people. They are (through his grace) freely resolved for his service, and do it out of choice, not as slaves, but as the son or spouse, from a spring of love, and a loyal mind. In a word, the laws of Christ are the Converts love, *Psal.* 119. 159, 163, 167. desire, v. 5, 20, 40. delight, v. 77, 92, 103, 111, 143. and continual study, v. 99, 97. *Psal.* 1. 2.

4. *The bent of his course is directed to keep God's Statutes.* *Psal.* 119. 4, 8, 167, 168. 'Tis the daily care of his life to walk with God. He seeks great things: he hath noble designs, though he fall too short. He aims at nothing less than perfection; he desires it, he reaches after it, he would not rest in any pitch of grace, till he were quite rid of sin, and had perfected holiness. *Phil.* 3. 11, 12, 13, 14.

Here the hypocrites rottenness may be discovered. He desires holiness (as one well) only as a bridge to Heaven, and enquires earnestly, what is the least that will serve his turn; and if he can get but so much as may just bring him to Heaven, this is all he cares for. But the sound Convert desires holiness for holiness sake, *Psal.* 119. 97. *Mat.* 5. 6. and not only for Heaven sake. He would not be satisfied with so much as might save him from hell; but desires the highest pitch. Yet desires are not enough. What is thy way and thy course? Is the drift and scope of thy life altered? Is holiness thy trade, and religion thy business? *Rom.* 8. 1. *Mat.* 25. 16. *Phil.* 3. 20. If not, thou art short of sound Conversion.

Application. And is this, that we have described, the Conversion that is of absolute necessity of salvation? then be informed, 1. That strait is the gate, and narrow the way that leadeth unto life. 2. That there be but few that find it. 3. That there is need of a Divine power savingly to convert a sinner to Jesus Christ.

Again, the exhorted, O man, that readest, to turn in upon thine own self. What saith conscience? Doth it not begin to bite? Doth it not twitch thee, as thou goest? Is this thy judgment, and this thy choice, and this thy way, that we have described? If so, then it's well. But doth not thy heart condemn thee? and tell thee, there is such a sin thou livest in against thy conscience? Doth it not tell thee, there is such and such a secret way of wickedness, that thou makest no bones of? Such or such a duty, that thou makest no conscience of?

Doth not conscience carry thee to thy closet, and tell thee how seldom prayer, and reading is performed there? Doth it not carry thee to thy family, and show thee the charge of God, and the souls of thy children and servants, that be neglected there? Doth not conscience lead thee to thy shop, thy trade, and tell thee of some mystery of iniquity there? Doth it not carry

thee to the Ale-shop, or to the Sack-shop, and round thee in thine ear for the loose company thou keepest here, the precious time thou mispendest here, for the talents of God which thou throwest down this sink, for thy gaming, and thy swilling? &c. Doth it not carry thee into the secret chamber, and read thee a curtain lecture?

O conscience do thy duty. In the name of the living God I command thee, discharge thine office. Lay hold upon this sinner. Fall upon him, arrest him, apprehend him, undeceive him. What, wilt thou flatter and sooth him, while he lives in his sins? Awake O conscience: What mean'st thou, O sleeper? What, hast thou never a reproof in thy mouth? What, shall this soul die in his careless neglect of God and eternity, and thou altogether hold thy peace? What, shall he go no still in his trespasses, and yet have peace? O rouse up thyself, and do thy work. Now let the preacher in the bosom speak. Cry aloud and spare not, lift up thy voice like a Trumpet; let not the blood of this soul be required at thy hands.

CHAP. III.

Of the Necessity of Conversion.

IT may be you are ready to say, what meaneth this stir? And are apt to wonder, why I follow you with such earnestness, still ringing one lesson in your ears, *That you should repent and be converted.* Act. 3. 19. But I must say unto you, as *Ruth to Naomi, Intreat me not to leave you, nor to turn aside from following after you.* Ruth. 1. 16. Were it a matter of indifferency, I would never keep so much ado. Might you be saved as you be, I would gladly let you alone. But would you not have me solicitous for you, when I see you ready to perish? As the Lord liveth, before whom I am, I have not the least hopes to see ever a one of your faces in Heaven, except you be converted. I utterly despair of your salvation, except you will be prevailed with to turn thoroughly, and give up yourselves to God in holiness and newness of life. Hath God said, *Except you be born again, you cannot see the Kingdom of God,* John 3. 3. and yet do you wonder, why your Ministers do so painfully travel in birth with you? Think it not strange, that I am earnest with you to follow after holiness, and long to see the image of God upon you. Never did any, nor shall any enter into Heaven, by any other way but this. The Conversion described is not an high pitch of some taller Christians, but every soul, that is saved, passes this universal change.

It was a passage of the noble Roman, when he was hasting with corn to the City in the famine, and the mariners were loath to set sail in the foul weather, *Necessarium, est navigare, non est necessarium vivere.* Our voyage is of more necessity than our lives. What is it that thou dost account necessary? Is thy bread necessary? Is thy breath necessary? Then thy Conversion is much more necessary. Indeed, this is the *Vnum Necessarium*, the one thing necessary. Thine estate is not necessary: thou mayest sell all for the pearl of great price, and yet be a gainer by the purchase. Mat. 13. 45. Thy life is not necessary: thou mayest part with it for Christ, to infinite advantage. Thine esteem is not necessary: thou mayest be reproached for the name of Christ, and yet happy, yea much more happy in reproach, than in repute. 1 Pet. 4. 14. Mat. 5. 10, 11. But thy Conversion is necessary, thy damnation lies upon

it, and is it not needful in so important a case to look about? Upon this one point depends thy making, or marring to all eternity.

But I shall more particularly show the necessity of Conversion in five things: for without this

I. *Thy being is in vain.* Is it not pity thou shouldst be good for nothing, an unprofitable burden of the earth, a wart, or wen in the body of the universe? Thus thou art, while unconverted, for thou canst not answer the end of thy being. Is it not for the divine pleasure thou art and wert created? *Rev. 4. 11.* Did not he make thee for himself? *Prov. 16. 4.* Art thou a man, and hast thou reason? Why then bethink thyself, why, and whence thy being is. Behold God's workmanship in thy body, and ask thyself; To what end did God rear this fabric? Consider the noble faculties of thy Heaven-born soul: to what end did God bestow these excellencies? To no other, than that thou shouldst please thyself, and gratify thy senses? Did God send men like the swallows, into the world, only to gather a few sticks, and dirt, and build their nests, and breed up their young, and then away? The very heathens could see further than this. Art thou so fearfully and wonderfully made, *Psal. 139. 14.* and dost thou not yet think with thyself, surely it was for some noble and raised end?

O man, set thy reason a little in the chair. Is it not pity such a goodly fabric should be raised in vain? Ver•lie thou art in vain, except thou art for God. Better thou had•• no being, than not be for him. Wouldst thou serve thy end? Thou must repent, and be converted. Without this thou art to *No purpose*, yea to *Bad purpose*.

First, to *No purpose*. Man unconverted, is like a choice instrument, that hath every string broke, or out of tune. The spirit of the living God must repair, and tune it, by the grace of regeneration, and sweetly move it by the power of actuating grace, or else thy prayers will be but howlings, and all thy services will make no music in the ears of the most holy. *Ephes. 2. 10. Phil. 2. 13. Hos. 7. 14. Isaiah. 1. 15.* All thy powers and faculties are so corrupt in thy natural state, that except thou be purged from dead works, thou canst not serve the living God. *Heb 9. 14. Tit. 1. 15.*

An unsanctified man, cannot work the work of God. 1. *He hath no skill in it.* He is altogether as unskillful in the work, as in the word of righteousness. *Heb 5. 13.* There are great mysteries as well in the practice, as principles of godliness: now the unregenerate knoweth not the mysteries of the Kingdom of Heaven. *Mat. 13. 11. 1 Tim. 3. 16.* You may as well expect him that never learned the Alphabet to read, or look for goodly music on the lute, from one that never set his hand to an instrument, as that a natural man should do the Lord any pleasing service. He must be first taught of God, *John 6. 45.* taught to pray, *Luke 11. 1.* taught to profit, *Isaiah 48. 17.* taught to go, *H•s. 11. 3.* or else he will be utterly at a loss.] 2. *He hath no strength for it.* How weak is his heart? *Ezek. 16. 30.* He is presently tired: the Sabbath what a weariness is it? *Mal. 1. 13.* He is without strength, *Rom. 5. 6.* yea stark dead in sin *Eph. 2. 5.*] 3. *He hath no mind to it:* he desires not the knowledge of God's ways. *Job 21. 14.* He doth not know them, and he doth not care to know them. *Psal. 82. 5.* He knows not, neither will he understand.] 4. *He hath neither due instruments, not materials for it.* A man may as well hew the marble without tools, or limn without colors, or instruments, or build without materials, as perform any

acceptable service without the graces of the spirit, which are both the materials, and instruments in the work. Alms-giving is not a service of God, but of vain-glory, unless dealt forth by the hand of divine love. What is the prayer of the lips, without grace in the heart, but the carcase without the life? What are all our confessions, unless they be the exercises of godly sorrow and unfeigned repentance? What our petitions, unless animated all along with holy desires, and faith in the divine attributes and promises? What our praises and thanksgiving, unless from the love of God, and a holy gratitude, and sense of God's mercies in the heart? So that a man may as well expect the trees should speak, or look for Logic from the bruits, or motion from the dead, as for any service holy and acceptable to God, from the unconverted. When the tree is evil, how can the fruit be good? *Mat. 7. 18.*

Secondly, *to bad purpose.* The unconverted soul is a very cage of unclean birds, *Rev. 18. 2.* a sepulcher full of corruption and rottenness, *Mat. 23. 27.* a loathsome carcase full of crawling worms, and sending forth a hellish and most noisome favor in the nostrils of God. *Psal. 14. 3.* O dreadful case! Dost thou not yet see a change to be needful? Would it not have grieved one, to have seen the golden consecrated vessels of God's temple turned into quaffing bowls for drunkenness, and polluted with the idols service? *Dan. 5. 2, 3.* Was it such an abomination to the Jews, when *Antiochus* set up the picture of a swine at the entrance of the Temple? How much more abominable them would it have been, to have had the very Temple itself turned into a stable, or a sty, and to have the holy of holies served like the house of *Baal*, to have the image of God taken down, and be turned into a draught-house? *2 Kings 10. 27.* This is the very case of the unregenerate: all thy members are turned into instruments of unrighteousness, *Rom. 6. 19.* servants of Satan; and thy inmost powers, into the receptacles of all uncleanness. *Eph. 2. 2. Tit. 2. 15.* You may see the goodly guests within, by what comes out. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false, witness, blasphemies, &c.* This black guard discovers what a hell there is within.

Oh abuse unsufferable! to see a heaven-born soul abased to the filthiest drudgery: to see the glory of God's creation, the chief of the ways of God, the Lord of the universe, lapping with the prodigal at the trow, or licking up with greediness the most loathsome vomit. Was it such a lamentation to see those that did feed delicately, sit desolate in the streets? and the precious sons of Zion comparable to fine gold, to be esteemed as earthen pitchers? and those that were clothed in scarlet to embrace dunghills? *Lim. 4. 2, 5.* And is it not fearful much more, to see the only thing that hath immortality in this lower world, and carried the stamp of God, to become as a vessel wherein there is no pleasure? (which is but the modest expression of the vessel, men put to the most sordid use.) Oh indignity intolerable! Better thou wert dashed on a thousand pieces, than continue to be abused to so filthy a service.

II. *Not only man, but the whole visible creation is in vain, without this.* Beloved, God hath made all the visible creatures in Heaven and earth for the service of man, *Ier. 22. 28.* and man only is the spokesman for all the rest. Man is in the universe, like the tongue in the body, (which speaks for all the members.) The other creatures cannot praise their maker, but by dumb signs and hints to man, that he should speak for them. Man is, as it were, the High Priest of God's creation, to offer the Sacrifice of praise, for all his fellow creatures. *Psal. 147, and 148,*

and 150. The Lord God expecteth a tribute of praise from all his works; *Psal.* 103. 22. now all the rest do bring in their tribute to man, and pay it in by his hand. So then, if man be false, and faithless, and selfish, God is wronged of all, and shall have no active glory from his works.

Oh dreadful thought to think of! That God should build such a world as this, and lay out such infinite power, and wisdom, and goodness thereupon, and all in vain; and man should be guilty at last, of robbing, and spoiling him, of the glory of all. Oh think of this while thou art unconverted, all the offices of the creatures to thee are in vain: thy meat nourishes thee in vain, the Sun holds forth his light to thee in vain, the stars, that serve thee in their courses by their most powerful, though hidden influences, *Judges* 5. 20. *Hos.* 2. 21, 22. do it in vain; thy cloths warm thee in vain; thy beast carries thee in vain: in a word, the labor unwearied, and continual travel of the whole creation (as to thee) is in vain. The service of all the creatures, that drudge for thee, and yield forth their strength unto thee (that therewith thou shouldst serve their maker) is all but lost labor. Hence the whole creation groaneth under the abuse of the unsanctified world, *Rom.* 8. 22. that pervert them to the service of their lusts, quite contrary to the very end of their being.

III. *Without this thy Religion is in vain.* *James* 1. 26. All thy religious performances will be but lost; for they can neither *please God*, *Rom.* 8. 8. nor *save thy soul*, *1 Cor.* 13. 2, 3. which are the very ends of religion. Be thy services never so specious, yet God hath no pleasure in them. *Isaiah* 1. 14. *Mal.* 1. 10. Is not that man's case dreadful, whose Sacrifices are as murder, and whose prayers are a breath of abomination? *Isaiah* 66. 3. *Prov.* 28. 9. Many under convictions think, they will set upon mending, and that a few prayers and alms will salve all again: but alas, while your hearts remain unsanctified, your duties will not pass. How punctual was *Jehu*? and yet all was rejected, because his heart was not upright. *2 Kings* 10. with *Hos.* 1. 4. How blameless was *Paul*? and yet being unconverted, all was but loss. *Phil.* 3. 6, 7. Men think they do much in attending God's service, and are ready to twit him with it, *Isaiah* 58. 3. *Mat* 7. 22. and set him down so much their debtor, whenas (their persons being unsanctified) their duties cannot be accepted.

O soul, do not think when thy sins pursue thee, a little praying and reforming thy course will pacify God: thou must begin with thine heart: if that be not renewed, thou canst no more please God, than one that having unspeakably offended thee, should bring thee his vomit in a dish to pacify thee, or having fallen into the mire, should think with his loathed embraces to reconcile thee.

It is a great misery to labor in the fire. The Poets could not invent a worser hell for *Sisyphus*, than to be getting the barrel still up the hill, and then that it should presently fall down again and renew his labor. God threatens it, as the greatest of temporal judgments, that they should build and not inhabit, plant and not gather, and their labors shall be eat up by strangers. *Deut.* 28. 30, 38, 39, 41. Is it so great a misery to lose our common labors, to sow in vain, and build in vain? how much more to lose our pains in religion, to pray, and hear, and fast in vain? This is an undoing and eternal loss. Be not deceived, if thou goest on in thy sinful estate, though thou shouldst spread forth thine hands, God will hide his eyes; though

thou make many prayers, he will not hear *Isaiah* 1. 15. If a man without skill, set about our work, and mar it in the doing, though he take much pains, we give him but small thanks. God will be worshipped after the due order. *1 Chron.* 15. 13. If a servant do our work, but quite contrary to our order, he shall have rather stripes, than praise. God's work must be done according to God's mind, or he will not be pleased; and this cannot be, except it be done with a holy heart, *2 Chron.* 25. 2.

IV. Without this, thy hopes are in vain. *Job* 8. 12, 13. The Lord hath rejected thy confidence. *Ier.* 2. 37.

First, thy hopes of comfort here are in vain. 'Tis not only necessary to the safety, but comfort of your condition, that you be converted. Without this, you shall not know peace. *Isaiah* 59. 8. Without the fear of God, you cannot have the comforts of the Holy Ghost. *Act* 9. 31. God speaks peace only to his people, and to his saints. *Psal.* 85. 8. If you have a false peace continuing in your sins, 'tis not of God's, speaking; and then you may guess the Author. Sin is a real sickness, *Isaiah* 1. 5. yea the worst of sickness, 'tis a leprosy in the head, *Levite.* 13. 44. the plague in the heart: *1 Kings* 8. 38. 'tis brokenness in the bones, *Psal.* 51. 8. it pierceth, it woundeth, it racketh and tormenteth. *1 Tim.* 6. 10. A man may as well expect ease, when his diseases are in their strength, or his bones out of joint, as true comfort, while in his sins.

O wretched man, that canst have no ease in this case, but what comes from the deadliness of thy disease! You shall have the poor sick man, saying in his lightness, he is well; when you see death in his face. He will needs up and about his business, when the very next step is like to be into the grave. The unsanctified often feel nothing amiss, they think themselves whole, and cry not out for the Physician, but this shows the danger of their case.

Sin doth naturally breed distempers and disturbance in the soul. What a continual tempest and commotion is there, in a discontented mind? What an eating evil is inordinate care? What is passion, but a very fever in the mind? What is Lust, but a fire in the bones? What is Pride but a deadly tympany? or covetousness, but an insatiable and unsufferable thirst? or malice and envy, but venom in the very heart? Spiritual sloth is but a scurvy in the mind, and carnal security, a mortal lethargy. And how can that soul have true comfort that is under so many diseases? But converting grace cures, and so eases the mind, and prepares the soul for a settled, standing, immortal peace. *Great peace have they that love thy commandments, and nothing shall offend them.* *Psal.* 119. 165. They are the ways of wisdom that afford pleasure and peace. *Prov.* 3. 17. *David* had infinitely more pleasure in the word, than in all the delights of his Court, *Psal.* 119. 103, 127. The conscience cannot be truly pacified, till soundly purified. *Heb.* 10. 22. Cursed is that peace, that is maintained in a way of sin. *Deut.* 29. 19, 20. Two sorts of peace are more to be dreaded, than all the troubles in the world; Peace with sin, and Peace in sin.

Secondly, *Thy hopes of Salvation hereafter are in vain:* yea worse than in vain; they are most injurious to God, most pernicious to thyself; there is death, desperation, blasphemy in the bowels of this hope. *1. There is death in it. Thy confidence shall be rooted out of thy tabernacles,* (God will up with it root and branch) *it shall bring thee to the King of terrors.* *Job* 18. 14. Though

thou mayest lean upon this house, it will not stand, *Job*. 8. 15. but will prove like a ruinous building, which when a man trusts to it, falls down about his ears. 2. *There is desperation in it. Where is the hope of the hypocrite, when God taketh away his soul?* *Job* 27. 8. Then there is an end, forever, of his hope. Indeed, the hope of the righteous hath an end, but then 'tis not a destructive, but a perfective end; his hope ends in fruition, others in frustration. *Prov.* 10. 28. The godly must say at death, *It is finished*; but the wicked, *It is perished*; and in too sad earnest bemoan himself, (as he in a mistake) *Where now is my hope? He hath destroyed me, I am gone, and my hope is removed like a tree.* *Job*. 19. 10. *The righteous hath hope in his death.* *Prov.* 14. 32. When nature is dying, his hopes are living; when his body is languishing, his hopes are flourishing, his hope is a living hope, *1 Pet.* 1. 3. 〈 in non-Latin alphabet 〉 . but others a dying, yea a damning, soul undoing hope. *When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.* *Prov* 11. 7. *It shall be cut off, and prove like the spiders web,* *Job* 8. 14. which he spins out of his won bowels, but then comes death with the broom, and takes down all, and so there is an eternal end of his confidence, wherein he trusted. *For the eyes of the wicked shall fail, and their hope shall be as the giving up of the ghost.* *Job* 11. 2. Wicked men are settled in their carnal hope, and will not be beaten out of it. They hold it fast, they will not let it go. Yea but death will knock off their fingers. Though we cannot undeceive them, death and judgment will. When death strikes its dark through thy liver, it will let out thy soul, and thy hopes together. The unsanctified have hope only in this life, *1 Cor.* 15. 19. and therefore are of all men most miserable. When death comes, it lets them out into the amazing gulf of endless desperation, 3. *There is blasphemy in it.* To hope we shall be saved, though continuing unconverted, is to hope, we shall prove God a liar. He hath told you, that so merciful and pitiful as he is, he will never save you not withstanding, if you go on in ignorance, or a course of unrighteousness: *Isaiah* 27. 11. *1 Cor.* 6. 9. in a word, he hath told you, that whatever you be, or do, nothing shall avail you to salvation, without you be new creatures, *Gal.* 6. 15. Now to say, God is mercifu• and we hope, he will save us nevertheless, is to say in effect, we hope God will not do as he saith. We may not set God's attributes at variance. God is resolved to glorify mercy, but not with the prejudice of truth, as the presumptuous sinner will find to his everlasting sorrow.

Obj. Why, but we hope in Jesus Christ, we put out whole trust in God, and therefore doubt not, but we shall be saved.

Ans. 1. *This is not to hope in Christ, but against Christ.* To hope to see the Kingdom of God, without being born again, to hope to find eternal life in the broad way, is to hope, Christ will prove a false prophet. 'Tis *David's* plea, *I hope in thy word: Psal.* 119. 81. but this hope is against the word. Shew me a word of Christ for thy hope, that he will save thee in thine ignorance, or profane neglects of his service, and I will never to to shake thy confidence.

2. *God doth with abhorrency reject this hope.* Those condemned in the Prophet, went on in their sins, yet (saith the Text) they will lean upon the Lord. *Mic.* 3. 11. God will not endure to be made a prop to men in their sins. The Lord rejects those presumptuous sinners, that went on still in their trespasses, and yet would stay themselves upon the God of *Israel*, *Isaiah* 48. 1, 2. as a man would shake of the briars (as one well) that cleaves to his garment.

3. *If thy hope were anything worth, it would purify thee from thy sins: 1 John 3. 3. but cursed is that hope, which doth cherish men in their sins.*

Obj. Would you have us to despair?

An. You must despair of ever coming to Heaven as you are, *Act. 2. 37.* that is while you remain unconverted. You must despair ever to see the face of God without holiness: but you must by no means despair of finding mercy, upon your through repentance and conversion: neither may you despair of attaining to repentance and conversion, in the use of God's means.

V. *Without this all that Christ hath done and suffered will be (as to you) in vain; John 13. 8. Tit. 2. 14.* that is, it will no way avail to your salvation. Many urge this, as sufficient ground for their hopes, that Christ died for sinners: but I must tell you, Christ never died to save impenitent and unconverted sinners (so continuing.) *2 T^m 2. 19.* A great Divine was wont, in his private dealings with souls, to ask two questions. 1. What hath Christ done for you? 2. What hath Christ wrought in you? Without the application of the spirit in Regeneration, we can have no saving interest in the benefits of Redemption. I tell you from the Lord, Christ himself cannot save you, if you go on in this estate.

I. *It were against his trust.* The mediator is the servant of the father, *Isaiah 42. 1.* shows his commission from him, acts in his name, and pleads his command for his justification: *John 10. 18, 36. John 6. 38, 40.* And God hath committed all things to him, entrusted his own glory, and the salvation of his elect with him *Mat. 11. 27. John 17. 2.* Accordingly, Christ gives his father an account of both parts of his trust, before he leaves the world. *John 17. 4, 6, 12.* Now Christ should quite cross his fathers glory, his greatest trust, if he should save men in their sins; for this were to overturn all his counsels, and offer violence to all his attributes.

First, *To overturn all his counsels;* of which this is the order, that men should be brought, through sanctification, to salvation. *2. Thes. 2. 13.* he hath chosen them that they should be holy. *Eph. 1. 4.* They are elected to pardon and life, through sanctification. *1 Pet. 1. 2.* If thou canst repeal the Law of God's immutable counsel, or corrupt him, whom the Father hath sealed, to go directly against his Commission, then, and not otherwise, mayest thou get to Heaven in this condition. To hope that Christ will save thee while unconverted, is to hope that Christ will falsify his trust. He never did, nor will, save one soul, but whom the Father had given him in election, and drawn to him in effectual calling. *John 6. 37, 44.* Be assured, Christ will save none, in a way contrary to his Fathers will, who came on purpose to do his will. *John 6. 38.*

Secondly, *To offer violence to all his attributes.* *1. To his Justice.* For the righteousness of God's judgment lies, in rendering to all according to their works. *Rom. 2. 5, 6.* Now, should men sow to the flesh, and yet of the spirit reap everlasting life, *Gal. 6. 7, 8.* where were the glory of divine Justice, since it should be given to the wicked, according to the work of the righteous? *2. To his holiness.* If God should not only save sinners, but save them in their sins, his most pure and strict holiness would be exceedingly defaced. The unsanctified is, in the eyes of God's holiness, worse than a swine, or viper. *Mat. 23. 33. 2 Pet. 2. 22.* Now what cleanly nature

could endure, to have the filthy swine bed and board with him in his parlor, or bed chamber? It would offer extremest violence to the infinite purity of the divine nature, to have such to dwell with him. They cannot stand in his judgment, they cannot abide in his presence. *Psal. 1. 5. Psal. 5. 4, 5.* If holy *David* would not endure such in his house, no nor in his sight, *Psal. 101. 3, 7.* shall we think God will? Should he take men as they be, from the trow to the table, from the harlots lips, from the sty and draugh, to the glory of Heaven, the world would think God were at no such distance from sin, nor had such dislike of it, as we are told he hath: they would conclude, God were altogether such a one as themselves (as they wickedly did, but from the very forbearance of God. *Psal. 50. 21.*)

3. *To his veracity.* For God hath declared from Heaven, *That if any shall say, they shall have peace, though he should go on in the imagination of his heart: his wrath shall smoke against that man. Deut. 29. 19, 20. That they (only,) that confess, and forsake their sins, shall find mercy. Prov. 28. 13. That they that shall enter into his •ill, must be of clean hands, and a pure heart. Psal. 24. 3, 4.* Where were God's truth, if notwithstanding all this, he •hold bring men to salvation without Conversion? O desperate sinner, that darest to hope, that Christ will put the lie upon his Father, and nullify his word to save thee!

4. *To his wisdom.* For this were to throw away the choicest mercies, on them that would not value them, nor were any way suited to them. *First,* they would not value them. The unsanctified sinner puts but little price upon God's great salvation. *Mat. 22. 5.* He sets no more by Christ, than the whole by the physician: *Mat. 9. 12.* he prizes not his balm, values not his cure, tramples upon his blood. *Heb. 10. 29.* Now, would it stand with wisdom, to force pardon and life, upon them that would give him no thanks for them? Will the all-wise God (when he hath forbidden us to do it) throw his holy things to dogs, and his pearl to swine, that would (as it were) but turn again and rent him? *Mat. 7. 6.* This would make mercy to be despised indeed. Wisdom requires, that life be given, in a way suitable to God's honor; and that God provide for the securing his own glory, as well as man's felicity. It would be dishonorable to God, to set his jewels in the snouts of swine (continuing such) and to bestow his choicest riches on them, that have more pleasure in their swill, than the Heavenly delights that he doth offer. God should lose the praise and glory of his grace, if he should cast it away on them, that were not only unworthy, but unwilling. *Secondly,* they are no way suited to them. The divine wisdom is seen in suiting things each to other, the means to the end, the object to the faculty, the quality of the gift to the capacity of the receiver. Now, if Christ should bring the unregenerate sinner to Heaven, he could take no more felicity there, than a beast, if you should bring him into a beautiful room, to the society of learned men, and a well furnished table; when as the poor thing had much rather be grazing with his fellow-bruits. Alas, what should an unsanctified creature do in Heaven! he could take no content, because nothing suits him. The place doth not suit him, he would be but *piscis in arido*, quite out of his element, as a swine in the parlor, or a fish out of water. The company doth not suit him. What communion hath darkness with light, corruption with perfection? Filth and rottenness, with glory and immortality? The employment doth not suit him. The anthems of Heaven fit not his mouth, suit not his ear. Canst thou charm thy beast with music? or wilt thou bring him to thy Organ, and expect that he should make thee melody, or keep time with the skilful quire? Or had he skill, he would have no will, and so could find no pleasure, no more than the nauseous stomach in the meat, on which it hath newly surfeited.

Spread thy table with delicacies before a languishing patient, and it will be but a very offense. Alas, if the poor man think a sermon long, and say of a Sabbath, *What a weariness is it?* Mal. 1. 13. how miserable would he think it, to be held to it, to all eternity? 5. *To his Immutability, or else to his Omniscience, or Omnipotency.* For this is enacted in the conclave of Heaven, and enrolled in the decrees of the Court above, that none but *the pure in heart shall ever see God.* Mat. 5. 8. This is laid up with him, and sealed among his treasures. Now if Christ, yet, bring any to Heaven unconverted, either he must get them in without his fathers knowledge, and then where is his Omniscience? or against his will, and then where were his Omnipotency? or he must change his will, and then where were his immutability?

Sinner, wilt thou not yet give up thy vain hope of being saved in this condition? Saith *Bildad*, *Shall, the earth be forsaken for thee? or the rocks removed out of their place?* Job. 18. 4. May not I much more reason so with thee? Shall the Laws of Heaven be reversed for thee? Shall the everlasting foundations be overturned for thee? Shall Christ put out the eye of his Fathers omniscience, or shorten the arm of his eternal power for thee? Shall divine justice be violated for thee? Or the brightness of the glory of his holiness be blemished for thee? Oh the impossibility, absurdity, blasphemy, that is in such a confidence! To think Christ will ever save thee in this condition, is to make thy Savior to become a sinner, and to do more wrong to the infinite Majesty, than all the wicked on earth, or devils in hell ever did, or could. And yet wilt thou not give up such a blasphemous hope?

II. *Against his word.* We need not say, *Who shall ascend into Heaven to bring down Christ from above? Or who shall descend into the deep to bring up Christ from beneath? The word is nigh us.* Rom. 10. 6, 7, 8. Are you agreed, that Christ shall end the controversy? Hear then his own words: *Except you be converted, you shall in no wise enter into the Kingdom of Heaven.* Mat. 18. 3. *You must be born again.* John 3. 7. *If I wash thee not, thou hast no part in me.* John 13. 8. *Repent or perish.* Luke 13. 3. One word, one would think, were enough from Christ; but how often and earnestly doth he reiterate it, verily, verily, verily, verily, except a man be born again he shall not see the Kingdom of God. John 3. 3, 5. Yea he doth not only assert, but prove the necessity of the new birth, viz. from the fleshliness and filthiness of man's first birth, John. 3. 6. by reason of which, man is no more fit for Heaven, than the beast is for the chamber of the Kings presence. And wilt thou yet believe thine own presumptuous confidence, directly against Christ's word? He must go quite against the Law of his Kingdom, and rule of his judgment, to save thee in this estate.

III. *Against his Oath.* He hath lifted up his hand to Heaven, he hath sworn, that those that remain in unbelief, and know not his ways, (that is, are ignorant of them, or disobedient to them) shall not enter into his rest. Psal. 95. 11. Heb. 3. 18. And wilt thou not yet believe, O sinner, that he is in earnest? Canst thou hope he will be forsworn for thee? The Covenant of grace is confirmed by oath, and sealed by blood: Heb. 6. 17. Heb. 9. 16, 18, 19. Mat. 26. 28. but all must be made void and another way to Heaven found out, if thou be saved living and dying un sanctified. God is come to his lowest and last terms with man, and hath condescended as far as with honor he could, hath set up his pillars, with a *Ne plus ultra.* Men cannot be saved, while unconverted, except they could get another Covenant made, and the whole frame of

the Gospel (which was established forever, with such dreadful solemnities) quite altered; and would not this be a distracted hope?

IV. *Against his Honor.* Christ will so show his love to the sinner, as withal to show his hatred to sin. Therefore he that names the name of Jesus, must depart from iniquity, *2 Tim. 2. 19.* and deny all ungodliness; and he that hath hope of life by Christ must purify himself, as he is pure: *1 John 3. 3. Tit. 2. 12.* otherwise Christ would be thought a fauteur of sin. The Lord Jesus will have all the world to know, though he pardon sin, he will not protect it. If holy *David* shall say, *depart from me all you workers of iniquity, Psal. 6. 8.* and shall shut his doors against them, *Psal. 101. 7.* shall not such much more expect it from Christ's holiness? Would it be for his honor, to have the dogs to the table? or to lodge the swine with his children? or to have *Abraham's bosom*, to be a nest of Vipers?

V. *Against his Offices.* God hath exalted him to be a *Prince and a Savior, Act. 5. 31.* he should against both, should he save men in their sins. It is the office of a King

•arcere subjectis, & debellare superbos;

To be a terror to evil doers, and a praise to them that do well. Rom. 13. 3, 4. He is the Minister of God, a revenger to execute wrath on him that doth evil. Now should Christ favor the ungodly (so continuing,) and take those to reign with him, that would not that he should reign over them, *Luke 19. 27.* this were quite against his office. He therefore reigns, that he may put his enemies under his feet: *1 Cor. 15. 25.* now should he lay them in his bosom, he should cross the end of his Regal power. It belongs to Christ, as King, to subdue the hearts, and slay the lusts of his chosen. *Psal. 45. 5. Psal. 110. 3.* What King would take the rebels, in open hostility, into his Court? What were this but to betray life, Kingdom, Government and all together? If Christ be a King, he must have homage, honor, subjection, &c. *Mal. 1. 6.* now to save men while in their natural enmity were to obscure his dignity, lose his authority, bring contempt on his Government, and sell his dear-bought rights for naught.

Again, as Christ should not be a Prince, so neither a Savior, if he should do this. For his Salvation is spiritual: he is called Jesus, because he saves his people *from their sins. Mat. 1. 21.* So that should he save them *in their sins*, he should be neither Lord, nor Jesus. To save men from the punishment, and not from the power of sin, were to do his work by halvs, and be an imperfect Savior. His office, as the *Deliverer, is, to turn away ungodliness from Jacob: Rom. 11. 26.* *He is sent to bless men in turning them from their iniquities, Act. 3. 26* to make an end of sin: *Dan. 9. 24.* so that he should destroy his own designs, and nullify his offices, to save men abiding in their unconverted estate.

Application. Arise then, what meanest thou O sleeper? awake O secure sinner, lest thou be consumed in thine iniquities. Say as the Lepers, *If we sit here we shall die. 2 Kings 7. 3, 4.* Verily, it is not more certain thou art now out of hell, than that thou shalt speedily be in it, except thou repent and be converted: there is but this one door for thee to escape by. Arise then O sluggard, and shake off thine excuses. How long wilt thou slumber, and fold thy hands to sleep? *Prov. 6. 10, 11.* Wilt thou lie down in the midst of the Sea, or sleep on the top of the mast? *Prov. 23. 34.* There is no remedy; but thou must either turn, or burn. There is an

unchangeable necessity of the change of thy condition, except thou art resolved to bide the worst of it, and try it out with the Almighty. If thou lovest thy life, O man, arise, and come away. Methinks I see the Lord Jesus laying the merciful hands of an holy violence upon thee: methinks he carries it, like the Angels to Lot, *Gen. 19. 15. &c. Then the Angels hastened Lot, saying, Arise, lest thou be consumed. And while he lingered, the men laid hold upon his hand, the Lord being merciful unto him, and they brought him without the City, and said, Escape for thy life, stay not in all the plain, escape to the mountain, lest thou be consumed.*

Oh how willful will thy destruction be, if thou shouldst yet harden thyself in thy sinful state! But none of you can say, but you have had fair warning. Yet methinks I cannot tell how to leave you so. It is not enough to me to have delivered my own soul. What, shall I go away without my errand? Will none of you arise, and follow me? Have I been all this while speaking in the wind? Have I been charming the deaf adder, or allaying the tumbling Ocean with arguments? Do I speak to the trees or rocks, or to men? to the tombs and monuments of the dead, or to a living auditory? If you be men, and not senseless stocks, stand still, and consider whither you be going. If you have the reason and understanding of men, dare not run into the flames, and fall into hell with your eyes open: but bethink yourselves, and set to the work of repentance. What, men, and yet run into the pit, when the very beasts will not be forced in! What, endowed with reason, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein distinguished from the very bruits, that they have a foresight of, and a care to provide for, the things to come; and will you not hasten your escape from eternal torments? Oh show yourselves men, and let reason prevail with you. Is it a reasonable thing for you to contend against the Lord your maker, *Isaiah 45. 9.* or to harden yourselves against his word, *Job 9. 4.* as though the strength of *Israel* would lie? *1 Sam. 15. 29.* Is it reasonable, that an understanding creature should lose, yea live quite against, the very end of his being, and be as a broken pitcher, only fit for the dunghill? Is it tolerable, that the only thing in this world that God hath made capable of knowing his will, and bringing him glory, should yet live in ignorance of his maker, and be unserviceable to his use, yea should be engaged against him, and spit his venom in the face of his Creator? Hear O Heavens, and give ear O earth, and let the creatures without sense be judge, if this be reason that man, when God hath nourished and brought him up, should rebel against him. *Isaiah 1. 2.* Judge in your own selves: is it a reasonable undertaking, for briars and thorns, to set themselves in battle against the devouring fire? *Isaiah 27. 4.* or for the po•sheard of the earth, to strive with his maker? If you will say, this is reason, surely the eye of reason is quite put out. And if this be not reason, then there is no reason that you should continue as you be, but 'tis all the reason in the world, you should forthwith repent and turn.

What shall I say? I could spend myself in this argument. Oh that you would but hearken to me! that you would presently set upon a new course! Will you not be made clean? When shall it once be? What, will nobody be persuaded? Reader, shall I prevail with thee for one? Wilt thou sit down and consider the forementioned arguments, and debate it, whether it be not best to turn? Come and let us reason together. Is it good for thee to be here? Wilt thou sit still, till the tide come in upon thee? Is it good for thee to try whether God will be so good

as his word? and to harden thyself in a conceit, that all is well with thee, while thou remainest unsanctified?

But I know, you will not be persuaded, but the greatest part will be as they have been, and do as they have done. I know the drunkard will to his vomit again, and the deceiver will to his deceit again, and the lustful wanton to his dalliance again. Alas, that I must leave you where you were! in your ignorance or looseness, or in your lifeless formality and customary devotions! However, I will sit down and bemoan my fruitless labours, and spend some sighs over my perishing hearers.

Oh distracted sinners! What will their end be? What will they do in the day of visitation? *Whither will they flee for help? Where will they leave their glory? Isaiah 10. 3.* How powerfully hath sin bewitched them? How effectually hath the god of this world blinded them? How strong is their delusion? How uncircumcised their ears? How obdurate their hearts? Satan hath them at his beck: but how long may I call, and can get no answer? I may dispute with them year after year, and they will give me the hearing, and that is all. They must and will have their sins, say what I will. Though I tell them there is death in the cup, yet they will take it up. Though I tell them 'tis the broad way, and endeth in destruction, yet they will on in it. I warn them, yet cannot win them. Sometimes I think, the mercies of God will melt them, and his winning invitations will overcome them: but I find them as they were. Sometimes that the terror of the Lord will persuade them: yet neither this will do it. They will approve the word, like the Sermon, commend the preacher: but they will yet live as they did. They will not deny me, yet they will not obey me. They will flock to the word of God, and sit before me as his people, and hear my words: but they will not do them. They value and will plead for Ministers; and I am to them as the lovely song of one that hath a pleasant voice: yet I cannot get them to come under Christ's yoke. They love me, and will be ready to say they will do anything for me: but for my life I cannot persuade them to leave their sins, to forgo their evil company, their intemperance, their unjust gains, &c. I cannot prevail with them, to set up prayer in their families and closets: yet they will promise me, like the forward son, that said, *I go sir, but went not. Mat. 21. 30.* I cannot persuade them to learn the principles of religion, though else *they will die without knowledge. Job 36. 12.* I tell them their misery; but they will not believe, but 'tis well enough. If I tell them particularly, I fear for such reasons their state is sad, they will judge me censorious: or, if they be at present a little awakened, are quickly lull'd asleep by Satan again, and have lost the sense of all.

Alas for my poor hearers! Must they perish at last by the hundreds, when Ministers would so fain save them? What course shall I use with them that I have not tried? *What shall I do for the daughter of my people? Ier. 9. 7. O Lord God, help. Alas, shall I leave them thus! If they will not hear me, yet do thou hear me. Oh that they might yet live in thy sight! Lord save them, or else they perish. My heart would melt to see their houses on fire about their ears, when they were fast in their beds: and shall not my soul be moved within me to see them falling into endless perdition? Lord have compassion, and save them out of the burning. Put forth thy divine power, and the work will be done: but as for me, I cannot prevail.*

CHAP. IV.

Showing the Marks of the Unconverted.

WHILE we keep aloof in generals, there is little fruit to be expected. It is the hand fight, that does execution. *David* is not awakened by the Prophets hovering at a distance, in parabolical insinuations: he is forced to close with him, and tell him home, *Thou art the man*. Few will in words deny the necessity of the new birth; but they have a self-deluding confidence, that the work is not now to do. And because they know themselves free from that gross hypocrisy, that doth take up Religion merely for a color to deceive others, and for the covering of wicked designs, they are confident of their sincerity, and suspect not that more close hypocrisy (where the greatest danger lies) by which man deceiveth his own soul. *James* 1. 26. But man's deceitful heart is such a matchless cheat, and self-delusion so reigning and so fatal a disease, that I know not whether be the greater, the difficulty, or the displicency, or the necessity of the undeceiving work that I am now upon. Alas for my unconverted hearers! They must be undeceived, or undone. But how shall this be effected? *Hi• labor, h•c opus est*.

Help O all-searching light, and let thy discerning eye discover the rotten foundation of the self-deceiver, and lead me O Lord God, as thou didst thy Prophet, into the chambers of imagery, and dig through the wall of sinners hearts, and discover the hidden abominations that are lurking out of sight in the dark. O send thine Angel before me, to open the sundry wards of their hearts, as thou didst before *Peter*, and make even the Iron gates to fly open of their own accord. And as *Jonathan* no sooner tasted the honey, but his eyes were enlightened: so grant, O Lord, that when the poor deceived souls, with whom I have to do, shall cast their eyes into these lines, their minds may be illuminated, and their consciences convinced and awakened, that they may see with their eyes, and hear with their ears, and be converted, and thou mayest heal them.

This must be premised, before we proceed to the discovery, that it is most certain men may have a confident persuasion, that their hearts and states be good, and yet be unsound. Hear the Truth himself, who shows in *Laodicea's* case, that men may be wretched and miserable, and poor, and blind, and naked, and yet know it not: yea they may be confident they are rich and increased in grace. *Rev.* 3. 17. *There is a generation, that is pure in their own eyes, and yet is not washed from their filthiness.* *Prov.* 30. 12. Who better persuaded of his case, than *Paul*, while yet he remained unconverted? *Rom.* 7. 9. So that they are miserably deceived, that take a strong confidence, for a sufficient evidence. They that have no better proof, than barely a strong persuasion, that they are converted, are certainly, as yet, strangers to Conversion.

But to come more close, as it was said of the adherents of Antichrist, so here, some of the Unconverted carry their marks in their foreheads, more openly; and some in their hands, more covertly. The Apostle reckons up some, upon whom he writes the sentence of death, as in these dreadful catalogues, which I beseech you to attend with all diligence. *Eph.* 5. 5, 6. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God. •et no m•n deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. *Rev.* 21. 8. But the fearful, and unbelieving, and the ab•minable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and

brimstone, which is the second death. 1 Cor. 6. 9, 10. Know you not, that the $\langle\phi\rangle$ us shall not inherit the Kingdom of God? Be not deceived, neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. See Gal. 5. 19, 20, 21. *Woe to them that have their names written in these bedrolls: such may know, as certainly, as if God had told it them from Heaven, that they are unsanctified, and under an impossibility of being saved in this condition.*

There are then these several sorts, that, past all dispute, are unconverted, they carry their marks in their foreheads.

1. *The Vnclean.* These are ever reckoned among the goats, and have their names in, whoever be left out, in all the forementioned catalogues. Eph. 5. 5. Rev. 21. 8. 1 Cor. 6. 9, 10.

2. *The Covetous.* These are branded for idolaters, and the doors of the Kingdom are shut against them by name. Eph. 5. 5. Col. 3. 5. 1 Cor. 6. 9, 10.

3. *Drunkards,* not only such as drink away their reason, but withal, yea above all, such as are too strong for strong drink. The Lord fills his mouth with woes against these, and declares them to have no inheritance in the Kingdom of God. Isaiah 5. 11, 12, 22. Gal. 5. 21.

4. *Liars.* The God that cannot lie hath told them, that there is no place for them in his Kingdom, no entrance into his hill; but their portion is with the Father of lies (whose children they are) in the lake of burnings. Psal. 15. 1, 2. Rev. 21. 8, 27. John 8. 44. Prov. 6. 17.

5. *Swearers.* The end of these men without deep and speedy repentance, is swift destruction, and most certain and unavoidable condemnation. James 5. 12. Zech. 5. 1, 2, 3.

6. *Railers and Backbiters,* that love to take up a reproach against their neighbor, and fling all the dirt they can in his face, or else wound him secretly behind his back. Psal. 15. 1, 3. 1 Cor. 6. 10. 1 Cor. 5. 11.

7. *Thieves, Extortioners, Oppressors,* that grind the poor, over-reach their brethren, when they have them at an advantage: these must know, that *God is the avenger of all such.* 1 Thess. 4. 6. Hear O ye false and purloining and wastful servants: Hear O ye deceitful tradesmen, hear your sentence. God will certainly hold his doors against you, and turn your treasures of unrighteousness into treasures of wrath, and make your ill-gotten silver and gold, to torment you like burning metal in your bowels. 1 Cor. 6. 9, 10. James 5. 2, 3.

8. *All that do ordinarily live in the profane neglect of God's worship,* that hear not his word, that call not on his name, that restrain prayer before God, that mind not their own nor their families souls, but live without God in the world. John 8. 47. Job 15. 4. Psal. 14. 4. Psal. 79. 6. Eph. 2. 12. & 4. 18.

9. *Those that are frequenters and lovers of evil company.* God hath declared, he will be the destruction of all such, and that they shall never enter into the hill of his rest. Prov. 13. 20. Psal. 15. 4. Prov. 9. 6.

10. *Scoffers at religion*, that make a scorn of precise walking, and mock at the messengers and diligent servants of the Lord, and at their holy profession, and make themselves merry with the weaknesses and failings of professors. Hear ye despisers, hear your dreadful doom. *Prov. 19. 29. 2 Chron. 36. 16. Prov. 3. 34.*

Sinner, consider diligently, whether thou art not to be found in one of these ranks: for if this be thy case, thou art in the gall of bitterness and bond of iniquity; for all these do carry their marks in their foreheads, and are undoubtedly the sons of death.

And if so, the Lord pity our poor Congregations. Oh how little a number will be left, when these ten sorts be set out! Alas on how many doors, on how many faces must we write, Lord have mercy upon us! Sirs, what shift do you make to keep up your confidence of your good estate, when God from Heaven declares against you, and pronounces you in a state of damnation? I would reason with you, as God with them; *How canst thou say I am not polluted? Ier. 2. 23. See thy way in the valley, know what thou hast done.* Man, is not thy conscience privy to thy tricks of deceit, to thy chamber pranks, to thy way of lying? Yea are not thy friends, thy family, thy neighbors witnesses to thy profane neglects of God's worship, to thy covetous practices, to thy envious and malicious carriage? May not they point at thee as thou goest, There goes a gaming prodigal; there goes a drunken *Nabal*, a companion of evildoers; there goes a railer, or a scoffer, a loose liver? Beloved, God hath written it as with a Sun-beam, in the book out of which you must be judged, that these are not the spots of his children, and that none such (except renewed by converting grace) shall ever escape the damnation of hell.

Oh that such of you would now be persuaded to repent and turn from all your transgressions, or else iniquity will be your ruin! *Ezek. 18. 30.* Alas for poor hardened sinners! Must I leave you at last where you were? Must I leave the tipler still at the ale-bench? Must I leave the wanton still at his dalliance? Must I leave the malicious still in his venom? And the drunkard still at his vomit? However you must know, that you have been warned, and that I am clear of your blood. And whether men will hear, or whether they will forbear, I will leave these three scriptures with them, either as thunderbolts to awaken them, or as searing Irons to harden them to a reprobate sense, *Psal. 68. 21. God shall wound the head of his enemies, and the hairy scalp of such a one, as goeth on still in his trespasses. Prov. 29. 1. He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. 1. 24. &c. Because I have called, and ye refused, I have stretch'd out my hand, and no man regarded, &c. I will mock at your calamity —when your destruction cometh as a whirlwind.*

And now, I imagine, many will begin to bless themselves, and think all is well, because they cannot be spotted with the grosser evils above mentioned. But I must further tell you, that there are another sort of unsanctified persons, that carry not their marks in their foreheads, but more secretly and covertly in their hands. These do frequently deceive themselves and others, and pass for good Christians, when they are all the while unsound at bottom. Many pass undiscovered, till death and judgment bring all to light. Those self-deceivers seem to come even to Heaven-gate with confidence of their admission, and yet are turned off at last. *Mat. 7. 22.* Brethren Beloved, I beseech you deeply to lay to heart, and firmly to retain this

awakening consideration: *That Multitudes miscarry by the hand of some secret sin, that is not only hidden from others, but (for want of observing their own hearts) even from themselves.* A man may be free from open pollutions, and yet die at last by the fatal hand of some unobserved iniquity: And there be these eleven hidden sins, by which souls go down by numbers to the chambers of death. These you must search carefully for, and take them as black marks (where-ever they be found) discovering a graceless and unconverted estate. As you love your lives read them carefully, with a holy jealousy of yourselves, lest you should be the persons concerned.

1. *Gross Ignorance.* Ah how many poor souls doth this sin kill in the dark, *Hos. 4. 6.* while they think verily they have good hearts, and are in the ready way to Heaven! This is the murderer that di•patches thousands in a silent manner, when (poor hearts!) they suspect nothing, and see not the hand that mischiefs them. You shall find whatever excuses you have for ignorance, that 'tis a soulundoing evil. *Isaiah 27. 11. 2 Thess. 1. 8. 2 Cor. 4. 3.* Ah would it not have pitied a man's heart to have seen that woeful spectacle, when the poor Protestants were shut up a multitude together in a barn, and a butcher comes with his inhumane hands warm in human blood and leads them one by one blindfold to a block, where he slew them (poor Innocents!) one after another by the scores in cold blood? But how much more should our hearts bleed, to think of the hundreds in great congregations, that ignorance doth butcher in secret, and lead them blindfold to the block? Beware this be none of your case. Make no pleas for ignorance. If you spare that sin, know that that will not spare you. Will a man keep a murderer in his bosom?

2. *Secret reserves in closing with Christ.* To forsake all for Christ, to hate father and mother, yea and a man's own life for him, this is a hard saying. *Luke 14. 26.* Some will do much, but they will not be of the religion that will undo them; they never come to be entirely devoted to Christ, nor fully to resign to him. They must have the sweet sin. They mean to do themselves no harm. They have secret exceptions for life, liberty, or estate. Many take Christ thus hand over head, and never consider his self-denying terms, nor cast upon the cost; and this error in the foundation mars all, and secretly ruins them forever, *Luke 14. 28. Mat. 13. 21.*

3. *Formality in Religion.* Many stick in the bark, and rest in the outside of religion, and in the external performance of holy duties; *Mat. 23. 25.* and this oft times doth most effectually deceive men, & doth more certainly undo them, than open looseness, as it was in the Pharisees case. *Mat. 21. 31.* They hear, they fast, they pray, they give alms, and therefore will not believe but their case is good: *Luke 18. 11.* whereas resting in the work done, and coming short of the heart-work, and the inward power and vitals of religion, they fall at last into the burnings, from the flattering hopes, and confident persuasions, of their being in the ready way to Heaven. *Mat. 7. 22, 23.* Oh dreadful case, when a man's religion shall serve, only to harden him, and effectually to delude and deceive his own soul!

4. *The prevalency of false ends in holy duties.* *Mat. 23. 5.* This was the bane of the Pharisees. Oh how many a poor soul is undone by this, and drops into hell, before he discerns his mistake! He performs good duties, and so thinks all is well, and perceives not that he is acted by carnal motives all the while. It is too true, that even with the truly sanctified, many carnal

ends will oft times creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and to bear the greatest sway. *Rom. 14. 7.* But now when the main thing that doth ordinarily carry a man out to religious duties, shall be some carnal end, as to satisfy his conscience, to get the repute of being religious, to be seen of men, to show his own gifts and parts, to avoid the reproach of a profane and irreligious person, or the like, this discovers an unsound heart. *Hos. 10. 1. Zech. 7. 5, 6.* Oh Christians, if you would avoid self-deceit, see that you mind, not only your acts, but withal, yea above all, your ends.

5. *Trusting in their own righteousness.* *Luke 18. 9.* This is a soul-undoing mischief. *Rom. 10. 3.* When men do trust in their own righteousness, they do indeed reject Christ's. Beloved, you had need be watchful on every hand, for not only your sins, but your duties may undo you. It may be you never thought of this, but so it is, that a man may as certainly miscarry by his seeming righteousness, and supposed graces, as by gross sins; and that is, when a man doth trust to these as his righteousness before God, for the satisfying his justice, appeasing his wrath, procuring his favor, and obtaining of his own pardon for this is to put Christ out of office, and make a Savior of our own duties and graces. Beware of this O professors; you are much in duties, but this one fly will spoil all the ointment. ••en you have done most, and best, be sure to go out of yourselves to Christ, and reckon your own righteousness, but rags. *Psal. 143. 2. Phil. 3. 8. Isaiah 64. 6. Neh. 13. 22.*

6. *A secre• enmity against the strictness of religion.* Many moral persons, punctual in their formal devotion, have yet a bitter enmity against preciseness, and hate the life and power of religion. *Phil. 3. 6.* compared with *Act. 9. 1.* They like not this forwardness, nor that men should keep such a stir in religion. They condemn the strictness of Religion, as singularity, indiscretion, and intemperate zeal; and with them a lively preacher, or zealous Christian, is but a heady fellow. These men love not holiness, as holiness, (for then they would love the height of holiness,) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

7. *The resting in a certain pitch of Religion.* When they have so much as will save them, (as they suppose,) they look no further, and so show themselves short of true Grace, which will ever put men upon aspiring to further perfection. *Phil. 3. 12, 13. Prov. 4. 18.*

8. *The predominant love of the World.* This is a sure evidence of an unsanctified heart•*Mar. 10. 37. 1 John 2. 15.* But how close doth this sin lurk oft times, under a fair covert of forward profession? *Luke 8. 14.* Yea such a power of deceit is there in this sin, that ma•• times, when everybody else can $\langle \diamond \rangle$ man's worldliness and covetousness, he c••not see it himself, but hath so many colors, and excuses, and pretences for his eagerness on the world, that he doth blind his own eyes, and perish in his self-deceit. How many professors be there, with whom the world hath more of their hearts and affections than Christ? who mind earthly things, and thereby are evidently after the flesh, and like to end in destruction? *Rom. 8. 5. Phil. 3. 19.* Yet ask these men, and they will tell you confidently, they prize Christ above all, God forbid else! and see not their own earthly mindedness for want of a narrow observation of the workings of their own hearts. Did they but carefully search, they would quickly find that

their greatest content is in the world; *Luke 12. 19.* and their greatest care and main endeavor to get and secure the world, which are the certain discoveries of an unconverted sinner. May the professing part of the world take earnest heed, that they perish not by the hand of this sin unobserved. Men may be, and often are kept off from Christ, as effectually by the inordinate love of lawful comforts, as by the most unlawful courses, *Mat. 22. 5. Luke 14. 18, 19, 20, 24.*

9. *Reigning malice and envy against those that disrespect them, or are injurious to them. 1 John 2. 9, 11.* O how do many that seem to be religious, remember injuries, and carry grudges, and will return men as good as they bring, rendering evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the rule of the Gospel, the pattern of Christ, and the nature of God. *Rom. 12. 14, 17. 1 Pet. 2. 21, 23. Neh. 6. 17.* Doubtless where this evil is kept boiling in the heart, and is not hated, resisted, mortified, but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death. *Mat. 18. 34, 35. 1 John 3. 14, 15.*

Reader, doth nothing of this touch thee? art thou in none of the forementioned ranks? Oh search, and search again; take thy heart solemnly to task. Woe unto thee, if after all thy profession, thou shouldest be found under the power of ignorance, lost in formality, drowned in earthly mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, leavened with hypocrisy, and carnal ends in God's service, imbittered against strictness: this would be a sad discovery, that all thy Religion were in vain. But I must proceed.

10. *Vnmortified Pride.* When men love the praise of men, more than the praise of God; and set their hearts upon men's esteem, applause and approbation, it is most certain, they are yet in their sins, and strangers to true conversion. *John 12. 43. Gal. 1. 10.* When men see not, nor complain of, nor groan under the pride of their own hearts; it's a sign they are stark dead in sin. Oh how secretly doth this sin live and reign in many hearts, and they know it not, but are very strangers to themselves! *John 9. 40.*

11. *The prevailing love of Pleasure. 2 Tim. 3. 4.* This is a black mark. When men give the flesh the liberty that it craves, and pamper, and please it, and do not deny and restrain it: when their great delight is in gratifying their bellies, and pleasing their senses; whatever appearance they may have of Religion, all is unsound. *Rom. 16. 18. Tit. 3. 3.* A flesh-pleasing life cannot be pleasing to God. *They that are Christ's, have crucified the flesh,* and are careful to cross it, and keep it under, as their enemy. *Gal. 5. 24. 1 Cor. 9. 25, 26, 27.*

12. *Carnal security, or a presumptuous and ungrounded confidence, that their condition is already good. Rev. 3. 17.* Many cry peace and safety, when sudden destruction is coming upon them. *1 Thess. 5. 3.* This was that which kept the foolish Virgins sleeping, when they should have been working; upon their beds, when they should have been at the markets. *Mat. 25. 5, 10. Prov. 10. 5.* They perceived not their want of Oil, till the bridegroom was come; and while they went to buy, the door was shut. And oh that these foolish virgins had no successors! Where is the place, yea where is the house almost, where these do not dwell? Men are willing to cherish in themselves, upon never so slight grounds, a hope that their condition is

good, and so look not out after a change, and by this means perish in their sins. Are you at peace? Shew me upon what grounds your peace is maintained. Is it a Scripture peace? Can you show the distinguishing marks of a sound believer? Can you evidence that you have something more than any Hypocrite in the world ever had? If not, fear this peace, more than any trouble; and know, that a carnal peace doth commonly prove the most mortal enemy of the poor soul, and while it smiles and kisses and speaks it fair, doth atally smite it as it were under the fifth rib.

By this time methinks I hear my reader crying out with the Disciples, who then shall be saved? Set out from among our congregations all those ten ranks of the profane on the one hand; and then besides take out all these twelve sorts of close and self deceiving Hypocrites on the other hand, and tell me then whether it be not a remnant that shall be saved. How few will be the sheep that shall be left, when all these shall be separated, and set among the Goats? For my part, of all my numerous hearers, I have no hopes to see any of them in Heaven, that are to be found among these two and twenty sorts, that are here mentioned, except by sound conversion they be brought into another condition.

Application. And now conscience do thine office. Speak out, and speak home to him that heareth or readeth these lines. If thou find any of these marks upon him, thou must pronounce him utterly unclean. *Levite. 13. 44.* Take not up a lie into thy mouth: speak not peace to him, to whom God speaks no peace. Let not lust bribe thee, or self-love, or carnal prejudice blind thee. I *sub-poena* thee from the Court of Heaven, to come and give in evidence. I require thee in the name of God to go with me to the search of the suspected house. As thou wilt answer it at thy peril, give in a true report of the state and case of him that readeth this book. Conscience, wilt thou altogether hold thy peace at such a time as this? I adjure thee by the living God, that thou tell us the truth. *Mat. 26. 63.* Is the man converted, or is he not? Doth he allow himself in any way of sin, or doth he not? Doth he truly love, and please, and prize and delight in God above all other things, or not? Come, put it to an issue. How long shall this soul lie at uncertainties? Oh Conscience bring in thy verdict. Is this man a new man, or is he not? How dost thou find it? Hath there passed a through and mighty change upon him, or not? When was the time, where was the place, or what was the means, by which this through change of the new birth was wrought in this soul? Speak Conscience. Or if thou canst not tell time and place, canst thou show scripture evidence, that the work is done? Hath the man been ever taken off from his false bottom, from the false hopes, and false peace wherein once he trusted? Hath he been deeply convinced of sin, and of his lost and undone condition, and brought out of himself, and off from his sins, to give up himself entirely to Jesus Christ? Or dost thou not find him to this day under the power of ignorance, or in the mire of profaneness? Hast not thou taken upon him the gains of unrighteousness? Dost not thou find him a stranger to prayer, a neglecter of the word, a lover of this present world? Dost not thou often catch him in a lie? Dost not thou find his heart fermented with malice, or burning with lust, or going after his covetousness? Speak plainly to all the forementioned particulars: canst thou acquit this man, this woman, from being any of the two and twenty sorts here described? If he be found with any of them,

set him aside, his portion is not with the Saints. He must be converted and made a new creature, or else he cannot enter into the Kingdom of God.

Beloved, be not your own betrayers, do not deceive your own hearts, nor set your hands to your own ruin, by a willful blinding of yourselves. Set up a tribunal in your own breasts. Bring the word and conscience together. *To the law, and to the Testimony. Isai. 8. 20.* Hear what the word concludes of your estates. O follow the search, till you have found how the case stands. Mistake here, and perish. And such is the treachery of the Heart, the subtlety of the tempter, and the deceitfulness of sin, *Ier. 17. 9. 2 Cor. 11. 3. Heb. 3. 13.* all conspiring to flatter and deceive the poor soul, and withal so common and easy it is to be mistaken, that it's a thousand to one, but you will be deceived, unless you be very careful, and thorough, and impartial in the enquiry into your spiritual conditions. Oh therefore ply your work: go to the bottom: search as with candles: weigh you in the balance; come to the standard of the Sanctuary: bring your coin to the touch-stone. You have the archest cheats in the world to deal with: a world of counterfeit Coin is going: happy is he, that takes not Counters for Gold. Satan is master of deceits: he can draw to the life: he is perfect in the trade: there is nothing but he can imitate. You cannot wish for any Grace, but he can fit you to a hair with a counterfeit. Trade warily: look on every piece you take: be jealous: trust not so much as your own hearts. Run to God to search you and try you, to examine you and prove your reins. *Psal. 26. 2. Psal. 139. 23, 24.* If other helps suffice not to bring all to an issue, but you are still at a loss, open your cases faithfully to some Godly and faithful Minister. *Mal. 2. 7.* Rest not, till you have put the business of your eternal welfare out of question. *2 Pet. 2. 10.* *O searcher of hearts, put thou this soul upon, and help him in the search.*

CHAP. V.

Showing the miseries of the unconverted.

SO unspeakably dreadful is the case of every unconverted soul, that I have sometimes thought, if we could but convince men, that they are yet unregenerate, the work were upon the matter done. But I sadly experience, that such a spirit of sloth and slumber (*Rom. 11. 8. Mat. 13. 15.*) possesses the unsanctified, that though they be convinced; that they are yet unconverted; yet they oftentimes carelessly sit still: and what through the avocation of sensual pleasures, or hurry of worldly business, or noise and clamour of earthly cares, and lusts, and affections, *Luke 8. 14.* the voice of conscience is drowned, and men go no farther than some cold wishes, and general purposes of repenting and amending. *Act. 24. 25.*

It's therefore of high necessity, that I do not only convince men, that they are unconverted; but that I also endeavor, to bring them to a sense of the fearful misery of this estate.

But here I find myself a ground at first putting forth. What tongue can tell the heirs of Hell sufficiently of their misery, unless 'twere *Dives* his, that was tormented in that flame? *Luke 16. 24.* Where is the ready writer, whose pen can decypher their misery, that are without God in the world? *Eph. 2. 12.* This cannot fully be done, unless we knew the infinite ocean of that bliss and perfection which is in that God, which a state of sin doth exclude men from. Who knoweth (saith *Moses*) the power of thine anger? *Psal. 90. 11.* And how shall I tell men,

that which I do not know? Yet so much we know, as one would think would shake the heart of that man, that had the least degree of spiritual life and sense.

But this is yet the more posing difficulty, that I am to speak to them that are without sense. Alas, this is not the least part of man's misery upon him, that he is dead, stark dead in trespasses and sins. *Eph. 2. 1.*

Could I bring Paradise into view, or represent the Kingdom of Heaven to as much advantage, as the tempter did the Kingdoms of the world and all the glory thereof to our Savior: or could I uncover the face of the deep and devouring gulf of Tophet in all its terrors, and open the grates of the infernal furnace, alas he hath no eyes to see it. *Mat. 13. 14, 15.* Could I paint out the beauties of holiness, or glory of the Gospel to the life; or could I bring above board the more than diabolical deformity and ugliness of sin; he can no more judge of the loveliness and beauty of the one, nor of the filthiness and hatefulness of the other, than the blind of colors. He is alienated from the life of God through the ignorance that is in him, because of the blindness of his heart. *Eph. 4. 18.* He neither doth nor can know the things of God, because they are spiritually discerned. *1 Cor. 2. 14.* His eyes cannot be savingly opened, but by converting grace: *Act. 26. 18.* he is a child of darkness, and walks in darkness, *1 John 1. 6.* yea the light in him is darkness. *Mat. 6. 2. 3*

Shall I ring his knell, or read his sentence, or sound in his ear, the terrible trump of God's judgments, that one would think should make both his ears to tingle, and strike him into *Belshazar's* fit, even to appale his countenance, and loose his joints, and make his knees smite one against the other? Yet alas! he perceives me not: he hath no ears to hear. Or shall I call up all the daughters of music, and sing the song of *Moses*, and of the Lamb? yet he will not be stirred. Shall I allure him with the joyful sound, and the lovely song and glad tidings of the Gospel? with the most sweet and inviting calls, comforts, cordials of the divine promises, so exceeding great and precious? it will not affect him savingly, unless I could find him ears, *Mat. 13. 15.* as well as tell him the news.

Shall I set before him the feast of fat things, the wine of wisdom, the bread of God, the tree of life, the hidden *Manna*? he hath no appetite for them, no mind to them. *1 Cor. 2. 14. Mat. 22. 5.* Should I press the choicest grapes, the heavenly clusters of gospel privileges, and drink to him in the richest wine of God's own cellar, yea of his own side, or set before him the delicious honey-comb of God's testimonies, *Psal. 19. 10.* alas he hath no taste to discern them. Shall I invite the dead to arise and eat the banquet of their funerals? No more can the dead in sin, savor the holy food wherewith the Lord of life hath spread his table.

What then shall I do? shall I burn the brimstone of hell at his nostrils? or shall I open the box of Spikenard, very precious, that filleth the whole house of this universe with its perfume, *Mark 14. 3. John. 12. 8.* and hope that the savor of Christ's ointments, and the smell of his garments will attract him? *Psal. 45. 8.* Alas! dead •inners are like the dumb idols, they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have

they, but they walk not, neither speak they through their throat. *Psal.* 1. 5, 6, 7. They are destitute of all spiritual sense and motion.

But let me try the sense that doth last leave us, and draw the sword of the word: yet lay at him while I will, yea though I choose mine arrows out of God's quiver, and direct them to the heart, nevertheless he feeleth not; for how should he, being past feeling? *Eph.* 4. 19. So that though the wrath of God abideth on him, and the mountainous weight of so many thousand sins, yet he goes up and down as light, as if nothing ailed him. *Rom.* 7. 9. In a word, he carries a dead soul in a living body, and his flesh is but the walking cossin of a corrupted mind, that is twice dead, *Jude* 12. rotting in the slime and putrefaction of noisome lusts. *Mat.* 23. 27, 28.

Which way then shall I come at the miserable objects that I have to deal with? who shall make the heart of stone to relent, *Zech.* 7. 12. or the lifeless carcase to feel and move? That God that is able of stones to raise up children unto *Abraham*, *Mat.* 3. 9. that raiseth the dead, *2 Cor.* 1. 9. and melteth the mountains, *Nah.* 1. 5. and strikes water out of the flints, *Deut.* 8. 15. that loves to work like himself, beyond the hopes and belief of man, that peopleth his Church with dry bones, and planteth his orchard with dry sticks; he is able to do this. Therefore I bow my knee to the most high God, *Eph.* 3. 14. and as our Savior prayed at the sepulcher of *Lazarus*, *John* 11. 38, 41. and the Shunamite ran to the man of God for her dead child: *2 Kings* 4. 25. so doth your mourning Minister kneel about your graves, and carry you in the arms of prayer to that God, in whom your help is found.

O thou all-powerful Iehovab, that workest, and none can let thee; that hast the keys of •ell and of death: pity thou the dead souls that lie here intombed, and roll away the grave-stone, and say, as to *Lazarus* when already stinking, Come forth. Lighten thou this darkness, O inaccessible light, and let the day-spring from on high, visit the darksome region of the dead to whom I speak: for thou canst open the eyes that death itself hath closed. Thou that formedst the ear, canst restore the hearing. S•y thou to these ears, Ephatah, and they shall be opened. Give thou eyes to see thine excellencies•• a taste that may relish thy sweetness; a sent that may savor thine oin•ments, • a feeling that may sense the privilege of thy favor, the burden of thy wrath, the weight intolerable of unpardoned sin: and give thy servant command to prophesy to the dry bones, and let the effect of this prophesy be, as of thy Prophet's, when he prophesied the valley of dry bones, into a living army, exceeding great. *Ezek.* 37. 1. &c. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones. He said unto me, prophesy upon th•se bones, and say unto them; O ye dry bones, hear the word of the Lord: Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and •ehold a shaking, and the bones came together bone to his bone. And when I behold, Loe the sinews and the flesh came up upon them, and covered them above, but there was no breath in them. Then said he unto me; Prophesy unto the wind, prophesy son of man, and say to the wind; Thus saith the Lord God, C•me from the four winds, O breath, and breath upon these slain,

that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

But I must proceed, as I am able, to unfold that misery, which I confess no tongue can unfold, no heart can sufficiently comprehend. Know therefore that while thou art unconverted,

1. The infinite God is engaged against thee.

It is no small part of thy misery, that thou art *without God*. *Eph. 2. 12.* How doth Micah run crying after the *Danites*, *You have taken away my gods, and what have I more?* *Judges 18. 23, 24.* Oh what a mourning then must thou lift up, that art without God, that canst lay no claim to him, without daring usurpation! Thou must say of God, as *Sheba of David*; *We have no part in David, neither have we inheritance in the son of Jesse.* *2 Sam. 20. 1.* How pitiful and piercing a moan is that of *Saul*, in his extremity; *The Philistines are upon me, and God is departed from me?* *1 Sam. 28. 15.* Sinners, what will you do in the day of your visitation? whither will you flee for help? where will you leave your glory? *Isaiah 10. 3.* What will you do when the Philistines are upon you? when the world shall take its eternal leave of you, when you must bid your friends, houses, lands, Farewell for evermore? What will you do then, I say, that have never a God to go to? Will you call on him, will you cry to him for help? alas he will not own you; *Prov. 1. 28, 29.* he will not take any knowledge of you, but send you packing, with an *I never knew you.* *Mat. 7. 23.* They that know what 'tis to have a God to go to, a God to live upon, they know a little what a fearful misery it is, to be without God. This made that holy man cry out, *Let me have a God, or nothing. Let me know him and his will, and what will please him, and how I may come to enjoy him, or would I had never had an understanding to know anything, &c.*

But thou art not only without God, but *God is against thee.* *Ezek. 5. 8, 9.* *Nah. 2. 13.* Oh if God would but stand a neuter, though he did not own, nor help the poor sinner, his case were not so deeply miserable. Though God should give up the poor creature to the will of all his enemies, to do their worst with him; though he should deliver him over to the tormenters, *Mat. 18. 34.* that devils should tear and torture him to their utmost power and skill; yet this were not half so fearful. But God himself will set against the sinner, and believe it, *'tis a fearful thing to fall into the hands of the living God.* *Heb. 10. 31.* There's no friend like him, no enemy like him. As much as Heaven is above the earth, Omnipotency above impotency, Infinity above nullity, so much more horrible is it, to fall into the hands of the living God, than into the paws of bears, or lions, yea furies, or devils. God himself will be thy tormenter; thy destruction shall come from the presence of the Lord. *2 Thess. 1. 9.* *Tophet is deep and large, and the wrath of the Lord like a river of brimstone doth kindle it.* *Isay. 30. 33.* If God be against thee, who shall be for thee? *If one man sin against another, the Judge shall judge him: but if a man sin against the Lord, who shall entreat for him?* *1 Sam. 2. 25.* Thou, even thou art to be feared; and who shall stand in thy sight, when once thou art angry? *Psal. 76. 7.* Who is that god, that shall deliver you out of his hands? *Dan. 3. 15.* Can Mammon? *Riches profit not in the day of wrath.* *Prov. 11. 4.* Can Kings, or warriors? No, they shall cry to the mountains and rocks, *Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?* *Rev. 6. 15, 16, 17.*

Sinner, methinks this should go like a dagger to thine heart, to know that God is thine enemy. Oh whither wilt thou go, where wilt thou shelter thee? There is no hope for thee unless thou lay down thy weapons, and sue out thy pardon, and get Christ to stand thy friend, and to make thy peace. If it were not for this, thou mightest go into some howling wilderness, and there pine in sorrow, and run mad for anguish of heart and horrible despair. But in Christ there is a possibility of mercy for thee, yea a proffer of mercy to thee, that thou mayest have God to be more for thee, than he is now against thee. But if thou wilt not forsake thy sins, nor turn thoroughly, and to purpose unto God, by a sound Conversion; the wrath of God abideth on thee, and he proclaims himself to be against thee, as in the Prophet Ezek. 5. 8. *Therefore thus saith the Lord God, Behold, I even I am against thee.*

I. *His face is against thee, Psal. 34. 16. The face of the Lord is against them that do evil, to cut off the remembrance of them.* Woe to them whom God shall set his face against. When he did but look upon the host of the Egyptians, how terrible was the consequence? Ezek. 14. 8. *I will set my face against that man, and will make him a sign, and a proverb, and will cut him off from the midst of my people, and you shall know that I am the Lord.* 2. *His heart is against thee: He hateth all the workers of iniquity.* Man, doth not thine heart tremble to think of thy being an object of God's hatred? Jer. 15. 1. *Though Moses and Samuel stood before me, yet my mind could not be towards this people, cast them out of my sight.* Zech. 7. 8. *My soul loathed them, and their soul also abhorred me.* 3. *His hand is against thee.* 1 Sam. 12. 15. 4. *All his attributes are against thee.*

First, *His justice is like a flaming sword unsheathed against thee. If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance is mine adversaries, and will reward them that hate me. I will make mine arrows drunk with blood, &c.* Deut. 32. 40, 41. So exact is Justice, that 'twill by no means clear the guilty. Exod. 34. 7. *God will not discharge thee he will not hold thee guiltless, Exod. 20. 7. but will require the whole debt in person of thee unless thou canst make a scripture claim to Christ and his satisfaction.* When the enlightened sinner looks on justice, and sees the balance in which he must be weighed, and the sword by which he must be executed, he feels an earth-quake in his breast. But Satan keeps this out of sight, and persuades the soul while he can; that the Lord is all made up of mercy, and so lulls it asleep in sin. Divine Justice is very strict; it must have satisfaction to the utmost farthing, it denounceth *indignation and wrath, tribulation and anguish, to every soul that doth evil.* Rom. 2. 8, 9. It curseth everyone that continueth not in everything, that is written in the Law to do it. Gal. 3. 10. The justice of God to the unpardoned sinner, that hath a sense of his misery, is more terrible, than the sight of the bailiff or creditour to the bankrupt debtor, or than the sight of the Judge and bench to the robber, or of the irons and gibbet to the guilty murderer. When justice sits upon life and death, oh what dreadful work doth it make with the wretched sinner? *Bind him hand and foot, cast him into outer darkness, there shall be weeping and gnashing of teeth.* Matt. 22. 13. *Depart from me ye cursed, into everlasting fire.* Mat. 25. 41. This is the terrible sentence that justice pronounceth. Why sinner, by this severe justice must thou be tried; and as God liveth, this killing sentence shalt thou hear, unless thou repent and be converted.

Secondly, *The holiness of God is full of antipathy against thee.* Psal. 5. 4, 5. He is not only angry with thee (so he may be with his own children) but he hath a fixed, rooted, habitual

displeasure against thee: he loathes thee, *Zech. 11. 8.* and what is done by thee, though for substance commanded by him: *Isaiah 1. 14. Mal. 1. 10.* As if a man should give his servant never so good meat to dress; yet if he should mingle filth, or poison with it, he would not touch it. God's nature is infinitely contrary to sin, and so he cannot but hate a sinner out of Christ.

Oh what a misery is this, to be out of the favor, yea under the hatred of God! *Eccles. 5. 4. Ps. 9. 15.* that God can as easily lay aside his nature, and cease to be God, as not to be contrary to thee, and detest thee, except thou be changed and renewed by grace! Oh sinner, how darest thou to think of the bright and radiant Sun of purity, upon the beauties, the glory of holiness that is in God! *The Stars are not pure in his sight; Job 25. He humbleth himself to behold the things that are done in Heaven. Psal. 113.* Oh those light and sparkling eyes of his! what do they espy in thee? and thou hast no interest in Christ neither, that he should plead for thee. Methinks I should hear thee crying out astonished, with the Bethshemites, *Who shall stand before this holy Lord God? 1 Sam. 6. 20.*

Thirdly, *The Power of God is mounted like a mighty Cannon against thee.* The glory of God's power is to be displayed, in the wonderful confusion and destruction of them that obey not the Gospel. *2. Thess. 1. 8, 9.* He will make his power known in them, *Rom. 9. 22.* how mightily he can torment them. For this end he raiseth them up, *that he may make his power known. Rom. 9. 17.* O man, art thou able to make thy party good against thy maker? No more than a silly reed, against the Cedars of God; or a little cock-boat, against the tumbling ocean; or the children's bubbles, against the blustering winds. Sinner, the power of God's anger is against thee: *Psal. 90. 11.* and power and anger together, make fearful work. 'Twere better thou hadst all the world in arms against thee, than to have the power of God against thee. There is no escaping his hands, no breaking his prison. *The Thunder of his power who can understand? Job 26. 14.* Unhappy man that shall understand it by feeling it! *If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength; who hath hardened himself against him, and prospered? Which removeth the mountains and they know it not which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the Sun, and it riseth not; and sealeth up the Stars. Behold he taketh away, who can hinder him? who will say unto him, What dost thou? If God will not withdraw his anger, the proud helpers do stoop under him. Job. 9. 3, 4, 5, 6, &c.* And art thou a fit match for such an antagonist? Oh consider this, you that forget God, lest he tear you in pieces, and there be none to deliver you. *Psal. 50. 22.* Submit to mercy. Let not dust and stubble stand it out against the Almighty. Set not briars and thorns against him in battle, lest he go through them, and consume them together: but *lay hold on his strength, that you may make peace with him. Isaiah 27. 4, 5.* Woe to him that striveth with his maker. *Isaiah 45. 9.*

Fourthly, *The wisdom of God is set to ruin thee,* He hath ordained his arrows and prepared the instruments of death and made all things ready. *Psa. 7. 11, 12. 13.* His counsels are against thee, to contrive thy destruction. *Ier. 18. 11.* He laughs in himself, to see, how thou wilt be taken and ensnared in the evil day. *Psal. 37. 13.* *The Lord shall laugh at him, for he seeth that his day is coming.* He sees how thou wilt come down mightily in a moment; how thou wilt wring

thine hands, and tear thine hair, and eat thy flesh, and gnash thy teeth for anguish and astonishment of heart, when thou seest how thou art fallen remedilessly into the pit of destruction.

Fifthly, *The Truth of God is sworn against thee. Psal. 95. 11.* If he be true and faithful, thou must perish if thou goest on. *Luke 13. 3.* Unless he be false of his word, thou must die, except thou repent. *Ezek. 33. 11.* *If we believe not, yet he abideth faithful, he cannot deny himself. 2 Tim. 2. 13.* That is, he is faithful to his threatenings, as well as promises, and will show his faithfulness in our confusion, if we believe not. God hath told thee, as plain as it can be spoken; *That if he wash thee not, thou hast no part in him. John 13. 8.* *That if thou livest after the flesh, thou shalt die; Rom. 8. 13.* *That except thou be converted, thou shalt in no wise enter into the Kingdom of Heaven; Mat. 18. 3.* and he abideth faithful, he cannot deny himself. Beloved, as the immutable faithfulness of God in his promise and oath, afford believers strong consolation; *Heb. 6. 18.* so they are to unbelievers, for strong consternation and confusion. O sinner, tell me, what shift dost thou make to think of all the threatenings of God's word, that stand upon record against thee? Dost thou believe their truth, or not? If not, thou art a wretched infidel, and not a Christian; and therefore give over the name and hopes of a Christian. But if thou dost believe them, O heart of steel that thou hast, that canst walk up and down in quiet, when the truth and faithfulness of God in engaged to destroy thee: that if God Almighty can do it, thou shalt surely perish, and be damned. Why man, the whole book of God doth testify against thee, while thou remainest un sanctified: it condemns thee in every leaf, and is to thee, like *Ezekiel's* roll, written within and without with lamentations, and mourning, and woe: *Ezek. 2. 10.* and all this shall surely come upon thee, and overtake thee, *Deut. 28. 15.* except thou repent. *Heaven and earth shall pass away; but one jot, or tittle of this word shall never pass away. Mat. 5. 18.*

Now put all this together, and tell me, if the case of the Unconverted be not deplorably miserable. As we read of some persons, that had bound themselves in an oath, and in a curse to kill *Paul*: so thou must know, O sinner, to thy terror, that all the attributes of the infinite God are bound in an oath to destroy thee: *Heb. 3. 18.* O man what wilt thou do? whither wilt thou fly? If God's Omniscieny can find thee, thou shalt not escape. If the true and faithful God will save his oath, perish thou must, except thou believe and repent. If the Almighty hath power to torment thee, thou shalt be perfectly miserable in soul and body to all eternity, unless it be prevented by thy speedy Conversion.

II. *The whole creation of God is against thee. The whole creation (saith Paul) groaneth and travelleth in pain. Rom. 8. 22.* But what is it that the creation groaneth under? Why, the fearful abuse that it is subject to, in serving the lusts of un sanctified men. And what is it that the creation groaneth for? why, for freedom and liberty from this abuse; for *the creature is very unwillingly subject to this bondage. Rom. 8. 19, 20, 21.* If the unreasonable and inanimate creatures had speech and reason, they would cry out under it, as a bondage unsufferable, to be abused by the ungodly, contrary to their natures, and the ends that the great Creator made them for. It is a passage of an eminent Divine; The liquor that the drunkard drinketh, if it had reason as well as a man, to know how shamefully 'tis abused and spoiled, it would groan in the barrels

against him, it would groan in the cup against him, it would groan in his throat, in his belly against him. It would fly in his face, if it could speak. And if God should open the mouth of the creatures, as he did the mouth of *Balaam's* ass, the proud man's garments on his back would groan against him. There is never a creature, but if it had reason to know how 'tis abused, till a man is converted, 'twould groan against him. The land would groan to bear him, the air would groan to give him breathing, their houses would groan to lodge them, their beds would groan to ease them, their food to nourish them, their clothes to cover them, and every creature would groan to give them any help and comfort, so long as they live in sin against God. Thus far he. Methinks this should be a terror to an unconverted soul, to think, that he is a burden to the creation. *Luke 13. 7. Cut it down why cumbereth it the ground.* If the poor inanimate creatures could but speak, they would say to the ungodly, as *Moses* to *Israel*; *Must we fetch you water out of the rock, ye rebels? Numb. 2. 10.* Thy food would say, *Lord, must I nourish such a wretch as this, and yield forth my strength for him, to dishonor thee withal? No, I will choke him rather, if thou wilt give me Commission:* The very air would say, *Lord, must I give this man breath, to set his tongue against Heaven, and scorn thy people, and vent his pride and wrath, and filthy communication, and helch out oaths and blasphemy against thee? No, if thou wilt but say the word, he shall be breathless for me.* His poor beast would say, *Lord, must I carry him upon his wicked designs? No, I will break his bones, I will end his days rather, if I may have but leave from thee.* A wicked man the earth groans under him, and hell groans for him, till death satisfies both, and unburdens the earth, and stops the mouth of hell with him. While the Lord of Hosts is against thee, be sure the Hosts of the Lord are against thee, and all the creatures as it were up in arms, till upon a man's conversion, the controversy being taken up between God and him, he makes a covenant of peace with the creatures for him. *Job 5. 22, 23, 24. Hos. 2. 18, 19, 20.*

III. *The roaring Lion hath his full power upon thee. 1 Pet. 5. 8.* Thou art fast in the paw of that Lion, that is greedy to devour, *in the snare of the devil, led captive by him at his will. 2 Tim. 2. 26.* This is *the spirit that worketh in the children of disobedience, Eph. 2. 2.* His drudges they are, and his lusts they do. He is the ruler of the darkness of this world: *Eph. 6. 12.* that is, of ignorant sinners, that live in darkness. You pity the poor *Indians*, that worship the Devil for their God; but little think that 'tis your own case. Why 'tis the common misery of all the unsanctified, that the Devil is their God. *2 Cor. 4. 4.* Not that they do intend to do him homage and worship; they will be ready to defy him, and him that should say so by them; but all this while they serve him, and come and go at his beck, and live under his government. His servants you are, to whom you yield yourselves to obey. *Rom. 6. 16.* Oh how many then will be found the real servants of the Devil that take themselves for no other than the children of God? He can no sooner offer a sinful delight or opportunity for your unlawful advantage, but you embrace it. If he suggest a lie, or prompt you to revenge, you readily obey. If he forbid you to read, or pray, you hearken to him, and therefore his servants you are. Indeed he lies behind the curtain, he acts in the dark, and sinners see not who setteth them on work: but all the while he leads them in a string. Doubtless the liar intends not a service to Satan, but his own advantage: yet 'tis he that stands in the corner unobserved, and putteth the thing into his heart. *Act. 5. 3. John 8. 44.* Questionless, *Judas* when he sold his master for money, and the

Chaldeans and Sabaeans when they plundered *Job*, intended not to do the Devil a pleasure, but to satisfy their own covetous thirst: yet 'twas he that acted them in their wickedness. *John 13. 27. Job 1. 12, 15, 17.* Men may be very slaves and common drudges for the Devil, and never know it: nay they may please themselves in the thoughts of a happy liberty. *2 Pet. 2. 19.*

Art thou yet in ignorance, and not turned from darkness to light? why thou art under the power of Satan. *Act. 26. 18.* Dost thou live in the ordinary and willful practice of any known sin? Know that thou art of the Devil. *1 John 3. 8.* Dost thou live in strife, or envy, or malice? Verily he is thy father. *John 8. 40, 41.* Oh dreadful case! However Satan may provide his slaves with divers pleasures; *Tit. 3. 3.* yet it is but to toll them into endless perdition. The Serpent comes with the apple in his mouth, Oh but (with *Eve*) thou seest not the deadly sting in his tail. He that is now thy tempter, will be one day thy tormenter. Oh that I could but give thee to see how black a master thou servest, how filthy a drudgery thou dost, how merciless a tyrant thou gratifyest, all whose pleasure is, to set thee on work to make thy perdition and damnation sure, and to heat the furnace hotter and hotter, in which thou must burn for millions of millions of ages.

IV. *The guilt of all thy sins lies like a mountain upon thee.* Poor soul! Thou feel'st it not, but this is that which seals thy misery upon thee. While unconverted, none of thy sins are blotted out: *Act. 3. 19.* they are all upon the score against thee. Regeneration and remission are never separated: the unsanctified are unquestionably unjustified, and unpardoned. *1 Cor. 6. 11. 1 Pet. 1. 2. Heb. 9. 14.* Beloved, it's a fearful thing to be in debt, but above all in God's debt: for there is no arrest so formidable as his, no prison so horrible as his. Look upon an enlightened sinner, who feels the weight of his own guilt, and oh how frightful are his looks, how fearful are his complaints! His comforts are turned into Wormwood, and his moisture into drought, and his sleep departeth from his eyes. He is a terror to himself and all that are about him, and is ready to envy the very stones that lie in the street, because these are senseless, and feel not his misery; and wishes, he had been a dog, or a toad, or serpent rather than a man, because then death had put an end to his misery, whereas now it will be but the beginning of that, which will know no ending.

How light soever you may make of it now, you will one day find the guilt of unpardoned sin to be a heavy burden. This is a millstone that whosoever falleth upon it shall be broken, but upon whomsoever it shall fall, it shall grind him to powder. *Mat. 21. 44.* What work did it make with our Savior? it pressed the very blood (to a wonder) out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

Oh think of thy case in time. Canst thou think of that threat without trembling, *Ye shall die in your sins?* *John 8. 24.* Oh better were it for thee to die in a gaol, die in a ditch, in a dungeon, than die in thy sins. If death, as it will take away all thy other comforts, would take away thy sins too, it were some mitigation. But thy sins will follow thee, when thy friends leave thee, and all worldly enjoyments shake hands with thee. Thy sins will not die with thee, *2 Cor. 5. 10. Rev. 20. 12.* as a prisoners other debts will; but they will to judgment with thee, there to be thine accusers; and they will to Hell with thee, there to be thy tormentors. Better to have so many fiends and furies about thee, than thy sins to fall upon thee and fasten in thee. Oh the

work that these will make with thee! Oh look over thy debts in time. How much art thou in the books of everyone of God's laws? How is everyone of God's commandments ready to arrest thee, and take thee by the throat, for innumerable bonds that it hath upon thee? What wilt thou then do, when they shall altogether lay in against thee? Hold open the eyes of conscience to consider this, that thou mayest despair of thyself, and be driven to Christ, and fly for refuge, to lay hold upon the hope that is set before thee. *Heb. 6. 18.*

V. *Thy raging lusts do miserably enslave thee.* While unconverted, thou art a very servant of sin: it reigns over thee, and holds thee under its dominion, till thou art brought within the bond of God's covenant. *John 8. 34, 36. Tit. 3. 3. Rom. 6. 12, 14. Rom. 6. 16, 17.* Now there's no such Tyrant as sin. Oh the filthy and fearful work, that it doth engage its servants in! Would it not pierce a man's heart to see a company of poor Creatures drudging and toiling, and all to carry together faggots and fuel for their own burning? Why, this is the employment of sins drudges. Even while they bless themselves in their unrighteous gains, while they sing and swill in pleasures, they are but treasuring up wrath and vengeance for their eternal burning; they are but lying in Powder and bullets, and adding to the pile of *Tophet*, and flinging in oil to make the flames rage the fiercer. Who would serve such a master, whose work is drudgery, and whose wages is death? *Rom. 6. 23.*

What a woeful spectacle was that poor wretch possessed with the legion? would it not have pityed thine heart to have seen him among the tombs, cutting, and wounding of himself? *Mark 5. 5.* This is thy case, such is thy work. Every stroke is a thrust at thine heart. *1 Tim. 6. 10.* Conscience indeed is now asleep; but when death and judgment shall bring thee to thy senses, then thou wilt feel the raging smart and anguish of every wound. The convinced sinner is a sensible instance of the miserable bondage of sin. Conscience flies upon him, and tells him what the end of these courses will be: and yet such a slave is he to his lusts, that on he must, though he see it will be his endless perdition: and when the temptation comes, lust gets the bit in its mouth, breaks all the cords of his vows and promises, and carries him headlong to his own destruction.

VI. *The furnace of eternal vengeance is heated ready for thee.* *Isaiah 30. 33.* Hell and destruction open their mouths upon thee, they gape for thee, they groan for thee, *Isaiah 5. 14.* waiting as it were with a greedy eye, as thou standest upon the brink, when thou wilt drop in. If the wrath of a man may be, *as the roaring of a Lion, Prov. 19. 12. more heavy than the sand; Prov. 27. 3.* What is the wrath of the infinite God? If the burning furnace heated in *Nebuchadnezar's* fiery rage, when he commanded it to be made yet seven times hotter, were so fierce as to burn up even those that drew near it, to throw the three children in: *Dan. 3. 19, 22.* How hot is that burning oven of the Almighty's fury? *Mal. 4. 1.* Surely this is seventy times seven more fierce. What thinkest thou, O man, of being a faggot in Hell to all eternity? *Can thine heart endure, or can thine hands be strong, in the day that I shall deal with thee, saith the Lord of hosts? Ezek. 22. 14.* Canst thou dwell with everlasting burnings? Canst thou abide the consuming fire? *Isaiah 33. 14.* When thou shalt be as a glowing Iron in Hell, and thy whole body and soul shall be as perfectly possessed by God's burning vengeance, as the fiery sparkling iron, when heated in the fiercest forge? Thou canst not bear God's whip: how then wilt thou endure his scorpions?

Thou art even crushed, and ready to wish thyself dead, under the weight of his finger: how then wilt thou bear the weight of his loins? The most patient man that ever was, did curse the day that ever he was born, *Job* 3. 1. and even woo death to come and end his misery, *Job* 7. 15, 16. when God did but let out one little drop of his wrath. How then wilt thou endure, when God shall pour out all his vials, and set himself against thee to torment thee? When he shall make thy conscience the tunnel, by which he will be pouring his burning wrath into thy soul forever; and when he shall fill all thy powers as full of torment, as they be now full of sin? When immortality shall be thy misery, and to die the death of a brute, and be swallowed into the gulf of annihilation, shall be such a felicity, as a whole eternity of wishes, and an Ocean of tears shall never purchase? Now thou canst put off the evil day, and canst laugh and be merry, and forget the terror of the Lord: *2 Cor.* 5. 11. but how wilt thou hold out, or hold up, when God shall cast thee into a bed of torments, *Rev.* 2. 22. and make thee to lie down in sorrows? *Isaiah* 50. 11. When roarings and blasphemy shall be thine only music, and the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, shall be thine only drink? *Rev.* 14. 10. When thou shalt draw in flames for thy breath, and the horrid stench of sulphur shall be thine only perfume? In a word, when the smoke of thy torment shall ascend forever and ever, and thou shalt have no rest night nor day, no rest in thy conscience, no ease in thy bones, but thou shalt be an execration, and an astonishment, and a curse, and a reproach for evermore? *Ier.* 42. 18.

Oh sinner, stop here; and consider. If thou art a man and not a senseless block, consider. Bethink thyself where thou standest: why upon the very brim of this furnace. As the Lord liveth and thy soul liveth, there is but a step between thee and this. *1 Sam.* 20. 3. Thou knowest not, when thou liest down, but thou mayest be in before the morning: thou knowest not when thou risest but thou mayest drop in before the night. Darest thou make light of this? wilt thou go on in such a dreadful condition, as if nothing ailed thee? If thou puttest it off, and sayest, this doth not belong to thee; look again over the foregoing Chapter, and tell me the truth, are none of those black marks found upon thee? Do not blind thine eyes, do not deceive thyself: see thy misery while thou mayest prevent it. Think what 'tis to be a vile cast-out, a damned reprobate, a vessel of wrath, into which the Lord will be pouring out his tormenting fury, while he hath a being. *Rom.* 9. 22.

Divine wrath is a fierce, *Deut.* 32. 22. devouring, *Isaiah* 33. 14. everlasting, *Mat.* 25. 41. unquenchable fire; *Mat.* 3. 12. and thy soul and body must be the fuel upon which it will be feeding forever, unless thou consider thy ways, and speedily turn to the Lord by a sound conversion. They that have been only singed by this fire, and had no more but the smell thereof passing upon them, Oh what amazing spectacles have they been. Whose heart would not have melted, to have heard *Spira's* outcries, to have seen *Chaloner* that monument of justice, worn to skin and bones blaspheming the God of Heaven, cursing himself, and continually crying out, *O torture, torture, torture, O torture, torture*, as if the flames of wrath had already took hold of him? To have heard *Rogers* crying out, *I have had a little pleasure, and now I must to Hell for evermore*; wishing but for this mitigation, that God would but let him lie burning forever behind the back of that fire (on the hearth) and bringing in this sad conclusion still, at the end of whatever was spoken to him to afford him some hope, *I must to*

Hell, I must to the furnace of Hell, for millions of millions of ages. Oh if the fears and fore thoughts of the wrath to come be so terrible, so intolerable, what is the feeling of it!

Sinners, 'tis but in vain to flatter you; this would be but to toll you into the unquenchable fire: know ye from the living God, that here you must lie, with these burnings must you dwell, till immortality die, and immutability change, till Eternity run out, and omnipotency is no longer able to torment, except you be in good earnest renewed throughout by sanctifying grace.

VII. *The Law dischargeth all its threats and curses at thee. Gal. 3. 10. Rom. 7. Oh how dreadfully doth it thunder? It spits fire and brimstone in thy face. Its words are as drawn swords, and as the sharp arrows of the mighty. It demands satisfaction to the uttermost, and cries, Justice, Justice. It speaks blood, and war, and wounds, and death against thee. Oh the execrations, and plagues, and deaths, that this murdering-piece is loaded with! (read Deut. 28. 15, 16. &c.) and thou art the mark at which this shot is levelled. O man, away to the strong hold, Zech. 9. 12. away from thy sins: haste to the sanctuary, the City of refuge, Heb 6. 18. even the Lord Jesus Christ; hide thee in him, or else thou art lost without any hope of recovery.*

VIII. *The Gospel itself binds the sentence of eternal condemnation upon thee. Mark 16. 16. If thou continuest in thine impenitent and unconverted estate, know, that the Gospel denounceth a much sorer condemnation, than ever would have been for the transgression only o the first covenant. Is it not a dreadful case, to have the Gospel itself fill its mouth with threats, and thunder, and damnation? To have the Lord to roar from mount Zion against thee? Joel 3. 16. Hear the terror of the Lord: He that believeth not shall be damned. Except ye repent, ye shall all perish. Luke 13. 3. This is the condemnation, that light is come into the world, and men love darkness rather than light. John. 3. 19. He that believeth not, the wrath of God abideth on him. John 3. 36. If the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation? Heb. 2. 2, 3. He that despised Moses law, died without mercy: Of how much sorer punishment shall he be thought worthy, that hath trampled underfoot the son of God? Heb. 10. 28, 29.*

Application. And is it true indeed? is this thy misery? yea 'tis as true as God is. Better open thine eyes and see it now, while thou mayest remedy it, than blind and harden thyself, till, to thy eternal sorrow, thou shalt feel what thou wouldest not believe: and if it be true, what dost thou mean to loiter, and linger in such a case as this?

Alas for thee poor man, how effectually hath sin undone thee, and depraved thee, and despoiled thee even of the reason to look after thine own everlasting good! Oh miserable Caitiff, what stupour and senselessness hath surprised thee! Oh let me knock up and awake this sleep•r. Who dwells within the walls of this flesh? Is there ever a soul here, a rational understanding soul? Or art thou only a walking ghost, a senseless lump? Art thou a reasonable soul, and yet so far brutified, as to forget thyself immortal, and to think thyself to be as the beasts that perish? Art thou turned into flesh, that thou savorest nothing but gratifying the sense, and making provision for the flesh? Or else having reason to understand the eternity of thy future state, dost thou yet make light of being everlastingly

miserable? which is to be so much below a brute, as it is worse to act against reason, than to act without it. Oh unhappy soul, that wast the glory of man, the mate of Angels, and the image of God! that wast God's representative in the world, and hadst the supremacy amongst the creatures, and the dominion over thy makers works! Art thou now become a slave to sense, a servant to so base an idol, as thy belly? for no higher felicity, than to fill thee with the wind of man's applause, or heaping together a little refined earth, no more suitable to thy spiritual, immortal nature, than the dirt, and sticks? Oh why dost thou not bethink thee, where thou shalt be forever? Death is at hand. *The Judge is even at the door.* James 5. 9. Yet a little while, and *time shall be no longer.* Rev. 10. 5, 6. And wilt thou run the hazard of continuing in such a state, in which if thou be overtaken, thou art irrecoverably miserable.

Come then, arise, and intend thy nearest concernments. Tell me wither art thou going? What, wilt thou live in such a course, wherein every act is a step to perdition? and thou dost not know, but the next night, thou mayest make thy bed in Hell? Oh! if thou hast a spark of reason, consider, and turn, and hearken to thy very friend, who would therefore show thee thy present misery, that thou mightest in time make thine escape, and be eternally happy.

Hear what the Lord saith; *Fear ye not me saith the Lord? Will ye not tremble at my presence?* Ier. 5. 22. Oh sinners, do you make light of *the wrath to come?* Mat. 3. 7. I am sure there is a time coming, when you will not make light of it. Why, the very *Devils do believe and tremble.* James 2. 19. What, you more hardened than they? Will you run upon the edge of the rock? will you play at the hole of the Asp? will you put your hand upon the Cockatrice den? Will you dance about the fire, till you are burnt? or dally with devouring wrath, as if you were at a point of indifferency, whether you did escape it, or endure it? Oh madness of folly! *Solomon's mad man, that casteth firebrands, and arrows, and death, and faith, am I not in jest?* Prov. 26. 18. is nothing so distracted as the willful sinner, *Luke 15. 17.* that goeth on in his unconverted estate without sense, as if nothing ailed him. The man that runs on the Cannons mouth, that sports with his blood, or lets out his life in a frolic, is sensible, sober and serious, to him that goeth on still in his trespasses. *Psal. 68. 21. For he stretcheth out his hand against God, and strengtheneth himself against the ALMIGHTY. He runneth upon him, even upon his neck, upon the thick bosses of his buckler.* Job. 15. 25, 26. Is it wisdom to play with the second death, or to venture into the lake that burneth with fire and brimstone, *Rev 21. 8.* as if thou wert but going to wash thee or swim for thy recreation? Wilt thou as it were fetch thy vieze, and jump into eternal flames, as the children through the bonfire? What shall I say? I can find out no expression, no comparison whereby to set forth the dreadful distraction of that soul, that shall go on in sin.

Awake, awake, *Eph. 5. 14.* oh sinner: arise and take thy flight. There is but one door that thou mayest fly by, and that is the strait door of conversion and the new birth. Unless thou turn unfeignedly from *all thy sins*, and come in to Jesus Christ, and take him for the Lord thy righteousness, and walk in him in Holiness and newness of life, as the Lord liveth, it is not more certain that thou art now out of Hell, than that thou shalt without fail be in it, but a

few days and nights from hence. Oh set thine heart to think of thy case: Is not thine everlasting misery or welfare, that which doth deserve a little consideration? Look again over the miseries of the unconverted. If the Lord hath not spoken by me, regard me not. But if it be the very word of God, that all this misery lies upon thee, what a case art thou in? Is it for one that hath his senses to live in such a condition, and not to make all possible expedition for preventing his utter ruin? O man, who hath bewitched thee, *Gal. 3. 1.* that in the matters of the present life thou shouldst be wise enough to forecast thy business, foresee, thy danger, and prevent the mischief; but in matters of everlasting consequence shouldst be slight and careless, as if they little concerned thee? Why, is it nothing to thee to have all the attributes of God engaged against thee? Canst thou do well without his favor? Canst thou escape his hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and Hell groaning for thee, and yet think thy case good enough? Art thou in the paw of the Lion, under the power of corruption, in the dark and noisome prison, fettered with thy lusts, working out thine own damnation, and is not this worth the considering? Wilt thou make light of all the terrors of the law, of all its curses, and thunderbolts, as if they were but the reports of the children's pop-guns, or thou wert to war with their paper pellets? Dost thou laugh at Hell and destruction, or canst drink the envenomed cup of the Almighty's fury, as if it were but a common potion?

Gird up now thy loins like a man, for I will demand of thee, and answer thou me. *Job 40. 7.* Art thou such a *Leviathan*, as that the scales of thy pride should keep thee from thy makers coming at thee? Wilt thou esteem his arrows as straw, and the instruments of death as rotten wood? Art thou chief of all the children of pride, even that thou shouldst count his darts as stubble, and laugh at the shaking of his spear? Art thou made without fear, and contemnest his barbed irons? *Job. 41.* Art thou like the horse, that paweth in the valley, and rejoiceth in his strength: he goeth out to meet the armed men? Dost thou mock at fear and art not affrighted, neither turnest back from God's sword? when his quiver rattleth against thee, the glittering Spear and the shield? *Job. 39. 21, 22, 23.* Well, if the threats and calls of the word will not fear thee, nor awaken thee, I am sure death and judgment will. Oh what wilt thou do when the Lord cometh forth against thee, and in his fury falleth upon thee, and thou shalt feel what thou readest? If when *Daniel's* enemies were cast into the den of Lions both they and their wives, and their children, the Lions had the mastery of them, and brake all their bones in pieces, ere ever they came at the bottom of the den: *Dan. 6. 24.* what shall be done with thee, when thou fallest into the hands of the living God? when he shall gripe thee in his iron arms, and grind and crush thee to a thousand pieces in his wrath?

Oh do not then contend with God. Repent and be converted, so none of this shall come upon thee. *Isaiah 55. 6, 7.* Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy on him, and to our God for he will abundantly pardon.

CHAP. VI.

Containing Directions for Conversion.

Mark 10. 17. And there came one, and kneeled to him, and asked him; Good Master, what shall I do, that I may inherit eternal life?

BEfore thou readest these Directions, I advise thee, yea I charge thee before God, and his holy Angels, to resolve to follow them, (as far as conscience shall be convinced of their agreeableness to God's word, and thy estate,) and call in his assistance, and blessing that they may succeed. And as I have sought the Lord, and consulted his oracles, what advice to give thee; so must thou entertain it, with that awe, reverence, and purpose of obedience, that the word of the living God doth require.

Now then attend. *Set thine heart unto all that I shall testify unto thee this day, for it is not a vain thing, it is your life. Deut. 32. 46.* This is the end of all that hath been spoken hitherto, to bring you to set upon turning, and making use of God's means for your Conversion. I would not trouble you, nor torment you before the time with the forethoughts of your eternal misery, but in order to your making your escape. Were you shut up under your present misery, without remedy, it were but mercy (as one speaks) to let you alone, that you might take in that little poor comfort, that you are capable of, here in this world. But you may yet be happy, if you do not willfully refuse the means of your recovery. Behold, I hold open the door unto you: arise and take your flight. I set the way of life before you, walk in it, and you shall live, and not die. *Deut. 30. 19. Ier. 9. 16.* It pities me to think, you should be your own murderers, and throw yourselves headlong, when God and men cry out to you, as *Peter* in another case to his Master, *Spare thyself*. A noble Virgin, that attended the Court of *Spain*, was wickedly ravished by the King; and hereupon exciting the Duke her Father to revenge, he called in the Moors to his help: who, when they had executed his design, miserably wasted and spoiled the Country: which this Virgin laying exceedingly to heart, shut herself up in a Tower belonging to her Fathers house, and desired her Father and Mother might be called forth: and bewailing to them her own wretchedness, that she should have occasioned so much misery and desolation to her Country, for the satisfying of her revenge, she told them, she was resolved to be avenged upon herself. Her Father and mother besought her to pity herself, and them: but nothing would prevail, but she took her leave of them, and threw herself off the battlements, and so perished before their faces.

Just such is the willful destruction of ungodly men. The God that made them beseecheth them, and crieth out to them, as *Paul* to the distracted Jailor, when about to murder himself, *Do thyself no harm*. The Ministers of Christ forewarn them and follow them, and fain would hold them back. But alas! No expostulations, nor obtestations will prevail; but men will hurl themselves into perdition, while pity itself looketh on.

What shall I say? would it not grieve a person of any humanity, if in the time of a reigning plague he should have a receipt (as one well) that would infallibly cure all the Country, and recover the most hopeless patients, and yet his friends and neighbors should die by the hundreds about him because they would not use it? Men and brethren, though you carry the certain symptoms of death in your faces, yet I have a receipt that will cure you all, that will cure infallibly. Follow but these few directions, and if you do not then win Heaven, I will be content to lose it.

Hear then, O sinner, and as ever thou wouldst be converted and saved, embrace this following counsel.

Direct. I. *Set it down with thyself as an undoubted truth, that it is impossible for thee ever to get to Heaven, in this thine unconverted estate.* Can any other but Christ save thee? And he tells thee he will never do it, except thou be regenerated and converted. *Mat. 18. 3. John. 3. 3.* Doth not he keep the keys of Heaven? And canst thou get in without his leave, as thou must, if ever thou comest thither in thy natural condition, without a sound and through renovation?

Dir. II. *Labor to get a thorough sight and lively sense and feeling of thy sins.* Till men are weary and heavy laden, and pricked at the heart, and stark sick of sin, they will not come to Christ in his way, for ease and cure, nor to purpose enquire, *What shall we do? Mat. 11. 28. Act. 2. 37. Mat. 9. 12.* They must set themselves down for dead men, before they will come unto Christ, that they may have life, *John 5. 40.* Labor therefore to set all thy sins in order before thee. Never be afraid to look upon them, but let thy spirit make diligent search. *Psal. 77. 6.* Enquire into thine heart, and into thy life. Enter into a thorough examination of thyself, and of all thy ways, *Psal. 119. 59.* that thou mayest make a full discovery; and call in the help of God's spirit, in the sense of thine own inability hereunto: for it is his proper work to convince of sin. *John 16. 8.* Spread all before the face of thy conscience, till thine heart and eyes be set abroad. Leave not striving with God, and thine own soul, till it cry out under the sense of thy sins, as the enlightened Jailor, *What must I do to be saved? Acts 16. 30.* To this purpose

Meditate of the Numerousness of thy sins. David's heart failed when he thought of this, and considered that he had more sins than hairs. *Psal. 40. 12.* This made him to cry out upon the multitudes of God's tender mercies. *Psal. 51. 1.* The loathsome carcase doth not more hatefully swarm with crawling worms, than an unsanctified soul with filthy lusts. They fill the head, the heart, the eyes and mouth of him. Look backward, where was ever the place, what was ever the time, in which thou didst not sin? Look inward, what part or power canst thou find in soul or body, but it is poisoned with sin? What duty dost thou ever perform, into which this poison is not shed? Oh how great is the sum of thy debts, who hast been all thy life long running upon the books, and never didst, nor canst pay off one penny? Look over the sin of thy nature, and all its cursed brood, the sins of thy life. Call to mind thine Omissions, Commissions, the sins of thy thoughts, of thy words, of thine actions; the sins of thy youth, the sins of thy years &c. Be not like a desperate bankrupt, that is afraid to look over his books. Read the records of conscience carefully, these books must be opened sooner, or later. *Rev. 20. 12.*

Meditate upon the aggravations of thy sins, as they are the grand enemies against the God of thy life, against the life of thy soul: in a word they are the public enemies of all mankind. How do David, Ezra, Daniel and the good Levites aggravate their sins, from the consideration of their injuriousness to God, their opposition to his good and righteous Laws, the mercies, the warnings that they were committed against. *Nehem. 9. Dan. 9. Ezra. 9.* Oh the work that sin hath made in the world! This is the enemy that hath brought in death, that hath robbed and enslaved man, that hath blacked the devil, that hath digged hell; *Rom. 5. 12. 2 〈ϕ〉 2. 4. John 8. 34.* this is the enemy that hath turned the creation upside down, and sown dissension between man and

the creatures, between man and man, yea between man and himself, setting the sensitive part against the rational, will against judgment, lust against conscience; yea worst of all, between God and man, making the lapsed sinner both hateful to God, and a hater of him. *Zech.* 11. 8. O man, how canst thou make so light of sin? This is the traitor, that sucked the blood of the Son of God, that sold him, that mocked him, that scourged him, that spat in his face, that digged his hands, that pierced his side, that pressed his soul, that mangled his body, that never lested, till it had bound him, condemned him, nailed him, crucified him, and put him to open shame. *Isaiah* 53. 4, 5, 6. This is that deadly poison, so powerful of operation, as that one drop of it, shed upon the root of mankind, hath corrupted, spoiled, and poisoned, and undone his whole race at once. *Rom.* 5. 18, 19. This is the common butcher, the bloody executioner, that hath killed the Prophets, that hath burnt the Martyrs, that hath murdered all the Apostles, all the Patriarchs, all the Kings and Potentates, that hath destroyed Cities, swallowed Empires, butchered and devoured whole Nations. Whatever was the weapon that 'twas done by, sin was it that did the execution. *Rom.* 6. 23. Dost thou yet think it but a small thing? If *Adam* and all his children could be digged out of their graves, and their bodies piled up to Heaven, and an inquest were made, what matchless murderer were guilty of all this blood: it would be all found in the skirts of sin. Study the nature of sin, till thy heart be brought to fear and loath it. And meditate on the aggravations of thy particular sins, how thou hast sinned against all God's warnings, against thine own prayers, against mercies, against corrections, against clearest light, against freest love, against thine own resolutions, against promises, vows, covenants of better obedience, &c. charge thy heart home with these things, till it blush for shame, and be brought out of all good opinion of itself. *Ezra* 9. 6.

Meditate upon the desert of sin. It crieth up to Heaven: it calls for vengeance. *Gen.* 18. 20. Its due wages is death, damnation. It pulls the curse of God upon the soul and body. *Gal.* 3. 10. *Deut.* 28. The least sinful word, or thought, lays thee under the infinite wrath of God Almighty. *Rom.* 2. 8, 9. *Mat.* 12. 36. Oh what a load of wrath, what a weight of curses, what a treasure of vengeance have all the millions of thy sins then deserved! *Rom.* 2. 5. *John.* 3. 36. Oh judge thyself that the Lord may not judge thee. *1 Cor.* 11. 31.

Meditate upon the deformity, and defilement of sin. 'Tis as black as hell, the very image and likeness of the Devil drawn upon thy soul. *1 John* 3. 8, 10. It would more affright thee, to see thyself in the hateful deformity of thy nature, than to see the devil. There is no mire so unclean, no vomit so loathsome, no carcase or carrion so offensive, no plague or leprosy so noisome as sin, in which thou art all enrolled, 〈◊〉 covered with its odious filth, whereby 〈◊〉 art rendered more displeasing to the pure and holy nature of the glorious God, than the most filthy object, composed of whatever is hateful to all thy senses, can be to thee. *Job* 15. 15, 16. Couldst thou take up a toad into thy bosom? Couldst thou cherish it and take delight in it? Why, thou art as contrary to the pure and perfect holiness of the divine nature, and as loathsome as that is to thee, *Mat.* 23. 33. till thou art purified by the blood of Jesus, and the power of renewing grace.

Above all other sins, fix the eye of Consideration on these two. 1. The sin of thy nature. 'Tis to little purpose to lop off the branches, while the root of original corruption remains untouched. In

vain do men lave out the streams, when the fountain is still running, that fills up all again. Let the axe of thy repentance (with *David's*) go to the root of sin. *Psal.* 51. 5. Study thy natural pollution; how universal it is, how deep, how close, how permanent it is, till thou dost cry out with *Paul's* feeling, upon thy body of death. *Rom.* 7. 24. Look into all thy parts and powers, and see what unclean vessels, what styes, what dunghills, what sinks they are become. *Heu miser, quid sum? vas ferquilinii, concha putredinis, plenus foetore & horrore.* *August. Solil. c.* 2. The heart is never soundly broken, till thoroughly convinced of the heynousness of original sin. Here fix thy thoughts. This is that, that makes thee backward to all good, prone to all evil; *Rom.* 7. 15. that sheds blindness, pride, prejudices, unbelief into thy mind; enmity, inconstancy, obstinacy, into thy will; inordinate heats and colds into thy affections; insensibleness, benumbedness, unfaithfulness into thy conscience, slipperiness into thy memory, and in a word hath put every wheel of thy soul out of order, and made it of an habitation of holiness, to become a very hell of iniquity. *James* 3. 6. This is that that hath defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteousness, and servants of sin; *Rom.* 6. 19. that hath filled the head with carnal and corrupt designs, *Mic.* 2. 1. the hands with sinful practices, *Isaiah* 1. 15. the eyes with wandering and wantonness, *2 Pet.* 2. 14. the tongue with deadly poison; *James* 3. 8. that hath opened the ears to tales, flattery, and filthy communication, and shut them against the instruction of life; *Zech.* 7. 11, 12. and hath rendered thy heart a very mint and forge of sin, and the cursed womb of all deadly conceptions; *Mat.* 15. 19. so that it poureth forth its wickedness without ceasing, *2 Pet.* 2. 14 even as naturally, freely, unweariedly, as a fountain doth pour forth its water, *Ier.* 6. 7. or the raging Sea doth cast forth mire and dirt. *Isaiah* 57. 20. And wilt thou yet be in love with thyself, and tell us any longer of thy good heart? O never leave meditating on this desperate contagion of original corruption, till with *Ephraim* thou bemoan thyself, *Ier.* 31. 18. and with deepest shame and sorrow smite on thy breast as the publican, *Luk.* 18. 13. and with *Job* abhor thyself and repent in dust and ashes. *Job* 42. 6. 2. The particular evil that thou art most addicted to. Find out all its aggravations. Set home upon thy heart all God's threatenings against it. Repentance drives before it the whole herd; but especially sticks the arrow in the beloved sin, and singles this out, above the rest, to run it down. *Psal.* 18. 23. Oh labor to make this sin odious to thy soul, and double thy guards, and thy resolutions against it, because this hath, and doth, most dishonor God, and endanger thee.

Dir. III. *Strive to affect thy heart with a deep sense of thy present misery.* Read over the foregoing Chapter again and again, and get it out of the book into thine heart. Remember when thou liest down, that for ought thou knowest, thou mayest awake in flames, and when thou risest up, that by the next night thou mayest make thy bed in hell. Is it a jesting matter to live in such a fearful case? to stand tottering upon the brink of the bottomless pit, and to live at the mercy of every disease, that if it will but fall upon thee, will send thee forthwith into the burnings? Suppose thou sawest a condemned wretch hanging over *Nebuch•dnezar's* burning fiery furnace by nothing but a twine thread, which were ready to break every moment: would not thine heart tremble for such a one? Why, thou art the man. This is thy very case, O man, woman, that readest this, if thou be yet unconverted. What if the thread of thy life

should break? (Why, thou knowest not but it may be the next night, yea the next moment) where wouldst thou be then? whither wouldst thou drop? verily, upon the crack but of this thread, thou fallest into the lake, that burneth with fire and brimstone, where thou must lie scalding and sweltering in a fiery ocean, while God hath a being, if thou die in thy present case. And doth not thy soul tremble as thou readest? Do not thy tears bedew the paper, and thy heart throb in thy bosom? Dost thou not yet begin to smite on thy breast, and bethink thyself, what need thou hast of a change? Oh what is thy heart made of! Hast thou not only lost all regard to God, but art without any love and pity to thyself?

Oh study thy misery, till thy heart do cry out for Christ, as earnestly, as ever a drowning man did for a boat, or the wounded for a Chirurgeon. Men must come to see the danger, and feel the smart of their deadly sores and sickness, or else Christ will be to them a physician of no value. *Mat. 9. 12.* Then the manslayer hastens to the City of refuge, when pursued by the avenger of blood. Men must be even forced, and fired out of themselves, or else they will not come to Christ. 'Twas distress and extremity, that made the prodigal think of returning. *Luke 15. 16, 17.* While *Laodicea* thinks herself rich, increased in goods, in need of nothing, there is little hope. She must be deeply convinced of her wretchedness, blindness, poverty, nakedness, before she will come to Christ for his gold, raiment, eyesalve. *Rev. 3. 17, 18.* Therefore hold the eyes of conscience open, amplify thy misery, as much as possible. Do not fly the sight of it, for fear it should fill thee with terror. The sense of thy misery is but, as it were, the suppuration of the wound, which is necessary to the cure. Better fear the torments that abide thee now, than feel them hereafter.

Dir. IV. *Settle it upon thine heart, that thou art under an everlasting inability ever to recover thyself.* Never think thy praying, reading, hearing, confessing, amending will do the cure. These must be attended; but thou art undone if thou retest in them. *Rom. 10. 3.* Thou art a lost man, if thou hopest to escape drowning upon any other plank, but Jesus Christ. *Act. 4. 12.* Thou must unlearn thyself, and renounce thine own wisdom, thine own righteousness, thine own strength, and throw thyself wholly upon Christ, as a man that swimmeth casteth himself upon the water, or else thou canst not escape. While men trust in themselves, and establish their own righteousness, and have confidence in the flesh, they will not come savingly to Christ. *Luke 18. 19. Phil. 3. 3.* Thou must know thy gain to be but loss and dung, thy strength but weakness, thy righteousness rags and rottenness, before there will be an effectual closure between Christ and thee. *Phil. 3. 7, 8, 9. 2 Cor. 3. 5. Isaiah 64. 6.* Can the lifeless carcase shake off his grave-cloths, and loose the bonds of death? Then mayest thou recover thyself, who art dead in trespasses, and sins, and under an impossibility of serving thy maker (acceptably) in this condition. *Rom. 8. 8. Heb. 11. 6.* Therefore, when thou goest to pray, or meditate, or to do any of the duties, to which thou art here directed; go out of thyself, call in the help of the spirit, as despairing to do anything pleasing to God, in thine own strength. Yet neglect not thy duty, but lie at the pool, and wait in the way of the spirit. While the *Eunuch* was reading, then the Holy-Ghost sent *Philip* to him. *Act. 8. 28, 29.* When the disciples were praying, *Act. 4. 31.* when *Cornelius* and his friends were hearing, *Act. 10. 44.* then the Holy-Ghost fell upon them and filled them all. Strive to give up thyself to Christ. Strive to pray, strive to meditate, strive an hundred and an hundred times, try to do it as

well as thou canst, and while thou art endeavoring in the way of thy duty, the spirit of the Lord will come upon thee, and help thee to do, what of thyself thou art utterly unable unto. *Prov.* 1. 23.

Dir. V. *Forthwith renounce all thy sins.* If thou yield thyself to the ordinary practice of any sin, thou art undone. *Rom.* 6. 16. In vain dost thou hope for life by Christ, except thou depart from iniquity. *2 Tim.* 2. 19. Forsake thy sins, or else thou canst not find mercy. *Prov.* 28. 13. Thou canst not be married to Christ, except divorced from sin. Give up the traitor or you can have no peace with Heaven. Cast the head of *Sheba* over the wall. Keep not *Delilah* in thy lap. Thou must part with thy sins, or with thy soul. Spare but one sin, and God will not spare thee. Never make excuses: thy sins must die, or thou must die for them. *Psal.* 68. 21. If thou allow of one sin, though but a little, a secret one, though thou mayest plead necessity, and have a hundred shifts and excuses for it, the life of thy soul must go for the life of that sin; *Ezek.* 18. 21. and will it not be dearly bought?

O sinner, hear and consider. If thou wilt part with thy sins, God will give thee his Christ: is not this a fair exchange? I testify unto thee this day, that if thou perish, it is not because there was never a Savior provided, nor life tendered: but because thou preferredst (with the Jews) the murderer before a Savior, sin before Christ, and lovedst darkness rather than light. *John* 3. 19. Search thy heart therefore with candles, as the Jews did their houses for leaven, before the passover: labor to find out thy sins. Enter into thy closet, and consider, What evil have I lived in? what duty have I neglected towards God? what sin have I lived in against my brother? and now strike the darts through the heart of thy sin, as *Joab* did through *Absalom's*. *2 Sam.* 18. 14. Never stand looking upon thy sin, nor rolling the morsel under thy tongue: *Job* 20. 12. but spit it out as poison, with fear and detestation. Alas, what will thy sins do for thee, that thou shouldst stick at parting with them? They will flatter thee, but they will undo thee, and cut thy throat while they smile upon thee, and poison thee while they please thee, and arm the justice and wrath of the infinite God against thee. They will open hell for thee, and pile up fuel to burn thee. Behold the gibbet that they have prepared for thee. Oh serve them like *Haman*, and do upon them the execution, they would else have done upon thee. Away with them, crucify them, and let Christ only be Lord over thee.

Dir. VI. *Make a solemn choice of God for thy portion and blessedness.* *Deut.* 26. 17. With all possible devotion and veneration avouch the Lord for thy God. Set the world with all its glory, and paint, and gallantry, with all its pleasures and promotions on the one hand, and set God with all his infinite excellencies and perfections on the other, and see that thou do deliberately make thy choice. *Josh.* 24. 15. Take up thy rest in God. *John* 6. 68. Set thee down under his shadow. *Cant.* 2. 3. Let his promises and perfections turn the scale against all the world. Settle it upon thy heart, that the Lord is an all-sufficient portion, that thou canst not be miserable, while thou hast a God to live upon. Take him for thy shield and exceeding great reward. God alone is more than all the world. Content thyself with him. Let others carry the preferments and glory of the world, place thou thy happiness in his favor, and the light of his countenance. *Psal.* 4. 6, 7.

Poor sinner, thou art fallen off from God, and hast engaged his power, and wrath against thee. Yet know that of his abundant grace, he doth offer to be thy God again in Christ. 2 Cor. 6. 17, 18. What sayest thou man? Wilt thou have the Lord for thy God? Why, take this counsel, and thou shalt have him. Come to him by his Christ. *John* 14. 6. Renounce the idols of thine own pleasure, gain, reputation: 1 Thess. 1. 9. *let these be pulled out of the Throne, and set God's interest upmost in thine heart. Take him as God, to be chief in thine affections, estimations, intentions; for he will not endure to have any set above him;* Rom. 1. 25. Psal. 73. 25. *In a word, thou must take him in all his personal relations, and in all his essential perfections.*

First, In all his personal relations. God the Father must be taken for thy Father. Ier. 3. 4, 19, 22. *O come to him with the Prodigal, Father I have sinned against Heaven, and in thy sight, and am not worthy to be called thy Son: but since of thy wonderful mercy, thou art pleased to take me, that am of myself a dog, a swine, a devil to be thy child, I solemnly take thee for my father, I commend myself to thy care, and trust to thy providence, and cast my burden on thy shoulders. I depend on thy provision, and submit to thy correction, and trust under the shadow of thy wings, & hide in thy chambers, & fly to thy name. I renounce all confidence in myself. I repose my confidence in thee, I depose my concernments with thee. I will be for thee, and for no other. Again, God the Son must be taken for thy Savior, for thy Redeemer, and righteousness.* John 1. 2. *He must be accepted, as the only way to the Father, and the only means of life.* Heb. 7. 25. *Oh then put off the raiment of thy captivity, on with the wedding garment, and go and marry thyself to Jesus Christ.* Lord, I am thine, and all that I have, my body, my soul, my name, my estate. I send a bill of divorce to my other lovers: I give my heart to thee. I will be thine undividedly, thine everlastingly. I will set thy name on all I have, and use it only as thy goods, as thy loan, during thy leave, resigning all to thee. I will have no King, but thee: reign thou over me. Other Lord's have had dominion over me: but now I will make mention of thy name only, and do here take an oath of fealty to thee, promising and vowing, to serve, and love, and fear thee, above all competitors. I disavow mine own righteousness, and despair of ever being pardoned and saved for mine own duties, or graces, and lean only on thine all-sufficient sacrifice and intercession for pardon, and life, and acceptance before God. I take thee for mine only guide and instructour, resolving to be led and directed by thee, and to wait for thy counsel, and that thine, shall be the casting voice with me. *Lastly, God the Spirit must be taken for thy Sanctifier,* Rom. 8. 9, 14. *Gal. 5. 16, 18. for thine Advocate, thy Counselor, thy Comforter, the teacher of thine ignorance, the pledge and earnest of thine inheritance.* Rom. 8. 26. Psal. 73. 24. *John* 14. 16. Eph. 1. 14. *John* 14. 26. Eph. 4. 30. *Awake thou North wind, and come thou South, and blow upon my garden,* Cant. 4. 16. *Come thou Spirit of the most high; here is a house for thee, here is a temple for thee. Here do thou rest forever; dwell here, and rule here. Loe I give up the possession to thee, full possession. I send thee the keys of my heart, that all may be for thy use, that thou mayest put thy goods, thy graces into every room. I give up the use of all to thee, that every faculty, and every member, may be thine instrument, to work righteousness, and do the will of my Father, which is in Heaven.*

Secondly, In all his essential perfections. Consider how the Lord hath revealed himself to you in his word: will you take him as such a God? O sinner, here's the blessedst news that ever came to the sons of men. The Lord will be thy God, *Gen. 17. 7. Rev* 21. 3. *if thou will but close with*

him in his excellencies. Wilt thou have the merciful, the gracious, the sin-pardoning God, to be thy God? O yes (saith the sinner) I am undone else. But he further tells thee, I am the holy, and sin-hating God. If thou wilt be owned as one of my people, thou must be holy, 1 Pet. 1. 16. holy in heart, holy in life. Thou must put away all thine iniquities, be they never so near, never so natural, never so necessary to the maintaining thy fleshly interest. Unless thou wilt be at defiance with sin, I cannot be thy God. Cast out the leaven: put away the evil of thy doings: cease to do evil: learn to do well, or else I can have nothing to do with thee. *Isaiah 1. 16, 17, 18. Bring forth mine enemies, or there is no peace to be had with me. What doth thine heart answer? Lord, I desire to have thee as such a God. I desire to be holy, as thou are holy, to be made partaker of thy holiness. I love thee, not only for thy goodness and mercy, but for thy holiness and thy purity. I take thy holiness for my happiness. Oh! be to me a fountain of holiness: set on me the stamp and impress of thy holiness. I will thankfully part with all my sins a thy command. My willful sins I do forthwith forsake; and for my infirmities, that I cannot get rid of, though I would; I will strive against them, in the use of thy means. I detest them, and will pray and war against them, and never let them have quiet rest in my soul. Beloved, whosoever of you will thus accept the Lord for his God, he shall have him.*

Again, he tells you; I am the All-sufficient God. *Gen. 17. 1. Will you lay all at my feet, and give it up to my dispose, and take me for your only portion? Will you own and honor mine All-sufficiency? Will you take me as your happiness and treasure, your hope and bliss? I am a Sun and shield, all in one: will you have me for your All? 1 Gen. 15. Psal. 84. 11. Now what dost thou say to this? Doth thy mouth water after the Onions and Flesh-pots of Egypt? Art thou loath to exchange thy earthly happiness, for a part in God: and though thou wouldst be glad to have God and the world too, yet thou canst not think of having him, and nothing but him, but hadst rather take up with the earth below, if God would but let thee keep it, as long as thou wouldst? This is a fearful sign. But now if thou art willing to fell all for the pearl of great price; Mat. 13. 46. if thine heart answer, Lord, I desire no other portion but thee. Take the corn, and the wine, and the oil whose will, so I may have the light of thy countenance. I pitch upon thee for my happiness. I gladly venture myself on thee, and trust myself with thee. I set my hopes in thee; I take up my rest with thee. Let me hear thee say, I am thy God, thy salvation, and I have enough, all I wish for. I will make no terms with thee, but for thyself. Let me but have thee sure, let me be able to make my claim, and see my title to thyself; and for other things, I leave them to thee. Give me more, or less, anything, or nothing, I will be satisfied in my God. Take him thus, and he is thine own.*

Again, he tells you; I am the Sovereign Lord. If you will have me for your God, you must give me the Supremacy. *Mat. 6. 24. I will not be an underling. You must not make me a second to sin, or any worldly interest. If you will be my people, I must have the rule over you. You must not live at your own list, will you come under my yoke? Will you bow to my government? Will you submit to my discipline, to my word, to my rod? Sinner, what sayst thou to this? Lord I had rather be at thy command, than live at mine own list. I had rather have thy will to be done, than mine. I approve of and consent to thy laws, and account it my privilege to live under them. And though the flesh rebel, and often break over bounds, I am resolved to take no other Lord but thee. I willingly take the oath of thy supremacy, and acknowledge thee for my leige*

Sovereign, and resolve all my days to pay the tribute of worship, obedience, and love, and service to thee, and to live to thee as the end of my life. This is a right accepting of God.

To be short, he tells you; I am the true and faithful God. If you will have me for your God, you must be content to trust me. *2 Tim. 1. 12. Prov. 3. 5.* Will you venture yourselves upon my word, and depend on my faithfulness, and take my bond for your security? Will you be content to follow me, in poverty, and reproach, & affliction here, and to see much going out, and little coming in, and to tarry till the next world for your preferment? *Mat. 19. 21.* I deal much upon trust, will you be content to labor, and suffer, and to tarry for your returns, till the resurrection of the just? *Luke 14. 14.* The womb of my promise will not presently bring forth; will you have the patience to wait? *Heb. 10. 36.* Now beloved, what say you to this? Will you have this God for your God? Will you be content to live by faith, and trust him for an unseen happiness, an unseen Heaven, an unseen glory? Do your hearts answer, *Lord, we will venture our souls upon thee, we commit ourselves to thee: we roll upon thee, we know whom we have trusted: we are willing to take thy word: we will prefer thy promises, before our own possessions; and the hopes of Heaven, before all the enjoyments of the earth. We will wait thy leisure. What thou wilt here, so that we may have but thy faithful promise for Heaven hereafter?* If you can in truth, and upon deliberation, thus accept of God, he will be yours. Thus there must be, in a right Conversion to God, a closing with him suitable to his excellencies. But when men close with his mercy, but not with his sin-hating holiness and purity; or will take him for their benefactor, but not for their Sovereign; or for their Patron, but not for their portion, this is no thorough, and so no sound Conversion.

Dir. VII. *Accept of the Lord Jesus, in all his offices, with all his inconveniences, as thine.* Upon these terms Christ may be had. Sinner, thou hast undone thyself, and art plunged into the ditch of most deplorable misery out of which thou art never able to climb up. But Jesus Christ is able and ready to help thee, and he freely tenders himself to thee. *Heb. 7. 25. John 7. 37.* Be thy sins never so many, never so great, of never so long continuance, yet thou shalt be most certainly pardoned and saved, if thou dost not wretchedly neglect the offer, that in the name of God is here made unto thee. The Lord Jesus calleth to thee, to look unto him and be saved, *Isaiah 45. 22.* to come unto him, and he will in no wise cast thee out. *John 6. 37.* Yea he is a suitor to thee, and beseecheth thee to be reconciled, *2 Cor. 5. 20.* he crieth in the streets, he knocketh at thy door, he wooeth thee to accept of him, and life with him: *Prov. 1. 20. Rev. 3. 20.* if thou diest, 'tis because thou wouldst not come to him for life. *John 5. 40.* Now accept of an offered Christ, and thou art made forever. Now give up thy consent to him, and the match is made, all the world cannot hinder it. Do not stand off because of thine unworthiness. Man, I tell thee, nothing in all the world can undo thee, but thine unwillingness. Speak man, art thou willing of the match? Wilt thou have Christ in all his relations to be thine, thy King, thy Priest, thy Prophet? Wilt thou have him with all his inconveniences? Take not Christ hand over head: but sit down first, and count thy cost. Wilt thou lay all at his feet? Wilt thou be content to run all hazards with him? Wilt thou take thy lot with him, fall where it will? Wilt thou deny thyself, take up thy Cross, and follow him? Art thou deliberately, understandingly, freely, fixedly determined to cleave to him in all times, and conditions? If so, my soul for thine, thou shalt never perish, *John 3. 16.* but art passed from death to life.

Here lies the main point of thy salvation, that thou be sound in thy covenant-closure with Jesus Christ, and therefore if thou love thy life, see that thou be faithful to God and thy soul here.

Dir. VIII. *Resign up all thy powers and faculties, and thy whole interest to be his. They gave their own selves unto the Lord. 2 Cor. 8. 5. Present your bodies as a living Sacrifice. Rom. 12. 1. The Lord seeks not yours, but you. Resign therefore thy body with all its members to him, and thy soul with all its powers, that he may be glorified in thy body and in thy spirit, which are his. 1 Cor. 6. 20. In a right closure with Christ, all the faculties give up to him: The Judgment subscribes, Lord thou art worthy of all acceptance, chief of ten thousand. Happy is the man, that findeth thee. All the things that are to be desired, are not to be compared with thee. Prov. 3. 13, 14, 15. The Understanding lays aside its corrupt reasonings and cavils, and its prejudices against Christ and his ways. It is now past questioning and disputing, and casts it for Christ against all the world. It concludes, it's good to be here, and sees such a treasure in this field, such value in this pearl, as is worth all. Mat. 13. 44. Oh here's the richest bargain that ever I made here's the richest prize that ever man was offered: here's the sovereignst remedy that ever mercy prepared: he is worthy of my esteem, worthy of my choice, worthy of my love, worthy to be embraced, adored, admired forever more. Rev. 5. 12. I approve of his articles: his terms are righteous and reasonable, full of equity and mercy. Again, the Will resigns. It stands no longer wavering, nor wishing, and woulding, but is peremptorily determined. Lord, thy love hath overcome me thou hast won me, and thou shalt have me. Come in Lord, to thee I freely open. I consent to be saved in thine own way, thou shalt have anything, thou shalt have all, let me have but thee. The Memory gives up to Christ: Lord, here is a storehouse for thee. Out with this trash; lay in thy treasure. Let me be a granary, a repository of thy truths, thy promises, thy providences. The Conscience comes in; Lord, I will ever side with thee. I will be thy faithful register. I will warn when the sinner is tempted, and smite when thou art offended. I will witness for thee, and judge for thee, and guide into thy ways, and will never let sin have quiet in this soul. The Affections also come in to Christ. O saith Love, I am sick for thee. O saith Desire, now I have my longing. Here's the satisfaction I sought for. Here's the desire of nations. Here's bread for me, and balm for me, all that I want. Fear bows the knee with awe and veneration; Welcome Lord: to thee will I pay my homage. Thy word and thy rod shall command my motions. Thee will I reverence and adore, before thee will I fall down and worship-Grief likewise puts in, Lord thy displeasure and thy dishonor, thy people's calamities, and mine own iniquities shall be that, that shall set me abroach. I will mourn when thou art offended, I will weep when thy cause is wounded. Anger likewise comes in for Christ: Lord nothing so enrages me, as my folly against thee, that I should be so befooled and bewitched, as to hearken to the flatteries of sin, and temptations of Satan against thee. Hatred too will side with Christ. I protest mortal enmity with thine enemies, that I will never be friends with thy foes. I vow an immortal quarrel with every sin. I will give no quarter, I will make no peace. Thus let all thy powers give up to Jesus Christ.*

Again, thou must give up thy whole interest to him. If there be anything, that thou keepest back from Christ, it will be thine undoing. Luke 14. 33. Unless thou wilt forsake all (in preparation and resolution of thy heart) thou canst not be his disciple. Thou must hate Father and Mother, yea and thine own life also in comparison of him, and as far as it stands

in competition with him. *Mat. 10. 37. Luke 14. 26, 27, 28, &c.* In a word, thou must give him thyself, and all that thou hast, without reservation, or else thou 〈◊〉 have no part in him.

Dir. IX. *Make choice of the Laws of Christ as the rule of thy words, thoughts and actions. Psal. 119. 30.* This is the true Converts choice. But here remember these three rules. 1. *Thou must choose them all.* There is no coming to Heaven by a partial obedience. Read *Psal. 119. 6, 128, 160. Ezek. 18. 21.* None may think it enough to take up with the cheap and easy part of religion, and let alone the duties that are costly, and self-denying, and grate upon the interest of the flesh. You must take all, or none. A sincere Convert, though he makes most conscience of the greatest sins, and weightiest duties; yet he makes true conscience of little sins, and of all duties. *Psal. 119. 6, 113. Mat. 23. 23.* 2. *For all times, for prosperity, and for adversity; whether it rain, or shine.* A true Convert is resolved in his way: he will stand to his choice, and will not set his back to the wind, and be of the religion of the times. *I have stuck to thy testimonies. I have inclined my heart to perform thy statutes always, even to the end. Thy testimonies have I taken, as an heritage forever. Psal. 119. 31, 111, 117, 44, 93. I will have respect unto thy statutes continually. 3. This must be done, not hand over head, but deliberately and understandingly.* That disobedient son said, *I go sir, but he went not. Mat. 24. 30.* How fairly did they promise: *All that the Lord our God shall speak unto thee, we will do it;* and it's like they spake as they meant, but when it came to trial, it was found that there was not such a heart in them, as to do what they had promised. *De••• 5. 27, 29.* If you would be sincere in closing with the laws and ways of Christ, *First, Study the meaning, and the latitude and compass of them.* Remember, that they are very spiritual: they reach the very thoughts, and inclinations of the heart; so that if you will walk by this rule, your very thoughts, and inward motions must be under government. Again, that they are very strict and self-denying, quite contrary to the grain of your natural inclinations. *Mat. 16. 24.* You must take the strait gate, the narrow way, and be content to have the flesh curbed from the liberty that it desires. *Mat. 7. 14.* In a word, that they are very large: *for the commandment is exceeding broad. Psal. 119. 66.* Secondly, *rest not in generals,* (for there's much deceit in that) *but bring down thy heart to the particular commands of Christ.* Those Jews in the Prophet seemed as well resolved as any in the world, and call God to witness, that they meant, as they said. But they stuck in generals. When God's command crosses their inclination, they will not obey. *Ier. 42. 1, 2, 3, 4, 5, 6.* compared with *ch. 43 v. 2.* Take the Assemblies larger Catechism, and see their excellent and most compendious exposition of the Commandments, and put thy heart to it. Art thou resolved, in the strength of Christ, to set upon the conscientious practice of every duty that thou findest to be there required of thee, and to set against every sin that thou findest there forbidden? This is the way to be sound in God's statutes, that thou mayest never be ashamed. *Psal. 119 80.* Thirdly, *Observe the special duties that thy heart is most against, and the special sins that 'tis most inclined unto, and see whether it be truly resolved to perform the one, and forgo the other.* What sayst thou to thy bosom sin, thy gainful sin? What sayst thou to costly, and hazardous, and flesh-displeasing duties? If thou haltest here, and dost not resolve by the grace of God to cross thy flesh, and put to it, thou art unsound. *Psal. 18. 23. Psal. 119. 6.*

Dir. X. *Let all this be completed in a solemn Covenant between God and thy soul. Psal. 119. 106. Neb. 10. 29.* For thy better help therein, take these few Directions.

First, set apart some time, more than once to be spent in secret before the Lord.

1. In seeking earnestly his special assistance, and gracious acceptance of thee.
2. In considering distinctly all the terms or conditions of the Covenant, expressed in the form hereafter proposed.
3. In searching thine heart, whether thou art sincerely willing to forsake all thy sins, and to resign up thyself, body and soul unto God, and his service, to serve him in holiness and righteousness all the days of thy life.

Secondly, Compose thy spirit into the most serious frame possible, suitable to a transaction of so high importance.

Thirdly, Lay hold on the Covenant of God, and rely upon his promise of giving grace and strength, whereby thou mayest be enabled to perform thy promise. Trust not to thine own strength, to the strength of thine own resolutions, but take hold on his strength.

Fourthly, Resolve to be faithful, having engaged thine heart, opened thy mouth, and subscribed with thine hand unto the Lord, resolve in his strength never to go back.

Lastly, Being thus prepared, on some convenient time set apart for the purpose, set upon the work, and in the most solemn manner possible, as if the Lord were visibly present before thine eyes, fall down on thy knees, and spreading forth thine hands towards Heaven, open thine heart to the Lord in these, or the like words.

O Most dreadful God, for the Passion of thy Son, I beseech thee accept of thy poor Prodigal now prostrating himself at thy Door: I have fallen from thee by mine iniquity, and am by nature a son of Death, and a thousandfold more the child of Hell by my wicked Practice: But of thine infinite Grace thou hast promised Mercy to me in Christ, if I will but turn to Thee with all my Heart: Therefore upon the Call of Thy Gospel, I am now come in, and throwing down my weapons, submit myself to thy Mercy.

And because thou requirest, as the Condition of my Peace with Thee, that I should put away mine Idols, and be at defiance with all thine Enemies, which I acknowledge I have wickedly sided with against Thee, I here from the bottom of my heart renounce them all, firmly Covenanting with Thee, not to allow myself in any known Sin, but Conscientiously to use all the means that I know thou hast prescribed, for the Death and utter Destruction of all my Corruptions. And whereas I have formerly inordinately and idolatrously let out my affections upon the World, I do here resign my Heart to Thee that madest it, humbly protesting before thy Glorious Majesty, that it is the firm resolution of my Heart, and that I do unfeignedly desire Grace from Thee, that when thou shalt call me hereunto, I may practice this my resolution through thy Assistance, to forsake all that is dear unto me in this world, rather than to turn from thee to the ways of sin; and that I will watch against all its Temptations, whether of Prosperity, or Adversity, lest they should withdraw my Heart from thee: beseeching thee also to help me against the Temptations of Satan, to whose wicked Suggestions I resolve by thy Grace never to yield myself a Servant. And because my own

righteousness is but menstruous rags, I renounce all confidence therein, and acknowledge that I am of myself a hopeless, helpless, undone done creature, without righteousness, or strength.

And forasmuch as thou hast of thy bottomless Mercy offered most Graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee: I call Heaven and Earth to record this day, that I do here solemnly avouch thee for the Lord my God, & with all possible veneration, bowing the neck of my soul under the feet of thy most Sacred Majesty, I do here take thee the Lord *Jehovah*, Father, Son, and Holy Ghost, for my portion, and chief good, and do give up *myself*, body and soul for *thy servant*, promising and vowing to serve thee in holiness and righteousness all the days of my life.

And since thou hast appointed the Lord Jesus Christ, the only means of coming unto thee, I do here upon the bended knees of my soul accept of him as the only new and living way, by which sinners may have access to thee, and do here solemnly join myself in a marriage-Covenant to him.

O blessed Jesus, I come to thee hungry and hardly bestead, poor and wretched, and miserable, and blind, and naked, a most loathsome polluted wretch, a guilty condemned Malefactor, unworthy forever to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory: but since such is thine unparalleled love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better, for worse, for richer, for poorer, for all times and conditions, to love, and honor, and obey thee before all others, and this to the death. I embrace thee in all thine Offices: I renounce mine own worthiness, and do here avow thee to be the Lord my Righteousness: I renounce mine own wisdom, and do here take thee for mine only Guide: I renounce mine own will, and take thy will for my Law.

And since thou hast told me that I must suffer if I will reign, I do here Covenant with thee to take my lot, as it falls, with thee, and by thy Grace assisting to run all hazards with thee, verily supposing that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy holy Laws, as the rule of my life, and the way in which I should walk to thy Kingdom; I do here willingly put my Neck under thy Yoak, and set my shoulder to thy burden; and subscribing to all thy Laws, as holy, just, and good, I solemnly take them as the rule of my words, thoughts, and actions; promising that though my flesh contradict and rebel, yet I will endeavor to order and govern my whole life according to thy direction; and will not allow myself in the neglect of anything that I know to be my Duty.

Only because through the frailty of my flesh, I am subject to many failings; I am bold humbly to protest, That unallowed miscarriages, contrary to the settled bent and resolution of my heart, shall not make void this Covenant, for so thou hast said.

Now Almighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile, or reservation, beseeching thee, that if thou espiest any flaw or falsehood therein, thou wouldst discover it to me, and help me to do it aright.

And now Glory be to thee, O God the Father, whom I shall be bold from this day forward, to look upon as my God and Father; that ever thou shouldst find out such a way for the recovery of undone sinners: Glory be to thee, O God the Son, who hast loved me and washed me from my sins in thine own blood, and art now become my Savior and Redeemer: Glory be to thee O God the Holy Ghost, who by the finger of thine Almighty power hast turned about my heart from sin to God.

O dreadful *Jehovah*, the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my Covenant-friend, and I through thine infinite Grace, am become thy Covenant-servant, *Amen*, So be it. And the Covenant which I have made on earth, let it be ratified in Heaven.

The Author's advice.

THIS Covenant I advise you to make, not only in Heart, but in Word; not only in Word, but in Writing; and that you would with all possible reverence spread the Writing before the Lord, as if you would present it to him as your Act and Deed. And when you have done this, set your hand to it. Keep it as a Memorial of the Solemn Transactions that have passed between God and you, that you may have recourse to it in Doubts and Temptations.

Dir. XI. *Take heed of delaying thy Conversion, and set upon a speedy and present turning. I made hast, and delayed not, Psal. 119. 59. Remember, and tremble at the sad instance of the foolish Virgins, that came not till the door of mercy was shut; Mat. 25. and of a convinced Felix, that put off Paul to another season, and we never find that he had such a season more. Act. 24. 25. O come in while it's called today, lest thou shouldst be hardened through the deceitfulness of sin; lest thy day of Grace should be over, and the things that belong to thy peace should be hid from thine eyes. Now mercy is wooing of thee: Now Christ is waiting to be gracious to thee, and the Spirit of God is striving with thee, Now Ministers are calling: now Conscience is stirring: now the Market is open, and Oil may be had, thou hast opportunity for the buying. Now Christ is to be had for the taking. Oh! strike in with the offers of Grace. Oh! now, or never. If thou make light of this offer, God may swear in his wrath, thou shalt never taste of his Supper. Luke 14. 24.*

Dir. XII. *Attend conscientiously upon the word, as the means appointed for thy Conversion. James 1. 18. 19. 1. Cor. 4. 15. Attend, I say, not customarily, but Conscientiously, with this desire, design, hope, and expectation, that thou mayest be converted by it. Every sermon thou hearest, come with this thought: Oh, I hope God will now come in: I hope this may be the time, this may be the man by whom God will bring me home. When thou art coming to the Ordinances, lift up thine heart thus to God: Lord let this be the Sabbath, let this be the season, wherein I may receive renewing Grace. Oh let it be said, that today such a one was born unto thee.*

Object. Thou wilt say, I have been long a hearer of the word, and yet it hath not been effectual to my Conversion. *Answer.* Yea, but thou hast not attended upon it in this manner, as a means of thy Conversion, nor with this design, nor praying for, and expecting of, this happy effect of it.

Dir. XIII. Strike in with the Spirit, when he begins to work upon thy heart. When he works convictions, Oh do not stifle them, but join in with him, and beg the Lord to carry on convictions to conversion. Quench not the Spirit: do not out-strive him: do not resist him. Beware of putting out convictions by evil company, or worldly business. When thou findest any troubles for sin, and fears about thine eternal State, beg of God, that they may never leave thee, till they have wrought off thy heart thoroughly from sin and wrought it over to Jesus Christ. Say to him, *Strike home Lord: leave not the work in the midst. If thou seest, that I am not yet wounded enough, that I am not troubled enough, wound me yet deeper, Lord. Oh go to the bottom of my corruptions: let out the life blood of my sins.* Thus yield up thyself to the workings of the Spirit, and hoise thy sails to his gusts.

Dir. XIV. Set upon the constant and diligent use of serious and fervent prayer. He that neglects prayer, is a profane and unsanctified sinner. *Job* 15. 4. He that is not constant in prayer, is but an Hypocrite, *Job* 27. 10. (unless the omission be contrary to his ordinary course, under the force of some instant temptation.) This is one of the first things that Conversion appears in, that it sets men on praying. *Act* 9. 11. Therefore set to this duty• Let never a day pass over thee, wherein thou hast not morning and evening set apart some time for set and solemn prayer in secret. Call thy family also together daily and duly, to worship God with thee. Woe unto thee if thine be found amongst the families that call not on God's name. *Ier.* 10. 25. But cold and lifeless devotions will not reach half way to Heaven. Be fervent, and importunate. Importunity will carry it. But without violence the Kingdom of Heaven will not be taken. *Mat.* 11. 12. Thou must strive to enter, *Luke* 13. 24. and wrestle with tears and supplications, as *Jacob*, if thou meanest to carry the blessing. *Gen.* 32. 24. comp. with *Hos.* 12. 4. Thou art undone forever without Grace: and therefore thou must put to it, and resolve to take no denial. That man that is fixed in this resolution, *Well I must have Grace, and I will never give over, till I have a grant. I will never leave seeking, and waiting, and striving with God, and mine own heart, till he do renew me by the power of his Grace;* this man is in the likeliest way to win Grace.

Obj. But God heareth not sinners: their prayer is an abomination.

Ans. Distinguish between sinners. 1. There are *resolved sinners*: their prayers God abhors. 2. *Returning sinners*: these God will come forth to, and meet with mercy though yet afar off. *Luke* 15. 20. Though the prayers of the unsanctified cannot have full acceptance; yet God hath done much at the request of such, as at *Ahab's* humiliation, and *Ninivehs* fast. *1 Kings* 21. 29. *Jonah* 3. 8, 9, 10. Surely thou mayest go as far as these, though thou hast no Grace: and how dost thou know but thou mayest speed in thy suit, as they did in theirs? Yea, is he not far more likely to grant thee, than them; since thou askest in the name of Christ, and that not for temporal blessings, as they; but for things much more pleasing to him, viz. for *Christ*,

Grace, Pardon, that thou mayest be justified, sanctified, renewed, and fitted to serve him? Turn to those soul encouraging Scriptures, *Prov. 2. 1, to 6. Luke 11. 9, 10, 11, 12, 13. Prov. 8. 34, 35.*

Is it not good comfort, that he calleth thee? *Mark. 10. 49.* Doth he set thee on the use of means, and dost thou think he will mock thee? Doubtless, he will not fail thee, if thou be not wanting to thyself. Oh pray, and faint not. *Luke 18. 1.* A person of great quality, having offended the Duke of *Buckingham*, the Kings great Favorite, being admitted into his presence after long waiting, prostrates himself at his feet, saying, I am resolved never to rise more, till I have obtained your Graces favor, with which carriage he did overcome him. With such a resolution do thou throw thyself at the feet of God. 'Tis for thy life, and therefore follow him, and give not over. Resolve thou wilt not be put off with bones, with common mercies. What though God do not presently open to thee? Is not Grace worth the waiting for? Knock, and wait, and no doubt but sooner or later, mercy will come.

And this know, that thou hast the very same encouragement to seek and wait, that the Saints now in Glory once had: for they were once in thy very case. And have they sped so well, and wilt not thou go to the same door, and wait upon God in the same course?

Dir. XV. For sake thine evil company, Prov. 9. 6. and forbear the occasions of sin. Prov. 23. 31. Thou wilt never be turned from sin, till thou wilt decline and forgo the temptations to sin.

I never expect thy Conversion from sin, unless thou art brought to so much self-denial, as to fly the occasions. If thou wilt be nibbling at the bait, and playing on the brink, and tampering and meddling with the snare, thy soul will surely be taken. Where God doth expose men in his providence, unavoidably, to temptations, and the occasions are such as we cannot remove, we may expect special assistance in the use of his means. But when we tempt God by running into danger, he will not engage to support us, when we are tempted. And of all temptations, one of the most fatal and pernicious, is evil company. Oh what hopeful beginnings have these often stifled! Oh the souls, the estates, the families, the Towns, that these have ruined! How many a poor sinner hath been enlightened, and convinced, and hath been just ready to give the Devil the slip, and hath even escaped his snare, and yet wicked company have pulled him back at last, and made him sevenfold more the child of Hell. In one word, I have no hopes of thee, except thou wilt shake off thy evil company. Christ speaketh to thee, as to them, in another case, *If thou seek me, then let these go their way. John 18. 8.* Thy life lies upon it: Forsake these, or else thou canst not live. *Prov. 9. 6.* Wilt thou be worse than the beast, to run on, when thou seest the Lord with a drawn sword in thy way? *Numb. 22. 23.* Let this sentence be written in Capitals upon thy conscience, A COMPANION OF FOOLS SHALL BE DESTROYED. *Prov. 13. 20.* The Lord hath spoken it, and who shall reverse it? And wilt thou run upon destruction, when God himself doth forewarn thee? If God do ever change thy heart, it will appear in the change of thy company. Oh hear, and fly this Gulf, by which so many thousand souls have been swallowed into perdition. It will be hard for thee indeed, to make thine escape. Thy Companions will be mocking thee out of thy Religion, and will study to fill thee with prejudices against strictness, as ridiculous, and comfortless. They will be flattering thee, and alluring thee: but remember the warnings of the Holy Ghost: *My son, if sinners entice thee, consent thou not. If they say, come with us: cast in thy lot among us: Walk*

not thou in the way with them, refrain thy foot from their path. Avoid it, pass not by it, turn from it, and pass away. For the way of the wicked is as darkness, they know not at what they stumble. They lay wait for their own blood: they lurk privily for their own lives. Prov. 1. 10. to the 18. Prov. 4. 14, to the 19. My soul is moved within me, to see how many of my hearers are like to perish, both they, and their houses, by this wretched mischief, even the haunting of such places, and company, whereby they are drawn into sin. Once more I admonish you, as Moses did Israel, Numb. 16. 26. And he spake unto the Congregation, saying, Depart, I pray you, from the Tents of these wicked men. Oh! fly them as you would those that had the Plague sores running in their foreheads. These are the Devils Panders, and decoys; and if thou dost not make thine escape, they will toll thee into perdition, and will prove thine eternal ruin.

Dir. XVI. Lastly, *Set apart a day to humble thy soul in secret, by fasting and prayer, and to work the sense of thy sins and miseries upon thy heart.* Read over the Assemblies exposition of the commandments, and write down the duties omitted, and sins committed by thee against every commandment, and so make a Catalogue of thy sins, and with shame and sorrow spread them before the Lord. And if thy heart be truly willing to the terms, join thyself solemnly to the Lord in that Covenant set down in the 9. Direction, and the Lord grant thee mercy in his sight.

Thus I have told thee, what thou must do to be saved. Wilt thou now obey the voice of the Lord? Wilt thou arise and set to thy work? O man, what answer wilt thou make, what excuse wilt thou have, if thou shouldest perish at last through very willfulness, when thou hast known the way of life? I do not fear thy miscarrying, if thine own idleness do not at last undo thee, in neglecting the use of the means, that are so plainly here prescribed. Rouze up oh sluggard and ply thy work. Be doing, and the Lord will be with thee.

A short Soliloquy for an unregenerate sinner.

Ah wretched man that I am! what a condition have I brought myself into by sin! Oh! I see my heart hath but deceived me all this while, in flattering me, that my condition was good. I see, I see, I am but a lost, and undone man; forever undone, unless the Lord help me out of this condition. My sins! My sins! Lord, what an unclean, polluted wretch am I! more loathsome and odious to thee, than the most hateful Venome, or noisome carcase, can be to me. Oh! what a Hell of sin is in this heart of mine, which I have flattered myself to be a good heart? Lord, how universally am I corrupted, in all my parts, powers, performances? All the imaginations of the thoughts of my heart, are only evil, continually. I am under an inability to, averseness from, and enmity against anything that is good; and am prone to all that is evil. My heart is a very sink of all sin: and oh the innumerable hosts, and swarms of sinful thoughts, words, and actions, that have flown from thence! Oh the load of guilt that is on my soul! my head is full, and my heart full; my mind and my members, they are all full of sin. Oh my sins! How do they stare upon me! How do they witness against me! Woe is me, my Creditors are upon me: every commandment taketh hold upon me, for more than ten thousand talents, yea ten thousand times ten thousand. How endless then is the sum of all my debts! If this whole world were filled up from earth to Heaven with paper, and all this paper written over within and without by Arithmeticians: yet, when all were cast up

together, it would come inconceivably short, of what I owe to the least of God's commandments. Woe unto me, for my debts are infinite, and my sins are increased. They are wrongs to an infinite Majesty: and if he that committeth treason against a silken mortal, is worthy to be racked, drawn, and quartered: what have I deserved, that have so often lifted up my hand against Heaven, and have struck at the Crown and dignity of the Almighty?

Oh my sins! my sins! Behold a troop cometh. Multitudes! multitudes! there is no number of their Armies. Innumerable evils have compassed me about; mine iniquities have taken hold upon me; they have set themselves in array against me. Oh! it were better to have all the Regiments of Hell come against me, than to have my sins to fall upon me, to the spoiling of my Soul. Lord, how am I surrounded! How many are they that rise up against me! They have beset me behind and before: they swarm within me and without me: they have possessed all my powers, and have fortified mine unhappy soul, as a Garrison, which this brood of Hell doth man, and maintain, against the God that made me.

And they are as mighty, as they be many. The sands are many, but then they are not great: the mountains great but then they are not many. But woe is me, my sins are as many as the sands, and as mighty as the Mountains. Their weight is greater than their number. It were better, that the Rocks, and the mountains should fall upon me, than the crushing and unsupportable load of my own sins. Lord, I am heavy laden: let mercy help, or I am gone. Unload me of this heavy guilt, this sinking load, or I am crushed without hope, and must be pressed down to Hell. If my grief were thoroughly weighed, and my sins laid in the balances together, they would be heavier than the sand of the Sea, therefore my words are swallowed up: they would weigh down all the rocks, and the hills, and turn the balance against all the Isles of the Earth. O Lord, thou knowest my manifold transgressions, and my mighty sins.

Ah my soul! Alas my Glory! Whither art thou humbled! Once the Glory of the creation, and the Image of God: now, a lump of filthiness, a Coffin of rottenness, replenished with stench and loathsomeness. Oh what work hath sin made with thee! Thou shalt be termed *Forsaken*, and all the rooms of thy faculties *Desolate*, and the name that thou shalt be called by is *Ichabed*, or Where is the Glory? How art thou come down mightily! My beauty is turned into deformity, and my Glory into shame. Lord, what a loathsome Leper am I! The ulcerous bodies of *Job* or *Lazarus* were not more offensive to the eyes and nostrils of men, than I must needs be to the most holy God, whose eyes cannot behold iniquity.

And what misery have my sins brought upon me! Lord, what a case am I in! Sold under sin, cast out of God's favor, accursed from the Lord, cursed in my body, cursed in my soul, cursed in my name, in my estate, my relations, and all that I have. My sins are unpardoned, and my soul within a step of death. Alas! what shall I do? Whither shall I go? Which way shall I look? God is crowning on me from above; Hell gaping for me beneath; Conscience smiting me within, temptations and dangers surrounding me without. Oh, whither shall I fly? What place can hide me from Omniscience? What power can secure me from Omnipotency?

What meanest thou O my soul to go on thus? Art thou in league with Hell? hast thou made a covenant with death? Art thou in love with thy misery? Is it good for thee to be here? Alas,

what shall I do! Shall I go on in my sinful ways? Why then certain damnation will be mine end: & shall I be so besotted and bemaddened, as to go and sell my soul to the flames, for a little Ale, or a little ease; for a little pleasure, or gain, or content to my flesh? Shall I linger any longer in this wretched estate? No: if I tarry here, I shall die. What then, is there no help? no hope? None, except I turn. Why, but is there any remedy for such woeful misery? any mercy, after such provoking iniquity? Yes: as sure as God's Oath is true, I shall have pardon, and mercy, yet, if I presently, unfeignedly, and unreservedly turn by Christ to him.

Why then I thank thee upon the bended knees of my soul, O most merciful *Jehovah*, that thy patience hath waited for me hitherto: for hadst thou took me away in this estate, I had perished forever. And now I adore thy Grace, and accept the offers of thy mercy. I renounce all my sins, and resolve by thy Grace to set myself against them, and to follow thee in holiness and righteousness all the days of my life.

Who am I, Lord, that I should make any claim to thee, or have any part or portion in thee, who am not worthy to lick up the dust of thy feet? Yet since thou holdest forth the golden Scepter, I am bold to come, and touch. To despair, would be to disparage thy mercy; and to stand off, when thou biddest me come, would be at once, to undo myself, and rebel against thee, under pretence of humility. Therefore I bow my soul unto thee, and with all possible thankfulness accept thee, as mine, and give up myself to thee, as thine. Thou shalt be Sovereign over me, my King, and my God. Thou shalt be in the Throne, and all my powers shall bow to thee, they shall come, and worship before thy feet. Thou shalt be my portion, O Lord, and I will rest in thee.

Thou callest for my heart. Oh that it were any way fit for thine acceptance! I am unworthy, O Lord, everlastingly unworthy to be thine. But since thou wilt have it so, I freely give up my heart to thee. Take it, it is thine. Oh that it were better! But Lord, I put it into thy hands, who alone canst mend it. Mould it after thine own heart; make it as thou wouldst have it, holy, humble, heavenly, soft, tender, flexible, and write thy law upon it.

Come, Lord Jesus, come quickly: enter in triumphantly: take me up for thyself forever. I give up to thee, I come to thee, as the only way to the Father, as the only Mediator, the means ordained to bring me to God. I have destroyed myself, but in thee is my help. Save, Lord, or else I perish. I come to thee, with the rope about my neck. I am worthy to die, and to be damned. Never was the hire more due to the servant• never was penny more due to the laborer, than death and Hell, my just wages, is due to me for my sins. But I fly to thy merits; I trust alone to the value and virtue of thy Sacrifice, and prevalency of thine intercession. I submit to thy teaching, I make choice of thy Government. Stand open ye everlasting doors, that the King of Glory may enter in.

O thou spirit of the most high, the comforter and sanctifier of thy chosen; come in with all thy glorious train, all thy Courtly attendants, thy fruits, and Graces. Let me be thine habitation. I can give thee, but what is thine own already: but here with the poor Widow, I cast my two mites, my soul, and my body, into thy treasury; fully resigning them up to thee, to be sanctified by thee to be servants to thee. They shall be thy patients; cure thou their

maladies: they shall be thy agents; govern thou their motions. Too long have I served the world; too long have I hearkened to Satan: but now I renounce them all, and will be ruled by thy dictates, and directions, and guided by thy counsel.

O blessed Trinity, O glorious Unity, I deliver up myself to thee: receive me: write thy name, O Lord, upon me, and upon all that I have, as thy proper goods. Set thy mark upon me, upon every member of my body, and every faculty of my soul. I have chosen thy precepts. Thy law will I lay before me: this shall be the copy, which I will keep in my eye, and study to write after. According to this rule do I resolve, by thy Grace, to walk: after this law shall my whole man be governed. And though I cannot perfectly keep one of thy Commandments, yet I will allow myself in the breach of none. I know my flesh will hang back: but I resolve, in the power of thy Grace, to cleave to thee, and thy holy ways, whatever it cost me. I am sure I cannot come off a loser by thee: and therefore I will be content with reproach, and difficulties and hardships here, and will deny myself, and take up my Cross, and follow thee. Lord Jesus thy Yoke is easy, thy Cross is welcome, as it is the way to thee. I lay aside all hopes of a worldly happiness. I will be content to tarry, till I come to thee. Let me be poor, and low, little and despised here, so I may be but admitted to live, and reign with thee hereafter. Lord, thou hast my heart and hand to this agreement. Be it as the laws of the *Medes* and *Persians*, never to be reversed. To this I will stand: in this resolution, by Grace, I will live, and die. I have worn, and will perform it, that I will keep thy righteous judgments. I have given my free consent, I have made my everlasting choice. Lord Jesus, confirm the contract.

Amen.

CHAP. VII.

Containing the Motives to Conversion.

THOUGH what is already said of the Necessity of Conversion• and of the Miseries of the Unconverted, might be sufficient to induce any considering mind to resolve upon a present turning, or Conversion unto God: yet knowing what a piece of desperate obstinacy and untractableness the heart of man naturally is, I have thought it necessary, to add to the means of Conversion, and Directions for a Covenantclosure with God in Christ, some *Motives* to persuade you hereunto.

O Lord, fail me not now at my last attempts. If any soul hath read hitherto, and be yet untouched, now Lord fasten in him, and do thy work: Now take him by the heart, overcome him, persuade him, till he say, Thou hast prevailed, for thou wast stronger than I. Lord, didst not thou make me a fisher of men? And have I toiled all this while, and caught nothing? Alas, that I should have spent my strength for naught! And now I am casting my last: Lord Jesus, stand thou upon the shore, and direct, how, and where I shall spread my net; and let me so enclose with arguments the souls I seek for, that they may not be able to get out. Now Lord for a multitude of souls! now for a full draught! O Lord God, remember me I pray thee, and strengthen me this once, O God.

But I turn me unto you.

Men, and Brethren, Heaven and earth do call upon you, yea hell itself doth preach the doctrine of repentance unto you. The Angels of the Churches travel with you, *Gal. 4. 19.* the Angels of Heaven wait for you, for your repenting and turning unto God. O sinner, why should the devils make merry with thee? Why shouldst thou be a morsel for that devouring *Leviathan*? Why should harpies and hellhounds tear thee, and make a feast upon thee, and when they have got thee into the snare, and have fastened their talons in thee, laugh at thy destruction, and deride thy misery, and sport themselves with thy damnable folly? This must be thy case, except thou turn. And were it not better thou shouldst be a joy to Angels, than a laughing-stock and sport for devils? Verily if thou wouldst but come in, the Heavenly Host would take up their anthems, and sing, *Glory be to God in the highest*; the morning Stars would sing together, and all the sons of God shout for joy, and celebrate this new creation as they did the first. Thy repentance would as it were make holy-day in heaven, and the glorious spirits would rejoice, in that there is a new brother added to their society, *Re. 22. 9.* another heir born to their Lord and the lost son received safe and sound. The true penitents tears are indeed the wine that cheereth, both God, and man.

If it be little, that men and Angels would rejoice at thy Conversion, know that God himself would rejoice over thee, even with singing, and rest in his love. *Luke 15. 9. Isaiah 62. 5.* Never did old *Jacob* with such joy weep over the neck of his *Joseph*, as thy heavenly Father would rejoice over thee, upon thy coming in to him. Look over the story of the *Prodigal*. Methinks I see how the aged Father lays aside his state, and forgets his years: behold how he runneth! *Luke 15. 20.* Oh the hast that mercy makes! The sinner makes not half that speed. Methinks I see how his bowels turn, how his compassions yern. (How quick-sighted is love!) Mercy spies him a great way off, forgets his riotous courses, unnatural rebellion, horrid unthankfulness, debauched practices, (not a word of these) but receives him with open arms, clasps about his neck, forgets the nastiness of his rags, kisses the lips that deserve to be loathed, the lips that had been joined to harlots, that had been commoners with the swine, calls for the fatted calf, the best robe, the ring, the shoes, the best cheer in Heavens store, the best attire in Heavens wardrobe, &c. yea the joy cannot be held in one breast; *Luke 15. 6, 9, 23.* others must be called to participate, the friends must meet and make merry. Angels must wait, but the *Prodigal* must be set at the table, under his Fathers wing. He is the joy of the feast: he is the sweet subject of the Fathers delight. The friends sympathize, but none knows the felicity the father takes in his new born son, whom he hath received from the dead. Methinks I hear the music and the dancing, at a distance. Oh the melody of the Heavenly Choristers! I cannot learn the song, *Rev. 14. 3.* but methinks I over-hear the burden, at which all the harmonious quire with one consent strikes sweetly in, for thus goes the round at Heavens table, *For this my son was dead, and is alive again; was lost and is found. Luke 15. 23, 24, 32.* I need not farther explain the parable. God is the Father, Christ the cheer, his righteousness the robe, his graces the ornaments, Ministers, Saints, Angels the friends and servants, and thou that readest (if thou wilt but unfeignedly repent and turn) the welcome *Prodigal*, the happy instance of all this grace, and the blessed subject of this joy & love.

Oh Rock! Oh Adamant! What not moved yet! not yet resolved to return forthwith and to close with mercy! I will try thee yet once again. If one were sent to thee from the dead,

wouldst thou be persuaded? Why hear the voice from the dead, from the damned, crying to thee that thou shouldst repent. *I pray thee that thou wouldst send him to my fathers house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment. If one went unto them from the dead, they will repent. Luke. 16. 27, 28, &c.* Hear O man, thy Predecessors in impenitence preach to thee from the infernal gibbets, from the flames, from the rack, that thou shouldst repent. O look down into the bottomless pit. Seest thou how the smoke of their torment ascendeth forever and ever? *Rev. 14. 11.* How black are those fiends? How furious are their tormenters? 'Tis their only music to hear how their miserable patients roar, to hear their bones crack. 'Tis their meat and drink, to see, how their flesh fri•h, and their fat droppeth, to drench them with burning metal, and to rip open their bodies, and pour in the fierce and fiery brass into their bowels, and the recesses and ventricles of their hearts. What thinkest thou of those chains of darkness, of those instruments of cruelty? Canst thou be content to burn? Seest thou how the worm gnaweth, how the oven gloweth, how the fire •ageth? What sayst thou to that river of brimstone, that dark and horrible vault, that gulf of perdition? Wilt thou take up thine habitation here? Oh lay thine ear to the door of hell. Hear•st thou the curses, and the blasphemies, the weepings and the wailings, how they lament their folly, and curse their day? *Mat. 22. 13. Rev. 16. 9.* How do they roar, and y•ll, and gnash their teeth? How deep are their groans? how feeling are their moans? how unconceivable their miseries? If the shrieks of *Korab, Dathan, and Abiram*, were so terrible (when the earth clave asunder, and opened her mouth, and swallowed them up, and all that appertain'd to them,) that all *Israel* fl•sd at the cry of them: *Numb. 16. 33. 34.* oh how fearful would the cry be, if God should take off the covering from the mouth of hell, and let the cry of the damned ascend in all its terror among the children of men? And of all their moans and miseries, this is the piercing killing •mphasis and burden *forever, forever.* Why as God liveth, that made this soul, thou art but a ••w hours distant from all this, except thou r•p•nt and be converteed.

Oh! I am even lost and swallowed up in the abundance of those arguments that I might suggest. If there be any point of wisdom in all the world, it is to repent and come in: if there be anything righteous, anything reasonable, this is it. If there be anything in the world that may be called madness, and folly, anything that may be counted sottish, absurd, brutish, unreasonable, it is this, to go on in thine unconverted estate. Let me beg thee, as thou wouldst not willfully destroy thyself, to sit down, and weigh, besides what hath been said, these following *Motives*, and let conscience speak, if it be not reason, that thou shouldst repent & turn.

1. *The God that made thee doth most graciously invite thee.*

First his most sweet and merciful nature doth invite thee, Oh the kindnesses of God, his working bowels, his tender mercies! They are infinitely above our thoughts, higher than Heaven, what can we do? deeper than hell, what can we know? Job 11. 7, 8, 9. He is full of compassions, and gracious, longsuffering and plenteous in mercy. Psal. 86. 15. This is a great argument to persuade sinners to come in. *Turn unto the Lord your God, for he is gracious, and merciful, s••w to anger, of great kindness, and repen•eth him of the evil.* If God would not repent of the evil, it were

some discouragement to us, why we should not repent. If there were no hope of mercy, it were no such wonder if the rebel did stand out: but never had subjects such a gracious Prince, such piety, patience, clemency, pity to deal with, as you have. *Who is a God* $\langle \phi \rangle$ *unto thee that pardoneth iniquity, &c.* Mic. 7. 18. Oh sinners, see what a God you have to deal with; if you will but turn, *He will turn again, and have compassion upon you, he will subdue your iniquities, and cast all your sins into the depths of the Sea.* v. 19. *Return unto me, saith the Lord of hosts, and I will return unto you.* Mal. 3. 7. Zech. 1. 3. Sinners do not fail in that they have too high thoughts of God's mercies, but in that 1. *They overlook his Justice.* 2. *They promise themselves mercy out of God's way.* His mercies are beyond all imagination, *Isaiah* 55. 9. great mercies, 1 *Chron.* 21. 13. manifold mercies, *Neh.* 9. 19. tender mercies, *Psal.* 25. 6. sure mercies, *Isaiah* 55. 3. everlasting mercies, *Psal.* 103. 17. *Isaiah* 54. 8. and all *thine own*, if thou wilt but turn. Art thou willing to come in? Why the Lord hath laid aside his terror, erected a Throne of grace, holds forth the golden Scepter: touch and live. Would a merciful man slay his enemy, when prostrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a Covenant of peace? Much less will the merciful God. Study his name *Exod.* 34. 7. Read their experience, *Neh.* 9. 17.

Secondly, His soul-encouraging calls and promises do invite thee. *Ah what an earnest suitor is mercy to thee! how lovingly, how instantly it calleth after thee! how passionately it wooeth thee!* Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity. Turn O backsliding children, saith the Lord, for I am married unto you: return and I will heal your backslidings. Thou hast plaid the harlot with many lovers, yet return unto me saith the Lord. *Ier.* 3. 1, 12, 13, 14, 22. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die O house of Israel? *Ezek.* 33. 11. If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done shall he live. Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions• and make you a clean heart, and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye. *Ezek.* 18. 21, 22, 30, 31, 32.

Oh melting, gracious words! The voice of a God, and not of a man! This is not the manner of men, for the offended Sovereign, to sue to the offending, traitorous varlet. Oh how doth mercy follow thee, and plead with thee! Is not thy heart broken yet? Oh that today ye would hear his voice!

2. The doors of Heaven are thrown open to thee. The everlasting gates are set wide for thee, and an abundant entrance into the Kingdom of Heaven administered to thee. *Christ now bespeaks thee (as she her husband)* Arise and take possession. 1 *Kings* 21. 15. View the glory of the other world as set forth in the map of the Gospel. Get thee up into the *Pisgah* of the

promises, and lift up thine eyes westward, and northward, and southward, and eastward, and see the good land that is beyond *Jordan*, and that goodly mountain. Behold the Paradise of God, watered with the streams of glory. Arise and walk through the land, in the length of it, and in the breadth of it, for all the land which thou seest, the Lord will give it to thee forever, if thou wilt but return. *Gen.* 13, 14, 15, 17. Let me say to thee as *Paul to Agrippa*, *Believest thou the Prophets?* If thou believest indeed, do but view what glorious things are spoken of the City of God, *Psal.* 87. 3. and know, that all this is here tendered in the name of God to thee. As verily as God is true, it shall be forever thine, if thou wilt but thoroughly turn.

Behold the City of pure transparent gold, whose foundations are garnished with all manner of precious stones, whose gates are pearls, whose light is glory, whose Temple is God. Believest thou this? If thou dost, art not thou worse than distracted, that wilt not take possession, when the gates are flung open to thee• and thou art bid to enter• O ye sons of folly, will ye embrace the dunghills, and refuse the Kingdom? Behold, the Lord God taketh you up into the mountain, shows you the Kingdom of Heaven, and all the glory thereof, and tells you; *All this will I give you, if you will fall down and worship me••f* you will submit to mercy, accept my S•• and serve me in righteousness and holiness. *O fools, and slow of heart to believe,* will ye court the harlot, will you seek and serve the world, and neglect the eternal glory? What, not enter into Paradise, when the flaming sword, that was once set to keep you out, is now used to drive you in? But you will say, I am uncharitable, to think you infidels and unbelievers. Why, what shall I think you? Either you are desperate unbelievers, that do not credit it, or stark distracted, that you know and believe the excellency and eternity of this glory, and yet do so fearfully neglect it. Sure you have no faith, or no reason: and I had almost said, conscience should tell you so, before I leave you.

Do but attend what is offered you. Oh blessed Kingdom! A Kingdom of glory, *1 Thess.* 2. 12. a Kingdom of righteousness, *2 Pet.* 3. 13. a Kingdom of peace, *Rom.* 14. 17. an everlasting Kingdom. *2 Pet.* 1. 11. Here thou shalt dwell, here thou shalt reign forever: and the Lord shall set thee in a Throne of glory, *Mat.* 19. 28. and with his own hand shall set the Royal Diadem upon thine head, and give thee a Crown, not of thorns (for there shall be no sinning, nor suffering there, *Rev.* 21. 27, 22, 3, 4, 5.) not of Gold, (for this shall be viler than the dirt in that day) but a Crown of life, *James* 1. 12. a Crown of righteousness, *2 Tim.* 4. 8. a Crown of glory. *1 Pet.* 5. 4. Yea thou shalt put on glory as a robe, *1 Cor.* 15. 53. and shalt shine like the Sun in the firmament in the glory of thy Father. *Mat.* 13. 43. Look now upon thy dirty flesh, thy clay, thy worms-meat: this very flesh, this lump, this carcase shall be brighter than the Stars. *Dan.* 12. 3. In short, thou shalt be made like unto the Angels of God, *Luke* 20. 36. and behold his face in righteousness. *Psal.* 17. 15. Look in now, and tell me: dost thou yet believe? If not, conscience must pronounce thee an infidel, for it is the very word of God that I speak.

But if thou say, thou believest, let me next know thy resolutions. Wilt thou embrace this for thy happiness? Wilt thou forgo thy sinful gains, thy forbidden pleasures? Wilt thou trample on the worlds esteem, and spit in the harlots face, and stop thine ears to her flatteries, and wrest thee out of her embraces? Wilt thou be content to take up with present reproach and

poverty, if it lie in thy way to Heaven, and to follow the Lord with humble self-denial, in a mortified and flesh-displeasing life? I• so, all is thine, and that forever. And art not thou fairly offered? Is it not pity but he should be damned, that will needs go on and perish, when all this may be had for the taking? In a word, wilt thou now close with these proffers? Wilt thou take God at his word? Wilt thou let go thy hold-fast of the world, and rid thy hands of thy sins, and lay hold on eternal life? If not, let conscience tell thee, whether thou art not distracted, or bewitched, that thou shouldst neglect so happy a choice, by which thou mightest be made forever.

3. God will settle unspeakable privileges at present upon thee. 1 Cor. 3. 22. Heb. 12. 22, 23, 24. Though the •ull of your blessedness shall be deferred till hereafter, yet God will give you no little things in hand.

He will redeem you from your thralldom. *John* 8. 36. He will pluck you from the paw of the Lion: *Col.* 1. 13. the serpent shall bruise your heel, but you shall bruise his head. *Gen.* 3. 15. He shall deliver you from the present evil world. *Gal.* 1. 4. Prosperity shall not destroy you, adversity shall not separate between him and you. *Rom.* 8. 35, 37, 38. He will redeem you from the power of the grave, *Psal.* 49. 15. and make the King of terrors a messenger of peace to you. He will take out the curse from the Cross, *Psal.* 119. 71. and make affliction the fining pot, the fan, the physic, to blow off the chaff, purify the metal, and purge the mind. *Dan.* 12. 10. *Isaiah* 27. 9. He will save you from the arrests of the Law, and turn the curse into a blessing to you. *Rom.* 6. 14. *Gal.* 3. •4. He hath the keys of hell and death, and shutteth that no man openeth, *Rev.* 3. 7. & 1. 18. and he will shut its mouth, as once he did the Lions, *Dan.* 6. 22, that you shall not be hurt of the second death. *Rev.* 2. 11.

But he will not only save you from misery, but install you into unspeakable Prerogatives. He will bestow himself upon you, he will be a friend to you, and a father to you: •*Cor.* 6. 18. he will be a Sun, and a Shield to you: *Psal.* 84. 11. in a word, he will be a God to you, *Gen.* 17. 7. and what can be said more? What you may expect that a God should do for you, and be to you, that he will be, that he will <◇> She that marries a Prince, expects he should do for her like a Prince, that she may live in suitable state, and have an answerable dowry. He that hath a King for his Father, or friend, expects, that he should do for him like a King. Alas, the Kings and Monarchs of the earth, so much above us, are but like the painted butterflies amongst the rest of their kind, or the fair-coloured palmer-worm amongst the rest of the worms, if compared with God. As he doth infinitely exceed the glory and power of his glittering dust, so he will beyond all proportion exceed, in doing for his favorites, whatever Princes can do for theirs. He will give you grace and glory, and withhold no good thing from you. *Psal.* 84. 11. He will take you for his sons and daughters, and make you heirs of his promises, *Heb.* 6. 17. and establish his everlasting Covenant with you. *Ier.* 32. 40. He will justify you from all, that Law, Conscience, Satan, can charge upon you. *Rom.* 8. 33, 34. He will give you free access into his presence, and accept your persons, and receive your prayers. *Eph.* 3. 12. *Eph.* 1. 6. *1 John* 5. 14. He will abide in you, and make you the men of his secrets, and hold a constant and friendly communion with you. *John* 14. 23. *John* 15. 15. *1 John* 1. 3. His car shall be open, his door open, his store open at all times to you. His blessing shall rest upon

you, and he will make your enemies to serve you, and work about all things for good unto you. *Psal. 115. 13. Rom. 8. 28.*

4. *The Terms of mercy are brought as low, as possible, to you.* God hath stooped as low to sinners as with honor he can. He will not be thought a fauteur of sin, nor stain the glory of his holiness: and whither could he come, lower than he hath, unless he should do this? He hath abated the impossible terms of the first Covenant. *Ier. 3. 13. Mark 5. 36. Acts 16. 31. Acts 3. 19. Prov. 28. 13.* He doth not impose anything unreasonable, or impossible, as a condition of life upon you. Two things were necessary to be done, according to the tenor of the first Covenant by you. 1. *That you should fully satisfy the demands of Justice, for past offenses.* 2. *That you should perform personally, perfectly, and perpetually the whole law for the time to come.* Both these are, to us, impossible. *Rom. 8. 3.* But behold God's gracious abatement in both. He doth not stand upon satisfaction: he is content to take of the surety (and he of his own providing too) what he might have exacted from you. *2 Cor. 5. 19.* He declares himself to have received a ransom, *Job 33. 24. 1 Tim. 2. 6.* and that he expects nothing, but that you should accept his son, and he shall be righteousness and redemption to you. *John 1. 12. 1 Cor. 1. 30.* And for the future obedience, here he is content to yield to your weakness, and to remit the rigor. He doth not stand upon perfection (as a condition of life, though he still insists upon it as due,) but is content to accept of sincerity. *Gen. 17. 1. Prov. 11. 20.* Though you cannot pay the full debt he will accept you according to that which you have, and will take willing for doing, and the purpose for the performance: *2 Cor. 8. 12. 2 Chron. 6. 8. Heb. 11. 17.* and if you come in his Christ, and set your hearts to please him, and make it the chief of your cares, he will approve and reward you, though the vessel be marred in your hands.

Oh consider your makers condescension. Let me say to you, as *Naaman's* servants to him; *My father, if the Prophet had bid thee do some great thing, wouldst thou not have done it? how much rather, when he saith unto thee, wash and be clean? 2 Kings 5. 13.* If God had demanded some terrible, some severe and rigorous thing of you, to escape eternal damnation, would you not have done it? Suppose it had been to spend all your days in sorrow in some howling wilderness, or pine yourselves with famine, or to offer the fruit of your bodies, for the sin of your souls, would you not have thankfully accepted eternal redemption, though these had been the conditions? Yea further, if God should have told you, you should have fried in the fire for millions of ages, or been tormented so long in hell, would you not have gladly accepted it? Alas, all these are not so much as one sand in the glass of eternity. If your offended Creator should have held you but one year on the rack, and then come and bid you take your choice, whether you would renounce your sins, accept his Christ, and serve him a few years in self-denial, or lie in this case forever and ever: do you think you should have stuck at the offer, and disputed the terms, and have been unresolved, whether you were best to accept of the motion? O sinner, return and live: why shouldst thou die, when life is to be had for the taking, and mercy would be beholding to thee (as it were) to be saved? Couldst thou say indeed, *Lord I knew that thou wast an hard man, Mat. 25. 24.* thou hadst some little excuse; but when the God of Heaven hath stooped so low, and abated so far, if now thou shouldst stand off, who shall plead for thee?

Obj. Notwithstanding all these abatements, I am no more able to perform these conditions, (in themselves so easy) of faith and repentance, and sincere obedience, than to satisfy and fulfil the law.

Answ. These you may perform by God's grace enabling, whereas the other are naturally impossible, in this state, even to believers themselves. But let the next consideration serve for a fuller answer.

5. *Wherein you are impotent, God doth offer grace to enable you. I have stretched out my hand, and no man regarded. Prov. 1. 24.* What though you are plunged into the ditch of that misery from which you can never get out? Christ offereth to help you out; he stretcheth forth his hand to you, and if you perish, it is for refusing his help. *Behold I stand at the door, and knock: if any man open to me, I will come in. Rev. 3. 20.* What though you are poor, and wretched, and blind, and naked, Christ offereth a cure for your blindness, a cover for your nakedness, a remedy for your poverty: he tendereth you his righteousness, his graces. *I counsel thee to buy of me gold that thou mayest be rich, and white raiment that thou mayest be clothed, and anoint thine eyes with eye-salve, that thou mayest see, Rev. 3. 17, 18.* Do you say, The condition is impossible, for I have not wherewith to buy? You must know, that this buying is without money and without price. *Isaiah. 55. 1.* This buying is by begging, and seeking with diligence and constancy in the use of God's means. *Prov. 2. 3, 4.* God commandeth thee to know him, and to fear him. Dost thou say, yea but my mind is blinded and my heart hardened from his fear? I answer, God doth offer to enlighten thy mind, and to teach thee his fear: that is presented to thy choice. *Prov. 1. 29.* For that they hated knowledge, and did not choose the fear of the Lord. So that now, if men live in ignorance and estrangement from the Lord, it is because they will not understand, and desire not the knowledge of his ways. *Job. 21. 14* If thou criest after knowledge, if thou seekest her as Silver, &c. Then shalt thou understand and the fear of the Lord, and find the knowledge of God. *Prov. 2. 3, 4, 5.* Is not here a fair offer? Turn you at my reproof: behold I will pour out my spirit unto you. *Prov. 1. 23.* Though of yourselves you can do nothing, yet you may do all things through his spirit enabling you, and he doth offer his assistance to you. God bids you, *Wash you and make you clean: Isaiah, 1. 16.* you say you are unable as much as the Leopard to wash out his spots: *Ier. 13. 23.* yea but the Lord doth offer to purge you, so that if you be filthy still, 'tis through your own willfulness. *Esek. 24. 13.* I have purged thee, and thou wast not purged. *Jer. 13. 27.* O Jerusaleme, wilt thou not be made clean? when shall it once be? God doth wait when you will be made clean, when you will yield to his motions, and accept of his offers, and let him do for and in you, what you cannot do of yourselves. You do not know how much God will do, upon your importunity, if you will but be restless and instant with him. *Luke 11. 8. and 18. 5.*

If God $\langle \diamond \rangle$ not bound himself by express promise... wicked men, to give them Grace in the diligent use of the means: yet he hath given them abundant encouragement to expect it from him, if they seek it earnestly in his way. His most gracious nature is abundant encouragement. If a rich and most bountiful man should see thee in misery, and bid thee come to his door, wouldst thou not with confidence expect at thy coming to find some relief. Thou art not able to believe, nor repent: God appoints thee to use such and such means, in order to thy obtaining faith and repentance: doth not this argue, that God will bestow these

upon thee, if thou dost ply him diligently in prayer, meditation, reading, hearing, self-examination, and the rest of his means? Otherwise, God should but mock his poor creatures, to put them upon these self-denying endeavors, and then when they have put hard to it, and continued waiting upon him for Grace, deny them at last. Surely, if a sweet-natured man would not deal thus, much less will the most merciful and gracious God.

I intended to have added many other arguments: but these have swoln under my hands, and I hope the judicious reader, will rather look upon the weight, than the number.

The Conclusion of the whole.

And now my brethren let me know your minds. What do you intend to do? Will you go on and die, or will you set upon a thorough and speedy conversion, and lay hold on eternal life? How long will you linger in *Sodom*? how long will you halt between two opinions? *1. Kings* 18. 21. Are you not yet resolved whether Christ or *Barabbas*, whether bliss or torment, whether the land of *Cabul*, *1 kings*. 9. 13. or the Paradise of God, be the better choice? Is it a disputable case, whether the *Abana* and *Pharphar* of *Damascus*, be better than all the streams of *Eden*? or whether the vile puddle of sin, be to be preferred before the water of life, clear as Crystal, proceeding out of the throne of God and of the Lamb? Can the world in good earnest do that for you, that Christ can? will it stand by you to eternity? will pleasures, titles, lands, treasures, descend with you? *Psal.* 49. 17. *1. Tim.* 6. 7. If not, had you not need look after somewhat that will? What mean you to stand wavering, to be off and on? Foolish children! how long will you stick between the womb and the world? Shall I leave you at last no farther than *Agrippa*, but *almost* persuaded? Why, you are forever lost, if left here. As good not at all, as not altogether Christians. You are half of the mind to give over your former negligent life, and to set to a strict and holy course: you could wish that you were as some others be, and could do as 〈◇〉 can do. How long will you rest in idle wishes, and fruitless purposes? when will you come to a fixed, full, and firm resolve? Do not you see how Satan gulls you, by tempting you to delays? How long hath he tolled you on in the way to perdition? How many years have you been purposing to amend? What if God should have taken you off this while?

Well, put not me off with a dilatory answer. Tell not me of *hereafter*. I must have your present consent. It you be not now resolved, while the Lord is treating with you, and wooing of you, much less are you like to be hereafter, when these impressions are worn out, and you are hardened through the deceitfulness of sin. Will you give me your hands? Will you set open the doors, and give the Lord Jesus the full and present possession? Will you put in your names into his covenant? Will you subscribe? What do you resolve upon? If you are still upon your delays, my labor is lost, and all is like to come to nothing. Fain I would, that you should now put in your adventures. Come, cast in your lot, make your choice. *Now is the accepted time, now is the day of salvation: today if you will hear his voice.* Why should not this be the day, from whence thou shouldst be able to date thine happiness? Why shouldst thou venture a day longer, in this dangerous and dreadful condition? What if God should this night require thy soul? *Oh that thou mightest know, in this thy day, the things that belong unto thy peace, before they be hid from thine eyes!* *Luke* 19. 42. This is thy day, and 'tis but a day. *John* 9. 4. Others have had their day, and have received their doom; and now art thou brought upon the stage of

this world, here to act thy part, for a whole eternity. Remember, thou art now upon thy good behavior for everlasting. If thou make not a wise choice now, thou art undone forever. Look what thy present choice is, such must thine eternal condition be. *Luke 10. 42. Luke 16. 25. Prov. 1. 27, 28, 29.*

And is it true indeed? is life and death at thy choice? Yea, 'tis as true as truth is. *Deut. 30. 19.* Why then, what hinders but that thou shouldst be happy? Nothing doth, or can hinder, but thine own willful neglect, or refusal. It was the passage of the *Eunuch* to *Philip*: *See, here is water, what doth hinder me to be baptized?* So I may say to thee: See, here is Christ, here is mercy, pardon, life, what hinders but that thou shouldst be pardoned, and saved? One of the Martyrs as he was praying at the stake, had his pardon set by in a box (which indeed he refused, deservedly, because upon unworthy terms.) But here the terms are most honorable and easy: Oh sinner, wilt thou burn with thy pardon by? Why do but forthwith give up thy consent to Christ, renounce thy sins, deny thyself, take up the Yoke, and the Cross, and thou carriest the day; Christ is thing, pardon, peace, life, blessedness, all are thine: And is not this an offer worth the embracing? Why shouldst thou hesitate, or doubtfully dispute about the case? Is it not past controversy, whether God be better than sin, and glory better than vanity? Why shouldst thou forsake thine own mercy, and sin against thine own life? When wilt thou shake off thy sloth, and lay by thine excuses? *Boast not thyself of tomorrow: thou knowest not where this night may lodge thee, Prov. 27. 1.*

Beloved, now the holy spirit is striving with you. He will not always strive. Hast thou not felt thy heart warmed by the word, and been almost persuaded to leave off thy sins, and come in to God? Hast thou not felt some good motions in thy mind, wherein thou hast been warned of thy danger, and told what thy careless course would end in? It may be thou art like young *Samuel*, who when the Lord called once and again, he knew not the voice of the Lord: *1. Sam. 3. 6, 7.* but these motions and items are the offers, and essays, and the calls and strivings of the Spirit. O take the advantage of the tide, and know the day of thy visitation.

Now, the Lord Jesus stretcheth wide his arms to receive you. He beseecheth you by us. How lovingly, how meltingly, how pitifully, how passionately he calleth you! The Church is put into a sudden ecstasy upon the sound of his voice, *The voice of my beloved! Cant. 2. 8.* Oh wilt thou turn a deaf ear to his voice! It is not the voice that breaketh the Cedars, and maketh the mountains to skip like a Calf, that shaketh the Wilderness and divideth the flames of fire, it is not *Sinai's* Thunder; but the soft and still voice. It is not the voice of Mount *Ebal*, a voice of cursing and terror; but the voice of Mount *Gerizim*, the voice of blessing, and of glad tidings of good things. It is not the voice of the Trumpet, nor the noise of War; but a message of peace from the King of peace. *Eph. 6. 15. 2 Cor. 5. 18, 20.* Methinks it should be with thee, as with the spouse: *My soul failed when he spake. Cant. 5. 6.* I may say to thee, O sinner, as *Martha* to her Sister, *The master is come, and he calleth for thee. John 11. 28.* Oh now, with *Mary*, arise quickly, and come unto him. How sweet are his invitations! He crieth in the open concourse, *If any man thirst let him come unto me and drink. John 7. 37. Prov. 1. 21.* He broacheth his own body for thee. Oh come and lay thy mouth to his side. How free he is! he excludeth none. *Whosoever will, let him come and take the water of life freely. Rev. 22. 17. Whoso is simple, let him*

turn in hither. Come, eat of my bread, drink of the Wine which I have mingled. Forsake the foolish, and live. Prov. 9. 4, 5, 6. Come unto me, &c. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. Mat. 11. 28, 29. Him that cometh to me, I will in no wise cast out. John 6. 37. How doth he bemoan the obstinate refusers? O Jerusalem, Jerusalem, how often would I have gathered thy Children, as a Hen gathereth her Chickens under her wings, and ye would not. Mat. 23. 37. Behold me, behold me: I have stretched out my hands all the day to a rebellious people. Easy 65. 1, 2. Oh be persuaded now at last, to throw yourselves into the arms of love.

Behold, O ye sons of men, the Lord Jesus hath thrown open the prisons, and now he cometh to you (as the Magistrates once to them Act. 16. 39) and beseecheth you to come out. If it were from a Palace, or a Paradise that Christ did call you, it were no wonder if you were unwilling (and yet how easily was Adam•olled from hence?) but it is from your prison, sirs, from your chains, from the dungeon, from the darkness that he calleth, you; *Isaiah* 42. 6, 7. and yet will you not come? He calleth you unto liberty, *Gal.* 5. 13. and yet will you not hearken? His Yoke is easy, his Laws are liberty, his service freedom: *Mat.* 11. 30. *James* 1. 25. 1. *Cor.* 7. 22. and (whatever prejudices you have against his ways) if a God may be believed, you shall find them all pleasure and peace, and shall taste sweetness and joy•unutterable, and take infinite content and felicity in them. *Prov.* 3. 17. *Psal.* 119. 165. *1 Pet.* 1. 8. *Psal.* 119. 103, 111.

Beloved, I am loath to leave you. I cannot tell how to give you over. I am now ready to shut up, but fain I would drive this bargain between Christ and you, before I end. What, shall I leave you as I found you, at last? Have you read hitherto, and are not yet resolved upon a present abandoning all your sins, and closing with Jesus Christ? Alas, what shall I say? what shall I do? Will you turn off all my importunity? Have I run in vain? Have I used so many arguments, and spent so much time to persuade you, and yet must sit down at last in disappointment? But it is a small matter that you turn off me: you put a slight upon the God that made you, you reject the bowels and beseechings of a Savior, and will be found resisters of the Holy Ghost, *Act.* 7. 51. if you will not now be prevailed with• to repent and be converted.

Well, though I have ca•ed long and ye have refused, I shall yet this once more lift up my voice like a Trumpet, and cry from the highest places of the City, before I conclude with a miserable *Conclamatum est*. Once more I shall call after regardless sinners, that, if it be possible, I may awaken them. O earth, earth, earth, hear the word of the Lord. *Ier.* 22. 29. Unless you be resolved to die, lend your ears to the last calls of mercy. Behold, in the name of God I make open proclamation to you. *Hearken unto me, O ye Children. Hear instruction, and he wise, and refuse it not.* *Prov.* 8. 32, 33.

Ho everyone that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk, without money and without prIEEE. Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat yet that which is good, and let your s•ul delight itself in fatness. Incline your ear and come ye unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. *Isaiah.* 55. 1, 2, 3.

Ho everyone that is sick of any manner of disease or torment, *Mat. 4. 23, 24.* or is possessed with an evil spirit, whether of pride, or fury, or lust, or covetousness, come ye to the Physician; bring away your sick. Loe here is he that *healeth all manner of sickness, and all manner of disease among the people.*

Ho everyone that is in debt, and everyone that is in distress, and everyone that is discontented, gather yourselves unto Christ, and he will become a Captain over you. He will be your protection from the arrests of the Law: He will save you from the hand of justice. Behold, he is an open sanctuary to you, he is a known refuge. *Heb. 6. 18. Psal. 48. 3.* Away with your sins, and come in unto him, lest the avenger of blood seize you, lest devouring wrath overtake you.

Ho every ignorant sinner, come and buy eyesalve that thou mayest see. *Rev. 3. 18.* Away with thine excuses; thou art forever lost, if thou continuest in this estate. *2 Cor. 4. 3.* But accept of Christ for thy Prophet, and he will be a light unto thee. *Isaiah. 42. 6. Eph. 5. 14.* Cry unto him for knowledge, study his word, take pains about the principles of religion, humble thyself before him, and he will teach thee his way, and make thee wise unto salvation. *Mat. 13. 36. Luke 8. 9. John 5. 39. Psal. 25. 9.* But if thou wilt not follow him, in the painful use of his means, but sit down, because thou hast but one talent, he will condemn thee for a wicked and slothful servant. *Mat. 25. 24, 26.*

Ho every profane sinner, come in and live. Return unto the Lord and he will have mercy upon thee. Be entreated, *Oh return, come:* Thou that hast filled thy mouth with oaths, and execrations, all manner of sins and blasphemies shall be forgiven thee, *Mark 3. 28.* If thou wilt but thoroughly turn unto Christ, and come in. Though thou hast been as unclean as *Magdalene;* yet *put away thy Whoredomes out of thy sight, and thine adulteries from between thy breasts,* and give up thyself unto Christ, as a vessel of holiness, alone for his use, and then, *though thy sins be as scarlet, they shall be as wool, and though they be as crimson, they shall be as white as snow,* *Luke 7. 37. Hos. 2. 2. 1 Thess. 4. 4. Isaiah 1. 18.*

Hear O ye Drunkards, *how long will ye be drunken? put away your wine.* *1 Sam. 1. 14.* Though you have rolled in the vomit of your sin, take the vomit of repentance, and heartily disgorge your beloved lusts, and the Lord will receive you. *2 Cor. 6. 17.* Give up yourselves unto Christ, to live soberly, righteously, and godly; embrace his righteousness; accept his government; and though you have been swine, he will wash you. *Rev. 3. 6.*

Hear O ye loose companions, whose delight is in vain and wicked society, to sport away your time in carnal mirth and jollity with them; come in at wisdoms call, and choose her, and her ways, and forsake the foolish, and you shall live. *Prov. 9. 5, 6.*

Hear O ye scorers, hear the word of the Lord. Though you have made a sport at godliness, and the professors thereof; though you have made a scorn of Christ, and of his ways; yet, even to you doth he call, to gather you under the wings of his mercy. *Prov. 1. 22, 23.* In a word, though you should be found among the worst of that black roll, *1 Cor. 6. 9, 10.* yet, upon your through Conversion, you shall washed, be you shall be justified, you shall be sanctified, in the name of the Lord Jesus, and by the spirit of our God, *ver. 11.*

Ho every formal professor, that art but a lukewarm and dough-baked Christian, and restest in the form of godliness, give over thy halving, and thy halting; be a throughout Christian, and be zealous and repent, and then though thou hast been an offense of Christ's stomach, thou shall be the joy of his heart. *Rev. 3. 16, 19, 20.*

And now bear witness, that mercy hath been offered you. *I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing, therefore choose life, that you may live. Deut. 30. 19.* I can but woo you, and warn you: I cannot compel you to be happy: if I could, I would. What answer will you send me with to my master? Let me speak unto you as *Abraham's* servant to them; *And now if you will deal kindly and truly with my master, tell me. Gen. 24. 49.* Oh for such a happy answer, as *Rebekah* gave to them! *Gen. 24. 57, 58. And they said, we will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her. Wilt thou go with this man? and she said I will go.* Oh that I had but thus much from you! Why should I be your accuser, *Mat. 10. 14, 15.* who thirst for your salvation? Why should the passionate pleadings and wooings of mercy be turned into the horrid aggravations of your obstinacy and additions to your misery. Judge in your own selves: Do you not think their condemnation will be doubly dreadful, that shall still go on in their sins, after all endeavors to recall them? Doubtless, *it shall be more toleable for Tyre and Sidon, yea for Sodom and Gomorrah; in the day of Judgment, than for such. Mat. 11. 22. 24.*

Beloved, if you have any pity for your perishing souls, close with the present offers of mercy. If you would not continue and increase the pains of your travelling Ministers, do not stick in the birth. If the God that made you have any authority with you, obey his command and come in. If you are not the despisers of grace, and would not shut up the doors of mercy against yourselves, repent and be converted. Let not Heaven stand open for you in vain. Let not the Lord Jesus open his wares, and bid you buy without money and without price, in vain. Let not his Ministers, and his Spirit, strive with you in vain, and leave you now at last unperswaded; lest the sentence go forth against you, *The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain. Reprobate silver shall men call them, because the Lord hath rejected them. Ier. 6. 29, 30.*

Father of Spirits, take the heart in hand that is too hard for my weakness. Do not thou have ended, though I have done. Half a word from thine effectual power, will do the work. O thou that hast the key of *David*, that openest when no man shutteth, open thou this heart as thou didst *Lydia's*, and let the King of glory enter in; and make this soul thy happy captive. Let not the tempter harden him in delays. Let him not stir from this place, nor take his eyes from these lines, till he be resolved to forgo his sins, and to accept of life upon thyself-denying terms. In thy name O Lord God did I go forth to these labors, in thy name do I shut them up. Let not all the time they have cost, be but lost hours: let not all the thoughts of heart, and all the pains that have been about them, be but lost labor. Lord put in thine hand into the heart of this Reader, and send thy Spirit, as once thou didst *Philip*, to join himself to the Chariot of the Eunuch, while he was reading thy word. And though I should never know it while I live, yet I beseech thee Lord God, let it be found at that day, that some souls were

converted by these labors: and let some be able to stand forth and say, that by these persuasions, they were won unto thee. *Amen. Amen.* Let him that readeth say *Amen.*

FINIS.

P-JA1-5. Christian letters full of spiritual instructions tending to the promoting of the power of godliness, both in person and families. - Alleine, Joseph, 1634-1668.

CHRISTIAN LETTERS FULL OF *Spiritual Instructions*, TENDING To the Promoting of the Power OF GODLINESS, BOTH IN PERSON and FAMILIES.

LONDON, Printed for and sold by *Nevill Simmons*, at the *Princes-Arms* in *St. Paul's Church-Yard*, and *Dorman Newman* at the *Kings-Arms* in the *Poultry*. 1673.

CHRISTIAN LETTERS, Full of SPIRITUAL INSTRUCTIONS, Tending To the Promoting of the Power of Godliness, both in Persons, and Families.

LETTER. I. To his Wife to Dispose her to his Ac...ptance of Taunton, on small Maintenance.

My Dear Heart,

BY this time I hope thou hast received mine by *Martin*, and also an Answer touching their Resolution at *Taunton*. My thoughts have been much upon that business of late, so small as the outward Encouragements in point of Maintenance are, and methinks I find my heart much inclining that way. I will tell thee the Principles upon which I go.

First, I lay this for a Foundation, That a man's Life con...isteth not in the Abundance of the things that he possesseth. •...t was accounted a wise Prayer that *Agur* put up of old, that •...e might only be Fed with Food convenient for him. And •...ertain it is that where m...n have least of the World; they •...steem it least, and live more by Faith and in dependence upon God, casting their care and burden upon him. O the sweet breathings of *David's* soul! the strong actings of his Faith and Love, that we find come from him, when his condition was low and mean in the World. How closely doth he cling? How fully doth he Relie upon God? The Holy Ghost seems to make it a Privilege to be brought to a necess•...ty of living by Faith, as, I think, I have formerly hinted thee, out of *Deut.* 11. 10, 11. Where *Canaan* is preferred before *Ægypt*, in regard of its dependence upon God for the former and latter Rain, which in *Ægypt* they could live without, and have supplies from the River. And certainly could we that are inexperienced, but feel the Thorns of those cares and troubles that there are in gathering and keeping much, and the danger when Riches increase of setting our hearts upon them, we should prize the happiness of a middle condition much before it. Doubtless, Godliness with contentment, is great gain. *Seekest thou great things for thyself* (saith the Prophet to *Baruch*) *seek them not*. Certainly a good Conscience is a continual Feast, and enough for a happy Life: no man that Wareth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a Soldier. We should be but little encumbered with the things of this World, and withal free from a world of entanglements, which in a great place committed wholly to our charge, would be upon our Consciences as no small Burden.

Secondly, I take this for an undoubted truth, that a dram of Grace, is better than a Talent of Wealth; and therefore such a place where our Consciences would be free, and we had little to do in the World to take off our hearts and thoughts from the things of Eternity, and had the

advantage of abundance of means, and the daily opportunities of warming our hearts with the blessed Society and Conference of Heavenly Christians, and no temptations to carry us away, nor discouragements in our walking with God, and the due performance of our duty is (if we pass a true and Spiritual Judgment, as the Holy Ghost in Scripture would) without comparison before another place, void of those Spiritual helps and advantages. Let us think with ourselves, what though our Purses, our Estates, may thrive better in a place of a large maintenance? yet where are our graces, our souls, like to thrive any way answerable to what they are in this? We should have but little in the World, and we could live hereafter; but alas, what is this if it be made up to us, as it will surely be in Communion with God and his People? If we thrive in Faith, and Love, Humility, and Heavenly mindedness, as above all places I know we are likely to do there, what matter is it though we do not raise ourselves in the World? the thing it may well be accounted but mean; but alas, let us look upon it with a spiritual Eye, and then we shall pass another Judgment of it. Oh! who would leave so much Grace, and so much comfort in Communion with Christ and his Saints, as we may gain there, for the probabilities of living with a little more gentility and handsomness in the World? 'Tis a strange thing to see how Christians generally do judge so carnally of things, looking to the things that are seen and Temporal, and not the things that will stick by us to Eternity. What is it worth a year? is the Maintenance certain and sure? What charges are there like to be? these are the questions we commonly ask first, when we speak of settling. But alas, though those things are duly to be considered too, yet what good am I like to do? what good am I like to get? (Both which questions I think might be as comfortably Answered concerning this, as any place in *England*;) These should be the main interrogatories, and the chief things we should judge of a place to settle in. What if we have but a little in the World? Why then we must keep but a short Table, and shall make but a little noise in the World, and must give the meaner entertainments to our Friends. O but will not this be abundantly made up, if we have more outward and inward Peace, as we may well count we shall have. One dram of saving Grace will weigh down all this. Let others Hug themselves in their Corn, and Wine, and Oil, in their fat Livings, and their large Tables, and their great resort, if we have more of the Light of God's Countenance, more grace, more comfort, who would change with them? surely if *Paul* were to chose a Place, he would not look so much what 'twas a year, but would wish us to take that where we might be most likely to save our own and others Souls.

Thirdly, That the best and the surest way to have any outward Mercy, is to be content to want it. When men's desires are over-eager after the World, they must have thus much a Year, and a House well Furnished, and Wife, and Children, thus and thus qualified, or else they will not be content; God doth usually, if not constantly, break their wills by denying them, as one would cross a froward Child of his stubborn humor: or else puts a sting into them, that a man had been as good he had been without them, as a man would give a thing to a froppish Child, but it may be with a knock on his Fingers, and a frown to boot. The best way to get Riches, is out of doubt to set them lowest in ones desires. *Solomon* found it so: Alas, he did not ask riches, but wisdom and ability, to discharge his great Trust; but God was so pleased with his Prayer, that he threw in them into the Bargain. If we seek the Kingdom of God, and his Righteousness in the first place, and leave other things to him, God will not

stand with us for these outwards, though we never ask them we shall have them as over measure; God will throw them in as the Vantage. And to this suits the experience of our dear *Honorathius*: and indeed (saith he, speaking of God) *Honorathius* finds that his only hiding place and refuge, and a place of succor, from the storms that fall upon him, and hath had such helps at dead lift there, that he is engaged forever to trust the•...e. For when he hath been lowest, and in the greatest straights, he hath gone and made his moan Heaven-ward, with free submission to the rightful disposer of all things, and he hath been so liberally supplied, as makes him very confident the best way to obtain any Mercy, or supply, is to be content to be without it: And he is persuaded nothing set God's Mercies farther off, than want of free submission to want them. Certainly, God will never be behind hand with us. Let our care be to build his House, and let him alone to build ours.

Fourthly, That none ever was, or ever shall be, a loser by Jesus Christ. Many have lost much for him, but never did, never shall any lose by him. Take this for a certainty, whatsoever probabilities of outward comforts we leave, whatsoever outward advantages we balk, that we may glorify him in our Services, and enjoy him in his Ordinances more than elsewhere we could, we shall receive an hundred fold in this life. 'Tis a sad thing to see how little Christ is trusted or believe in the World: Men will trust him no farther then they can see him, and will leave no work for Faith. Alas, hath he not a thousand ways, both outward and inward, to make up a little outward disadvantage to us? What doth our Faith serve for? Have any ventured themselves upon him in his way, but he made good every word of the Promise to them? let us therefore exercise our Faith, and stay ourselves upon the Promise, and see if ever we are ashamed of our hope.

Fifthly, That what is wanting in the means, God will make up in the blessing. This I take for a certain truth, while a man commits himself and his affairs to God, and is in a way that God put him into: Now if a man have but a little income, if he have a great Blessing, that's enough to make it up. Alas, we must not account Mercies by the Bulk. What if another have a pound to my Ounce, if mine be gold for his silver, I will never change with him. As 'tis not Bread that keeps men alive, but the Word of Blessing that proceedeth out of his mouth of God; so 'tis not the largeness of the means, but the blessing of the Lord that maketh rich. Oh! if men did but believe this, they would not grasp so much of the world as they do. Well, let others take their course, and we will take ours, to wait upon God by Faith and Prayer, and rest in his Promise; and I am confident that is the way to be provided for: Let others toil to enlarge their income, (but alas, they will find they go not the right way to work) we will bless God to enlarge our blessing, and I doubt not but we shall prove the Gainers.

Sixthly, That every Condition hath its Snares, Crosses, and Troubles, and therefore we may not expect to be without them where ever we be, only that condition is most eligible that hath fewest and least. *I* cannot object anything against the proposal of *Taunton*, but the meanness of the maintenance; but if our income be but short, we can *I* hope be content to live answerably, we must fare the meaner, that will be all the inconvenience that *I* know, and truly *I* hope we are not of the nature of that Animal, that hath his Heart in his Belly. *I* know how *Daniel* thrived by his Water and pulfe, and think a mean Diet is as wholesome to the

body, yea. and far less hurtful than a full and liberal is; and persuade myself it would be no such hard matter for us contentedly to deny our flesh in this respect. But let us consider how little and utterly inconsiderable this inconvenience is, in comparison of those we must reckon upon meeting with, if God cast us into another place, and whether this be not a great deal less than the trouble we shall have for want of comortable and Christian Society, for want of the frequent and quickening means we shall here have, in wrangling and contending with the Covetous, or else losing our dues, in the Railings and scandalous, and malicious Reports, that are we see raised upon the best by the wicked in most places, in their contentions about their right to the Sacraments, in our intanglement in the cares and troubles of this life, &c. all which we should be here exempted from. Upon these and the like considerations, I find my heart very much inclined to accept of their offer at *Taunton*. I beseech thee to weigh, and thoroughly consider the matter, and tell me impartially thy thoughts, and which way thy Spirit inclines, •...or I have always resolved the place I settled in should be thy choice, and to thy content. The least intimation of thy will to the contrary, shall overballance all my thoughts of settling there, for I should account it the greatest unhappiness if I should thus settle, and thou shouldst afterwards be discontented at the straightness of our condition. But I need not have Wrote this, hadst not thou fully signified thy mind already to me, I had never gone so far as I have. Well, the Lord whose we are, and whom we serve, do with us as it shall seem good unto him. We are always as mindful as is possible of thee here, both together and apart. Captain *Luke* desired me to entreat thee to meet him one two hours in a day, for the Commemoration of Mercies upon the twenty third day of every Month. Send word to me of their Resolution at *Taunton*, in two Letters, least possibly one should miscarry, though never a one did yet. I dare not think of settling under sixty Pound at *Taunton*, and surely it cannot be less. I have Written as well as I could on a sudden my mind to thee, I have been so large in delivering my Judgment, that I must thrust up my Af•...ctions into a Corner. Well, though they have but a corner in my Letter, I am sure they have room enough in my heart: But I must conclude; The Lord keep thee my Dear, and cherish thee forever in his Bosom. Farewell mine own Soul,

I am as ever thine own Heart, JOS. ALLEINE

Oxford, May 27. 1659.

LETTER II. [Prepare for Suffering.] To my dearly belo•...ed the Flock of Christ in Taunton, Grace and Peace.

Most dear Christians,

MY extreme straights of time will now force me to bind my long loves in a few short lines; yet I could not tell how to leave you unsaluted, nor choose but write to you in a few words, that you should not be dismayed neither at our present sufferings, or at the evil tidings that by this time I doubt not are come unto you. Now, Brethren, is the time when the Lord is like to put you upon the trial; now is the hour of temptation come. Oh! be faithful to Christ to the death, and he shall give you a Crown of life. Faithful is he that hath called you, and he will not suffer you upon his faith•...fulness to be tempted above what you are able. Give up

yourselves and your All to the Lord, with resolution to follow him fully, and two things be sure of, and lay up as sure grounds of everlasting consolation.

1. If you seek by prayer and study to know the mind of God, and do resolve to follow it in uprightness, you shall not fail either of direction or pardon; either God will show you what his pleasure is, or will certainly forgive you if you miss your way. Brethren, fix upon your souls the deep and lively affecting apprehensions of the most gracious, loving, merciful, sweet, compassionate, tender nature of your Heavenly Father, which is so great that you may be sure he will with all readiness and love accept of his poor Children when they endeavors to approve themselves in sincerity to him, and would fain know his mind and do it, if they could but clearly see it, though they should unwillingly mistake.

2. That as sure as God is faithful, if he do see that such or such a temptation (with the forethought of which you may be apt to disquiet yourselves, lest you should fall away when thus or thus tried) will be too hard for your Graces, he will never suffer it to come upon you. Let not, my dear Brethren, let not the present tribulations or those impending move you. This is the way of the Kingdom: persecution is one of your Land marks: self-denial and taking up the Cross is your A B C of Religion; you have learnt nothing, that have not begun at Christ's-Cross. Brethren, the Cross of Christ is your Crown, the reproach of Christ is your riches; the shame of Christ is your glory; the damage attending strict and holy diligence, your greatest advantage: sensible you should be of what is coming, but not discouraged; humbled, but not dismayed; having your hearts broken, and yet your spirits unbroken; humble yourselves mightily under the mighty hand of God; but fear not the face of man: may you even be low in humility, but high in courage; little in your own apprehensions of yourselves, but great in holy fortitude, resolution and holy magnanimity, lying in the dust before your God, yet triumphing in faith and hope, and boldness and confidence over all the power of the enemies. Approve yourselves as good Soldiers of Jesus Christ, with no *Armor*, but that of righteousness; *No weapons*, but strong crying and tears; looking for no Victory but that of Faith; nor hope to overcome, but by patience: now for the faith and patience of the Saints, now for the harness of your suffering Grace: O gird up the loins of your mind, and be sober, and hope to the end: *Fight not* but *the good fight of Faith*: here you must contend and that earnestly: Strive not but against sin, and here you may resist even unto blood: now see that you choose life, and embrace affliction rather than sin. Strive together mightily and frequently by prayer: I know you do, but I would you should abound more and more: Share my loves among you, and continue your earnest prayers for me, and be your assured that I am and shall be through Grace, a willing thankful Servant of your Souls concernments.

From the common Goale May 2. 1663.

Joseph Alleine.

LETTER III. [Warning to Professors.] *To my most dearly beloved, my Christian Friends in Taunton, Salvation.*

Most loving Brethren,

I Shall never forget your old kindnesses, and the entire affections that you have shed upon me, not by drops, but by floods, would I never so fain forget them, yet I could not, they are so continually renowned; for there is never a day but I hear of them; Nay, •...ore than hear of them, I feel and taste them. The God that hath promised to them that give to a *Prophet* though but a cup of cold Water, shall receive a *Prophets* reward; he will recompense your labor of love, your servant prayers, and constant cries, your care for my welfare, your bountiful supplies who have given me, not a cup of cold water, but the Wine of your loves, with the sense and tidings whereof I am continually refreshed. I must, I do and will bless the Lord as long as I live, that he hath cast my lot in so fair a place, to dwell in your communion; and especially to go in and out before you, and to be the Messenger of the Lord of Host to you, to proclaim his Law, and to Preach his Excellencies, to be his Spokesman to you, and to woo•... for him, and to espouse you to one Husband, and to present you as a chaste Virgin unto Christ. Lord! how unworthy am I, everlastingly unworthy of this glorious Dignity, which I do verily believe the most brightest Angels in Heaven would be glad of, if the Lord saw it fit to employ them in this work! Well, I do not, I cannot repent, notwithstanding all the difficulties and inconveniences that do attend his despised Servants, and hated ways, and that are like to attend them; for we have but sipped yet of the Cup; but I have set my hand to his plow; my Ministry I took up with you, and my Testimony I finished with you, though I thought I had espoused you till death; and when I was entered into that Sacred Office, which through rich Grace I was employed in, I told you in the close of what I spake before the laying of the holy Hands upon me (most gladly do I take up this Office with all the persecution, affliction, difficulties an tribulation and inconveniencies that do and may attend it) and blessed be God, I am through his goodness of the same mind still, and my tribulations for Christ, do (to him be Glory, for to me belongs nothing but shame and confusion of face) confirm my choice and my resolution to serve him with much more than my labors. Verily, Brethren, it is a good choice that I have commended to you: Oh! that there might not one be found among you that hath not made *Mary's* choice, I mean of that good part which shall never be taken away from you. Brethren, let them take up with the world that have no better portion: be content that they should carry the Bell, and bear away th•... riches and perferments and glory, and splendor of the World. Alas! you have no reason to envy them: verily, they have a lie in their right hand: Ah! how soon will their hopes fail them: how soon will the crackling blast be out, and leave them in eternal darkness: they shall go to the generation of their Fathers, they shall never see light, like sheep they shall be laid in their Graves, and the upright shall have Dominion over them in the morning. But for my Brethren, I am jealous that none of you should come short of the Glory of God. I am ambitious for you that you should be all the heirs of an endless life, the living hopes of the Saints, the inheritance incorruptible, undefiled, and that fades not away.

Ah my Brethren! why should not you be all happy? I am jealous for you with a Godly jealousy, lest a promise being left you of entering into his rest, any of you should come short of it. O look diligently, lest any man fail of the Grace of God: Alas! how it pities me to see this Rest neglected: How it grieves me that any of you should fall short of mercy at last! That any of that flock over which the holy Ghost hath made be in part overseer, should perish; when

Christ hath done so much for you, and when his under Officers (through his Grace, for we are not sufficient of ourselves) have done somewhat to recover and save them. Ah dear Brethren! I was in great earnest with you when I besought you out of the Pulpit, many a time, to give a Bill of Divorce to your sins, and to accept of the match and the mercy that in the name of God Almighty I did there offer to you. Alas! how it pitied me to look over so great a Congregation, and to think that I could not, for my life I could not, persuade them, one quarter of them, in likelihood to be saved? how it moved me to see your diligence in flocking, not only to the stated Exercises, but to the Repetitions and to most hazardous opportunities, for which you are greatly to be commended, since the Law forbid my public Preaching, and yet to think that many of you that went so far, were like to perish forever for want of going further. I must praise your diligent attendance on all opportunities: Blessed be God that made a willing ministry and a willing people: for I remember how *I* have gone furnished with a Train! How *I* went with the multitude to the House of God, with the voice of joy and praises, with the multitude that kept Holy-days. The remembrance of which moves my soul, but, O my flock, my most dear flock, how fain would *I* carry you farther then the external and outward profession; O! how loath am *I* to leave you there! How troubled to think that any of you should go far and hazard much for Religion, and yet miscarry forever by the hand of some unmortified lust! as secret pride or untamed passion, or an unbridled tongue, or which *I* fear most of all, a predominate love of the World in your hearts. Alas! must it be so, and is there no remedy but *I* must carry you to Heavens-gate and leave you there! Oh, that *I* should leave the work of your Souls but half done; and bring you no farther than the *almost* of Christianity, Hear, O my people, hear, although *I* may command you, upon your utmost peril in the Name of the Lord Jesus that shall shortly judge you, *I* beseech you, *I* warn you as a Father doth his Children, to look to the settling and securing of your everlasting condition; and for life take heed of your resting in the outter-part of Religion, but to be restless till you find the through-change of Regeneration within, that you are quite new in the frame and bent of your hearts: for here is the main of Religion in the hidden man of the heart: for Christ's sake, for your Soul-sake look to it, that you build upon the Rock, that you be sure in the Foundation work, that you do unfeignedly deliver over yourselves to the Lord to be under his command and at his dispose in all things: see that you make no exceptions, no reserve, that you cast over board all your worldly hopes, and count upon parting with all for Christ: that you take him alone for your whole happiness. Wonder not that I often inculcate this: If it be well here, it is well all; if unsound here, the error is in the foundation, and you are undone. Brethren, I see great trials coming, when we shall see Professors fall like leaves in the Autumn, unless they be well settled: therefore is it that I would so fain have you look to your standing, and to secure the main. And for you whose Souls are soundly wrought upon, O make sure whatever you do: get and keep your evidences clear! How dreadful would your temptations be, if you should be called to part with all for Christ, and not be sure of him neither: get a right and clear understanding of the terms of life, which I have set before you in that form of Covenanting with God in Christ, that I commended to you. I would that none of you should be without a Copy of it: be much in observing your own hearts, both in duties and out-crying mightily to God for assurance: If you cannot discern your estate yourselves, go to somebody that is albe and faithful, and fully

open your Case, your Evidences and doubts, and be extraordinary strict and watchful in your whole course, and I doubt not but you will quickly grow up to assurance.

I cannot tell how to make an end, methinks I could write all the day to you, but my straits of time are great, and my Letter already too long, yet I cannot conclude till I have given you my unfeigned than•... for your most kind and gracious Letter. Surely it shall be in store with me, and laid up among my Treasures; that God is pleased so to unite your hearts to me, and to make use of me for your edification, is matter of highest joy unto me; as also to see your stedfas•...ness in Christ, your unshaken resolutions, notwithstanding all the Tempters wiles. Go on, my dearly Beloved, and the Lord strengthen your hands and your hearts, and lift you up above the fears of men. My most dear Brother *Norman* salutes you with manifold Loves and Respects, earnestly wishing that you may wear the Crown of perseverance; as also Brother *Turner*. The Lord strengthen, establish, settle you, and after you have suffered a while, make you perfect: I leave my Brethren in the everlasting Arms, and rest,

From the common Goale at Juelchester, June 13th. 1663.

Your Ambassador in bonds, Joseph Alleine.

LETTER IV. [A Call to the Unconverted.] *To the Beloved People the Inhabitants of the Town of Taunton, Grace, Mercy, and Peace from God our Father, and from the Lord Jesus Christ.*

Most endeared and beloved Friends:

I Do most readily acknowledge myself a Debtor to you all, and a Servant of all, and therefore I have sent these few Lines to salute you all. My Lines did fall in a fair place when the Lord did cast my lot among you; for which I desire to be thankful. God hath been pleased to work a mutual affection between me and you. I remember the tears and Prayers that you have sent me hither with, and how I saw your hearts in your eyes; How can I forget how you poured out your Souls upon me. And truly you are a People much upon my heart, whose welfare is the matter of my continual prayers, care, and study. And oh! that I knew how to do you good: Ah? how certainly should never a son of you miscarry if I knew how to save you. Ah! how it pities me to think how that so many of you should remain in your sins after so many and so long endeavors to convert and bring them in. Once more, Oh? my beloved, once more hear the call of the most high God unto you. The Prison Preaches to you, the same Doctrine that the Pulpit did Hear, O People, hear; he that hath an ear let him hear. The Lord of Life and of Glory offers you all Mercy, and Peace, and Blessedness: Oh, why should you die! whosoever will, let him take of the Waters of Life sreely; what miss of life when it is to be had for the taking? God forbid. O my Brethren, my soul yerns for you, and my bowels towards you. Ah! that I did but know what Arguments to use with you: who shall choose my words for me that I may prevail with sinners not to reject their own Mercy: how snall I get within them? How shall I reach them? Oh! that I did but know the words that would pierce them? that I could but get between their sins and them. Beloved Brethren, the Lord Jesus hath made me, most unworthy, his Spokesman, to bespeak your hearts for him: And oh, that I knew but how to woo for him, that I might prevail! these eight years have I been calling, and yet how great a part do remain visibly in their sins, and how few, alas! how few souls

have I gained to Christ by sound conversion. Once more I desire with all possible earnestness to apply myself to you, I have thought it may be a Sermon out of a Prison might do that which I could not do after my long striving with you, but have left undone: come then, O Friends, and let us reason together.

Many among you remain under the power of Ignorance: Ah! how often have I told you the dangerous, yea, damnable estate that such are in. Never make excuses, nor flatter yourselves that you shall be saved though you go on in this; I have told you often, and now tell you again, God must be false of his Word, if ever you be saved without being brought out of the state of ignorance: If ever you enter in at the door of Heaven, it must be by the Key of Knowledge, you cannot be saved, except you be brought to the knowledge of the Truth. A people that remain in gross ignorance, that are without understanding, the Lord that made them, will not have mercy on them. O why will you flatter your selves, and willfully deceive your own selves? when the God of Truth hath said you shall surely die if you go on in this estate: Oh, for the love of God and of your souls, I beseech you awake and bestir yourselves to get the saving knowledge of God: you that are capable of learning a Trade to live by, are you not capable of learning the way to be saved? yea, I doubt not but you are capable if you would but beat your heads about it, and take pains to get it. And is it not pity that you should perish forever for want of a little pains, and study, and care... to get the knowledge of God: Study the Catechism, if possible get it by heart, if not, read it often, or get it read to you, cry unto God for knowledge; improve the little you have by living answerable. Search the Scripture daily, get them read to you if you cannot read them. Improve your Sabbaths diligently, and I doubt not but in the use of these means you will sooner arrive to the knowledge of Christ than of a Trade. But for thee, O hardened sinner, that wilt make thy excuses that thou hast not time nor abilities to get knowledge, and to sit still without it, I pronounce unto thee that thou shalt surely perish: And I challenge thee to tell me, if thou canst, how thou wilt answer it before the most High God when he shall sit in Judgment upon thee, that thou wouldest be contented to undergo a seven years Apprentiship to learn how to get thy living, and that thou mightest have got the knowledge of the principles of Religion in half the time, but thou wouldest not beat thy head about it.

Many are swallowed up in mere prophaneness: Alas! that there should be any such in a place of such means and mercy...! but it cannot be concealed. Many of them proclaim the...r sin like *Sodom*, and carry their deadly ...prosie in their for...-heads. I am ashamed to think that in *T...nton* there should be so many Ale-house-haun...ers and Tiplers, so many lewd Gamesters, and Rioters and debauched livers; so many black mouthed Swearers, who have Oaths and Curses for their common language, so many Raylers at Godliness, and Prcfane Scoffers, so many liars and deceitful Dealers, and unclean and wanton Wretches. O what a long list will these and such like make up, if put together: it saddens me to mention such as these. O how crimson is their guilt! how often have you been warned, and yet are still unreformed, yea loose and profane. Yet one warning more have I sent after you from the Lord to repent. Return, O sinners, what! will you run into everlasting burnings with your eyes open?

Repent, O Drunkards, or else you shall be shut out of the Kingdom of Heaven, 1 Cor. 6. 9, 10. Repent, O swearers, else you shall fall into condemnation, James 5. 12. Repent, O liars, put away lying, and speak everyone truth to his neighbor; else you shall have your part in the Lake that burneth with fire and brimstone, Rev. 20. 8. Repent, O companykeepers, forsake the foolish and live, but a Companion of the wicked shall be destroyed, Prov. 13. 20. Repent you Deceivers of your unrighteous dealings, or else you shall have no Inheritance in the Kingdom of God, 1 Cor. 6. 9, 10. The Lord that made us, knows my earnest desire for your conversion and Salvation, and that I speak not this to you out of any evil will toward you, for I will lie at your feet to do you good, but out of a sense of your deplorable estate, while you remain in your sins. I know there is mercy for you if you do soundly repent and reform, and bow to the Righteousness and Government of the Lord Christ: but if you go on, and say, you shall yet have peace, I pronounce unto you, that there is no escape, but the Lord will make his wrath to smoke against you, he will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his Trespases.

Others have escaped the gross pollutions of the world, but stick in the form of Godliness, and content themselves with a negative Righteousness, that they are no Drunkards, nor Swearers, &c. or at best with an outward conformity to the duties of Religion, or some common workings, instead of a saving. O I am jealous for you that you should not lose the things that you have wrought, and miss you reward for want of sincerity: for the Lord's sake put on, and beware of perishing in the Suburbs of the City of Refuge: beg of God to make through-work with you, and be jealous for yourselves; get a right understanding of the difference between a Hypocrite and a sincere Christian, and try you estates much, but only with those marks, that you are sure from the Scripture will abide God's trial.

But for you that fear the Lord in sincerity, I have nothing but good and comfortable words: I have proclaimed your happiness in the last Token I sent to the Town: I mean the abstract for the Covenant of Grace, upon the Privileges, comforts, mercies there summed up, and set before you. May your souls ever live; what condition can you devise wherein there will not be abundance of comfort, and matter of joy unspeakable, to you. O Beloved, know your own happiness, and live in that holy admiring, commending, adoring, praisings of your gracious God, that becomes the people of his praise. I have been long, yet methinks I have not emptied half my heart unto you: I trespass much, I fear, upon the Bearer, therefore in haste I commend you to God. The good will of him that dwelt in the Bush be with you all. The Lord Create a defense upon you, and Deliverance for you: the Lord cover you all the day, and make you to dwell between his shoulders; I desire your constant, instant, earnest Prayers for me, and rest,

From the common Goale in Juelchester, July 4th. 1663.

A willing Labourer, and thankful Sufferer for you, JOS. ALLEINE.

LETTER. V. [Trust God, and be sincere.] To my most endeared Friends, the Servants of Christ in Taunton, Grace and Peace.

Most dearly Beloved and longed for, my Joy and Crown:

MY hearts desire and prayer to God for you is, that yo•... may be saved. I know that you are the But of men's rage and malice: but you may satisfy yourselves as *David* in his patient sustaining of *Shimei's* sury and curses: It may be the Lord will look upon our aff•...ction, and require good for their cursing this day. But however it be for that, be sure to hold on your way: your name indeed is cast forth as evil, and you are hated of all men for Christ's-sake, for your profession of his Gospel, and cleaving to his ways and servants: but let not this discourage you, for you are now more than ever blessed: only hold fast, that no man take your Crown. Let not any that have begun in the Spirit, end in the flesh. Do not forsake God, till he forsake you; he that endureth to the end shall be saved: The Promise is to him that overcometh; therefore think not of looking back: Now you have set your hands to Christ's Pow, though you labor hard, and suffer long, the Crop will pay for all: now the Lord is trying what credit he hath in the World, and who they be that will trust him. The unbelieving World are all for present pay; they must have ready money, something in hand, and will not follow the Lord when there is like to be any great hazard and hardship in his service. But now is the time for you, my Beloved, to prove yourselves Believers, when there is nothing visible but present hazard and expense, and difficulty in your Makers service. Now it will be seen who can trust the Lord, and who trusts him not: Now, my Brethren, bear you up, stand fast in the Faith, quit you like men, be strong: now give glory to God by believing. If you can trust in his Promises for your reward now, when nothing appears but the displeasure of Rulers, and Bonds, and losses, and tribulation on every side, this will be somewhat like Believers. Brethren, I beseech you to reckon upon no other but crosses here. Let none of you dream of an Earthly Paradise, or flatter yourselves with dreams of sleeping in your ease, and temporal Prosperity, and carrying Heaven too. Think not to keep your Estates, and liberties and consciences too: Count not upon rest till you come to the Land of Promise. Not that I would have any of you to run upon hazards uncalled: No, we shall meet them soon enough in the way of our duty, without we will balk it, and shamefully turn aside: but I would have you cast overboard your Worldly hopes, and count not upon an earthly felicity, but be content to wait till you come on the other side the Grave. Is it not enough to have a whole eternity of happiness yet behind? If God do throw in the comforts of this life too into the bargain; I would not have you throw them back again, or despise the goodness of the Lord: but I would, my Brethren, that you should use this World, as not abusing it, that you should be crucified to the world, and the world to you; that you should declare plainly that you seek a Country, a better Country, which is an Heavenly. Ah! my dear Brethren, I beseech you carry it like Pilgrims an strangers, I beseech you abstain from fleshly lusts, which war against your Souls; for what have we to do with the customs and courses and fashions of this world, who are strangers in it! Be contented with Travelers lots: know you not that you are in a strange Land? all is well as long as it is well at home; I pray you, Brethren, daily and srequently to consider your condition and station: do you not remember that you are in an Inn; and what though your be but poorly attended, and meanly accommodated? though you •...are hard, and lie hard? Is this a strange thing? what should Travelers look sor else? will you set forth in a Journey, and promise yourselves nothing but sair way and fair weather? Shall a man put forth to Sea and reckon upon nothing but the calm? If you were of the World, the World would love his own. But now God hath chosen you, and called you out of the world, therefore

the World hateth you: But remember, my Brethren, it is your duty to love them, even while they hate you; and to pray for mercy for them that will show no mercy, nor do no Justice for us. This I desire you to observe as a great duty of the present times: And let not any so far forget their duty and pattern, as to wish evil to them that do evil to us, or to please themselves with the thoughts of being even with them. Let us commit ourselves to him that judgeth righthously, and show ourselves the children of the most High, who doth good to his Enemies, and is kind to the unkind and unthankful: And what though they do hate us? Their love and good-will were much more to be feared, than their hatred, and a far worse sign. Brethren, keep yourselves in the love of God; here is Wisdom. O happy souls, that are his Favorites! For the Lord's sake look to this, make sure of something: look to your sincerity above all things in the World: let not any of you conclude, that because you are of the suffering party, therefore all is well: Look to the Foundation, that your hearts be soundly taken off from every sin, and set upon God above as your Blessedness: Beware that none of you have only a name to love, and be no more than almost Christians. For the love of your Souls, make a diligent search, and try upon what ground you stand, for it heartily pities me to think that any of you should be in so deep, and hazard so much as these must do that will now cleave to the hated ways of the people of God, and yet lose all at last for want of being thorough and sound in the main work, I mean conversion and Regeneration. None so miserable in all the world as an unsound Professor of Religion now is, for he shall be hated and persecuted of the World, because he takes up a Profession, and yet rejected of God too, because he sticks in a Profession: but when once you bear the marks of God's favor, you need not fear the Worlds frowns: Cheer up therefore, Brethren, be strong in the Lord, and of good courage under the Worlds usage: Fear not, in our Fathers House there is bread enough, and room enough; this is sufficient to comfort us under all the inconveniences of the way, that we have so happy a Home, so worthy a Portion, so ready a Father, so goodly an Heritage, so sure a Tenure. Oh, comfort one another with these words: let God see that you can trust in his Word: let the world see that you can live upon a God. I shall share my Prayers and loves among you all, and commit you to the Almighty God: the Keeper of Israel that never flumbereth nor sleepeth, be your Watchman and Keeper to the end, Farewell. I am

From the common Goal at Juelchester, July 24. 1663.

A fervent well-wisher of your Temporal and Eternal Happiness, Joseph Alleine.

LETTER. VI. [Look out of your Graves upon the World.] To my most dearly Beloved Friends, the chosen of God in Taunton, Grace and Peace.

Most endeared Christian,

MY heart is with you, though I am Absent, as to my Bodily presence from you, and therefore as I have often already, so I have now written to you to stir up your pure minds by way of Remembrance, and to call upon you for your steadfast continuing, and vigorous proceeding in the ways of God. Dear Friends, and fellow Soldiers under Christ the Captain of our Salvation, consider your calling and Station, and approve yourselves as good Soldiers of Jesus Christ, as men of resolution and courage, be discouraged with no difficulties of your

present Warfare. As for human affairs, it would have you to be as you are, *Men of Peace*. I would have you *Armed not for resisting*, God forbid, but for *Suffering only*, as the Apostle hints: You should resist, even to the uttermost, striving against Sin. Here you must give no quarter, for if you spare but one *Agag*, the life of your Souls must go for the life of your sins: you must make no Peace; for God will not smile on that Soul that smiles on Sin, nor have any Peace with him, that is at peace with his Enemy. Other Enemies you must forgive, and love, and pray for (which I again desire you to mind as one special duty of the times) but for these Spiritual Enemies, all your affections, and all your Prayers must be engaged against them; yea, you must admit no Parley: It's dangerous to dispute with Temptations. Remember what *Eve* lost by Parleying with Satan: you must fly from Temptations, and put them off at first with a Peremptory denial. If you will but hear the Devils Arguments, and the Fleshes Pleas, and fair Pretences, it is an hundred to one but you are ensnared by his Sophistry. And for this present evil World, the Lord deliver you from its Snares. Surely you had need watch and be sober, and use your spiritual Weapons dexterously and diligently, or else this *World* is like to undo you, and destroy yo•... I have often warned you not to build upon an External happiness. and that you should promise yo•...r selves nothing but hardship here: Oh still remember your station; Soldiers must not count upon Rest, and Fulness, but Hunger, and Hardness. Labor to get right appreh•...sions of the World. Do not think these things necessary; one thing is need•...ul: You may be happy in the want of all outward comf•...s. Do not think yourselves undone, if brought to Want or Poverty: study Eternity, and you will see it to be little material to you, whether you are Poor or Rich; and that you may have never such an opportunity for your advantage in all your lives, as when you put all to hazard, and seem to run the Vessel upon the Rocks. Set your enemies one against the other: Death against the World; no such way to get above the World, as to put yourselves into the possession of Death.

Look often upon your Dust that you shall be reduced to, and imagine you saw your bones tumbled out of your Graves, as they are like shortly to be, and men handling your Skulls, and enquiring whose is this. Tell me of what account will the World be then, what good will it do you: put yourselves often into your Graves, and look out from thence upon the World, and see what Judgment you have of it then. Must not you shortly be forgot among the Dead? your places will know you no more, and your Memory will be no more among men, and then what will it profit you to have lived in fashion and repute, and to have been Men of esteem? one serious walk over a Church-yard, *as one speaks*, might make a man mor•...ified to the World. Think upon how many you Tread, but you know them not: no doubt they had their Estates, their Friends, their Trades, their businesses, and kept as much stir in the World as others do now. But alas, what are they the better for any, for all this? know you not that this must be your own case very shortly: Oh the unhappiness of deceived man! how miserably is he bewitched, and befooled, that he should expend himself for that which he knows shall forever leave him. Brethren, I beseech you lay no stress upon these perishing things, but labor to be at a Holy indifferency about them: Is it for one that is in his wits to sell his God, his conscience, his soul, for thi•...gs that he is not sure to keep a week, nor a day, and which he is sure after a •...ew sleepings and wakings more, to leave behind him forever? go and talk

with dying men, and see what apprehensions they have of the World? if any should come
•...o such as these, and tell them here is such and such pr•...ferments for you, you shall have
such titles of honor and delights, if you will now disown Religion, or subscribe to iniquity; do
you think such a motion would be embraced? Brethren, why should we not be wise in time!
why should we not now be of the mind of which we know we shall be all shortly! woe to
them that will not be wise till it be to no purpose! woe to them whose eyes nothing but
Death and Judgment, will open! woe to them that though they have been warned by others,
and have heard the Worlds greatest Darlings in Death to cry out of its vanity, worthlessness
and deceitfulness, and have been told where and how it would leave them; yet would take no
warning, but only must serve themselves to, for warnings to others. Ah my Beloved, beware
there be no worldly Professors among you, that will part rather with their part in Paradise,
than their part in *Paris*; that will rather part with their Consciences, than with their Estates;
that have secret reserves in hearts to save themselves whole, when •...t comes to the pinch;
and not to be of the Religion that will undo them in the World. Beware that none of you have
your hearts where your Feet should be, and love your *Mammon* before your Maker. It is time
for you to learn with *Paul*, to be Crucified to the World.

But it is time for me to remember that 'tis a Letter, and contain myself within my limits. The
God of all Grace, stablish, strengthen, and settle you in these shaking times, and raise your
hearts above the fears of the worlds threats, and above the ambition of its favors. My dearest
loves to you all, with my servant desire of your Prayers May the Lord of Hosts be with you,
and the God of *Jacob* your refuge. Farewell my dear Brethren, Farewell, and be strong in the
Lord, I am

From the common Gaole at Juelchester, June 31. 1663.

Yours to serve you in the Gospel, whether by Doing or Suffering. JOS. ALLEINE.

**LETTER VII. [First, Christian Marks: 2. Duties.] To the Beloved, my most endearing, and
endeared Friends, the Flock of Christ in Taunton, Salvation.**

Most dearly Beloved and longed for, my Joy and Crown:

I Must say of you as *David* did of *Jonathan*, Very pleasant have you been unto me, and your
love to me is wonderful. And as I have formerly taken great content in that my Lot was cast
among you, so through grace I rejoice in my present Lot, that I am called to approve my love
to you by suffering for you; for you, I say: for you know that I have not sought yours but you;
and that for doing my duty to your souls, I am here in these Bonds, which I do cheerfully
accept through the grace of God that strengtheneth me. Oh! that your Souls might be
quicken'd and enlarged by these my Bonds! that your hands might be strengthened, and
your hearts encouraged in the Lord your God by our sufferings! See to it, my dearly Beloved,
that you stand fast in the power of the Holy Doctrine which we have Preached from the
Pulpit; preached at the Bar; preached from the Prison to you: It is a Gospel worth the
suffering for: see that you follow after holiness, without which no man shall see God: Oh! the
madness of the blind World, that they should put from them the only Plank upon which they
can scape to Heaven. Surely the Enemies of Holiness are their own Enemies. Alas for them!

they know not what they do. What would not these foolish Virgins do at last, when it is too late for a little of the Oil of the wise; Oh, for one dram of that Grace which they have scorned and despised. But let not any of you, my dear People, be wise too late: Look diligently lest any man fail of the Grace of God. Beware that none of you be cheated through the subtlety of Satan and deceitfulness of your hearts with counterfeit gr•.... There is never a grace but hath its counterfeit: and there is nothing in all the World that is more common or more easy, than to mistake common and counterfeit Grace for true and saving: and remember you are undone for evermore, if you should die in such a mistake: Not that I would shake the confidence of any sound Believer, who upon often and through searce into the Scripture and his own heart, and putting himself upon God's trial, hath gotten good evidence that his Graces are of the right kind: Build your confidencee sure: See that you get the knowledge of the certain and infallible marks of Salvation, and make sure by great observing your own hearts that these marks be in you, and then you cannot be too confident. But as you love your souls take heed of a groundless confidence. Take heed of •...ing confident before you have tried. Dear Brethren, I would fain have you all secured against the day of Judgment; I would that the state of your souls were all well settled: Oh how comfortably might you think of any troubles, if you were but sure of your pardons! Were your Salvation out of doubt, no matter though other things were in hazard. I beseech you, whatever you neglect, look to this: I am afraid there are among you that have not made your peace with God yet; that are not yet acquainted with that great work of Conversion: such I would warn and charge before the living God to speed into Christ, and without anymore disputes or delays to put away their iniquities, and to come in and deliver up themselves to Jesus Christ, that they may be saved. It is not your Profession, nor performing external duties, nor partaking of external Privileges that will save you: No, no, you must be converted or condemned. It is not enough that you have some love and liking to God's ways and people, and are willing to venture something for them; all this will not prove you sound Christians: have your hearts been changed? have you been soundly convinced of your sins? of your da•...nable and undone condition in yourselves? and your utter ina•...lity to lick yourselves whole again by your own duties? have you been brought at least to such a sight and sense of sin, as that there is no sin, though agreeable to your constitution, though a support to your gain but you do heartily abhor it, and utterly disallow of it? are you brought to such a sense of the beauty of holiness, and of the Laws and ways of God, as that you do desire to know the whole mind of God, and would not excuse yourselves by ignorance from any duty, and that you do not allow yourselves in the ordinary neglect of anything that conscience charges upon you as a duty? are your very hearts set upon the glorifying and enjoying of God, as your greatest happiness, which you desire more than Corn and Wine, and Oil? had you rather be the holiest than the richest and greatest in the world? and is your greatest delight (ordinarily, and when you are yourselves) in the thoughts of God, and in your conversings with God in Holy Exercises? Is Christ more precious than all the world to you? and are you willing upon the through consideration of the strictness and holiness, and self-denyíng nature of his Laws, yet to take them all for the rule of your thoughts, words, and actions? and though Religion may be dear, do you resolve if God will assist you by his Grace, to go through with it, let the cost be what it will? happy the man that is in such a case. This is a Christian indeed, and whatever you be

and do short of this, all is unsound. But you that bear in your souls the marks of the Lord Jesus above mentioned, upon you I should lay no other burden, but to hold fast, and make good your ground and to press forward towards the mark. Thankfully acknowledge the distinguishing grace God to your souls: and live rejoicingly in the hopes of the glory of God, the hopes that shall never make you ashamed: live daily in the praises of your Redeemer: be much in admiring God, and study the worthiness, excellency, and glory of his Attributes: let your souls be much taken up in contemplating and commending his glorious perfection, and blessing yourselves, in the goodly portion you have in him: live like those that have a God, and then be disconsolate if you can: If there be not more in an infinite God to comfort you, than in a Prison, or poverty, or other affliction to deject you, our Preaching is vain, and your Faith is vain. Let the thoughts of God be your daily repast: and never be satisfied till your heart... run out as freely, naturally, constantly, unweariedly after God, as others do after the World: a little force upon your hearts for a while to turn them into this holy Channel, may quickly come so to habituate your minds to holiness, that they may naturally run that way. But it is time to shut up: Farewell; my dear Brethren, the Lord God Almighty be a protection to you, and your exceeding great reward: Farewell in the Lord I am

Yours in the Bowels of the Lord Jesus, JOS. ALLEINE

From the common Goale at Juelchester, Sept. 11. 1663.

Just now I received your melting Letter, to which I am not able now to return an answer, but shall with speed: your very great affections for me cannot but move me, and make me ready to repeat again the first words of my letter above. The Lord enable me to return something to you for your great loves; I am sensible I have come very short of my duty to you: but I must needs tell you, my Bowels are moved with your loves, which I hope I shall greatly prize: once more Farewell.

My dear Brother *Norman* remembers you with much love, desiring that you may be blameless and harmless, the Sons of God without rebuke in the midst of a crooked and perverse Nation, among whom ye should shine as lights in the World.

LETTER VIII. [How to show love to Ministers, and live joyfully.] *To the most Loving and dearly Beloved, my Christian Friends in Taunton, Grace, Mercy, and Peace from God our Father, and from the Lord Jesus Christ.*

Most endeared Brethren,

I Have received your moving melting letter, and could not look over *such* tender expressions of your working affections, without some commotions in my own: I may confidently say, I spent more Tears upon those lines, than ever you did Ink: your deep sense of my labors in the Ministry, I cannot but thankfully acknowledge, and take notice of: yet withal, heartily and unseingedly consessing, that all was but the duty which I did owe to your precious and immortal Souls: which God knows, are very much short of my duty. The omissions, imperfections, defects, deadness, that accompanied my duties I do own, I must and will own; and the Lord humble me for them. But all that was of God (and that was all that was good) be

sure that you give to God alone. To him I humbly ascribe both the Will, and the Deed, to whom alone be Glory forever.

My dear Brethren, my business as I have often told you, is not to gain your hearts, or turn your eyes towards me, but to Jesus Christ: his Spokesman I am, will you give your hearts to him? will you give your hands, your names to him? will you subscribe to his Laws, and consent to his Offices, and be at through defiance with all his Enemies? This do, and I have my Errant. Who will follow Christ's Colours? who will come under his Banner? this shall be the man that shall be my Friend; this is he that will oblige me forever. Do these Letters come to none that are yet unsanctified? to no loose sinner? to no ignorant finner? to no unsound professor? Oh that there were none such indeed! oh that I had left no such behind me! but would they do me a kindness as I believe they would, oh then let them come away to Jesus Christ at this call! lie no longer O sinner, in thy swill, be no more in love with darkness! stick no longer in the skirts and outside of Religion, demure no longer, dispute not, and waver no more, halt no further, but strike in thoroughly with Jesus Christ, except nothing, reserve nothing, but come off thoroughly to the Lord, and follow him fully. And then happy man that thou shalt be, for thou will be made forever; and joyful man that I shall be, for I shall save a Soul from death. The earnest and pitiful beggings of a poor Prisoner, do use to move some Bowels: hear O Friends, will you do nothing for a Minister of Christ? Nothing for a Prisoner of Jesus Christ? methinks I hear you answer, [yea, rather what will we not do, he shall never want while we have it; he shall need no office of Love, but we will run and ride to do it.] Yea, but this is not that I beg of you; will you gratify me indeed? then come in, kiss the Son, bow to the Name of Jesus; not in a Complement, with Cap and Knee, but let your Souls bow, let all your Powers bend Sail, and do him homage. Let that Sacred Name be Graven into •...he substance of your hearts, and lie as a bundle of Mirth between your Breasts. Let me freely speak for him, for he is worthy for whom you shall do this thing; worthy to be beloved of you; worthy to have your ve...y hearts, worthy to be admired, adored, praised, served, glorified to the uttermost by you, and every Creature; worthy for whom you should lay down all, leave all: Can anything be too much for him? can anything be too good for him? Or too great for him? come give up all, Resign all, lay it at the Feet of Christ Jesus, offer all as a Sacrifice to him, see that you be universally the Lord's; keep nothing from him: I know through the goodness of God, that with many of you this work is not yet to do: but this set solemn resignation to the Lord is to be done more than once; and to be followed with an answerable practice when it is done: See that you walk worthy of the Lord? but how? in the *fear of the Lord*, and in the *comfort of the Holy Ghost*; let these two go together. So shall you adorn the Doctrine of God our Savior: and experience, the Heavenly felicity of a Christians life: While Holiness is made the But of others Persecution, do you make it the white, the *mark* of your prosecution; that you *live it up*, as much as others *cry it down*. O watch and keep your Garments about you; the plain, but comely clothing of humility, the seamless Coat of Christian unity, the strait and close Garment of strictness, mortification and self-denial, the warm Winter-garment of love and charity, this Garment will keep you warm in the Winter: love will not be quenched by the Waters, nor cooled by the nipping Frosts of persecution and opposition. Cleave fast to Christ, never let go your hold; cling the faster, because so many are

laboring to knock off your fingers, and loosed your hold. Hold fast your Profession, hold fast your Integrity, hold •...ast the beginning of your confidence steadfast to the end: If you do but keep your hold, and make goud your ground, and keep your way; all that the World can do, and all that the powers of darkness can do, can never do you harm. Keep your own Vineyard with constant care and watchfulness, and be sure that there be no Inroad made upon your consciences, that the, Enemy do not get between you and home, between your souls and God; and then let who or what will assail you without, you need not fear: let this be your daily exercise, to keep your consciences void of offense: keep fair weather at home, however it be abroad. But I would not only that you should walk *holily*, but that you should walk *comfortably*: But I need say the less to this, because the fear of the Lord, and the comfort of the Holy Ghost, do lie together. On the provision God hath made for your continual joy and comfort: dear Brethren, do but understand your own blessedness, happy men that you are, if you did but know and consider it; who would count himself poor and miserable that hath all the fullness of the Godhead for his: sound in this deep: can you find any bottom? take the heighth of the Divine Perfections if you can, till then you cannot tell your own felicity. Take a servey of Immensity, tell me the longitude or latitude of infinite goodness and mercy, of the Eternal Diety: if you can do this, you may guess at your own happiness. Oh Christians! live like yourselves, live worthy of your Portion, of your Privilege, and your glorious prerogatives. I am in haste, and it is time for me to end; however, that you may walk worthy of your glorious hopes, and may live answerably to the mercies you have received from above, is the great desire of

From the Prison at Juelchester, September 18. 1663.

Your Souls fervent well wisher in the bonds of affliction and tribulation. JOS. ALLEINE.

LETTER. IX. [Easie Sufferings.] To the most Loving and Beloved, my Christian Friends at •...aunton, Salvation.

DEarly Beloved and longed for, my Joy and Crown, for whom I am an Ambassador in Bonds: what thanks to render to God in your behalf, I know not, for your fervent charity towards me, and all the servants of my Lord, for all your labors of love, for all your diligence, and bold •...ess, and resolution, in owning the despised way, and hared ser •...ants of the Lord Jesus, in an evil day. The Lord is not unrighteous to forget this: Is not this upon record with him and •...aled up among his Treasures? surely the Lord will have mercy upon *Tauntou*: I have no doubt but that the God of •...our Mercies hath yet a choice blessing in store for you; be not weakened by my Bonds. Glory be to God in the Highest, that he hath accounted me worthy not only to Preach the Gospel to you, but also to confirm it by the pa •...ing with my much valued liberty, so dear a People, so swee •... Relations, comforts, conveniencies, which I enjoyed in all a •...dance when I was with you. When I look back upon all the circumstances of the late Providence, I must say as they of Christ upon his Miracles, *He hath done all things well*; it is all as I would have it, I am fully satisfied in my Fathers good pleasure. Verily there is no little honor and happiness, no little peace and privilege in these Bonds. Verily all is true that I have told you of the All-sufficiency of God, of the fullness of Christ, of the satisfactoriness of the promises of the peace, tranquility, content, and security, that is to be had in a life of

Faith. Surely methinks I should be content to seal to these things at a much dearer rate than this; but my gracious Father will not put me to the hardest Les•...on at first: oh what reason have I to speak good of his name! what else should I do all my days, but love, and fear, and preach, and praise, so good a God? when I look back upon the gentle dealings of God with me, I often think he hath brought me up as indulgently as *David* did *Adoni•...ah*, of whom it is said, *His Father had not displeased him*. I have received nothing but good at the hands of the Lord all my days; and now he doth begin to afflict, I see so much Mercy in this very Goal, that I must be more thankful for this than for my prosperity. Surely the name of the place is, *The Lord is here*: Surely it may be called *Peniel*. Be strong in the Lord, my Bre•...hren, be patient, stablish your hearts, for the coming of the Lord draws nigh. In nothing be terrified by your adversaries. Now let those that fear the Lord be often speaking one to another. I hear that Satan is practicing to send more of you after me: I desire and pray for your liberty: but if any of you be sorced hither for the testimony of the Gospel, I shall embrace you with both arms Fare you well, my most dearly Beloved: be perfect, and be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you. My Brethren in Bonds salute you with much affection, rejoicing to behold your order and the stedfastness of your Faith in Christ: share my heart among you, and know that I am

The willing Servant of your Faith and Joy, JOS. ALLEINE.

From the common Gaole at Juelchester, Sept. 28. 1663.

LETTER. X. [The Love of Christ.] To my Beloved in the Lord, the Flock of Christ in] Taunton, Grace and Peace.

Most Loving and best Beloved,

MY heart is with you, my affections are espoused to you. And methinks I could even say with the Apostle, (*you are in my heart, to live and die with you:*) and who can but love where they have received so much love (and continually do) as I have from you! the Lord requi•...e your love which is great (and if compared with his, but little) with his which is infinite; this is a love worthy of your ambition, worthy of your adoration and admiration. This is the Womb that bore you from eternity, and out of which have burst forth all the Mercies, Spiritual and Temporal, that you enjoy. This was the love that chose you, when less Offenders, and those that being converted, might have been a hundred sold more serviceable to their Makers Glory, are l•...ft to perish in their sins: May your souls be filled with the sense of this love. But it may be you will say, how shall I know if I am an object of Electing love? least an unbelieving thought should damp your joy; know in snort, that if you have chosen God, he hath certainly chosen you. Have you taken him for your blessedness? and do you more highly prize, and more diligently seek after conformity to him, a•...d the fru•...tion of him than any, than all the goods of this World? If so, theu away with doubts, for you could not have loved, and have chosen him, unless he had loved you first. Now may my Beloved dwell continually in the thoughts, the views, the tastes of the love. Get you: down under its shadows, and taste its pleasant fruits. Oh the Provisions that love hath made for you, before the Foundation of the World! Ah silly dust, that ever thou shouldest be thought upon so long

before thou wast: that the contrivances of the infinite Wisdom, should be taken up about thee! that such a Crawling thing, such a Mite, a Flea, should have the consultations of the Eternal Diety exercised about thee! verily his love to thee is wonderful. Lord what is man! thou tellest us he is *Dust and Vanity, a Worm, nothing less than nothing*; how then dost thou love him! oh wonderful! be astonished yea Heavens at this: be moved ye strong foundation of the Earth. Fall down yea... Elders, strike up ye Heavenly Quires, and sing yet again, *Glory to God in the highest*: for all our strings would crack to reach the Notes of love, praise, and admiration that this love doth call for. Oh that ever emptiness and vanity, should be thus prized! that *Jehovah* should make account of so worthless, so useless a thing as man! that ever baseness should be thus preferred! that ever nothing should be thus dignified! that ever rottenness should be thus advanced, a Clod, a shadow Potsheard, should be thus glorified! Oh Brethren, study beseech you, not to require or retaliate (there's impossibility, and blasphemy in such a thought) but to admire and imitate his love. Let love constrain you, let love put you upon doing, and prepare you for suffering; forget not a love so memorable, undervalue not a love so invaluable; I would have you all the captives of love: may the cords of love draw you towards, and knit you to your Redeemer? may the divided streams be united in him. Alas, that our souls are so narrow, that the Waters are so shallow with us! how little how very little would our love be, if he had it all, infinite less than the Glow-worm to the Sun, or the Atom to the Universe? and have we any of this little to spare for him oh that we might love him with our little Ah! that all our little powers were engaged for him! Brethren, here is no excess: oh love the Lord ye his Saints! he is worthy for whom you shall do this. Do but think what love hath done for you and think if you can, what it means to do for you. This is the love that yarned upon you, when in your Blood no eye pitying you. This is the love that took you up when you were robbed and wounded, and left for dead, and poured in Wine and Oil into your wounds. This is that love that reprieved and spared, and pardoned, when the Law had condemned you, and Justice would have had you delivered up; and your Self-condemning consciences gave up all for lost, including there was no hope. This is the love, the expensive love that bought you from the power of darkness, from the eternal burnings, the devouring fire in which you must otherwise have dwelt. Do you not remember how you were hungry, and it fed you, naked and it clothed you, strangers and it took you in, sick and it visited you, in Prison and it came unto you? you were dead and are alive, you were lost and are found. And methinks I see how love runs to meet you, and falls upon your necks, and kisseth the Lips that deserve to be loathed, and rejoices over you, and makes a Festival, and as it were a Holiday in Heaven to you, inviting Angels to rejoice. And if the friends do rejoice, how much more doth the father? for saith he, *These my Sons were dead and are alive, were lost and are sound*. Oh melting love! ah Brethren, how strange is this, that our recovery should be Heavens triumph, the joy of God and Angels. That this love should feast us, and feast over us, and our Birth-day should be kept in Heaven: that this should be the round at Heavens Table, and the burden of the Song above: [*For this my Son was dead, and is alive,*] and well, what remains but that you should be another manner of People, than ever yet you have been, more holy, more humble, more even, more resolved, more lively, more active? where is your Zeal for the Lord of Hosts? will slender returns suffice you in answer to such a love? God forbid. But necessity calls me off from going any

further. May the love that chose you, and redeemed you, forever dwell in you, and overshadow you, and bear you safe to the Kingdom. In the Holy Arms of Divine Love I desire to leave you. May you live under its daily Influences, and be melted and overcome with its warming Beams, with its quickening, piercing, powerful Rays. My most dear love, to you all. See that you live not in a dull, fruitless, lifeless course. Be patient, be watchful, instant in Prayer, fervent in Spirit, serving the Lord: I am very healthful and cheerful through grace. See that none of these things move you that befall us. Fare you well my dear Brethren, farewell in the Lord, I am

From the Prison at Juelchester, October 25. 1663.

Yours in the strongest Bonds of Affection, and Affliction. Joseph Alleine.

LETTER XI. [Remember Christ Crucified, and crucify Sin.] To the Faithful and Well-beloved People, the servants of Christ in Taunton, Salvation.

Most dear Christians,

I Am by Office a Remembrancer, the Lord's Remembrancer for you and your Remembrancer in the behalf of Christ. My business is, with the Apostle, to stir up your pure minds by way of Remembrance. And what or whom should I remember you of, but your mindful Friend, your Intercessor with the Father, who hath you always in remembrance, appearing in the presence of God for you? May his memory ever live in our hearts, though mine should die: Oh remember his Love more than Wine, remember in what a case he found you, and yet nothing could annihilate his heart, nor divert the purpose of his Love from you: He loathed not your Rags nor your Rottenness: he found you in a loathsome vomit and filthiness, in a nasty and verminous tatters, (think not these expressions too odious: no Pen can describe, no heart can imagine the odiousness of sin in his sight, in which you lay and rolled yourselves as the filthy Swine in the mire) yet he pitied you, his Bowels were moved, and his Compassions were kindled, when one would have thought his wrath should have boiled and his indignation have burned down to Hell against you: he loathed not but loved you, and washed you from your sins in his own Blood: Ah monstrous and polluted Captives? ah vile and putrid Carkases? that ever the holy Jesus should take the hands of you, and shou•...d his own self wash you, and wrinse you! merh•...nks I see him weeping over you; and yet it was a more costly Bath by which he cleansed you. Ah Sinners! look upon the streaming Blood flowing out warm from his blessed Body, to setch out the ingrained filthiness that you by sin had contracted. Alas! what a horrid filthiness in sin, that nothing but the blood of the Covenant could wash away! and what a love is Christ's, than when no Sope nor Nitre could suffice to cleanse us, when a whole Ocean could not wash nor purify us, would open every vein of his heart to do the work! look upon your crucified Lord: do you not see a sacred stream flowing out of every Member? ah, how those holy hands, those unerring Feet do run a stream to purge us! Alas, how that innocent Back doth bleed with cruel scourgings to save ours! how the great drops of blood fall to the ground from his sacred Face in his miraculous sweat, in his bitter and bloody Agony, to wash and beautify ours! how his wounded hearts and side twice pierced, first with love and pity; and then with Soldiers cruelty do pour out

their healthful and saving Floods upon us? Lord, how do we make a shift to forget such a love as this? ah mirrors or rather monsters of ingratitude, that can be unmindful of su...h a Friend: do we thus requite him: is this our kindness to such an obliging friend! Christians, where are you affections? to what use do you put your faculties? what have you memories for: but to remember him! what have you the power of loving for, but that you should love him? wherefore serves joy or desire, but to long for him and delightfully to embrace him? may your souls and all their Powers be taken up with him: may all the little doors of your souls be set open to him. Here •...ix your thoughts, he•...e terminate your desire; here you may light your Candle and kindle your fire when almost out. Rub and chafe your hearts well with the deep consideration of the love of Christ, and it is a wonder if they do not get foam warmth. The Lord shed abroad his love in your hearts by the H. Ghost: Oh, that this love might constrain you! Brethren what will you do now for Jesus Christ. Have you never a Sacrifice to lay upon his Altar? come, and I will show you what you shall do, let your hands be in the blood of your sins, fall foul with them, search them out with diligence, search your hearts and your houses; whatever iniquit•...es you find there, out with them, put them far from your Tabernacles; if you crucify them not, you are not Jesus his Friends. Godforbid that there should be a lying Tongue, or any way of deceit in your Shops. That his service should give place to the World in your Families. Far be it from any of you, my Brethr•...n, that you should be careful to teach your children and servants the way of your Trades and Callings, and negl•...t to instruct them in the way of Life. Is weekly Ca•...echising up in everyone of your Families? The Lord convince any of you that may be guilty of this neglect: Oh, set up God in your Houses; and see that you be not slovenly in Closet performances: beware of serving the Lord negligently; serve not the Lord with that which cost you nothing: look to it that you content not yourselves with a cheap and easy Religio•.... Put your flesh to it: be well assured that the Religion that costs you nothing will yield you nothing: keep up the life of Religion in your Family and Closet duties. Fear nothing like a customary and careless performance of God's service. Judge your own selves whether lazy wishes, idie complaints, and yawning Prayers are like to carry you through the mighty difficulties that you must get through if ever you come to Heaven. When you find yourselves going on in a listless, lifeless, heartless course, and have no mind to your work, ask yourselves, is this to take the Kingdom of Heaven by violence, or can I hope to win it without? see that you sacrifice yourselves to the Lord, that you deliver up yourselves to him, that now you live to Christ himself As Christ hath made over his life and death to you, so let it be your care to live and die to him: labor to forget yourselves and look upon all your enjoyments as Christ's goods; upon your time, parts, strength, as his Talents: look upon yourselves only in the quality of Servants and Stewards that are to husband all these for your Lord's advantage, and as those that must give an account. And pray for me that I may take the Counsel that I give. I •...ss the Lord, I want nothing but the opportunity of being •...ceable unto you, and to enjoy you: but I hope the Lord will make my bonds for you to be useful to your edification; that is the White I aim at, if I may glorify God, and serve your Souls best by being here, I shall never wish to come out, though I confess liberty of its self is very precious.

Finally, Brethren, Farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you, I

The ready Servant of your Faith and Joy, JOS. ALLEINE.

From the Prison at Juelchester, Octob. 14. 1663.

My dear Brother *Norman* salutes you tenderly, desiring you to be patient, to stablish your hearts, for the coming of the Lord draweth nigh.

LETTER XII. [For daily Self-Examination.] To the most Beloved People, the Flock of Christ in Taunton, Salvation.

Most dear Brethren:

I Would my time were as long as my heart, that I might open myself to you; but I was not without some discontent diverted, when I was setting myself to have Written at large to you. Now I am pinched, however I could not leave my dear charge altogether unvisited, but must needs salute you in a few Lines. Brethren, how stands it with you? doth the main work go on? do your souls prosper? This is my care, beware that you Flag not, that you faint not now in the evil day. I understand that your dangers grow upon you, may your Faith and courage and resolution grow accordingly, and much more abundantly to overtop them. Some of your enemies I hear are in great hopes to satisfy their lusts upon you: well, be not discouraged my dear Brethren, but bless the Lord who of his abundant Mercy, hath so remarkably preserved you so long beyond all expectation. Let it not be a strange thing to you, if the Lord do now call you to some difficulty: forsake not the Assembling of yourselves together, as the manner of some is. I plainly see the Coal of Religion will soon go out, unless it have some better helps to cherish it, then a Carnal Ministry, and lifeless Administration. Dear Brethren, now is the time for you that fear the Lord, to speak often one to another: manage your duties with what prudence you •...an, but away with that Carnal prudence, that will decline duty to avoid danger. Is the Communion of Saints worth the venturing for? Shut not up your doors against Godly Meetings. I am told that it is become a hard matter, when a Minister is willing to take pains with you to get place: •...ar be this from you my Brethren. What, shut out the Wor d! suppose there be somewhat more danger to him that gives the Minister entertainment? Is there not much more advantage accordingly? did not O•...ed Edom, and his House get the blessing by entertaining the Ark there? or do you think God hath never a blessing for those that shall with much Self-denial entertain his Messengers, his Sain•...s, his Worship? are you believers, and yet are afraid you shall be losers by Christ? do you indeed not know that he that runs most hazard for Christ, doth express most love to Christ, and shall receive the greatest reward; away with that unbelief, that prefers the present safety, before the future glory.

I left you some helps for daily Examination, I am jealous least you should grow slack, and slight, and car•...less in that duty. Let me ask you in the name of the Lord, doth never a day pass you, but you do solemnly and seriously call yourselves to an account, what your •...arriage hath been to God and Men? speak conscience, Is there never an one within the

hearing of this Letter, that is a neglecter of this duty? dot... everyone of your Consciences acquit you? Oh that they did! oh that they could! tell me, would not some of you be put shrewdly to it, if I should ask you when you read or thought over the questions that were given you for your help? and would you not be put to a blush, to give me an answer? and will you not be much more ashamed, that God and conscience should find you tardy? not that I would necessarily bind you up to that very Method, only till you have found a way more profitable: I would desire you, yea, methinks I cannot but deeply charge you, to make daily use of that. Awake conscience, and do thou fall upon that Soul that thou findest careless in this work, and never let him be at rest till thou canst witness for him, that he is a *d...ily and strict observer of himself*, and doth live in the constant practice of this duty. What shall neither God's charge, nor your promise, nor profit hold you to your work? yet I may not doubt, but some of you do daily perform this duty. The Lord encourage you in it: yet give me leave to ask you what you have gained? are you grown more universally consci...ncious, more strict, more humble, and more sensible of your many and great defects, then you were before? If so, blessed are you of the Lord; if otherwise, this duty hath been performed but slightly by you. What can you say to this question? doth your care of your ways abate, or doth it incr... by the constant use of this duty? If it abate, remember from whence you are fallen, and repent; as good not do it at all, as not to the purpose.

My Pen is apt to run, when I am writing unto you. I beseech you, that my Letters may not be as so much waste Paper to you; may they be provocations to your duty, and Medicines to any corruptions that they m...et with; Oh that they might find out men's sins, and excite their graces! I have run much farther than I thought I should have done, but now I am called upon, and must shur up. The Lord God be a Sun and a Shield to you. My most dear Love to you all, fare you well in the Lord, I am

Your Ambassador in Bonds, JOS. ALLEINE.

From the common Goal at Juelchester, Octob. 20. 1668.

LETTER XIII. [Motives and Marks of Growth.] To the most Loving, and best Beloved, the servants of Christ in...aunton, Grace and Peace:

Most dear and tender Friends,

WHose I am, and whom under God I desire to serve; to build you up in Holiness, and comforts hath been through grace my great ambition. This is that which I labored for; this is that which I suffer for: and in short the end of all my applications to you, and to God for you. How do your souls prosper? are they in a thriving case? what progress do you make in Sanctification? doth the House of *Saul* grew weaker and weaker, and the house of *David* stronger and stronger? beloved, I desire to be jealous of you with a Godly jealousy, lest any of you should lose your ground in these declining times: and therefore cannot but be often calling upon you to look to your standing, and to watch and hold fast, that no man take your Crown. Ah! how su...ely shall you reap in the end if you faint not! take heed therefore that you lose not the things you have wrought, but as you have begun well, so go on in the

strength of Christ. and give diligence to the full assurance of hope to the end, 'tis your thriving, I tell you, I drive at.

Do you need Motives?] 1. *How much are you behind-band?* Oh, the fair advantages that we have lost! what time, what Sabbaths, Sermons, Sacraments, are upon the matter lost? how much work have we yet to do? are you sure of Heaven yet? are you fit to die yet? surely they that are in so much Poverty, under so many great wants, had need to set upon some more thriving courses.

Secondly, *Consider what others have gained, whilst we it may be sit down by the loss:* Have we not met many Vessels richly laden, while our Souls are empty? Oh, the rich Booties, the golden Prizes that some have won? while we have folded the hands to sleep! have not many of our own standing in Religion left us far behind them?

Thirdly, *Consider what a spending time there is coming:* Affliction and Tribulation seem to be not far from you: had you not need to be well stocked against such a day? go to the *Ant* thou sluggard, she layeth up her meat in the Summer. Happy man that can say to his Soul on good grounds, what he vainly spake, *Thou hast much good laid up for many years:* Who will not Victual the Castle against the Siege? and the Ship against the Voyage?

Fourthly, *Consider you will find all little enough when you come to die:* the Wise among the Virgins have no Oil to spare at the coming of the Bridegroom; distress and temptations, and death will put all your Graces to it. How much ado have many poor Saints had at last to put into this harbor? *David* cries for respite till he had recovered a little more strength.

Fifthly, *Consider how little it will avail you to thrive in your Estates, and not thrive i... your Souls:* Poor *Gehazi!* what did he get by it when he gained *Naaman's* Talents, and came off with his Leprosy?

Sixthly, *Consider how short your time for gathering in probability is:* the Israelites gathered twice so much Manna against the Sabbath as they did at other times, because at that time there was no Manna fell. Brethren you know not how long you have to lay in for.

Seventhly, *Consider God's expectations are great from you:* he hath been lopping and pruning you, and now he looks for *more fruit:* he hath had you for some time under his more severer Discipline, and therefore expects you should be better proficience: he hath tried new means with you, and is come to you with a Rod; and he will be angry with a witness if he do not find you now to mend. Times of Afflictions use to be gaining times to God's People; God forbid that you alone should be losers.

Do you ask for marks how you may know your souls to be in a thriving case?

First, If your appetites be more strong. Do you thirst after God, and after grace, more than heretofore? do your cares for and desire after the World abate? and do you hunger and thirst after righteousness! whereas you were wont to come with an ill-will to holy duties, do you come to them as a hungry stomach to its meats?

Secondly, If your Pulses beat more even. Are you still off and on, hot and cold. Or is there a more even spun thread of holiness through your whole course? do you make good the ground from which you were formerly often beaten off?

Thirdly, If your natural heat do grow more vigorous, and your digestion more quick. Do you take more notice of God in everything, than heretofore? and let none of his works, nor words pass without some careful attention, and observation? do you ponder upon, and pray over his Word, and his Providences?

Fourthly, If you do look more to the Compass, and latitude of Religion, and mind more than ever, the carrying on together the duties of both Tables. Do you not only look to the keeping of your own Vineyards, but do you begin to look more abroad, and to lay out yourselves for the good of others, and are filled with zealous desires for their conversation, and salvation? do you manage your talk and your Trade, by the rules of Religion?

Do you eat and sleep by rule? doth Religion form, and mould, and direct your carriage towards Husband, Wife, Parents, Children, Masters, Servants! do you grow more universally conscientious? Is piety more diffusive than ever with you, doth it come more abroad with you, out of your Closets into your Houses, your Shops, your Fields? doth it journey with you, and buy and sell for you? hath it the casting voice in all you do?

Fifthly, If the duties of Religion be more easy, sweet, and delightful to you. Do you take more delight in the Word than ever? are you more in love with secret Prayer, and more abundant in it? cannot you be content with your ordinary Seasons, but are ever and anon making extraordinary visits to Heaven? and upon all occasions turning aside to talk with God in some short Ejaculations? are you often darting up your souls Heaven-wards? Is it meat and drink for you, to do the Will of God? do you come off more freely with God, and answer his Calls, and open at his knocks, with more Alacrity and readiness of mind?

Sixthly, If you are more abundant in those duties which are most displeasing to the Flesh. Are you more earnest upon the duty of Mortification? are you more strict and severe than ever in the duty of daily Self-examination, and holy Meditation? do you hold the Reigns harder upon the Flesh than ever? do you keep a stricter watch upon your Appetites? do you set a stronger guard upon your Tongues? have you a more jealous eye upon your hearts?

Seventhly, If you grow more vile in your own eyes. Pride is such a choking Weed, that nothing will prosper near it. Do you grow more out of love with men's esteem, and set less by it? are you not marvelous tender of being slighted? can you rejoice to see others preferred before you? can you heartily value, and love them that think meanly of you?

Eighthly, If you grow more quick of sense, more tender of sinning, more sensible of Divine influences, or withdrawals. Are you more afraid of sin than ever? are your sins a greater pain to you than heretofore? are your very infirmities, your great afflictions? and the daily workings of corruption a continual grief of mind to you?

Ninthly, If you are acted more by love to God and Faith in these Promises. Fear is a slavish principle: do you find that you are acted less by fear, and more by love? do you look more frequently to

the things not seen than ever? and doth the World abate in your esteem? do you go more out of yourselves? do you live upon Christ as the Spring of your life, and make more use of him upon all occasions than ever? do you prize the Promise more, and hug and embrace them with greater dearness, and live more upon them.

Tenthly, If you grow of a more publick Spirit. A selfish spirit is unworthy of a Christian: are the common concernments of God's Glory, and the prosperity of the Church, much upon your hearts? will it no way content you to dwell in plenty, peace, and safety yourselves, except you may see peace upon *Israel*? do the wounds in God's Name and Glory go deep into you? are the sins of others your sorrows?

Time, and room, and strength fails to add means too, as I intended. I have trespassed in length already, may these be helps to you to put you forward, and to help you in discerning your growth. I must conclude abruptly, and commend you to God with my dear loves to you all, I take leave, and can only tell you that I am,

Yours in the Lord Jesus, JOS. ALLEINE

From the common Goale at Juelchester, Octo. 31. 1663.

LETTER XV. [Perswasion to Sinners, and comfort to Saints,] *To my dearly Beloved, the Inhabitants of the Town of Taunton, Grace, Mercy, and Peace from God our Father, and the Lord Jesus Christ.*

Most dearly Beloved,

I Have been through mercy many years with you, and should be willingly so many years a Prisoner for you, so I might eminently and effectually further your salvation. I must again, yea again, and again thank you for your abundant and entire affections to me, which I value as a great mercy not in order to myself, if I know my own heart, but in order to your benefit, and I may thereby be a more likely Instrument to further your good. Surely, so much as I do value your love, which is not a little, yet had I rather (if I am not unacquainted with myself) be forgotten and forsaken of you all, and buried in oblivion, So that your eyes and hearts might be hereby fixed on Christ, and sincerely engaged to him. Brethren, I have not be spoken your affections for myself: O that I might win your hearts universally to Jesus Christ, though I had lost them forever! O that I might be instrumental to convert you to him though you were diverted from me. I am persuaded that I should much rather choose to be hated of all, so this might be the means to have Christ honored, and set up savingly in the hearts of you all. And indeed there is nothing great but in order to God; nothing is much material or considerable as it is terminated in us: It matters not whether we are in Riches or poverty, in sickness or health, in honor or disgrace, so Christ may be by us, magnified in the condition we are in. Welcome Prison and poverty, welcome scorn and envy, welcome pains or contempt, if by these God's glory may be most promoted. What are we for but for God? what doth the Creature signify separated from his God? why just so much as the Cypher separated from the Figure, or the letter from the Syllable, we are nothing or nothing worth, but in reference to God and his ends. Better were it that we had never been, than that we should

not be to him. Better that we were dead than we should live, and not to him. Better that we had no understandings than that we should not know him. Better that we were Blocks and Bruis than that we should not use our reason for him. What are our Interests unless as they may be subservient to his Interest? or our esteem or reputation, unless we may hereby glorify him? do you love me? I know you do; but who is there that will leave his sins for me? I mean at my requests: with whom shall I prevail to give up himself in strictness and self-denial to the Lord? who will be entreated by me to set upon neglected duties, or reform accustomed sins? O wherein may you rejoice me? in this, in this, my Brethren, in this you shall befriend me, if you obey the voice of God by me, if you be prevailed with to give yourselves up thoroughly to the Lord? would you lighten my burden; would you loosen my bonds? would you make glad my heart? let me hear of your owning the ways and servants of the Lord in adversity, of your coming in, of your abiding and patient continuing in the ways of holiness. O that I could but hear that the prayerless Souls, the prayerless families among you, were now given to prayer! that the profane sinner would be awakened, and be induced by the Preaching of these Bonds, which heretofore would not be prevailed with, to leave their drunkenness their loose company, their lying and deceit, and Wantonness, by all the threatenings of God that could be pronounced against them, nor all the beseechings, wooings, and entreaties that I was able to use with them! will you not be made clean? when shall it once be? how long shall the patience of God wait for you? how long shall the Lord Jesus stretch out his hands toward you? O sinners, cast yourselves into his Arm? Why should you die? why will you forsake your own mercy? will you perish when mercy woos you? confess and forsake your sins, and you shall find mercy: will you part with Christ, and sell your souls to perdition for a little ease and delight to your flesh? or a little of the gain of unrighteousness? or a little Ale or vain mirth, or loose company? why these are the things that part between sinners and Christ.

I know many are spun with a finer thread, and are not so far from the Kingdom of God, as the prayerless, ignorant, Sabbath-breaking, intemperate sort are. But I must once again warn you of staying in the suburbs of the City of Refuge. O what pity is it that any should perish at the Gates! that any should escape the pollutions of the world and do many things yea, and suffer it may be too, and yet should fall short of the glory of God, for want of a through work of grace! Oh you halting Christians, that halt between Christ and the World, that are as *Ephraim* like a Cake not turned, dow-baked, Professors, that have Lamps without Oil, that cry, Lord, Lotd, but do not the will of our Father which is in Heaven! how long will you stay in the place of the breaking forth of Children? and stick between the womb and the World? your Religion will carry you among the profane despisers of Godliness, but do own the people of the Lord, and do love the Ministers and ordinances, therefore all is well. I tell you, Godliness is a heart-work, it goes deep, and spreads far: unless the frame of your hearts, and the drifts of your course be changed, unless you be universally conscientious, and unreservedly delivered up to the Lord for all times, and conditions whatever be the cost, you are none of Christ's, how far soever you go in common workings and external performances. Hear then, O people, and let not profaneness swallow you up: let not an almost Christianity deceive you, or ignorance carry you blindfold to perdition. Oh the thousands, and ten

thousands that have been undone by one of these! Ah how often have you been warned against them, least you should split against these dangerous Rocks. O *Jerusalem, Jerusalem*, said Christ, and O *Taunton, Taunton*, may I say from him, 〈...〉 ? who can tell how often, would God's 〈...〉 •...thered you, and you would not? many, very many 〈...〉 would not. But will you now? will you yet come in? I 〈...〉 forbear once more, even out of the Prison to 〈...〉 or sinners, and make one tender of mercy more. O 〈...〉 to the waters of Life, wash you, make you clean; read 〈...〉 diligent observation, the melting passages, *Prov. 1. 22. to the end, Isa. 1. 16, 21. Isa. 55. 6, 10.* Oh obdurate sinners, if none of these things move you!

But for you, whose very hearts are set against every sin, and are deliberately resolved for God and Holiness •...re all the worlds delight; you that have experience of a thorough change, and are brought to have respect to all God's Commandments, who will have none but God for your happiness, none but Christ for your Treasure, that must and will have him, come what will come, blessed are you of the Lord: O happy Souls rejoice in the Lord, and again. I say, Rejoice: let your souls magnify the Lord, and your spirits rejoice in God your Savior. Live you a life of praise, you are highly favored of the Lord, your Lines are fallen in a pleasant place: only stick you fast to your choice: Beware lest any man beguile you of your reward: watch and keep your garments about you, lest you walk naked, and men see your shame. Many will be plucking to pull you out of Christ's hands; but the harder they pluck, the harder do you cling, and cleave to him, and the better hold fast do you take of him: blessed is he that overcometh.

And now the God of Heaven fill you all with himself, and make all Grace to abound in you, and toward you, and that he may be a Sun to comfort you, and a Shield of protection to you, and shine with his happy Beams of Grace and Glory on you all: Farewell in the Lord, I am

Yours in the Bonds of the Gospel, JOS. ALLEINE

August, 28. 1663.

LETTER. XVI. [How to live to God.] *To the Beloved People, the Inhabitants of the Town of Taunton, Grace and Peace.*

Most endeared Christians,

TO tell you I love and long for you, seems somewhat needless. I cannot doubt of your confidence that you have a deep share in my tenderest affections: for this let my labors among you, and the hazards for you speak, rather than I myself. Beloved, I am, without a Complement the devoted servant of your souls prosperity, and the interest of Christ in you: way the Lord Jesus be set up higher in your hearts; may his name ever live in you, and be magnified by you, and I have what I ask. If this work be not promoted among you, I shall account all my letters but waste Paper, and all my pains but lost labor. Brethren, I beseech you, that none of you live to yourselves, for this were directly to cross the very end of Christ's death: for therefore he died that you should not live to yourselves, *2 Cor. 5. 15.* Oh live to him that died for you! live to him that is the God of your life! live to him that bought

your lives with the expense of his own! To him that bought you from destruction; and not only so, but bought your names into the eternal Inheritance, reserved in the Heavens for you. Will a man be easily persuaded to lose his life? how infinitely tender are men here! And yet in the worst sense the most of men do lose their lives, yea, lose them for nothing. Beloved, consider, I beseech you, that life is lost, that is not lived unto God. If you would not lose your lives that you live, see to him who is the end of your lives. Oh remember this, and reckon that day lost which you have not lived unto God! Brethren how great a part of our lives have we really, alas! too really lost? I beseech you take heed: here you are careful about many things, but beware that other things do not put out this which should be the main of your cares, to wit, the spending your days and strength for him that made you. Would it not be dreadful for a man to find at last when he comes to his account with God, that his whole life, or at least the main of it had been but damnable self-seeking. That a man should have so many years allowed him by God, and he should at last be found to have been but a false and wicked servant that had set up for himself with his Masters stock, and alienated his goods, and turned them to his own use? Well, that you may thoroughly learn the grand lesson of living unto God, take these Counsels:

First, *Settle it upon your heart that it is the sum of all your business and blessedness to live unto God:* 'Tis your *business*, for his pleasure you are and were created: what have you else to do but to serve your Maker in your general and particular Callings? what was the Candle made for (saith one) but to be burnt? beloved, what else have you strength for, but for God? doth he maintain servants, and shall not he look for their work; Would you endure it that the servants that you find with meat and wages should set up for themselves, that they should eat your bread and all the while do their own work? beloved, God's service is your business, and he made you and keeps you for no other end; and it is your blessedness too. Labor to be under the rooted conviction of this principle, that your very happiness lies in pleasing and honoring of God. Let the sense of this live fresh upon your hearts, and it will regulate your whole course.

Secondly, *Remember what a dangerous, yea, damnable thing it is to live to yourselves:* To make it our main care and business to please and gratify ourselves, or to have applause from and reputation with others, or to grow rich in the world, and greatness ourselves and posterity, is the certain evidence of a graceless heart. And though the Godly do make God their principle end in general, yet they must know, that for so much of their lives as is spent besides, this end (which is too too much) they shall suffer loss.

Thirdly, *Labor to keep alive upon yourselves a deep sense of your strong obligations to God.* Often think with yourselves what a righteous, what a reasonable thing it is, that you should with all that you have serve the Lord. Beloved, shall I not the Vessel be for the use of the Potter that made it? Shall not the servant Trade for his Master with whose goods he is entrusted? do you not fetch all your bread from God's door? Is not he the Rock that begat you? the Author of your being and well-being? is not this he that can crucify you or release you? can save you or damn you at his pleasure? Is it not from him that you fetch every breath? your interest obliges you to please him. Why should *Beltshazzars* charge be against you? that the

God in whose hand your breach is, and whose are all your ways, you have not glorified, *Dan.* 5. 23.

Fourthly, *Do not only intend God as the general end of your course, but in every solemn action actually mind your end.* Though a man need not, cannot think of his Journeys-end at every step, yet with care he might come to this in every solemn action, particularly and expressly to mind his end: a man cannot (nor need he) think at every bit that he puts into his mouth, I will eat this for God: yet he might every time he sits down to his Table, remember to eat and drink, not to gratify his flesh, but to glorify God, by getting strength for his work, you cannot think of it in every step in your Journey; but without intending some glory to God by serving his will in your place and station? and so in your visits and labors.

Fifthly, *Every morning let this be your first and firm resolution, I will set forth this day in the Name of God.* Your first and last thoughts are of greatest consequence; and therefore I advise you to begin and end with this: when ever you lie down, say in yourselves, I will make use of my Bed as an ordinance of God, that a servant of his may be refreshed and fitted for his work: when ever you rise up, think I will spend this day for God, and follow the business of my calling, because I am so appointed by God, *Zech.* 10. 12. And *they shall walk up and down in his Name, saith the Lord, &c.*

Beloved, I design the sweetness and comforts, as well as strictness of your lives. Live to God as you are directed, and you shall marvelously prosper in both. I am not sure yet, whether or no I shall see you at the Assizes, which I earnestly desire to do I leave all things to our Fathers wise disposal, and commending you to God, I divide my loves among you, and so rest

From the Prison at Juelchester, Nov. 14. 1663.

Yours in the bonds of the Lord Jesus, JOS. ALLEINE.

LETTER XVII. [Motives to set ourselves to please God.] To the most Loving, and best Beloved, the servants of Christ in Taunton, Grace and Peace:

Most dear Christians,

YOUR Prisoner in the Lord saluteth you with all dearness: your are the care of my heart, the desire of my Eyes, the joy of my Bonds, and the sweet of my liberty. I am much satisfied in the wise disposal of our Heavenly Father, whether he see it good for me to be a Bond-man, or a Freeman, so I may but serve your souls to the greatest advantage. Methinks I begin to feel in myself, more than ever the benefit of your Prayers; the influences of Heaven, through the riches of Free-grace (to which alone be the Praise) being more fully sensible, and sweet upon me. I hope the Lord will restore us one to another in his time, much better than we parted; in the mean time, see that you stand fast in the hope of the Gospel. The Lord taketh infinite care for you, see that it be your care, the care of your very hearts, to please the Lord: Set your hearts to it as the business of your lives, and the very end of your beings, to walk worthy of the Lord unto all well-pleasing. Set home on your selyes such considerations as these.

First, *It is the very business you were made for, and sent into the world for, to please your Maker.* For his pleasure you are, and were Created. Why should the Lord repent that he had made you? *Gen. 6. 6* What treacherous and damnable falsehood is this, that when the Lord hath given us Breath and Being, and sent us into the World on purpose on his service, we should like false and wicked servants, set up for ourselves? why should your Creator say, he hath made you in vain?

Secondly, *If you set your hearts to please the Lord, you are sure you shall please him.* It is not so with men, all the care in the World will not suffice to please some men. How often do Princes forsake their greatest Favorites? so that if you set to please men, you are not sure to attain your end at last; yea, rather you are sure not to attain it. But if the Lord doth see your very hearts be set to please him, he will accept you, though you come short, *2 Cor. 8. 12.* Read that sweet passage, *2 Chron. 6. 75.*

Thirdly, *It will be a certain sign of your sincerity, when the pleasing of the Lord is your greatest business,* *Phil. 1. 20.* To such the Promise runs, *Isa. 56. 4. 5.* It is a distinguishing evidence truly to seek and prize God's favor, more then Corn, Wine, *Psal. 4. 6. 7.*

Fourthly, *This will set all in order, and bring all your business to a Head, when you have set down this as the one thing necessary, that you are resolved to please the Lord, this will regulate your whole lives, and bring all your business into a little compass.* A Christian hath but one thing to do in all conditions, and that is to carry it so in his present state, as that he may please God. A man-pleaser: *O how many hath he to please!* what an endless work hath such an one to do?

Fifthly, *Consider but how careful the Man-pleasing Parafite, and time serving Hypocrite is to please m...:* and shall not we take as much care to please our God? oh how doth the flattering Courtier study the humor of his Prince? be you as careful to study, and to be acquainted with the mind of God. What will not men do to screw themselves into the favor of the Mighty? oh that you were but as diligent, and unwearied, and punctual in your endeavors, to get and to keep the favor of the Almighty?

Sixthly, *Consider whose favor or displeasure is of that consequence to you, as the Lord's is of.* What if men should be angry with you, have they the Keys of Hell, and of Death? no, no, fear them not. Can they undo your Souls? can they send you to Hell? Alas they cannot. See that you dread his displeasure that can. Alas what will their favor avail you? if they be pleased, can they stand between the wrath of God and you? can they pardon your sins? save your souls? secure your Eternal concernments? where is all their favor or good will, when they or you come to die? It will not be worth a Rush when most needed. Therefore beloved Brethren, whatever you do keep in with God. Resolve upon it, *He must be pleased,* though all the World be displeased. Let it be enough to you to have his good will: let this be the *One thing* that you bend yourselves to seek, and if you set to seek it, you may be sure to find it. The Messenger stays for me, and so I must here shut up my Letter, as *Jude* doth his. *Ye Beloved, building up yourselves in your most holy Faith, Praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto Eternal life.* Unto his Grace I commend you all, and shall add nothing but to share my loves among, and so rest,

Your Ambassador in Bonds, JOS. ALLEINE.

Juelchester, November 22. 1663.

LETTER, XVIII. [The Worth of Holiness,] To the Beloved People the Flock of God in Taunton, Grace and Peace.

Most dear Friends, and Brethren,

I Am now a Prisoner of the Lord for you *Gentiles*, and therefore have sent these few Lines, to beseech you by these Bonds which I gladly endure for your sakes, to hold forth, and hold fast the profession of your Faith without wavering. The Lord make you steadfast in the Holy Doctrine wherein you have been taught. I have not shunned to declare unto you the whole Counsel of God. O remember that by the space of eight years, I ceased not to warn you everyone, and kept back nothing that was profitable unto you, but have taught you publicly, and from House to House, warning every man, and teaching every man that I might present every man perfect in Christ Jesus. Oh that Impenitent sinners would yet remember the Invitations, and the obsecrations, and the obtestations, that they have had! have they not been sought unto? have they not been entreated? have they not been followed from the Public, to their own Houses? hath not the Word been brought to their Doors? Hath not Mercy wooed them? have they not been called under the Wings of Mercy? And yet they would not. Oh that they would consider it now in the latter days? *Jer. 23. 20.* Oh that they would remember, and repent, that there might be yet an after Harvest? That they would yet come in and live! Are you yet willing to turn? hear how Wisdom calls after you, *Prov. 11. How long ye simple ones will you love simplicity, and fools hate knowledge: turn you at my reproof.* But if they will not hear, good were it for them that they had never been born: It shall be more, and better fought *Sodom* and *Gomorrah*, then for them.

But for you that have taken upon you the Profession of strict Godliness, I shall only press you to follow on, and press towards the Mark. You have much work yet to do, and God hath given you no time to Loyer in. I beseech you to put on. That Person that sits down when he hath gotten to that pitch that he thinks will bring him to Heaven, is never like to come thither; Grace is one of those things that saith, *It never hath enough.* Let me urge upon you the Apostles Counsel, *Heb. 12. 14. Follow after Holiness.*

First, Holiness is the choicest Ornament: it is an adorning in the sight of God, of great prize. It is the Glory of God, and will you count it your shame? *Exod. 15.* God is glorious in Holiness, and Grace is called Glory, *2 Cor. 3. 18.* But we may now cry out as the *Psalmist*, in his complaint, *O ye sons of men, how long will ye turn my Glory into shame? Ps. 4. 2.* But be of good comfort, the shame of Holiness is real Glory: how confidently doth *Paul* shake his Chain? *Acts 28. 20.* We read of some that did glory in their shame in a sad sense, that is in that which was real ground of shame, to wit, their sin, *Phil. 3. 19.* But we meet with others that in a happy sense, did glory in their shame; that is in the shame of Religion, which is indeed a Crown of Glory. So did *Peter* and *John*, *Acts 5. 41.*

Secondly, Holiness is the safest Muniment: Grace is not only for Ornament, but for Use. Righteousness is a Brestplate that keeps the Vitals, and is a sure defense from any mortal wounds, *Ephes. 6. 14.* When the Politicians have done their best with all their politick fetches, it is he *that walketh uprightly, that walketh surely, Prov. 10. 19. Let integrity and uprightness preserve me, saith David, Psal. 25.* Last. I desire no other Protection than Innocency. I desire to be no longer safe than these can preserve me; when I must let go my Integrity or my safety, I will choose the danger rather than the sin:and yet will never doubt but my Integrity will save me harmless, and prevent me forever coming off a Loser. Never persuade me that that man doth choose wisely or will consult in his own safety, that runs upon the displeasure of the infinite God, who is a devouring fire, to fly the danger of man's displeasure. Did you ever read or hear of a man so mad as to run upon the Swords point, to avoid the scratch of a Pin? or to run upon a roaring Canon, rather than danger his being wetshod? why this is the best wisdom of the distracted World, who will sin rather than suffer, and to save themselves harmless in the World, will run upon God, even upon his neck, and the thick Bosses of his Buckler, *Job 15. 25. 26.*

Thirdly, Holiness will be found to be your real happiness: Eat of this Tree, and you shall be indeed as God. Godliness is God's likeness. The beauty of Holiness is this very Image; Sin is the disease of which Holiness is the Cure. Pride is the Timpany, passion the Feavour of the mind, how restlessly raging is the mind where they reign? holiness, humility, meekness, are a present ease, a present Cure, if the Patient can take but enough. O what peace and tranquility doth Holiness work in the Mind! *Great peace have they that love thy Commandments and nothing shall offend them, Psalm 19. 165.* Read *Isa 48. 18. 22. and 26. 3. and 32. 17.* holiness w•...ll be a treasure of Riches, *Jam. 2. 5.* and a Crown of honor. *Acts 17. 11.* A Paradise of pleasure to you, *Prov. 3 <...>* a word, Holiness is the perfection of man's nature, *<...> <...>* . The Communication of the Divine Nature, *2 Pet. 1. 4* The earnest of Glory, *Mat. 5. 8.* And the very entrance of Heaven, *Phil. 3. 20.*

Let me say now to everyone of you, as our Savior to *Martha, John 11. 26. Believed thou this?* If you do, live like Believers, and do you follow after Holiness as others follow their Trades or Studies. Let Religion be your business, and not a thing by the by with you: follow as hard upon the pursuit of Grace, as if you did indeed believe riches and honor were in it. Count yourselves well, as long as you keep within the line of your duty. Let holiness sit in your Lips, and season all your Speech with grace. Profess it, own it, plead stoutly and resolve for it, be you Advocates for Holiness, in an Adulterous and wicked Generation, wear it as a Robe of honor, when the spiteful World cast the dung of their Reproaches at you for it: let it dwell in your hearts: Let it adorn your Houses: let it be your Companion in your Closets: Let it Travel with you in your Journies: let it lie down and rise up with you: let it close your eyes in the Evening, and call you out of your Beds in the Morning. Be you the votaries of Holiness: keep her, and she shall keep you.

I shall close with my loves to you all, only because I know you love to hear of my well-fare: I must tell you that goodness and mercy do follow me perpetually every day, and every night, Glory to God in the highest. Dear Brethren, Fare you well in the Lord, I am

Your Devoted Servant in the Gospel, whether a Bond-man, or a Free, JOS. ALLEINE.

From the common Gaole at Juelchester, December 3. 1663.

Most Dearly Beloved,

This was intended for you a Week sooner then it comes to be communicated. I purposely write in the middle of the Week, that if any Opportunity be suddenly offered, I may have somewhat ready for you: but last week I failed of a Conveyance, I shall not add anything further now, but that I shall follow my Counsels with my Prayers, and shall be an humble Intercessor night and day before God for you: to him I commend you, and to the Word of his Grace,

Remaining Yours while I am, J. A.

LETTER XIX. [1. Try. 2. Rejoice.] To the most loving, and best beloved, the Flock of Christ in Taunton, Grace and Peace.

Most endeared Friends,

MY heart is solicitous for you: your Spiritual and Eternal welfare is the matter of my desires and designs. Let not my Beloved think they were forgotten by me, because you heard not from me the last Week: sleep departed from my eyes to write to you at large; but in the morning I concluded it best, to defer the imparting of it to you for a season, that you might have it a better way. Can a woman forget her Child, that she should not have compassion on the Son of her Womb? yea, they may forget, but Christ will earnestly remember you still. Natural Parents may be so far unnatural; spiritual Parents may be so far carnal, as to forget their own Children: I would have you count nothing as certain but Christ's love and care. This you may build upon: You need not fear lest time and distance should wear out the remembrance of you with him: your names are inrolled in the everlasting Decrees of Heaven, and a whole Eternity hath not been able to wear them out. Do any of you question whether you are so happy as to have your names recorded above? I shall bring it to a speedy issue: Do you question whether Christ hath taken your names? whether you are upon his heart? Let me ask you, Is *Heaven upon your Hearts*? Is the Name of Jesus deeply engraven upon your Souls? Is his Image and Superscription there? If you can find that Heaven is the main of your cares, that your hearts are set upon it as your home and your Country; and that it is your great business to seek it and secure it, then never doubt, if your Hearts be chiefly upon Heaven, your Names are unquestionable written in Heaven. Again, hath Christ recorded his name in your Hearts? Is the Name of Jesus the Beloved name with you? precious above all; next to your hearts? Is there no other Name under heaven so dear and sweet to you? What room hath Christ in you? If anything be deeper in your hearts than he is, you are unsound. As the Father hath given him, so do your hearts give him a Name above every Name: Is Christ uppermost with you in your estimations and affection? Then rejoice and leap for joy, your Names are most precious with Christ, if his Name be above all dear to you. Once more, hath Christ drawn out his own similitude upon You! Is Christ within you? doth he dwell in your Hearts? Then be sure you have a room in his heart: The Image of

Christ is in holiness. Is this that which your very hearts are set upon? Do you thirst for Holiness? Do you follow after Holiness? Do you prize it above all prosperity and worldly greatness? Do you hate every sin and long to be rid of it as your most irksome burden? and use all God's means against it as far as you know them? If it be thus with you, Christ hath set his stamp upon your hearts, and so you may be sure he hath set you as a Seal upon his heart.

Rejoice then, O Christians, and bless yourselves in the happy privilege that you have, in being under Christ's care. Fear not little Flock; Stronger is he that is with you, than he that is against you: What though Satan should raise all his Militia against you, adhere to Christ in a patient doing & suffering his pleasure and he shall secure you: The Lord will not forsake you, because it hath pleased the Lord to make you his people: God hath entrusted you with his Son: You are his Care and his Charge: Many will be lif•...ing at you, many will be plucking at you, but fear not, you shall not be moved, none shall pluck you out of Christ's hand, he hath all power, *Mat. 28. 8.* Can Omnipotence secure you? He is all Treasures, *Col. 2. 3.* Can unsearchable Riches suffice you? In a word, he is all fullness, *Col. 1. 21.* Can all content you? Can Fulness fill you? if so, you are blessed and shall be blesied.

Beloved, We loose unutterably for want of considering, for want of viewing our own Privileges, and Blessedness. O Man, is Christ thine, and yet dost thou live at a low rate and Comfort? Is thy Name written in heaven, and yet dost thou not rejoice? Shall the Children of the Kingdom, the Candidates of Glory, the chosen Generation, the Royal Priesthood, be like other men? O Christians, Remember who and whence you are, consider your Obligations, put on a better pace; •...stir yourselves, run and wrestle, and be strong for the Lord of Hosts (and earnestly, yet peaceably) contend for the Faith once delivered to his Saints; What shall we make nothing of all that God hath said and done for us? O Christians, shall he that hath gotten an enriching Office boast of his Booty? or he that hath obtained the Kings Patent for an Earldom, glory in his Riches and Honor? And shall the Grant of Heaven signify little with thee? Or Christ's Patent for thy Son-ship and Partnership with himself be like a Cypher? Shall *Hamon* come home from the Banquet with a glad heart, and glorying in the greatness of his Riches, the multitude of his Children, and all the things wherein the King had promoted him above the Princes? And shall we turn over our Bibles and read the Promises, and find it under God's own hand, that he intends the Kingdom for us, that he will be a Father to us, that he gives and grants all his infinite perfections to us, and yet not be moved? Beloved Christians, live like yourselves, let the Word see that the Promises of God, and Privileges of the Gospel are not empty sounds, or a mere Crack. Let the Heavenly cheerfulness and the restless diligence, and the holy raisedness of your Conversations prove the reality, excellency, and beauty of your Religion to the World. Forget not your Prisoner. Labor earnestly for me in your Prayers, who am night and day laboring and suffering for you. I can never bless God enough for his most tender & indulgent care for you, which appears so wonderfully in his Fatherly Protection, and his Fatherly Provision. See that you receive not the Crace of God in vain. Remember with trembling, that of our Lord, *To whom much is given of him much shall be required.* With my most dear loves to you all, I commend you to your Father and my Father, your God and my God, remaining

Yours in all manner of Obligations, JOS. ALLEINE.

From the common Goal at Juelchester, January 20. 1663.

LETTER XX. [The Felicity of Believers.] *To the most beloved People, the servants of God in Taunton, Salvation.*

Most endeared Christians,

I Have longed and waited for a little breathing time, wherein I might write unto you, but I have been oppressed hitherto with so many cares, and such a throng of business, that till now (and scarcely now) I have had no time of respiration, wherein I might sufficiently re•...lect on you, or myself. But although so great a part of *Taunton* be translated to *Juelchester* with me, yet I may not, I cannot forget you that are behind.

Alas poor *Taunton*, how should I bewail thee! did I look upon thee only with the Eye of sense, Alas! for thy wonted liberties, for thy former plenty, and variety wherewith the Lord hath blessed thee? he had spread a Table for thee in the midst of thine Enemies; Bread hath been given thee, and thy Waters have been sure: B•...t now a Famine seems to threaten thee, and the Comforters that should relieve thy Soul are far from thee. Thy Shepherds are removed. Thou seest not thy Signs, nor thy Prophets, and thy wont•... helpers are now disabled from giving thee supplies, Alas, how do thine enemies triumph, and thy Teachers and thine Inhabitants are become their Captives! and how great is the cry of thy poor, and thine oppressed!

Such would be the language of sense, if that were suffered to be the Speaker. But faith will speak in another Dialect. And therefore amongst my other Counsels, that I shall send you, this shall be the first.

Judge not of the present Providences, by the conduct of sense, but by the eye of Faith. Faith will see that we are then-most honored, when we are most vilified, and reproached, and set at naught for the sake of *Christ*; and that we are then most happy, when the World hath done its worst to make us miserable. Faith will tell you, that GOD is a very present help, when you seem quite to fail of help; and will show you the Well of water, that is near, when the Water in the Bottle is spent. What though you seem to have lost Ministers, Husbands, Friends for a Season? Faith will tell you, that they are well bestowed, and that it will be both your, and their advantage, in the Day of Retribution.

Brethren, what are you for? are you for the present world or for that that to come? are you for your temporal enjoyments, or do you seek for Glory, Honor, and Immortality? If you are for this World, you have made a very imprudent choice, in taking up the Profession of Godliness and cleaving to and owning the hated ways of the Lord; But if you are for Glory, and for Eternity, then be of good cheer, all these things do make for us. You are witnesses how often I have told you of these things, and I can say with the Apostle, I believe therefore have I spoken, and therefore I am nothing moved with all these things, nor with the things that do yet further betide me. I believe, and therefore. I told you, that you should never be losers by *Jesus Christ*. Nay do I say I told it you, you know the Lord Jesus Christ hath shown

you, that the persecuted are doubtly blessed; that such should rejoice, and leap for joy, because great is their reward in Heaven Hath not God said, that if we suffer with him we shall also Reign with him; and that these light afflictions work for us a weight of Glory? And if this be true, I pray you, tell me whether GOD hath not dealt well with us in counting us worthy of this little Tribulation for his Name? Indeed the Sufferings is but little; but verily the Reward will not be little. I know whom I have trusted: I am well assured the Glass is turned up, and every hour reckoned of our Imprisonment, and every Scorn and Reproach of our Enemies is kept in Black and White. *I* believe, therefore do *I* speak; GOD is infinitely tender of us, my Brethren, though a Poor and despicable Generation. *I* value not the Pot gun threats of a frowning world; 'tis well with us, we are GOD'S Favorites. Come my Beloved, let us sit down under his Shadow: Here is safety, and rest, if God be for us, who can be against us? Verily he Bottles all our Tears, and tells all our wanderings: He numbers all our hairs, whosoever toucheth us shall not be Innocent. Know you not that we are the Apple of his Eye? Hath not he reprov'd the greatest for his Peoples sakes, saying reproach not mine anointed? And so we forget how he loved us. Are not we his Jewels? Doth he not own us for his Members, for his Children?

Ah what a Block doth Unbelief make of man? What, do you think that all this doth signify nothing? Can you forget your Children? Will you suffer your Jewels to lie in the Dirt, or make no reckoning of them whether they are lost?

Verily *I* write not this without shaming reflections upon my own stupidity. What, Beloved of God, adopted by God! What, a Member of Christ Jesus! A Vessel of Mercy! An heir of Glory? What, and not yet swallowed up in the sense of God's infinite love! Blush, Oh my Soul, and be cofounded before the most high, & cover thy face with shame.

I remember what the Heathen *Seneca* writes, observing the expressions of God's love to man in his common Providence; *Verum est, usque in delicias Amamur*, That is, it is a very truth, we are Beloved of God even as his darlings.

My Brethren, Have Faith in God. Believe his Promises: Walk in the sense of his love. Comfort yourselves in God's love towards you, under all the hatred and envy of men, and the contradiction of sinners that you meet with. Be strong and of a good Courage, God is for you. Be assured that he that walketh uprightly, walketh surely: Forsake not the assembling of yourselves together. Now see that you speak often to one another, and build up each other in the holy Faith. God knows *I* cannot do for you, as *I* would; *I* would have been larger to you, but *I* cannot. My most dear loves *I* desire you to share among you. *I* am greatly Yours. The Peace that passeth all Understanding keep your hearts and minds. *I* am

Yours to serve you and for you with all readiness of mind. JOS. ALLEINE.

From the Prison at Juelchester, July 28th. 1665.

LETTER, XXI. [What do you more than others?] To the most dearly Beloved, the Servants in Taunton, Grace and Peace.

Most loving and entirely Beloved,

YOU are a great Joy to me. I know not what thanks to render to the Lord for you, when I hear of your Constancy, and Fidelity, and Zeal, in adhering to him, and his ways, even in such a time as this, you are highly favored, Blessed be the Lord God of *Israel*, that he hath regarded the low Estates of his Servants: That he should ever Indulge you as he hath, and hover over you, even as the Eagle stirteth up her Nest, and fluttereth over her Young, spreadeth abroad her Wings, taketh them, beareth them on her Wings, for so hath the Lord your God dealt with you: He hath kept you as the Apple of his Eye, and since the Streams of *Cherith* were dried up, yet to this day he hath not suffered the handful of Meal to wast, nor the Oil in the Cruse to fail, but (though you have no certainty to trust to) hath continually provided for you to the full. How should I love and bless the Lord for this his great Grace towards you, while I live? Now I beseech you my Brethren, that you consider the Kindness of the Lord; for the Lord your God is he that careh for you, and that you love the Lord your God, and fear him forever, for he is your Life, and the Length of your Daies. And as *Job* had a holy fear of his Children, lest they should have offended: So my most dearly Beloved, I am jealous of you with a Godly jealousy, lest any of you should receive this Grace of God in vain. I must not cease to put you in mind, that God doth look from no small matter from you. Remember my most endeared Charge, that the Lord doth look for singular things from you, that there be not a barren Tree nor a Dwarf Christian among you; where the Lord doth strow much, he looks to gather much; and where he soweth much, he expects to reap accordingly. Whose account my Beloved, is like to be so great as yours? O look about you, and think of the Master coming to Reckon with you for his Talents; when he will expect no small increase. Beloved, what can you do? How much are you grown? What spoil have you made upon your Corruptions? What progress in Grace?

Suppose Christ should put the awakening question to you, What do you more than others? Beloved, God doth expect more of his People, than of any others in the world besides: And well he may. For

First, *He hath bestowed more on them than on others*: Now where much is given, much shall be required: Can you think of that without trembling? He hath bestowed on them singular Love more than on others; *Thou only have I known of all the Families on Earth*. He hath a distinguishing Love and favor for his People, and he looks that his love should, be a constraining Argument to Obedience. Again he hath laid out a singular care on his People, more than on others: He cares for no man, for nothing in all the World, in comparison of them. He reproveth Kings for their sakes. He will give Nations, and Kingdoms for their Ransom. So precious are they in his sight, and so dearly Beloved, that he will give men for them, and People for their Life. He withdraweth not his Eyes from the Righteous, he will not endure them out of his sight. The Eyes of the Lord are upon the Righteous, and first the eye of his more accurate Observation: God can wink at others as it were, and overlook what they do with little notice, but he hath a most eurious Eye upon his People, he marketh their steps, & booketh their words, he weigheth their Actions, and pondereth all their goings. And should they not walk more cautiously, and charily, than any alive, that are under so exact and curious an Eye? Secondly the Eye of special Care, and Protection. Behold the Eye of the Lord is upon them that fear him. I will guide thee with mine Eye: And should not they be

infinitely tender and careful how to please the Lord, who have his singular Care laid out on them? In short, God hath bestowed on them singular Privileges, more than others: These are a peculiar Treasure to him above all People, a Kingdom of Priests, an holy Nation, a singular separated People, they dwell alone, they are diverse from all People: When the whole world lies in wickedness, these are Called and Chosen, and Faithful, Washed, and Justified, and Sanctified in the name of the Lord Jesus, and by the Spirit of our God. The rest are the Refuse: These the Jewels: These are taken, and they are left. Shall not God's Priests be Clothed with Righteousness, and shall not Princes Live above the rate of Peasants?

Secondly, *He hath entrusted them with more than others*; Not only with the Talents of his Grace (for the increase whereof they must give a strict account) but also with the Jewel of his Glory. How tenderly should they walk, that are entrusted with such a Jewel? Remember, your makers Glory is bound up in your fruitful walking.

Thirdly, *He hath qualified them more than others*. He hath put into them a Principle of Life, having quickened them together with Christ. He hath set up a light in their Minds, when others lie in Darkness. He hath given them other Aids, than others have, even his Spirit to help their Infirmities, when others lie like Vessels that are Windbound, and cannot stir.

Fourthly, *He hath provided for them other manner of things than for others*. These are the little Flock to whom it is his good pleasure to give the Kingdom; great are the preparations for them. The Father hath prepared the Kingdom for them from the foundations of the World: the Son is gone to Heaven on purpose to prepare a place for them: The Spirit is preparing them, and making them meet to be partakers of the Inheritance of the Saints in Light: and should these be like other People?

Brethren beloved, God and Men do expect you should do more than others, see that that you be indeed singular. For

1. If you do no more for God than others, he will do more against you than others: *You only have I known, therefore will I punish you*. The barren Tree in the Vineyard must down, whereas had he been in the Common he might have stood much longer. God looked for Grapes from his Vineyard, on which he had bestowed such care and cost more than ordinary, but when they bring forth wild Grapes, he will lay them waste in a worse manner than the Forest. When Christ came to the Fig-tree seeking fruit, and met with none, he cursed it from the root, whereas had it been a Thorn or Bramble, it might have stood as before..
2. If you do no more than others, you must look for no more than others: If you should put off God with a common obedience, you must expect to be put off with common mercies.
3. Except you do more than others, God will be dishonored more by you than others.

I have been too long with you, but I am earnestly desirous you should be sensible of God's extraordinary expectations from you. And truly, as God looks for more from his own than others, so he looks for more from you than others, even of his own, because that he hath done more: See that you be shining Christians, that you be strong in the grace of God, that

you press towards the mark. But I must conclude; I give my loves among you all, being able to add no more, but that I am

Yours in fervent Loves and Longings, JOS. ALLEINE.

From the Prison at Juelchester, Jan. 2. 1663.

LETTER XXII. [Christian Care, Faith, Self-denial.] To the most Beloved People, the Servants of God in Taunton, Salvation.

Most endeared Christians,

THE reason why my Letters have not of late come so thick as formerly to you, is not because I forgot to love you, and to care for you; but because I have been busily taken up in other labors of sundry kinds for you. I am yours, and love to be so, being ambitious not to have dominion over your faith, but to be a helper of your Joy. Christ's Officers are so your Rulers in the Lord, as yet to Preach not themselves, but the Lord Jesus Christ, and themselves your servants for Jesus sake. I have no greater felicity under God, than to serve the good of souls. Brethren beloved, how fares it with your souls? are they in health? do they prosper? I wish your temporal prosperity. It is a joy to me to hear when your trade doth flourish: but these are but very little things if we look into Eternity. Brethren, my ambition for you is, that you should be Cedars among the Shrubs, that from you should sound out the Word of the Lord, and that in every place your Faith to Godward should be spread abroad. That *Taunton* should be as a field that the Lord hath blessed: that you should not only have the Name, but the Spirit, Life, Power, Heat, Growth, Vigour of Christianity among you. Let not *Taunton* only have the name to live, and be noted for the profession of Religion, but see to it my Brethren, that the Kingdom of God be with you: Oh that everyone of your souls might be a Temple of God! Oh that everyone of your Families might be a Church of God! Beloved, look to it, that everyone that nameth the name of Christ among you do depart from Iniquity, secret as well as open, of the heart as well as of the life. Let no man think that to make an out-cry upon the *Wickedness of the times*, and to be of the *Professing Party*, will serve his turn; many go to Hell in the company of the wise Virgins. That no man may be a *Self-deceiver*, let every man be a *Self-searcher*. He that keeps no Day-book in his Shop, and no Account, no Record in his Conscience, his Estate and his Soul will thrive both alike. Beloved, I would that you should remember whither you are a going. If a man be after a few Months to be Transported into another Country, never to return more, he will send over whatever he can, and make the best Provision that he may against he comes into another Country. Dear Brethren, you are Strangers and Pilgrims here, and have but a few Months abode in this Country, see that you Traffique much with Heaven. Christ is our Common Factor, O send over to him what possible you can. Give Alms plentifully, pray continually, be much in Meditation and Consideration; Reckon with yourselves daily: Walk with God in your Callings: do all the duties of your Relations as unto God: live not one day to yourselves, but unto Christ: Set forth continually in his Name, so shall you be continually Transporting into another World, and laying up Treasure in Heaven: And O the blessed store that you shall find there after a few Years diligence in such a holy course! Beloved, while you are here in this World, You are but like a

Merchants Ship in a strange Port, the day for your return is set, and you are to stay no longer then till your Freight is ready. Be wise, know your season, improve you time, you are made or marred forever, as you speed in this one Voyage. There is no returning again to this Country to mend a bad Market, God will call in all his Talents, time shall be no longer. Oh, come in, come and buy now while the Market is open, that you that want may have grace and you that have may have it more abundantly. Go and plead with the Lord Jesus, that he hath bid you *come, buy and eat* without Money, and without Price; that he hath counseled you to come buy of him Gold, Raiment, and Eyesalve; tell him you are come according to his call, and wait upon him for Grace, for Righteousness, for Light and Instruction: Lay hold on his Word, plead it, live upon it; he is worthy to be believed, worthy to be trusted, go out of yourselves to him, unlearn yourselves. There is a threefold Foot that ca...all-self stands upon, our own *Wisdom*, our own *Righteousness*, our own *Strength*, these three Feet must be cut off, and we must learn to have no subsistence in ourselves but only in Christ, and to stand only on his bottom. Study the excellent Lesson of Self-denial, Self-annihilation, A true Christian is like a Vine that cannot stand of itself, but is wholly supported by the Prop it leans on. It is no small thing to know ourselves to be nothing, of no might, of no worth, of no understanding, nor reality; to look upon ourselves as helpless, worthless, foolish empty shadows. This holy littleness is a great matter; when we find that all our Inventory amounts to nothing but folly, weakness, and beggary; when we set down ourselves for Cyphers, our gain for loss, our excellencies for very vanities, then we shall learn to live like Believers. A true Saint is like a Glass without a Foot, that set him where you will, is ready to fall every way till you set him to a Prop: Let Christ be the only support you lean unto. When you are thoroughly emptied and nullified, and see all comeliness to be but as a withered Flower, dead, dried, and past recovery, then you will be put upon the happy necessity of going out to Christ for all.

The Messengers haste forceth me Abruptly to end here: I can add no more, but my Prayers to my Counsels, and so commending you to God, and the Word of his Grace, I rest

The fervent Well-willen of your Souls, JOS. ALLEINE.

From the Prison at Juelchester, Ap'il 16. 1663.

LETTER XXIII. [Right Reasons in Suffering.] To the most loving, and best beloved, the Flock of Christ in Taunton, Grace and Peace.

Most loving and dearly Beloved,

I Know not what thanks to render to you, nor to God for you, for all the unexpressable love which I have found in you towards me; and not terminatively to me, but to Christ in me; for I believe it is for his sake, as I am a Messenger and Ambassador of his to you, that you have loved me and done so much every way for me; and I think I may say of *Taunton* as the Psalmist of *Jerusalem*, *If I forget thee, let my right hand forget her cunning, if I do not remember thee, let my tongue cleave to the roof of my mouth.* I would not, my dear Brethren, that you should be dejected or discouraged at the late disappointments: for through the goodness of God I am not, but rather more satisfied than before: and this I can truly say, nothing doth

sadden me more than to see so much sadness in your faces. As on the contrary nothing doth comfort me so much as to see your cheer and courage. Therefore I beseech you, Brethren, faint not because of my Tribulation, nor of God's delays, but strengthen the hands, and the feeble knees. And the Lord bolster up your hands, as they did the hands of *Moses*, that they may not fall down till *Israel* do prevail. Let us fear lest there be some evil among us, that God being angry with us, doth send this farther trial upon us. Pray earnestly for me lest the eye of the most jealous God should discern that in me which should render me unfit for the mercy you desire. And let everyone of you search his heart, and search his house to see if there be not cause there: Let not these disappointments make you to be nevertheless in love with Prayers, but the more out of love with sin. Let us humble ourselves under the mighty hand of God, and he shall exalt us in due time. And for the enemies of God, you must know also that their foot shall slide in due time. Let the Servants of God encourage themselves in their God: for in the things wherein they deal proudly, he is above them: therefore fret not yourselves because of evil doers; commit your cause to him that judgeth righteously. Remember that you are bid if you see oppression of the poor, and violent perverting of Judgment and Justice in a Province, not to marvel at the matter: verily, there is a God that judgeth in the Earth: and you have the liberty of appeals: rest in the Lord, and wait patiently for him, and fret not yourselves, because of the men that bring wicked devices to pass: take heed that none of you do with *Peter* begin to sink, now you see the waters rough, and the winds boisterous: these things must not weaken your Faith, nor cool your Zeal: for they are great arguments for the strengthening of it. What clearer evidence can there be for the future judgment and perdition of the ungodly, and Coronation of the Just in another life, than the most unjust proceedings that are here upon Earth: shall not the Judge of all the Earth see right to be done? We lee here nothing but confusion and disorder, the wicked receiveth according to the work of the righteous, and the Innocent according to the work of the wicked. The Godly perish and the wicked flourish; these do prosper, and they do suffer. What, can it be ever thus! no doubtless, there must be a day when God will Judge the world in righteousness, and rectify the present disorders, and reverse the unrighteous Sentences that have been passed against his servants. And this evidence is so clear, that many of the Heathen Philosephers have from this very Argument (I mean the unrighteous usage of the good) concluded that there must certainly be rewards and punishments adjudged by God in another World.

Nor yet lose your Zeal: now is the time that the love of many doth wax cold: but I bless God it is not so with you: I am sure your love to me is, as true Friends should be, like the *Chimneys*, warmest in the Winter of Adversity: and I hope your love to God is much more, and I would that You should abound yet more and more. Where else should you bestow your Loves? Love ye the Lord, ye his Saints, and cling about him the faster now ye see the world is striving to separate you from him. How many are they that go to knock off your fingers! O methinks, I see what tugging there is. The World is plucking, and the Devil is plucking: Oh, hold fast, I beseech you; hold fast, that no man take your Crown. Let the Water that is sprinkled, yea, rather poured upon your love, make it to flame up the more. Are you not betrothed unto Christ? Oh remember, remember your Marriage Covenant: did you not take

him for Richer for Poorer, for better for worse: now prove your love to Christ to have been a true conjugal love, in that you can love him when most slighted, despised, undervalued, blasphemed among men. Now acquit yourselves, not to have followed Christ for the Loaves, now confute the Accuser of the Brethren, who may be ready to suggest of the best of you, as he did of *Job*, *Doth he serve the Lord for naught?* And let it be seen that you loved Christ and holiness purely for their own sakes, that you can love a naked Christ when there is no hopes of worldly advantage, or promoting of self-interest in following him.

Yet beware that none of you do stick to the ways of Christ and Religion upon so carnal an account as this, because this is the way that you have *already taken up*, and you count it a *shame* to recede from *your Principles*: I am very jealous lest some Professors should miss of their reward for this: lest they should be accounted Turn-coats and Hypocrites; therefore they will show a stoutness of spirit in going on, since they have once begun, and cannot with honor retreat. Would you chose holiness and strictness, if it were to do again? would you enter yourselves among God's poor people, if it were now first to do. Would you have taken up the Profession of Christ, though you had foreseen all this that is come and coming? This will do much to evidence your sincerity. But I forget •...hat I am writing a Letter, being prone to pass all bounds when I have thus to do with you. The Lord God remember and reward you and your labors of love. The Eternal God be your refuge, and put under you his everlasting Arms. The Peace of God that passeth all understanding keep your hearts. Christ's Legacy of Peace I leave with you, and rest, with my dear affections to you all,

Your Ambassador in Bonds, JOS. ALLEINE.

LETTER XXIV. [Council for Salvation.] To the most beloved People, the servants of God in Taunton, Salvation.

Most endeared Christians,

MY continual solicitude for your State, will not suffer me to pass in quiet one week without Writing to you, unless I am extraordinarily hindered. Your sincerity, stedfastness, and proficiency in the grace of God, is the matter of my earnest desire, and that which I should account myself happy in. I have a longing desire to see the Faces of you all, and (besides mine expectation) shall (I trust) speedily have the opportunity to see you at the approaching Assizes, which I shall greatly rejoice in, notwithstanding our coming may be otherwise attended with many Inconveniencies. In the mean time I send you a few Prison Counsels. As,

1. *To improve for Eternity, the Advantages of your present State.* Though you are at many disadvantages with respect to the public Ordinances, yet you have many wondrous and most happy Privilege, which Spiritual Wisdom would make no small improvement of. Oh what a mercy have you that you may serve God while you will in your Families! That you may be as much as you will with God in secret Prayer, and holy Meditation, and Self-examination! I beseech you consider what a Blessing you have above others, that have your Health, and a Competency of the Comforts of this life, and are free from those continual pains, or Heart-eating Cares, that others are disabled by, from looking after God and their Souls, as you may do. Oh consider what a blessed Seed-time you have for Eternity! Now be wise and improve

your happy Season, your day of Grace. Prepare for Death, make all sure: Press on towards the Mark, lay up in store for yourselves a good Foundation against the time to come. In the morning sow your Seed, and in the Evening withdraw not your Hand. Treasure up much in Heaven: What profit is it that you have more than others? more Liberty, more Comfort, more Health, more Wealth, than others? except you love God more, and serve him better than others. Now ply your Work, and dispatch your Business, so as that you may have nothing to trouble You upon your Death-Beds.

2. *To Consider also the Temptations, and Disadvantages of your State.* Study to know your own weaknesses, and where your danger lies that you may obviate Satan, and prevent your miscarrying: There is no Condition but hath its Snares. See that you acquaint yourselves with his Devices, lest you be beguiled by him, and caught in his Trap through your own unwariness. You that are well Provided for in the World, had need to watch yourselves, lest you fall in love with present things, lest you be lifted up, lest you trust in those Carnal props, and put confidence in the Creatures, lest you warp, and decline, and baulk your duties through Carnal fear, and the desire of preserving your Estates. You that have little in the World, are not without your temptations neither: Oh take heed of Envyng others Prosperity, of murmuring and discontent, of diffidence and distrustfulness, of using indirect means to help yourselves: Be sure You make not the Worlds pressures upon you, an excuse from your daily serving of God in your Families, and in secret. Set this down as your Rule, and unchangeable Resolution, that God and your Souls and your Families shall be looked duly and continually after, go the world which way it will. Consider what sins your Tempers, Relations, Callings, do most expose you to. Be not strangers to yourselves. Prove yourselves upright in keeping from your Iniquities.

3. *To Converse often with your Dust.* Brethren we are going, we are going, the Grave waiteth for us: Oh forget not that Corruption is your Father, and the Worm your Mother, and your Sister. These are your poor kindred that you must shortly dwell with, when you come to your long home: Remember the days of Darkness which shall be many. Take every day some serious turns with Death. Think where you shall be a few days and nights hence, happy he that knew what tomorrow meant for twenty Years together. Believe it, you will find it no little thing to die. Think often how you are provided, how you should receive the Sentence of Death. Were you never within sight of Death? How did it look? What did you wish for most at that time? What did then trouble you most? Oh mark these things, and live according. Often ask your hearts, What if God should this night require my Soul?

4. *To serve your Generation with your might while you have time.* You have but a very little time to bring God any Glory here, or to do your Friends any good; now up and be doing. Now or never live in the deep and constant sense of the very little time that you have for this world, and the great work you have to do. You are going whence You shall not return. There's no After-Game to be plaid. What! But one cast for Eternity, and will you not be careful to throw that well?

Most dearly Beloved, I covet after your furtherance in Mortification, and growth in Grace. And Oh that I could but represent Death to you, as shortly it will show itself: Or could but

open a Window into Eternity to You: How effectually would this do the work. Then the Cripple would fling away his Crutches, and betake himself to his Legs: Then the slothful would pluck his Hand out of his Bosom, and shake off his Excuses, and be night and day at his work. Then the *Laodicean* would be recovered from his benumbed frame; then we should have no Halving in Religion, no lazy wishing and complaining; but men would ply the Oars to purpose, and sweat at their work.

But Oh unhappy man, how powerfully hath the world bewitched thee! How miserably hath Sin unmaned thee. that thou shouldst look no far•...her than thou canst see, and to be taken up with present things, and forget so momentous concernments as are before thee?

But you my Brethren, lift up yourselves above the objects of sense: may you be men for eternity, and carry it like these that seek for glory, honor, and immortality. I am apt to be too long with you: I commend you to Divine Grace: my dearest loves among you, I am

Yours in the Bonds of the Gospel of our Lord Jesus, JOS. ALLEINE.

From the common Goale at Juelchester, March 5. 1665.

LETTER. XXV. To the loving and most beloved People, the Servants of God in Taunton, Grace and Peace.

Most dearly Beloved,

Although I am forced at the present, to be at a distance from you, yet I would not have you ignorant, that the dear remembrance of you is always fresh with me, and the care of your eternal welfare is always living upon my heart. Therefore as my beloved Friends I warn you, and cease not to stir you up by way of remembrance, being jealous for you with a Godly jealou•...ie, that no man take your Crown. My dearly Beloved, I know you have many enemies, and above all, I fear your bosom Enemies: and as the Watchman of the Lord, I give you careful warning, and exhort you all not to be high-minded, but fear. Blessed is the man that feareth always. Look diligently, lest any of you fail of the Grace of God. You have made much and long Profession of the Name of Jesus Christ: Oh look to your foundations, see upon what ground you stand. Look to your sincerity. You must everyone of you stand shortly before the Judgment Seat of Christ, and be tried for your lives: Oh, try yourselves thoroughly first. 'Tis easy to mistake Education for Regeneration, and common Conviction and Illumination for Conversion, and a partial Re•...ormation and external Obedience, •...or true Sanctification. Therefore I beseech you everyone, to examine whether you are in the Faith. Prove your own selves. Tell not me, you hope you are sincere, you hope you shall go to Heaven: Never put it off with hopes, but pray, and try, and search, till you are able to say, yea, and know you are passed from death to life, and that you know you have a Building, not made with hands, eternal in the Heavens.

Suppose I should ask you one by one, where are your Evidences for Heaven? Could you make out your claim? can you bring me Scripture-proof? can you show me the marks of the Lord Jesus? what m•...n you to live at uncertainties? Brethren, it is an intolerable ignorance for any of you in these days of glorious light, not to be able to tell the distinguishing marks of a

sound believer. And it is intolerable carelessness of your everlasting welfare, if you do not bring yourselves to the Trial by these marks. What are your hands filled with Books, and your ears filled with Sermons, that tell you so plainly from the Word of God, how you shall know whether you are in Christ, and are you still to seek? Oh, stir up your own selves. Take heed, lest a Promise being left of entering into his rest, any of you fall short of it at last by unbelief. You are a professing People, you pray, and you hear, and you run upon some Adventures for Jesus Christ: But, O look to your since...ity. Look to your Principles, look to your ends, else you may lose all at last. Examine, not only what is done, but whence 'tis done, look to the root as well as to the Fruit. Eye not only your Actions, but your aims. Remember what a strict and severy eye you are under. The Lord Jesus makes strict observation upon all your works and ways. He observes who of you be fruitful, and who be barren and unprofitable. He knows who of you be thriving and who be declining. He observes who be warm, and who lukewarm: who be sound Christians, and who of you have only a name to live.

Return, O backsliding Christians, you have lost your former convictions, and lost your former Affections. You are grown remiss in your watch, and your Zeal is turned into a kind of indifferency, and your diligence into negligence. Your care is turned into security, and your tenderness into senselessness. Oh, your case is dangerous. The Lord Jesus hath a great controversy with you. Oh, remember whence you are fallen, and repent, and do your first works. Strengthen the things that remain, and are ready to die. Oh, rub and chafe your swooning souls, and ply them with warm applications, and rousing considerations, till they recover their former heat. And know ye from the Lord, that the backsliders in heart shall be filled with his own ways.

Oh ye barren and fruitless trees: behold the Axe is lifted up to fell you to the ground, except you bring forth fruits, and those worthy of Repentance. May not Christ say to some among you, *Behold these three years have I come, seeking fruit, and findig none?* How is it then that you read not the Sentence passed on the fruitless Tree? O sleepy Professors, how long will you drive on in this heavy course? how long will you continue in an unprofitable and customary profession? would you be the joy of our Lord, why know ye, that the thriving Plant is the Masters praise, and his hearts delight. Christians, put on, press towards the Mark, be adding to your Faith, Virtue; and to virtue, knowledge, &c. See that you grow extensively, in being abundant in all sorts of good works. Be pitiful, be courteous, gentle, easily to be entrea...ed. Be slow to anger, soon reconciled. Be patient, be ye t...mperate, be ye cheerful. Study not everyone only his own things, but the good of his Neighbor. Think it not enough to look to your own souls, but watch for other souls Pray for them, warn them, be kind to them, study to oblige them, that by any means you may win them, and gain their souls.

Labor to grow intensively, to do better the things that you did before, to be more servant in Prayer, more free and willing in all the ways of the Lord, to hear with more profit, to examine yourselves more thoroughly, to mind Heaven more frequently than heretofore.

And you, O carnal and unsound Professors, that reckon your •...elves to be in Christ, but are not new Creatures; that because you have the good opinion of the Godly, and are

outwardly conformable to the ways of God, persuade yourselves you are in a good condition, although your hearts have not yet to this day been renewed: O repent speedily. Repent, and be converted. What though we cannot distinguish the Tares from the Wheat? yet the Lord of the Harvest can. Christ will find you out, and condemn you for rotten and unsound, unless you be soundly renewed by repentance, and effectually changed by converting Grace.

Brethren, I fervently wish your Salvation, and to this, while I am able, I shall bend my ardent endeavors, I am now taking advice for my health, and hope in some few Weeks to be restored to you. In the mean time I commend me to your Prayers, and you to the grace of God, remaining.

Yours in the Lord Jesus, JOS. ALLEINE.

Dorchester, July 7th. 1666.

LETTER XXVI. [The Character and privileges of true Believers.] To the loving and most beloved People, the Servants of God in Taunton, Grace and Peace.

Most Dearly Beloved,

I Longed to hear of your Welfare, but by reason of the Carryers intermitting his journeys, could not till now obtain my desires, neither had I opportunity till the last week of writing to you. I rejoice to hear by Mr. Ford, of God's continual goodness towards you; he is your Shepherd, and therefore it is that you do not want. Me you have not always, but he is ever with you, his Rod and his Staff shall comfort you; Nay, more then all this, you may hence conclude comfortably for all times, yea, for the whole Eternity to come. Surely Goodness and Mercy shall follow you all the days of your lives, and you shall dwell in the House of the Lord forever.

In this, my dear Brethren, in this rejoice, and again I say rejoice, that God is engaged in so near and so sweet relation to you. Doubtless your Souls shall lodge in goodness, and be provided for carefully, and lie down in everlasting safety, that have the Almighty for our Shepherd. Blessed are the Flock of his hands, and the Sheep of his Pasture, happy is the People that is in such a case.

But who are Christ's Sheep?

Not all Professors, I beseech you take heed how you rest in Profession. It is not *Profession*, but *Conversion* that turns a man from a Swine to a Sheep. Let none of you be deceived, nor flatter yourselves, that because you bear the name of Christians, and do many things, and have escaped the open gross pollutions of the World, therefore you are surely among the number of Christ's true Sheep. All this you may attain to, and yet be but washed Swine; here must be an inward deep and thorough and universal Change upon your Natures, Dispositions, Inclinations, or else you are not Christ's Sheep.

In a word, If you will be put out of doubt whether you are his sheep or not, you must try it by this certain Mark that Christ sets upon all his Sheep, even your *Sanctification*, you that will

stand to the trial, answer me truly and deliberately to these Questions. Do you hate every sin as the sheep doth the Mire? Do you regard no Iniquity in your hearts? Do you strive against, and oppose all sin, though it may seem never so necessary, never so natural to you, or have you not your secret haunts of evil? For every Swine will have his swill. Do you abstain from sin out of fear, or out of dislike? Are you at peace with no sin, or do you not hide some iniquity as a sweet morsel under your Tongue? Is there not some practice that you are not willing to know is a sin for fear you should be forced to leave it? Do you love the Commandment that forbids your sin, or do you not wish it out of the Bible, as that evil man wished God had never made the Seventh Commandment? Again, how do you stand affected towards Holiness? Do you love it? Do you choose it? Do you hunger and thirst after it, & desire it more than any Temporal good? Have you chosen the way of God's Precepts, and had rather live holily than be allowed to live in your sins? Do you in your very hearts prefer a Godly strict Life in communion with and conformity to God, before the greatest prosperity of the World? do you chose Holiness, not out of bare necessity, because you cannot go to Heaven without it, but out of love to it, and from a deep sense that you have of the surpassing excellency, and loveliness, and beauty of it? If it be thus with you, you are the persons that the Lord Jesus hath marked for his Sheep.

And now, come ye blessed, all that have this mark upon you, come and understand your happiness; you are marked out for preservation, and let it go how it will with the rest; that I know, it shall go well with you that fear the Lord, that fear before him. You are the separated ones, the sealed ones, upon whom the Angel hath set the Seal of the Living God; and so you are redeemed unto God from among men, being the first fruits unto God, and unto the Lamb, and have your Fathers Name written in your Fore-heads.

Hear, O beloved Flock, I may give you the salutation of the Angels, *Hail, you are highly favored of the Lord, Blessed are you among men;* though you are but poor and despised, and like little Benjamin among the thousands of Judah; you carry away the blessing and the privilege from all the rest. God hath done more for the least of you than for the whole World of Mankind besides, put all their mercies together. *Fear not little Flock, it is your Fathers good pleasure to give you the Kingdom. Blessed are you of the Lord, for yours is the Kingdom of Heaven.* All that the Scripture speaks of that Kingdom of Glory, that Kingdom of Peace, of Righteousness, that Everlasting Kingdom, It speaks it all to you. Behold your Inheritance, see that you believe. What know you not your own selves? you are the Sons of God, Inheritours of the Kingdom of Heaven, Joint Heirs with Christ the Lord of Glory. Do you believe this? Take heed you make not God a Lyar: his Word is nigh you: have you not the Writings in your hands? Do I speak anything but what God hath spoken? Shall I tell you of the thing which shall be hereafter? Why thus it shall be. The Son of man shall come in his Glory, and all his holy Angels with him: Then shall he sit upon the Throne of his Glory, and he shall separate you as a Shepherd divideth the Sheep from the Goats, and he shall set you at his own right hand, Then shall the King say, *Come ye blessed of my Father, inherit the Kingdom prepared for you.*

Do you believe yet? Do you thoroughly believe? If so, then my work is done, then I need not bid you Rejoice, no...bid you be Thankful, only believe. Do this and do all. Believe... and joy will

rejoice with joy unspeakable, and full of glor...*Believe* and you will be *fruitful*, and show your Faith by yo... works. *Believe* and you will *Love*, for Faith worketh by lov... In a word, keep these things upon your hearts by daily an... lively consideration, and this will bring Heaven into yo... souls, and engage you to all manner of holy conversation, an... Godliness. This will mor...ifie you to the World, the gra... enemy which I advise, nay, I charge you to beware of. Whe...*Saul* had gotten his Kingdom, he left off taking care for th... Asses. O remember yours is the Kingdom: what are yo... the better that you have all this in your Bibles, if you do no... weigh it by frequent and serious consideration, and pond... these sayings in your hearts. Beloved, I have written th... things to you that your joy may be full. And now Peace leave with you, I am Christ's Ambassador to you, an Embas...dor of Peace; his Peace I pronounce unto you; In hi... Name I bless you. Farewell in the Lord, I am

The fervent Well-willer of your So... JOS. ALLEINE

Devises, June 29. 1666.

LETTER XXVII. [O... the Second coming of Christ.] To the Faithful, and Beloved, the Servants of God i... Taunton, Grace and Peace.

Loving and most dearly Beloved,

THOUGH I trust my Bonds do preach to you, yet methink that doth not suffice me, but the conscience of my duty, and the workings of my heart towards you, are still calling upon me to stir you up by way of remembrance, notwithstanding you know and be established in the present Truth. And if *Paul* do call upon so great an Evangelist as *Timothy*, to *Remember that Jesus was raised from the dead according to the Gospel*, why should not I be often calling upon myself, and upon you, my dearly Beloved, to remembe... and meditate upon, and closely apply the great and weighty Truths of the Gospel, which you have already received? and in truth, I perceive in *myself and you* another manner of heat and warmth in the insisting upon the *plainest principles* of Christianity, and the setting *them* home upon *mine own heart and yours*, than in dwelling upon anymore *abstruse Speculations*, in the clearest handling of which, the Preacher may seem to be too much like the winter nights, very brigh..., but very cold.

But now, my Brethren, I shall not with *Paul* call upon you so much to remember the resurrection of Christ, as the *Return of Christ: Behold, He cometh in the Clouds, and every E...e shall see him*; Your eyes and mine eyes: and all the Tribes of the Earth shall mourn because of him: But we shall lift up our heads, because the Day of our Redemption draweth nigh: this is the day I look for, and wait for, and have laid up all my hopes in. If the Lord return not, I profess myself undone, my Preaching is vain, and my suffering is vain, and the bottom in which I have entrusted all my hope... is forever miscarried. But I know whom I have trusted: We are built upon the foundation of that sure Word, we are not built upon the sand of Mortality. Nor do we run so as uncertainly, but the Word of the Lord abideth forever, upon which Word do we hope; How fully doth this Word assure us that this same Jesus that is gone up into Heaven shall so return, and that he shall appear the second time unto Salvation, to them that look for him. Oh, how sure is the thing! how near is the time! how glorious will his appearing be!

The thing is sure, the Day is set, God hath appointed a day wherein he will judge the World by that man whom he hath ordained; the manner of it is revealed, *Behold the Lord cometh with ten thousand of his Saints*: The Attendants are appointed and nominated. *The Son of Man shall come in his Glory, and all his holy Angels with him*. The thing you see is established, and every circumstance is determined. How sweet are the words that dropped from the precious Lips of our departing Lord! What generous Cordials hath he left us in his parting Sermons, and his last Prayer! and yet of all the rest those are the sweetest, *I will come again and receive you to myself, that where I am, there you may be also*. What need you any further witness: you have heard him yourselves, assuring you of his return. Doubtless he cannot deceive you, you have not only known, but seen and felt the truth of his promises.

And will he come? tremble then ye sinners, triumph ye... Saints, clap your hands all ye that look for the consolation of *Israel*. O sinners, where will you then appear? how will you look upon him whom you have pierced; whom you have persecuted? whose great Salvation you have neglected and despised? Woe unto you that ever you were born, unless you should then be found to be *New-born*.

But you, O Children of the most high, how will you forget your travel, and be melted into joy. This is he in whom you have believed; whom having not seen ye loved. But how will love and joy be working (if I may so speak) with pangs unutterable, when you shall see him, and hear his sweet voice commending, applauding, approving of you, and owning you by name before all the World. Brethren, thus it must be, the Lord hath spoken it. See that you stagger not at the Promise, but give Glory to God by believing.

Again, the time is near, *Yet a little while, and he that shall come will come*. *Behold, I come quickly*, saith he: And again, *The Lord is at hand*: Sure you are, that death cannot be far off. O Christian, thou dost not know but the next year, nay, possibly the next week, thou mayest be in Heaven. Christ will not long endure thine absence, but will have thee up to him till the time of his general appearing; when he will take us up altogether, and so we shall be ever with the Lord.

Soul, believest thou this? If thou dost indeed, what remains but that thou shouldst live a life of love and praise; studying to do all the good thou canst till thou come to Heaven; and waiting all the days of thine appointed time till thy change shall come. O my Soul, look out and long. O my Brethren, be you as the Mother of *Sisera*, looking out at the Windows, and watching at the Latices, saying, why are his Chariot-wheels so long a coming. Though the time till you shall see him be but very short, yet love and longing make it seem tedious.

My Beloved, comfort your hearts with these Words: look upon these things as the greatest realities, and let your affections be answerable to your expectations. I would not have told you these things, unless I had believed them: for it is for this hope that I am bound with this Chain. The blessing of the Holy Trinity be upon you, I am yours and will be. The God of Peace be with you, I rest

Your Ambassador in Bonds, JOS. ALLEINE.

From the Prison at Juelchester, August 5. 1663.

LETTER XXVIII. [Of the Love of Christ.] To his most endeared Friends, the servants of God in Taunton, Salvation.

Most dearly Beloved,

METHinks my Breasts are not easy, unless I do let them forth unto you. Methings there is something still to do, and my Weeks work is not ended, unless I have given my Soul vent, and imparted something to the Beloved flock that I have left behind And Oh, that my Letters in my absence might be useful to you! Assuredly it is my joy to serve you, and my love to you is without dissimulation: witness my twice lost liberties, and my impaired health, all which I might have preserved, had it not been for my readiness to minister to you.

But what do I speak of my love? it is the sense of the infinite love of God your Father that I would have to dwell upon you. Forget me, so you remember him. Let me be very little, so he be very lovely in your eyes. Let him be as the Bucket that goes up, though I be as the Bucket that goes down. Bury me, so that you do but set the Lord always before you. Let my name be written in the dust, so his Name be written deep up all your Souls

O Lord, I am thy Servant, truly I am thy servant, Glorify thine own Name by me, and thou shalt have my hand to it, that I will be content to be hid in obscurity, and to disappear through the overcoming luster and brightness of thy Glory.

Brethren, understand mine Office, I Preach not myself, but the Lord Jesus Christ, and myself your Servant for Jesus sake. Give him your hearts, and I have my Errand I am but the Friend of the Bridegroom, and my business is, but to give you to understand his love, and to gain your hearts unto him. He is an Object worthy of my Commendations, and of your affections. His Love is worth the writing of, and worth the thinking of, and worth the speaking of. O my Brethren, never forge•..., I beseech you, how he loveth you. He is in Heaven, and you are on Earth; he is in Glory and you in Rags; he is in the shining Throne, a•...d you in dirty flesh, and yet he loveth you. His heart is infinitely tender of you, even now while he is at the right hand of the Majesty on High. How feelingly doth he cry out at the hurt of his poor Members on Earth? *Saul, Saul, why persecutest thou me!* Oh, of what quick sense is the sense of our dear Lord unto us! when we are touched on Earth he feels it in Heaven.

Brethren, Christ is real in all that he speaks unto you: He is not like a flourishing Lover, who fills up his Letters with Rhetoric, and hath more care of the dress of his Speech, than of the Truth. Who ever gave demonstration of the reality of his love at so dear a rate as Christ hath done? Men do not use to die in jest: Who will impoverish himself to enrich his Friend? and divest himself of his honor to advance him? and debase himself to admiration below his own degree to contract affinity with him? and all this but to make him believe that he loves him.

Brethren, possess your very hearts with this, that Christ's love doth go out with infinite dearness towards you. Even now while he is in all his Glory, he earnestly remembers you still. This is the High Priest that now is entered into the Holy of Holies, doth bear your names particularly, remembering every poor believer by name. He bears your names, but where?

upon his Brest-plate, upon his heart, saith the Text, *Exod. 28. 29.* Ah Christians, I may salute you as the Angel did *Mary, Hail you that are highly favored: Bless•...d are you among men.* Sure your Lot is fallen in an happy place; what in the bosom of Christ? yea, and verily you may believe, and doubt not. I may apply that of *Gabriel, O Daniel, though•... art greatly beloved,* unto you; you are beloved indeed, to have your Names written upon the very heart of Christ now he is in Glory.

Oh, let his *Name* be written then on *your* hearts. Do not write his Name in the Sand, when he hath written yours upon his *own Brest!* Do not forget him who hath taken such care, that while he is, he may never forget you, having recorded your names not only on his *Book*, but on his *Flesh*, and set you as a Seal upon his heart. He hath you upon his heart, but why? For a memorial before the Lord continually, so saith the Text. Beloved, your Lord is so far from forgetting you in all his Greatness and Glory, that he is gone into Heaven on purpose, there to present you before the Lord, that you may be always in remembrance before him O Beloved, Glory, yea, and Triumph in his love; Doubtless it must go well with us. Who shall condemn? It is Christ that died, and rose again, and is now making Intercession. His interest is potent. He is always present. Our Advocate is never out of Court. Never did cause miscarry in his hand. Trust you safely in him. Happy is that man for whom he shall undertake to speak.

Oh, the Riches of Christ's love! he did not think it enough to die for you. His love and care doth not end with his natural life on Earth, but he ever liveth to make Intercession for us. His love is like his life, ever, ever: knowing no remission in degree, nor intermission of time, no cessation of working, but is ever, ever, in motion towards us.

But when shall I end, if I suffer my soul to run out its length, and my running Pen te enlarge according to the dimensions of this boundless Field of Divine Love? If the Pens of all the World were employed to write Volumes of love, if the tongues of all the living were exercised in nothing else but talking of this love; If all the Hearts that be were made up of love; and all the powers and affections of the mind were turned into one, to wit the power of love, yet this were no less than infinitely too little, either to conceive, or to express the greatness of Christ's love.

O my dearly beloved, may your souls be swallowed up in this love. Think, and think while you will, you can never think how much you are beloved. See that ye love again by way of *Gratitude*, though not of *Requital*: what though your souls be but narrow, and your powers but little, yet love him with all you have. Love him with all your hearts, and all your strength. To the Meditations, and to the Embraces of Divine love I leave you, thinking it now not worth while to tell you of my Love, Remaining

Yours in the bonds of your most dear Lord Jesus, JOS. ALLEINE.

August 11. 1665.

LETTER. XXIX. [Warning t•... Professors of their Danger.] To the Beloved •...ople, the Inhabitants of the Town of <...> , Grace and Peace.

Most dear <...> .

MY <...> my beloved is mine and I am his: but <...> •...ave no joy so great as that you are mine and I <...> •...ou are Christ's. My Relation to Christ is abo•... <...> life and my peace, my riches, and my righteo•... <...> my hope and my strength, and mine Inheritance, <...> •...ying: In him will I please myself forever, and <...> will I glory. I esteem myself most happy and rich, and safe in him, though of myself I am nothing. In him I may boast without Pride, and glory without vanity. Here is no danger of being over much *pleased*; neither can the Christian exceed his bounds in overvaluing his own riches, and happiness in Christ. I am greatly pleased with the Lot that is fallen to me: the Lord hath dealt bountifully with me, and none shall stop this my confidence of boasting in Christ. But as my lot in him is above all, so I will assure you, it is no small content to me, that my lot is fallen with you. And though many difficulties have fallen to my lot among you (for I have broken my health and lost my liberty once and again, for your sakes) yet none of these things move me. I wish nothing more then to spend and to be spent upon the service of your Faith. I bless the Lord for it as an invaluable mercy, that ever he called me to be an Ambassador of the Lord Jesus Christ to you-wards. In this station I desire to approve myself to him, and that I am withdrawn from my Work for a season, it is but that I may return to you refreshed, and enabled for my work among you. You may not think that I have forgotten you, and consulted my own ease and pleasure: but if God prosper my intentions, I shall be found to have been daily serving you in this retirement. I will assure you, I am very tender of preserving all that little strength that God doth add to me entirely for your sakes: being resolved not so much as once to broach the Vessel till I draw forth to you. I bless the Lord, I am in great tranquility here in this Town, and walk up & down the Corporation without any Questioning me. Only it hath pleased the Lord to add to my Affliction since my coming, by taking away my dear Father, the day of whose glorious Translation was the day after my arriving here. But I bless the Lord, I do believe and expect the return of the Redeemer with all his Saints, and the most glorious Resurrection of my own dead Body with all Believers: and this makes me to rest in Hope, and fills me with unspeakle more Joy than the death of myself or any other Saint can with grief. And now I make it my business to be rendered serviceable to you; and do by this, return you my hearty thanks for your earnest Prayers and Intercessions to God in my behalf, for it is he that must do the Cure: I seem to myself to be retired to this place, as a Vessel rent and shattered and torn in the Service, that it come to recruit in the *Harbour*: And here I am as it were rigging, and repairing, and Victualling to put forth again in the Service: which I shall do with the first Wind, as soon as I am ready. What is my life u•...less I am serviceable? And though I must for the present forbear my wonted Labor, yet I shall not cease to exhort you, and call upon you while I am absent from you, to stand sast, and to grow up in your holy Faith.

Be warned, my dearly Beloved, that you fall not upon those dangerous Rocks upon which so many Professors have been split.

There are three things which I beseech you carefully to beware of.

First, Lest while Christ is in your mouths, the world run away with your hearts: There is many a seeming Professor that will be found a mere Idolater? Many a Soul goes down to *Hell* in this sin, in the midst of his Profession, and never discerns it till it be too late. Remember, I beseech You, that the *Oxen*, the *Farm*, *Wife*, *Merchandize*, all of them lawful Comforts, did effectually keep men from a sound and saving closing with Christ, as the vilest lusts of the worst of men. Whatever you find your hearts very much *pleased* in, and in love with, among these earthly Comfo•...ts, set a mark upon that thing, and remember that there lies your greatest dan•...r. What you love most, you must fear most; and think of•...en wi•...h yourselves, This, if anything is like to be my 〈...〉 multitudes of Professors that perish forever, by 〈...〉 •...and of this mortal Enemy, I mean the overval•...ing of Earthly things. The hearers compared to the thorn•... Ground, did not openly fall away and cast off their Profession, as the stony ground did; but while others withered away, the blade of Profession was as green and fresh as ever; and yet their inordinate a•...ection to the things of this life, did secretly undo all at last. Little do most Professors think of this, while they please themselves in their estates, while they delight themselves so freely in their Children, in their Wives, in their habitations and possessions; that these be the things that •...re like to undo them forever. How little is that Scripture thought of, which speaks so dreadfully to worldly Professors; *Love not the World, for if any man love the World, the Love of the Father is not in him.* Are there not many among us, who though they do keep up Prayer, and other holy Duties; yet the strength and vigor of their hearts goeth out after earthly things? And these are their chief care and their chief joy. Such must know, that they are none of Christ's, and they were better to understand it now, and seek to be renewed by Repentance, then hereafter when there shall be no place for Repentance.

2. *Lest while Iniquity doth abound, your love to Christ doth wax cold.* Remember what an Abomination *Laodicea* was to Christ because she grew so luke-warm; and what a controversy he had with *Ephesus*, a sound Church, because she did but flacken and grow more remiss in her love. A friend is born for adversity; and now is, the time, if you will prove the sincerity of your love and friendship to Jesus Christ, by following him zealously, resolvedly, sully, now he is more rejected and opposed.

Thirdly, *Lest you keep up a barren and fruit•...ss Profession, with•...ut Progression:* See to it my Brethren, that you be not only Professors, but proficiencie: Many Professors think all is well because they keep on in the exercises of Religion; but alas! You may keep on praying, a•...d hearing all the Week long, and yet be not one jot the further. Many there are that kee•... going, but it is like the Horse in the Mill, that is going all day, but yet is no further than when he first began. Nay, it oft times happens in the Trade of Religion, as it doth in trading in the World, where many keep on in trading still, till for want of care and caution, and examining their accounts whether they go forward or backward, they trade themselves out of all. Oh, look to it my Brethren, that none of you rest in the doing of duties, but examine what comes of them. Otherwise as you may trade yourselves into Poverty, so you may hear and pray yourselves into hardness of heart, and desperate security, and formality. This was the very case of wretched *Laodicia*, who kept up the trade of religious duties, and verily thought that all was well, because the trade still went on, and that she was increased in

spiritual goods, and in a gaining way: but when her accounts were cast up at last, all comes to nothing, and ends in wretchedness, poverty, and nakedness. Most dear Brethren, I wish and pray for the prosperity of you all: but above all, I wish your Souls prosperity, with which, after my most dear Loves to you all, having already exceeded the bounds of an Epistle, I commend you to the living God, Remaining

Your fervent well wisher and Ambassador in Christ, JOS. ALLEINE

Devises, June 22. 1666.

LETTER. XXX. [An Admiration of the Love of God.] To the most Loving, and best Beloved, the servants of God in Taunton, Salvation.

My most dear Friends,

I Love you, and long for you in the Lord, and I am weary with forbearing that good and blessed work that the Lerd hath committed to me, for the surtherance of your Salvation. How long Lord, how long shall I dwell in silen•...! How long shall my Tongue cleave to the Roo•... of my Mouth! When will God open my Lips, that I may stand up and praise him? But it is my Fathers good pleasure yet to keep me in a total disability of publishing his Name among you; unto him my Soul shall patiently subscribe. *I may not, I cannot complain that he is hard to me, or useth me with Rigour: I am full of the Mercies of the Lord, yea, Brimful and running over, And shall I complain? Far be it from me.*

But though I may not murmur, me•...hinks *I may mourn a little, and sit down and wish, O if I may not have a Tongue to speak, would I had but Hands to Write, that I might from my Pen drop some heavenly Councils to my Beloved People. Methinks my feeble Fingers do even Itch to Write unto you, but it cannot be, alas my right-hand seems to have forgot her cunning, and hath much ado with trembling to lift the Bread unto my Mouth. Do you think you should have had so little to show under my Hand, to bear Witness of my Care for You, and love to you if God had not shock my Pen as it were out of my Hand? Bu•... all that he doth is done well, and wisely, and therefore I submit. I have purposed to borrow Hands wherewith to write unto my Beloved, rather than to be silent any longer.*

But where shall I begin, or when should I end? If *I think to speak of the Mercies of God towards me, or mine enlarged affections towards you, methinks I feel already how strait this Paper is like to be, and how insignificant my Expressions will be found, and how insufficient all that I can say will prove at last to utter what I have to tell you; but shall I say nothing because I cannot utter all, this must not be neither.*

Come then all ye that fear the Lord, come and I well tell you what he hath done for my Soul. O help me to love that precious Name of his, which is above all my Praises. O love the Lord all ye his Saints, and fear before him! magnify the Lord with me, and let us exalt his Name together! he hath remembered my low estate, because his Mercy endureth forever. O blessed be you of the Lord, my dearly Beloved, O thrice blessed may you be for all your remembrances of me before the Lord, you have wrestled with the Lord for me, you have wrestled me out of the very Jaws of Death itself: O the strength of Prayer! Surely it is

stronger than death. See that you even honor the power and Prevalen•... of Prayer: Oh be in love with Prayer, and have high and venerable thoughts of it. What distresses, diseases. Deaths can stand before it? Surely I live by Prayer, Prayer hath given a Resurrection •...o this Body of mine, when Physicians, and friends had given up their hopes.

Ah my dearly Beloved, methinks it delights me to tell the story of your love, how much more of the love of God towards me. I have not forgotten, O my dearly Beloved, I have not forgotten your tender love in all my distresses. I remember your kindness to me in my Bonds, when once and again I was delivered up to a Prison for your sakes. I remember with much delight, how you refreshed and comforted me in my Tribulations, how open your hearts were, and your hands were not straightened neither, for I was in want of nothing I may not, I must not forget what painful Journies you took to visit me, when in places remote the hand of the Lord had touched me, and though my long sickness almost incredible expensive to me, yet your Supplies did not a little lighten my Burthen.

And though I put it last, yet I do not mind it least, that you have been so ready in returning Praises to God in my behalf, your thanksgiving to God, my dear Brethren, do administer abundant cause to me of my giving thanks unto you.

And now my heart methinks is big to tell you a little of my love to you surely you are dear unto me; but though it be sweet to tell the story of love, yet in this I will restrain my s•...lf For I fear least as the wise man saith of the beginning of strife, so I should find of the beginning of love, that it is like the letting forth of the Water; and the rather I do •...orbear, because I hope you have better Testimonies than Words, to bear witness here unto you.

But if I sing the song of love, O let Divine Love overcarry the praise; I found myself in straights when I began to speak of the natural love between my dear people, and an unworthy Minister of Christ to them; and it seemed that all that I have said was much too little, but now I have to speak of the love God, it seems to be by far too much.

O infinite love never to be Comprehended, but ever to be admired, magnified, and adored by every Creature! O let my heart be filled, let my Mouth be filled, let my papers be filled ever, ever filled with the thankful Commemoration of this matchless love. O turn your eyes from other objects! O bury me in forgetfulness, and let my love be no more mentioned nor had in remembrance among you, so that you may be thoroughly possessed and inflamed with the love of God. This, my Beloved, this is that love which is ever to be commended, and extolled by you. See that you study this love, fill your souls with wonder, and feast your souls with joy, and be ravished with rich contentment in this Divine Love: Take your daily walk, and lose yourselves in the Field of Love: Drink, O Friends, yea drink abundantly, O Beloved, fear no excess. O that your souls may be drenched and drowned in the love of Christ, till you can everyone say with the ravished Spouse, *I am sick of love*. Marvel not that I wander here, and seem to forget the bounds of a Letter, this love obligeth me, yea, rather constraineth me. Who in all the Earth should admire and commend this love if I should not? I feel it, I taste it, the sweet savor thereof reviveth my soul, it is light to mine eyes, and life to mine heart; the warm Beams of this blessed Sun, O how have they comsorted me, ravished, and refreshed me

both in Body and Soul! my benumbed Limbs, my withered hands, my feeble knees, my bones quite naked of flesh do yet again revive through the quickening, healing, and raising influence of Divine Grace and Love. Now my own hands can feed me, and my own seat can bear me, my appetite is quick, my sleep comfortable, and God is pleased to give some increase continually though by insensible Degrees; and shall not I praise that love and grace that hath done all this for me? yea, what is this to all I have to tell you? My heart is enlarged, but I told you Paper could not hold what I have to speak of the goodness of the AllGracious God, in which I live. I am forced to end, lest you should not bear my length. My dearly Beloved, I send my heart unto you, divide my love amongst you all, and particularly tender it to your Reverend and Faithful Pastor, whose presence with you, and painfulness, and watchfulness over you, and Zeal and courage for you in so dangerous a time, is matter of my great Joy and Thanksgivings unto God. The grace of our Lord Jesus be with you all. Fare you well in the Lord, I remain

Your unworthy Minister and servant Well-wisher in the Lor•..., JOS. ALLEINE.

LETTER XXXI. To the most Beloved People, the Servants of God in Taunton, Salvation.

Most dearly Beloved and longed for, my Joy and Crown,

MY hearts desire and Prayer for you is, that you may be saved. This is that which I have been Praying and studying, and Preaching for these many Years; and this is the end of my Venturing, and Suffering, and Writing at this present time. God that knoweth all things, he knoweth that this is my wish; Oh that I could but come at their Souls! And that this is the prize and the gain that I run for, that I might win souls. I seek not other gifts, give me your hearts, let me but part between your sins and you; suffer me but to save you; give me leave to carry you over to Jesus Christ, and I will not ask you anymore. I will serve you gladly, I will suffer for you thankfully, so I may but save you. Do not wonder why I follow you so pressingly, why I call upon you so frequently; let not my importunity be grievous to you, all this is but to save you. Christ did not bethink his Blood, and shall I think my Breath, or Ink, too dear in order to your salvation? what pity is it, that any of you should miscarry at last, under the power of Ignorance, or by a profane negligence, or a formal and lifeless profession of strict Godliness.

Beloved, I am afraid of you lest (as to many of you) I have run in vain. I cannot but most thankfully acknowledge, that (considering the paucity of those that are saved) there are not a few of you who are the joy of your Ministers, and the Glory of Christ. But it cannot be dissembled, that far the greater number give little ground to hope, that they are in the state of Salvation. And must not this be a pinching thought to a compassionate Teacher, to think, that he cannot for his heart persuade men, but that the most of them will willfully throw away themselves? Is it not a wosul sight, to behold the Devils driving a great part of our miserable Flocks (as they did once the Herd of Swine, the Keepers themselves amazed looking on.) I say, driving them violently down the hill, till they be choked in the Water, and drowned irrecoverably in the Gulf of endless Perdition? Ah mserable spectacle! What through the willful blindness of some, what through the loseness and sensuality of others,

what through the halving, and Cold, and customary Religion of others, how great a number of our poor Flocks, is Satan like to carry utterly away from us, after all that hath been done to save them?

Yet I cannot but call after them. Hearken unto me, O ye Children. How long will ye love Vanity, and follow after leasing, and trust in lying Words? As the Lord liveth you are lost, except you turn: Wherefore turn yourselves and live ye. Ah how Mercy wooeth you! How it waiteth to be gracious to you? Hear, O sinners, hear. See you not how the merciful Savior of the World stretcheth forth his hands all the day long, and spreadeth forth his Wings, and calleth you as a Hen doth her Chickens! hear you not the soundings of his Bowels? He had no need of you; Yet how do his compassions melt over perishing sinners? his heart is turned within him, and shall not this turn your hearts? his repentings are kindled together; and shall not this lead you to repentance? Behold, he standeth at the door and knocketh. O man wilt thou keep •...esus at the door, and lodge *Barabbas* in thy bosom? and prefer thy cruel Lusts before thy Compassionate Lord? Oh his melting love to sinners! He calleth after them, *Isa.* 55. 1. He weepeth over them, *Luke* 19. 41, 42. He crieth to them, *Prov.* 1. 21, 22, 23. How long ye simple ones, will you love simplicity? Will you not be made clean? When shall it once be? Why will you die? Turn you at my Reproof: Behold, I will pour out my Spirit upon you. Sinner, art thou not yet melted? Oh come in at his loving Calls, Come out from thy sins: Touch the Scepter of Grace and live: Why shouldst thou be dashed in pieces by his Iron Rod? Kiss the Son: Why shouldst thou perish in the way? Set up Jesus as thy King, lest he count thee sor •...is Enemy, because thou wouldst not that he should Reign over thee, and so thou be called forth and slain before him. Oh how dreadful will this Case be, to perish under the pitiful Eyes of his Mercy, and to die by the hand of a Savior! Oh double hell, to have thy Redeemer become thine Executioner! And the hand that was so long stretched forth to save thee, to be now stretched forth to slay thee! And the merciful heart of Christ himself hardened against thee, so as that he should call thee forth, and with his own hand hew thee in pieces, (as *Samuel* did *Agag* before the Lord.)

But *I* have been too too long in prefacing to what *I* intended forthwith to have fallen upon: Indeed *I* am apt to run out in matters that do so nearly touch upon your greatest Concernments.

Beloved, *I* despair of ever bringing you to Salvation, without Sanctification: Or possessing You with Happiness, without persuading you to Holiness. God knows *I* have not the least hope ever to see one of your Faces in Heaven, except You be Converted and Sanctified, and exercise yourselves unto Godliness. This is that *I* drive at. *I* beseech you study to further *Personal Godliness*, and *Family Godliness*.

1. *Personal Godliness*. Let it be your first care to set up Christ in your Hearts. See that you make all your worldly Interests to stoop to him, that You be entirely and unreservedly devoted unto him. If You willfully, and deliberately, and ordinarily harbor any sin, You are undone. See that You unfeignedly take the Laws of Christ, as the rule of your words, thoughts, and actions; and subject •...our whole man, members and mind faithfully to him. If You ha•...e a true respect to all God's Commandments, you are sound at heart. Oh study to

get the Image and impress of Christ upon you within. Begin with your hearts, else you build without a foundation. Labor to get a saving change within, or else all external performances will be to no purpose. And then study to show forth the power of Godliness in the life. Let Piety be your first and great business. 'Tis the highest point of Justice, to give God his due. Beware that none of you be a Prayerless person: for that is a most certain discovery of a Christless, and a graceless person, of one that is a very stranger to the fear of God. Suffer not your Bibles to gather dust. See that you converse daily with the Word. That man can never lay claim to Blessedness, whose delight is not in the Law of the Lord. Let ...editation and self-examination be your daily exercise, else the Papists, yea the Pagans, will condemn us. That the short questions, which I have given you as a help to self-examination, may be daily perused by you, is the matter of my passionate request unto you. If ever you come to any growth in Holiness, without the constant use of ...his practice, I am grossly deceived. And therefore I would beseech, yea, even charge you, by the Lord, that you would daily examine yourselves by these questions, till you have found a better help to this duty.

But Piety, without Charity, is but the half of Christia...y, or rather impious Hypocrisy, We may not divide the Tables. See therefore that you do justly, and love mercy, and let Equity, and Charity run like an even Thred, throughout all your dealings. Be you temperate in all things, and let Chastity, and and Sobriety, be your undivided Companions. Let truth and Purity, Seriousness and modesty, Heavenliness and gravity be the constant ornaments of your speech. Let patience and humility, simplicity & sincerity shine out in all the parts of your conversations. See that you sorget & sorgive wrongs, and requi...e them with kindness as you would be found children of the most high. Be merciful in your Censures, and put the most favorable construction upon our Brethren's carriage that their actions will reasonably bear. ...e slow in promising. punctual in fulfilling. Let meekness and in...ocency, Affableness, Yieldingness, and Curt...sie, come...end your conversations to all men. Let none of your Relations want that love and loyalty, that reverence and duty, that tenderness, care, and vigilancy, which their several places and capacities call for. This is throughout Godliness. I charge you before the most high God, that none of you be found a swearer, or a Lyar, a lover of evil company, or a scoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing, unclean in his living, ...r a quarreller, or a thief, or backbiter, or a railer: for I denounce unto you from the living God, that destruction and damnation is the end of all such, *Prov. 13. 20. Jam. 5. 12. Rev. 21. 8. 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21.*

2. Family Godliness. He that hath set up Christ in his heart, will be sure to study to set him up in his house. Let every family with you be a Christian Church; every house, a house of Prayer; every household a household of saith. Let every householder say, with *Joshua, I, with my House will serve the Lord*, and resolve with *David, Psalm 121. 2. I will walk within my house, with a perfect heart*. Let me press upon you a few duties, which I have been long harping upon, but Alas (I speak it to your shame) with many (too too many) of you, to little purpose in general.

First, Let Religion be in your Families, not as a matter by the by, (to be minded at leisure, when the world will give you leave) but the standing business of the house. Let them have your prayers as duly as their meals, is there any of your family... , but have time for their taking food? wretched man! canst thou find time to eat in, and not time to Pray in?

Secondly, Settle it upon your Hearts, that your Souls are bound up in the Souls of your Family. They are committed unto you, and (if they be lost through your neglect) will be required at your hands; Sirs, if you do not, you shall know that the charge of Souls is a heavy charge, and that the Blood of Souls is a heavy guilt. O man, hast thou a charge of Souls to answer for, and dost thou not yet bestir thyself for them, that their Blood be not found in thy Skirts? Wilt thou do no more for immortal Souls, than thou wilt do for thy Beasts that perish? What dost thou do for thy Children, and Servants? Thou providest Meat and Drink for them, agreeable to their Natures, and dost thou not the same for thy Beasts? Thou givest them Medicines, and cherishest them when they be sick, and dost thou not so much for thy Swine? More particularly.

1. Let the solemn Reading of the Word, *Isa.* 34. 16. *John* 5. 31. and singing of *Psalms*, be your Family Exercises, *Psalms* 118. 15. See Christ singing with his Family, viz. his Disciples, *Mat.* 26. 30. *Luke* 9. 18.

2. Let every p...rson in your Families be duly called to an account of their profiting by the word h...rd or read, as they be about doing your own ⟨...⟩ . This is a duty of consequence unspeakable, and would be a means to bring those under your Charge, to remember and prosit by what they receive. See Chirsts Example in calling ...is Family to an account. *Mat.* 16. 11. 13. 15.

33. Often take an account of the Souls under your care concerning their Spiritual estates Herein you must be Followers of Christ, *Mat.* 13. 10, 36, 51. *Mar*... 4. 10, 11. Make enquiry into their conditions, insist much upon the sinfulness and misery of their natural estate, a...d upon the necessity of Regeneration and Conversion in order to their Salvation. Admonish them gravely of their sins, encourage beginnings. Follow them earnestly, and let them have no quiet for you, till you see them in a saving change. This is a duty of high consequence, but (I am afraid) fearfully neglected by some that are Godly. Doth not Conscience say, Thou art the man?

4. Look to the strict sanct...fying of the Sa...bath, by all of your H...holds, *Exod.* 20. 10. *Lev.* 23. 3. Many poor Families have little time else. O improve but your *Sabbath-days* as diligently in laboring for knowledge, and doing your Makers work, as You do the other days in doing your own work, and I doubt not, but you may come to some proficiencie.

5. Let the Morning and Evening Sacrifice of s...lemn Prayer, be daily offered up. in all your Families. *Psal.* 92. 1, 2. *Exod.* 30. 7, 8. •...L...ke 1. 9, 10. Beware they be not found among the Families that call not upon God's Name; sor why should there be wrath from the Lord upon your Families? *Jer.* 10. 25. O miserable Families without God in the World, that are without Family Prayer! What have you so many Family fins, Family wants, Family Mercies, what and yet no Family Prayers? How do you pray with all *Prayer* and *Supplication*, if You do not with Family

Prayer? Say not, I have no time. What hast thou all thy time on purpose to serve God, and save thy Soul, and is this that for which thou canst find no time. Find but a heart, and I will find time. Pinch out of your meals and sleep, rather than want for Prayer. Say not my business will not give leave. This is thy greatest business, to save thyself, and the Souls committed to thee. Besides a whet will be no let. In a word, the blessing of all is to be got by Prayer, *Jer. 29. 11, 12. 2 Sam. 7. 29.* And what is thy business without God's Blessing? Say not, *I am not able.* Use thy one Talent, and God will increase it, *Mat. 25. 24.* &c. Helps are to be had till thou art better able. But if there be no other remedy, thou mayest join with thine abler Neighbor. God hath special regard to joint Prayer..., *Jam. 5. 14. to 19. Acts 12. 5. to 12. 2 Cor. 1. 11.* and therefore you must improve Family advantages for the performing of it

6. Put everyone in your Families upon private Prayer. Observe whether they do perform it. Get them the help of a form, if they need it, till they are able to go without. Direct them how to Pray, by minding them of their sins, w...nts, and mercies, the materials of Prayer. This was the practice of *John*, and of *Jesus*, *Luke 11. 1, 2.*

7. Set up Catechizing in your Families, at the least once every Week. It was my parting, dying request, that you would set up and maintain this duty in your Families. Have You done it all accordingly? Cannot your consciences witness, cannot your families witness you have not? Well, *I thought my parting words would have done something with you: I hoped the fervent request of a dying Minister, would have prevailed for such a small matter with You.* What, to this day without solemn C...techizing in your houses? Ah, what a discouragement to your Teacher is this? Brethren, shall *I yet prevail with you? Will you reject me now also? O let me persuade you, before you take off your eyes from these Lines, to resolve to set upon the constant exercise of this Duty. Surely I have done and suffered more for you than this comes to: will you deny me? I beseech you, let me find, if ever God do bring me again to visit your houses, that the •...ords of a suffering Minister have some power with you. I have sent you an help on purpose: what shall all my persuasions be but speaking in the wind? and all my pains but laboring in the fire? Beloved you have no dread of the Almighty's Charge, That you should teach these things diligently to your Children, and talk of them as you sit in your hou...,&c. Deut. 6. 6, 7, 8, 9. and 4. 9, 10 and 11. 18, 19, 20. & train them up in the way they should go, Prov. 22. 6. the Margin. Hath God so commended Abraham, that he would teach his children and his household, Gen. 18. 19. and that he had so many ⟨...⟩ servants, Gen. 14. 14. the Margin hath given such a promise to him thereupon, and will not you put in for a share, neither in the praise, nor the Promise? Hath Christ honored Catechizing with his presence, *Luke 2. 46.* and will not you own it with your practice? Say not, they are careless, and will not learn. What have you your Authority for, if not to use it for God, and the good of their Souls? You will call them up, and force them to do your work; and should you not, at least be as zealous in put...ing them upon God's work? Say not, they are dull and are not capable If they be dull, God requires of you the more pains and patience, but so dull as they are, you will make them learn how to work; and can they not learn as well how to live! Are they capable of the mysteries of your trade, and are they not capable of the plain principles of Religion? well as ever you would see the growth of Religion, the cure of ignorance, the remedy of profaneness, the downfall of error, fulfill you my joy in going through with this duty.*

I have been too long already, and yet I am afraid my Letter will be ended before my work be done, how I...th am I to leave you, before I have prevailed with you to set to the work, to which you are here directed, will you pass your promise, will you give me your hands? Oh that you would! you cannot do me a greater pleasure. Ask what you will of me; See if I will not do as much for you. Oh that your Families might be a joy to me, as that twice noble Ladies to *John*; who professes he had no greater joy, then to find her Children walking in the truth! Beloved why should you not give the hand one to another, and mutually engage each to other, for more vigorous and diligent endeavors, in promoting Family Godliness. I must tell you, God looks •...or more than ordinary from you, in such a day as this. He expects that you should do, both in your hearts, and in your houses, somewhat more that ever, under these his extraordinary dispensations. My most dearly beloved minc own bowels in the Lord, will you satisfy the longings of a travelling Minister? will you answer the calls of Divine Providence? would you remove the Incumbent, or prevent the impending Calamities? would you plant Nurseries for the Church of God? would you that God should build your Houses, and bless your substance? would you that your children should bless you? that your Father should bless you? Oh, then set up piety in your Families as ever you would be blessed, or be a blessing, let your hearts and your Houses be the Temples of the living God, in which •...is worship (according to all the forementioned directions) may be, with constancy reverently performed. Pardon my pro•...xity and importunity in so earnest pursuing of you; I am yet afraid I have done too soon, and shall end without my Errand. The Lord God persuade you To him I turn me, for I am well assured, he can prevail with you:

O Father of Spirit, that hath set me over thy Flock to match for their Souls, as one that must give an account. I have long studied thy Will, and taught in thy Name, and do unfeignedly bless thee; that any have believed my Report. I have given unto them the Words which thou gavest me, and they have received them. I have manifested thy Name unto them, and they have kept thy Word. And now I am no more with them, but I come unto thee: Holy Father keep them through thine own Name; for they are thine. As they have kept the Word of thy Patience, so keep thou them in the hour of Temptation. They are but a flock a little and a helpless flock: but thou art their Shepherd, suffer them not to want. Do thou feed them, and fold them. Let thy Rod and thy Staff comfort them, and let not the Beasts of prey fall upon them, to the spoiling of their Souls.

But what shall I do for them that will not be gathered. I have called after them, but they would not answer; I have charged them in thy Name, but they would not hear; I have studied to speak persuasively to them, but I cannot prevail. Then I said, I have labored in vain; I have spent my strength for naught, and in vain, yet I cannot give them over, much less may I give thee over Lord persuade *Japheth*, to dwell in the Tents of *Shem*. Lord compel them to come in, and lay the hanas of mercy upon them, as thou didst on lingering *Lot*, and bring them forth, that they may escape for their lives and not be consumed. Lord, I pray thee open their eyes that they may see, and lay hold upon their hearts by thy Omnipotent Grace. Do thou turn them, and they shall be turned: O bring back the miserable Captives, and suffer not the enemy of mankind to drive away the most of the flock before mine eyes, and to deride the fruitless endeavors of thy Laborers, and boast over them, that he can do•...e with them,

though he seek to ruin them, than all the beseechings, counsels, and charges of thy Servants that seek to save them. Lord, if I could find out anything that would pierce them, that would make its way into their hearts, thou knowest I would use it. But I have been many years pleading thy cause in vain. O let not these endeavors also be lost. O God, find out every ignorant, every profane sinner, every prayerless Soul, and every prayerless family, and convince them of their miserable condition, while without thee in the World. Set thy Image upon their Souls, set up thy Worship in their Families. Let not pride, ignorance, or slothfulness, keep them in neglect of the means of knowledge. Let thine eyes be over the place of my desires for good, from one end of the year to the other end thereof. Let every House therein be a Seminary of Religion, and let those that cast their eyes upon these lines, find thee sliding in by the secret influence of thy Grace into their hearts, and irresistibly engaging them to do thy pleasure. *Amen, Amen.*

LETTER. XXXII. [He that endureth to the end shall be saved.] *To the most loving, and best beloved, the Servants of Christ in Huntington, Grace and Peace.*

Most dear Christians,

I Do thankfully acknowledge, both to God and you, that I am many ways obliged to love, and serve you; and surely, when the Lord shall turn our Captivity, I will (through his Grace) endeavor to show myself thankful, wherein I may unto you. I am the more sensible of your great love, because I cannot be insensible, how little I have deserved such a Mercy, and how little I have been able to do, to oblige you. Able, I say, for I am sure. I have been willing to be much more serviceable to you: But now, Letters and Prayers are all that I have for you; of these I shall be ready to be prodigal. Your love to me hath been very bountiful: I may not forget the liberal Supplies that you have sent, many of you, even out of your poverty to me; and not to me only, but to the whole Family of my Brethren, and FellowPrisoners, who do all bless you, and send by these with me, their thankful respects unto you. I fervently pray, and do not doubt to speed, that you may reap in Grace and Glory, what you have sown to us in bounty. *Verily, there is a reward for the Righteous.* Ah, how sure is it! And how great and how near is it? Come on, my dear Brethren, and Fellow-Travelers Stir up yourselves, and set to your race. See that you loiter not, but speed apace in your holy course. What mire by the way, or think of looking back, when Heaven is the prize? God forbid. To him that soweth righteousness here shall be a sure reward. What though it should seem slow? As long as it is so sure, and so great, never be discouraged: In the end you shall reap, if you faint not. Wait but a while, and you shall have a blessed harvest. The Lord speaks *<...>* the Christian, as he to his Creditor in another case. Have patience with me, and I will pay thee all. Oh now or Faith and Patience! How safely, how sweetly would these carry us to our home and harbor, through all difficulties. Brethren beloved, be ye followers of them, who through *<...>* and Patience inherit the Promises. It is want of patience that undoes the world. Patience, I mean, not so much *<...>* the bearing the inflicted evil, as in waiting for the deserved good. If the reward of Religion would be presently in hand, who would not be Religious? Who but the deceitful world count it doubtful and distant; and they are all for something in hand, and so take up with a present felicity. The Lord deals all upon trust, and upon that

account is but little dea...t with. You must have patient, and be content to plow and sow, and wait for the return of all at the harvest, when this life is ended They that like not Religion upon these terms, may see where they can mend their Markets. But you, my Brethren, be steadfast, immovable, abounding in the work of the Lord, for as much as you know your labor shall not be in vain in the Lord. Wait a little, there is but a short life between you, and the blessed inheritance of the endless Glory. Ah wretched unbelievers! how worthy are you to be shut forever out of the Kingdom, that did so undervalue all the Glory, that God had promised, as not to count to sufficient to pay them for a little waiting? Beloved, lift. up your eyes and behold your Inheritance, the good Land that is beyond the *Jordan*, and that goodly Mountain. The Promises are a Map of Heaven. Do but view it believingly and considerately, as it is darkly drawn there, and tell me, what think you of that worthy portion, that goodly Heritage? will not all this make you amends for your stay? Why then act like Believers. Never bethink the pains, nor expenses of Religion. Let no man fear he shall come off a loser. What though you are much upon the spending hand? I might tell you, God is beforehand with you however: but I would have you principally to look forward. It is much that God hath [laid out] upon you; but who can tell what he hath [laid up] for them that fear him? And will you miss of all, for want of patience? God sorbid. Behold the Husbandman waiteth for the precious fruits of the Earth, and hath long patience, till he receive the early and later rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. What shall the Husbandman have more patience for the fruits of the Earth, than you for the precious fruits of your Faith? The Husbandman hath no such certainty as you: he hath but a probability of an harvest, and yet he hath p...ience; he is content to venture. He is at great pains, and much cost, he is still laying out, and hath nothing coming in, and yet he is content to wait for his rei...bursement, till the Corn be grown. But your harvest is most sure, as sure as the irrevocable Decree, the infallible promise, the immuta...le Oath of a God, a God that cannot lie, that knows no place for Repentance, can make it. Again, the Husbandman hath no such increase to look for as you. Oh, if he were but sure, that every Corn would bear a Crown with what exaltation and joy, rather than patience, would he go through all his cost and labor. Why, Brethren, such is a Believers increase. Every Grain shall produce a Crown; and every Tear shall bring forth a Pearl; and every minute in pains or Prayers, an age of Joy and Glory. Besides, the Husbandman hath long patience, and will not you have a little patience? It is not long patience th...t God doth expect of you: for behold, the coming of the Lord draweth nigh. Will the Garrison yield when relief is at hand? Or the Merchant sit down and give up his hopes, when within sight of the Harbour? Or will the Husband man despond, and give up all for lost, when he sees the Fields even white for the Harvest? Or shall he do more for a crop of Corn, than you will do for a crop of Glory? far be it. Behold the Judge is even at Door. The Lord is at hand. He cometh quickly, and his reward is with him. He comes with the Crown in his hand, to set upon the head of patience. Therefore cast not away your confidence, which hath great recompense of reward. The Prisoners of the Lord, your Brethren in the patience of Jesus, can tell you, it is good suffering for such a Master. We must tell you, as they said to our Lord in another case, He is worthy for whom you should do this. God is beyond measure gracious to us h...re. He shines bright into our prison, blessed be his Name. He waters us from Heaven,

and Earth. As we trust, you forgot not the poor Prisoners, when you pray, so we would that many thanksgivings should abound in our behalf. And Prayer being the only Key that can open our Prisons, we trust that you will not slack, nor let your hands be heavy, but pray and not faint: and doubtless Prayer will do it. But I am apt to pass the bounds of a Letter, yet I promise myself now an easy pardon for so loving a trespass. With my dear Loves to you all, I commend you to God, and the Word of his Grace. Though I have done writing, yet not praying. I will promise, where my Letter ends, my Prayers shall begin. Farewell dear Brethren: Fare you well in the Lord, I am

An unworthy Ambassador of Jesus in Bond, JOS. ALLEINE.

From the Prison at Juelchester, Octob. 29. 1663.

LETTER XXXIII. [For Perseverance.] To my dear Friends the Servants of Christ in Luppit, Salvation.

Beloved Christians,

HAVING taken up a Resolution to Write to, and to endeavor to confirm all the Places, where I have gone up and down Preaching the Kingdom of God, You were by no means to be omitted. You were the People that were last upon my heart, before my taking up, and had I not been made a Prisoner, I think I had in a few hours after the time of my Apprehension been with you. Now I can no way but by Prayers, Letters, and Councils visit you; and so have sent these, to let you know, that you are upon my Heart, and that your Welfare is dear unto me. I bless the Lord to hear that his Work doth not cease among you. It is the Joy of our Bonds, Beloved, to hear that the Word is not bound, and that Satan hath not his design upon the People of God, who doubtless intended by these Sufferings to have struck Terror into them, and to have made their Hands weak. Know, dear Christians, that the Bonds of the Gospel are not tedious through Grace unto us, that Christ is a Master worth a suffering for, that there is really enough in Religion to defray all our Charges, to quit all the Cost and Expence you can be at in or upon it; That you may Build upon it that you can never be losers by Jesus Christ, that Christ's Prison is better than the Worlds Paradise, that the Divine Attributes are alone an All-sufficient Livelihood, that the Influences of Heaven, and shines of God's Countenance are sufficient to lighten the darksomest Dungeon, and to perfume and sweeten the noisomest Prison to a poor Believer; that if you can bring Faith and Patience, and the Assurance of the Divine Favor with you to a Prison, you will live comfortably in spite of Earth & Hell. These are Truths that the Prisoners of Christ can in a measure Seal unto; and I would have you to be more soundly assured of, and established in. Brethren we are of the same mind in a Prison, that we were as in the Pulpit; that there is no life to a life of Holiness; that Christ, and his Yoak, and his Cross, are worthy of all acceptance; that it is the best, and wisest, and safest and gainfulllest course in the World to stick close to Christ and his Ways, and to adhere to them in all hazards. Come on, Beloved Christians, come on, slack not your pace, but give diligence to the full assurance of Hope unto the end, and be ye followers of them who through Faith and Patience inherit the Promises. Strengthen the hands that hang down, and the feeble knees. If you faint in the day of Adversity, your strength is small. Chear

up, my Brethren, look what a Crown, what a Kingdom here is; What say you? Is not here a worthy Portion, a goodly Heritage? Were it not pity to lose all this for want of Diligence and Patience? Come, dear Christians, and fellow Travelers, I pray you, let us put on: Pluck up the weary Limbs, our Home is within sight. Lift up your Eyes from the *Pisga* of the Promises: You may see the Land of Rest. Will any of you think of returning into *Egypt*? God forbid: A little patience, and Christ will come. Behold, the Husbandman waiteth for the precious fruits of the Earth, and hath long patience till he receive the early and later Rain: Be ye also patient, stablish your Hearts, for the coming of the Lord draweth nigh. He is not a Christian indeed, that cannot be content to tarry for his Preferment in another World. Cast upon it, my Brethren, that your Kingdom is not of this World; that here you must have Tribulations, and that all is well as long as we are secured for Eternity. Exhort one another daily: strive together in Prayer, unite your strength therein, and pull a main: Mercy will come sooner or later, however we will be content to wait till the coming of our Lord Jesus Christ. Ah how surely will he come! He will render Tribulation to them that trouble us, and to us that are troubled, rest with him. Only believe and wait: What not watch with him one hour? Why the Judge is even at the door! And how blessed will you be if you do but continue and hold fast till he come! Watch therefore, and stand fast, quit you like men, be Zealous, and let your hearts be strong: God is your Friend, and you may trust him. He is able to bear you out, and bear you up: faint not therefore, but be steadfast, immovable, abounding in the works of the Lord. Speak often one to another, provoke to love, and to good Works. Let the Bay of opposition against Godliness, make the Torrent of your Zeal break over with the more violence. But it's time to end, I have been bold to call upon you, you see; and to stir you up by way of remembrance. May the Spirit of the most high God excite you, encourage you, enflame you: may these poor lines be some quickening to you: may the good-will of him that dwelt in the Bush dwell with you. My dear loves to you all, pray for the Prisoners. Farewell dear Brethren, farewell in the Lord, I am

Yours in the Bonds of the Lord Jesus, JOS. ALLEINE.

Octob. 11. 1665.

LETTER XXXIV. [To a Back-sliding Fellow Student.]

Sir,

WHom this will find you, or when, or where, I know not; but I have shot this arrow at a venture. Once you were an Associate with me in *Corpus Christi*, where I remember your blameless Conversation, and your zealous affection for, and adhesion to the ways and people of God. May you be still found in the same paths of holiness, without which no man shall see God. The vows of God are upon me (which, I confess, I have been to slack to pay) that I would put you in remembrance, and in all Brotherly tenderness advise you, to remember from whence you are fallen. I was informed, before your leaving of *England*, of many unhappy miscarriages, which the great reproach of your holy profession, you had been too manifestly guilty of, I am not without some hope, that the Lord may have since recalled you, and brought you back to himself: and yet not without more fear, lest, if the power of corruption

were so strong, as to precipitate you with such violence, at such a time as that was, and in such a place as *England*, as *Oxford* where you had so many encouragements, and inducements, examples, and faithful friendly, watchful observers, you may now much more be carried away, in such a place, and among such company, as now you may be likely to be in. Sir, I beseech you to be assured, that nothing but the conscience of my duty hath engaged me, now you have been so many years a stranger to me, and are at so many thousand miles distance from me, to write notwithstanding to you. And I beseech you, bear a little with me. Is it wisdom after you have begun in the Spirit, to end in the flesh? you did run well, who hath hindered you? I remember your strict walkings, your holy converse, your many tears: will you lose the things that you have wrought? have you found out another, a nearer way to Heaven? do you hope to get in at the wide Gate, in the broad way? need I to mind you, that it had been better for you never to have known the way of Life, then after you have known it, to turn aside from the Holy Commandment? can you ever enter into God's Hill, without you be of clean hands, and a pure heart? I know, you are not ignorant, *That strait is the gate, and narrow is the way that leadeth unto Life, and few there be that find it:* and will you yet do as the most, and decline the way of strictness, and whole self-denial, and give the flesh the reins? what, when God, that cannot lie, hath said, *If you live after the flesh, you shall die?* Do you not know that you do in vain name the name of the Lord Jesus Christ, except you depart from iniquity? I am sure you know it: Oh Sir, consider it, improve it. Oh, have you so learnt Christ, as to think, •...at the way of carnal liberty and looseness, the way of evil company and fleshliness, is the way to eternal life? I am not for tying up Salvation to this, or that Opinion: but certainly, let men be of what opinion they will, without str•...ess, self-denial, and holy diligence, they cannot be saved, *Mat. 16. 42. Mat. 11. 12. 1 Pet. 15, 16.* Once you could say with *⟨...⟩*, *I am companion to all them that ⟨...⟩* is it so now? O Sir, let not the wicked entice you. Hath not God said, *A Companion of fools shall be destroyed, Prov. 13. 20.* That you must forfake the foolish, if you desire to live, *Prov. 9. 6.* Sir, I have no more hopes ever to meet you more on Earth: O that I might meet you in Heaven! let us tread the same path of Holiness, and then we shall doubtless meet there. But surely you must deeply, and timely repent of, and return from your grievous backslidings, or else I desire never to meet in your Heaven. But why should not we, that have so often met in serious and holy Prayer together, we that have so often met at the Lord's Table together, we that have so often eat together, and fasted together, meet in glory together? I beseech your dear Sir, if the Lord hath not already smitten you to the dust, and broken you, and reduced to the ways of holiness, now consider your ways, and turn your •...eet to his Testimonies Oh remember that, *The back-slider in heart shall be filled with his own ways.* God hath said it, and who shall reverse it? *If any man draw back my Soul shall have no pleasure in him.* And once again, *when the righteous turneth away from his righteousness, and committeth iniquity, shall he live? In his Trespass that he hath trespassed, shall he not di•...?* I know Prayers can reach you, though at so vast a distance; I shall add to them these Counsels, and commit you to God, remaining

Yours real Friend in Christ, JOS. ALLEINE.

Juelchester, May 18th. 1664.

LETTER XXXV. [Good Counsel to his Wise.]

My most dear Theodosia,

THou seemest to have been long from me: let nothing any longer detain thee, but my Sisters necessity, or Fathers Authority. I am very sorry that thou should lose two Sacraments. I am in a comfortable state of health, through Divine goodness, to which be glory forever. See that thou love and admire that Fountain of our life, and peace; and be ever mindful that 'tis all thy business to love, and serve, and praise thy Creator and Redeemer. I have no other business but this to write to thee about: but this is all our business What be use to call business is but vanity and pastime and some by matter in comparison of this. Remember and forget not that 'tis thy chief end to glorify God, and enjoy him forever. Learn well that Lesson, and know that it is the only thing necessary. Every morning remember that thy serving and pleasing of God, is the whole business of that day, and therefore set out accordingly with an express design and intention to please God in thy eating, drinking, visiting, conversing, calling, and duties of thy Relations throughout the day. My most dear heart, I have nothing in the world that doth concern thee, or me so much to write of to thee, as this is. Oh that thou mayst still be laying up in Heaven! still furthering thy account; still adding to the heap, and increasing thy glorious reward! nothing is done for God, but thou shalt hear of it again. Whatever is not done for God, is but so much lost. Those things which others do being led by their natural affections and desires, those things do thou do with holy aims, for spiritual ends, and then God will put it on the account, as so much done for him. So it is my dearest, God keeps a true account. See that thou believe it, and so plow in hope, and sow in hope, pray and hear with an eye to the sure reward. Let thy hopes be strong and lively, and then thy hands will be strong, and thy resolutions and affections will be strong. My time is very precious, and I would not lose any inch of it. See thou to it, that my time in writing this letter be not lost time. Love God the more, and set thine heart the straighter towards him, and do but practice this one thing, in every solemn action to look to thy ends, and then I have got well, and thou better by these Counsels. My dearest, I love thee in truth and tenderness, but my love signifies little, unless it serve thine eternal good,

I rest thine own, JOS. ALLEINE.

LETTER. XXXVI. [To his Wife, Desires after Heaven.]

My dear Heart,

MY heart is now a little at rest to write to thee. I have been these three days much disturbed, and set out of frame. Strong solicitations I have had from several hands, to accept very honorable preferment in several kinds, some friends making a Journey on purpose to propound it, but I have not found the invitations (though I confess very honorable, and such as are or will be suddenly embraced by men of far greater worth and eminency) to suit with the inclinations of my own heart, as I was confident they would not with thine. I have sent away my friends satisfied with the reasons of my refusal, and am now ready with joy to say with *David. Soul return unto thy rest.* But alas, that such things should disturb me, I would live above this lower region, that no passages or providence whatsoever might put me out of

frame, nor disquiet my soul, and unsettle me from my desirest rest. I would have my heart fixed upon God, so as no occurrences might disturb my tranquility, but I might be still in the same quiet and even frame. Well, though I am apt to be unsettled, and quickly set off the hinges, yet methinks I am like a Bird out of the nest, I am never quiet till I am in my old way of Communion with God, like the needle in the Compass that is restless, till it be turned towards the Pole. I can say through grace with the Church, with my soul have I desired thee in the night, and with my Spirit within me have I sought thee early, my heart is early and late with God, and 'tis the business and delight of my life to seek him. But alas, how long shall I be a seeking? how long shall I spend my days in wishing and desiring, when my glorified Brethren spend theirs in rejoicing and enjoying? look as the poor imprisoned captive sighs under the burdensome clog of his Irons and can only peer through the Grace, and think of, and long for the sweetness of that liberty which he sees others enjoy: such methinks is my condition: I can only look through the Grate of this Prison my flesh, I see *Abraham*, and *Isaac*, and *J...ob*, sitting down in the Kingdom of God, but alas, I myself must stand without longing, striving, fighting, running, praying, waiting, for what they are enjoying. Oh happy, thrice happy pouls! when shall these Fetters of mine be knocked off? when shall I be set at liberty from this Prison of my body? you are clothed with glory, when I am clothed with dust. I dwell in flesh, in a House of Clay, when you dwell with God in a House not made with hands, eternal in the Heavens. I must be continually clogged with the cumbersome burden of this Dung-hill Body, that had it not a soul dwelling in it like Salt as it were to preserve, it would soon turn to pu...faction and corruption, and be as odious and loathsome as the filthiest Carrion, when you have put on incorruption and immortality. What continual molestation am I subject to by reason of this flesh? What pains doth it cost me to keep this earthen vessel from breaking, it must be fed, it must be clothed, it must be exercised, recreated, and which is worst of all cherished with time-devouring •...ep, so that I live but little of the short time I have allotted me here: but oh blessed souls, you are swallowed up of immortality and life, your race is run, and you have received your Crown How •••rious must I be•...to keep me from dangers, how apt am I to be troubled with the cares and fears of this life, molesting myself with the thoughts of what I shall eat, and what I shall put on, and wherewithal I shall provide for myself and mine, when your souls are taken with nothing but God and Christ, and 'tis your work to be still contemplating, and admiring that love that redeemed you from all this. Alas, how am I encompassed with infirmities, and still carry about me Death in my bosom, what pains and cost must I be at to repair the rotten and ruinous building of this earthly Tabernacle, which when I have done I am sure will shortly fall about my ears; when you are got far above mortality, and are made equal with the Angels. Oh I groan earnestly to be clothed upon with my house which is from Heaven, being willing rather to be absent from the body, and present with the Lord: Oh, when shall I come and appear before him. When shall I receive the purchase of my Savior, the fruit of my prayers, the harvest of my labors, the end of my Faith, the Salvation of my soul? Alas, what do I here? this is not my resting place. My treasure is in Heaven, and my heart is in Heaven, Oh when shall I be where my heart is? woe is me that I sojour in *Mesech*, and dwell in the Tents of *K...dar*. Oh that I had wings like a Dove, that I might fly away and be at rest. Then would I hasten my escape from the windy storm and tempest, and be out of the reach of

fears, disturbances, and distractions. How long shall I live at such a distance from my God, at such a distance from my Country? Alas, how can I be merry, how can I sing the Lord Song in a strange Land; no, I will hang my Harp upon the Willows, and sit down and weep when I remember *Zion*. But yet my flesh •...hall rest in hope, and I will daily bath my soul in the sweet thoughts of my blessed home. I will rejoice in hopes of what I do not yet enjoy, and content myself with the taste of what I shall shortly have my fill of. But stay this Pen runs not beyond thy Commission. Alas, now I •...ceive what *I* have gotten, I perceive I have set down what I would be rather than what *I* am, and wrote more of my dears heart than my own penning, rather a Copy for myself, than a Copy of myself. Well, I thank God I have got some heat by it for all, the Lord grant thou mayst get a thousand times more. The Lord grant the request I daily pour out before him, and make us helps and furtherances to each others soul, that we may quicken and promote and forward one another in his ways. Help me by thy Prayers as thou dost always. The God of all peace and comfort be with thee my sweet love, Farewell,

Thine beyond Expression, JOS. ALLEINE.

LETTER XXXVII. [God is a satisfying Portion.]

My most dear *Pylades*,

HAd not my right hand long since forgot her cunning, and the Almighty shook the Pen out of my hand. I should long ere this have been writing to thee: but it is a wonder of Divine Power and goodness that my soul had not before this time dwelt in silence, and that death had not put the long period to all my writing and converse.

O my *Pylades*, what shall I say unto thee now I begin to write, where shall I begin, when shall I end? methinks I am as a full Bottle quite inverted, where the forward pressing of the overhasty liquor makes the evacuatin more flow, and my thoughts are like a thronging crowd sticking in the door.

Long is the song of love that I have to tell thee, I rejoice in the constancy of thy love, that the waters of so long a silence, and so great a distance have not yet quenched it, but thy desires are towards me, and thy heart is with me, though providence hath hindered me from thy much desired company. I will assure thee it hath been a pleasure to my heart a good part of this summer to hope that I should come one half of the way to give thee a meeting; but such is my weakness hitherto, that I am forced to put off those hopes till the Spring, when, if God give me strength to ride, I intend to see thee before mine own Home. I thank thee for all the dear expressions of thy fervent love: Methinks I see it, and feel how it runs through all the veins of every •...etter, nay, every Line? I needed not so chargeable a Testomony as thy golden Token, with which I was something displeas'd, because *I* thought thou needest more than myself: but the love thereby expressed is most dearly welcome to me. What thou talkest of Retribution, and of Justice, doth not so well relish with me, because the Phrases seem improper to the love professed between us, *I* never looked for any return from thee but love, which is the paying of all thy Debts: my expenses have indeed been vast and almost incredible; but surely goodness, and mercy hath followed me, and do follow me in every

place, and in every change of my condition; so that as to temporals I have lack of nothing, and as for spirituals I abound and superabound, and the streams of my comforts have been full and running over; the joy of the Lord hath been my strength at weakest, and in the multitude of my thoughts within me, his comforts have refresh'd my Soul, I have found God a satisfying portion to me, and have sat down under his shadow with full delights, and his fruit is most sweet to my taste: he is my strength and my Song, for I will talk of him, and write of him with perpetual pleasure. Through grace, *I* can say, methinks *I* am now in my Element, since I have begun to make mention of him, I am rich in him, and happy in him, and my soul saith unto him with *David*, Thou hast made me most Blessed for evermore, and happy is the hour that ever I was born to be made partaker of so blisful a Treasure, so endless a felicity, so Angelical Prerogatives, as *I* have in him; O sweet are his converses, how delightful it is to Triumph in his Love!

Suffer me to be free with thee, where should I pour out my Soul, if not into thy bosom? did the poor woman call upon her friends and neighbors to rejoice together with her at the finding of a lost Groat? and shall not I tell to thee the keeper of the Secrets of my Soul, & the friend of my inmost Bosom, what a friend is the Lord to me, though an unworthy sinner, shall not I run and tell thee what a treasure I have found. And here methinks the story of the Lepers comes not unaptly to thy mind, who said one to another when they had eat and drunk, a...d carried away silver and gold, and raiment, and went and hid it, *We do not well, this day is a day of good tidings and we hold our peace*. It is sit that *I* should be clothed with shame; *I* acknowledge before God, who trieth the hearts, *I* am unworthy, everlastingly unworthy, but it is not fit that he should lose his praise, nay rather, let him be the more adored, and magnifi'd, and admired forever and ever, and let my Secrets say, *Amen*. Bless the Lord, O my Soul bless the Lord, O my Friend, let us exhalt his Name together, he is my solace in my solitude, he is my standing comforter, my tried friend, my sure refuge, my safe retreat, he is my Paradise, he is my Heaven; and my heart is at rest in him: and *I* will sit and sing under his shadow, as a Bird among the Branches; and whither should *I* go but unto him? Shall *I* leave the fa...ness of the Olive, and sweetness of the Fig-tree, and of the Vine, and go and put my trust under the shadow of the Bramble? No, *I* have made my everlasting choice: this is my rest forever, he is my well Beloved in whom *I* am well pleased. Suffer me to boast a little here, *I* may Glory without Vanity, and *I* can praise him without end or measure, but *I* have nothing to say of myself: *I* find thou dost overvalue me, and magnify me above my measure; set the Crown upon the head of Christ, let nothing be great with thee but him, give him the glory: but thy love pleaseth me, only *I* have this exception, that thou art in love with thine own Idol, as *Austin* somewhere speaks to a friend of his that did too much magnify him, and magnifiest a Creature of thine own fancy, and not thy poor *Orestes*: God that knoweth all things, knoweth my poverty, how little, how low, and how mean *I* am, and how short *I* come of the attainments of the Saints, who yet do themselves come so exceedingly short of the Rule that God hath set before us: *I* often think of the Complaint of the devout *Monsier* [*I* feel myself very poor this week, and very defective in the love of God; if you would know wherein you may pleasure me, love God more; that what is wanting in me, may be made up in the abundance of your love:] in this, my *Pylades*, in this thou mayest most highly pleasure

me; love God a little the better, praise him a little the more for my sake; let me have this to please myself in, that God is a little the better loved for me, and that I have blowed up, if it be but one flash, nay, but one spark of Divine Love in the bosom of my dearest friend towards him.

But why, my *Pylades*, why is thy style towards me changed? why hast thou lost the old and wonted strain of our former pleasing familiarity? this I could not but observe with some disgust, is it because thy heart is changed; but this is a question in which I cannot ask any resolution; I am satisfied and at rest in thy love, but what this alterations means, I know not; art thou willing by degrees to grow strange; it cannot be, thou seest however that I cannot change my voice.

Besides, I find some jealous passages in thy last lines unto us; but canst thou think that *T. B.* can be put into the balance against my old friend, my own, my *Covenant Pylades*, or can a friend of words come into any competition or comparison with thine experienced love? I cannot entertain the thoughts of this without some disdain.

But thy needful cautions are acceptable to me, I desire to foresee and provide for manifold changes and storms; I know I am not yet in the harbor; O pray with me that I enter not into Temptation, for I am very weak in Spirit, as well as in body, God knoweth. But there is no end with me, somewhere or other I must break off, and thou wilt say it is time to shut up; for once only know, that I am thy daily Orator, and will be whilst I am: and yet once more I must have room to add my thankful acknowledgement of thine and thy costly kindness; and so with our most dear affections to you both, I commend you to the God of love, still abiding

Thy fast and sure ORESTES.

Bath, Octob. 12. 1668.

LETTER XXXVII. [To a person of Quality to be constant.]

Most Honoured Sir,

MAny charges have passed over both you and myself, since my last Writing to you, but I am glad to hear that in that great change of your condition, you have made so wise and happy a choice. Mine unfeigned desire to God is for your Temporal and Spiritual prosperity; and that the blessings of both Worlds may be heaped up upon you. Yet I should desire you not to expect too much here, nor to count it a strange thing, if you meet with disappointments. Is it enough if you have the Lord for your portion, and Heaven for your Inheritance; though the World should not answer your expectations. I doubt not but you will be likely, as well as we, to meet with manifold temptations: the Lord make you, when you have done all to stand. Hold out a while in faith, patience, and self-denial, and you shall be as sure as God can make you of the Crown. Now arise and shine, and hold forth the power of holiness in all your converse. We have lived in times when Religion was the way to credit and esteem, and then it was more difficult to discern sincerity of ones profession, because men might be drawn to it upon worldly ends. But now is the time when God will prove us, if we will appear for him, and own his ways, when they are the common scorn of the World. Oh Sir, think it not hard if

God do call you forth to own him in such a time as this, when few of your rank and quality will bear you company: but look upon it as a special advantage to prove your sincerity, and your fidelity to the Lord your Maker. The holy and blessed life of that noble Marquess *Galeacius*, I should much commend to your reading and imitation. Court not the World nor its preserments, *Moses* his self-denying choice. which the World would have branded for unparalled folly, when he voluntarily left all the Court-preferments and pleasures, the wisest Judge commends for the great... wisdom. If Religion will make you vile, resolve with tha...yal Worthy, that you will be yet more vile. Remember who accounted the reproaches of Christ greater riches, than the Treasures of *Egypt*. Verily it is a greater honor to you to be vilified for Christ, than to be •...ignified with the highest Titles that the greatest on Earth can conser: and to be called *Puritan* or *Phanatique*, for the bold and constant owning of the power of Christianity, than to have whole Pages filled up with the honorable offices and marks of Dignity, that Earthly Princes can bestow. Now then is your time to get the true honor. Few of your places and dignity, will take this way to get it: But he that can but use the prospective os Faith, and look as far as the approaching Judgment, will easily see the vanity of the worlds riches and flattering preferments, and the everlasting glory and honor wherewith the despised Saints shall surely be Crowned. Fix your eyes and Meditations here, and that will set you above the worlds temptations, when by its offers or threatenings it would make you to warp, and to let go your hold-fast of Eternal life. Now is the time for you to make Heaven sure, and when that is done, you are prepared for the worst that can come. I desire you to accept of my service and respects, and my Wives, which I do hereby present unto you, and to your most deserving yoke-fellow, whom I unfeignedly honor though I never saw her, not so much for her noble blood, which yet calls sor great respects, as for her far more noble qualifications, and privileges of her second birth. Pardon my boldness with you, in troubling you so long, I am Sir,

Your most Oblidged Friend, and Servant, JOS. ALLEINE.

Feb. 26. 1661.

LETTER XXXVII.

Dear Cousin,

THough I have been in the valley of the shadow of death, though I have had more than one foot in the Grave, and have been in deaths often, yet the love and remembrance of you, ever liveth on my heart: I have long had neither feet to walk nor hands to write, yet I have borrowed hands as you see, rather than I would stay any longer from warning and admonishing of you. Dear Couzin, that soul of yours, that precious-immortal soul is of no light value with me! I pray hard for its Salvation: I have a Godly fear for you, lest your soul should miscarry in a crowd of worldly business, and of earthly cares Ah, my dear Niece, it comforts me that you are so settled for this world, and are in want of nothing, I bless the Lord for this, but me thinks this doth not satisfy me. Oh, that I could be sure that you were once safe settled in Christ; though you are, I trust comfortably furnished with earthly things, yet in this you are but half provided for: have you a Treasure in Heaven? have you laid hold

on eternal life? have you made sure work for everlasting? have you past the straits of the New-Birth? do you bear upon you the marks of the Lord Jesus?

If you shall pass by a sumptuous Fabric, and a great Lordship, and should lay claim to all as your inheritance, and please yourself with the hopes of enjoying all this, when you had nothing to show, no Writing, no Evidence to produce, as a ground for any such hop•..., would not everyone say, this were a piece of strange vanity and imprudence; much greater folly is it to promise ourselves a part in Paradise, and rest satisfied in a mere persuasion that we are the Heirs of Heaven, when we cannot prove our Title from the Book of God, nor produce from within ourselves, the sure and certain marks of the children of God.

Ah, dear Couzin, rouse up yourself make conscience, to deal plainly and freely with your soul, say within yourself, I have hopes for Heaven? but where are my grounds and my Evidences? do I not build without a foundation? do I venture my Salvation upon mere uncertainties? What have I, what do I more than others? I pray, I hear, I read, but may not a mere Hypocrite do all this? I run not with others into the wretched practice of Lying, and Couzening, Whoredom, and the like; but what is this more than a Pharisee may have to say for himself? can I prove by Scripture my claim to Heaven? can I produce Chapter and Verse to justify myself?

Oh Couzin, fear, lest a Promise being left of entering into rest, you should by any mistakes, or self-deceits fall short through unbelief; fear lest you should take Count•...•...old, or some common workings for saving Grace. Oh, there is a world of counterfeit Coin going, multitudes perish by mistake, and wake in Hell, whilst they dreamt they were in Heaven: the temp•...er is very subtle, and will sure deceive if he can: your heart is deceitful above all things, and is willing to cheat you if it can. Therefore am I engaged so earnestly to call upon you, as one that watcheth for your soul, to arise speedily and to set roundly to your work. Oh, consider your danger, and work out your Salvation with fear and trembling: away with these lazy Prayers, away with these cold and heartless Professions, away with this drowsy, lifeless, •...less Religion; bestir yourself to purpose for your soul before it be too late, search your conscience as with Candles, be jealous of yourself; consider, now is your time, what you do you must do quickly, the patience of God is waiting, Christ is knocking, the Spirit of God is striving, and death is at the door: Oh now take your opportunity, and take heed lest a •...thful heart, and the cares of this World, or a presumptuous confidence that all is well and safe already, should at last shut you out of the Kingdom of God.

I cannot write distinctly to your Husband, but I beseech you to call upon him to set his heart to these Counsels which I havee written to you; I earnestly entreat him to make Religion his business, and to look heedfully to it, that the gain of the World prove not the loss of his soul. I desire him that Closer and Family Prayers, and weekly Catechising of his Household, and strict sanctifying of the Sabbath, and reading of the Scriptures singing of Psalms, repeating of Sermons, and diligent attendance upon powerful Preaching may be his continual exercises; that so his house may be a little Church, and God may delight to dwell in his Family: pray give me to understand what is done of these things, for I have a zeal for your welfare, and that you and your household should serve the Lord, that you may enter into his

rest, and carry children, and servants, and friends, and all to Heaven with you- As to my own estate, I have lost all my limbs, and about this twelve Months useless, and been again under the sentence of death; but was brought in 〈...〉 -litter to *Bath*, where God hath wonderfully restored me, so that I can feed myself, and go alone, and speak with a little more freedom. Oh, love the Lord, praise the Lord for me; notwithstanding I continue weak, and have not strength to write, yet I could not tell how to die in silence from you; but have made use of a friendly hand to send these counsels and calls after you, which I beseech you to accept in the fear of God, for it is not unlike that they may be my last to you that ever you may receive: I now commend you to the Lord, and with mine own and my dear Wivet love to you both, Rest,

Your loving and careful Uncle, JOS. ALLEINE.

Octob. 21. 1668.

LETTER. XXXV. [The Concernments of our Souls especially to be regarded.]

Dear Cousin,

YOU may think you are forgotten with me, because you have not heard so long a time from me; but this may let you know, That though God hath taken away your Father; and suffered your Mother to be helpless to you; Yet you have one friend on earth that careth for you. The welfare of your immortal soul is dear to me, and is the matter of my solicitons care and prayer. *Dear Cousin*, methinks I feel a Godly jealousy of you within my heart, lest you should lose your soul amongst a crowd of worldly cares and business. O remember the story of him in the Book of the *Kings*, who relates that he had a Soldier committed to his keeping, upon condition that he should lose his life if he did let him go: *But while thy servant went hither and thither, the man escaped.* But the King replies presently, *Even so shall thy judgment be; thy life shall go for his life.* Ah *Cousin*, take earnest heed, lest while you are going hither and thither, minding many things, 〈...〉 in a hurry of worldly affairs, the enemy run not away with your soul. Oh beware that the World doth not secretly steal away your heart. Consider, that whatever your business be, you must and will have an eating time, and a sleeping time. Oh be as solicitous every day to keep your praying times, which are a thousand times more necessary than a time to eat in, or sleep. Be sure that there doth not a morning or evening pass over your head, in which you have not perfumed your Closer with solemn and fervent prayer. And take heed, if you love your salvation, lest *Saran* beguile you with the bare outward performance of duties a•...d ou•...ward acts of Religion. See to it, that you do not rest in a Worldly Religion; to give God your knee, while the World carries away your heart. You may pra•..., hear, and read, and all to no purpose, except your very Soul be employed and engaged in these duties; and the •...ife, vigor, and strength of your affections be found to go after God in them. If therefore you will have Christ and Heaven, see that you renounce the world. You must cast overboard your worldly hopes, and take up with God, with a naked Christ, as your wh•... happiness, both for this life, and that which is to come. There is no hopes of your Salvation, without a sound mortification to the world; you must be mortified to your worldly expectations: look not for much from the world; promise not yourself much

from the world; seek not great things for yourself: say unto God, So I may have thee for my portion, and thy Kingdom for my inheritance, give or deny me what thou wilt, poverty or riches, anything or nothing, I will be contented with my Lot. Say unto your soul, So I may but have Christ, so I may but carry it for the other world, let this world go which way it will: I must be converted or condemned; I must be born again, or else would I had never been born: but of this present world there is no such necessity; I may be poor, and yet happy: but woe unto me if I remain unsanctified: I must have grace, or perish forever. *Dear Cousin*, if I live, you shall find me a friend to your worldly prosperity; but whether I live or die, I charge you by the Lord, that you be infinitely tender of your immortal souls everlasting concernments. Will you not spin a fair thread of it, if while you are pursuing after earthly things, you lose your soul in the throng? While I live, I shall pray and care for you. Farewell in the Lord. I am

Your truly loving and careful uncle, JOS. ALLEINE.

LETTER. XXXVI. [Godly Counsels.]

Dear Cousin,

THE welcome tidings of your safe arrival at *Barbadoes*, is come to my ears; as also the News of your escape from a perilous sickness, for which *I* bless the Lord, and desire to be thankful with you: for *I* am not without a care for your well being, but do look upon myself as really concerned in you. *I* have considered, that God hath bestow'd you of a careful Father, and that your Mother takes but little care for you; so that you have none nearer than myself to watch for your Soul, and to charge and admonish you in the Lord, and to take care of you. But yet, *Dear Cousin*, be not discouraged by these things, but look to Heaven, fly unto Jesus, put away every known sin, set upon the conscientious performance of every known duty; make Christ your choice, embrace him upon his own terms; deliver up yourself, body and soul to him; see that you have no reserves nor limitations in your choice of him; give him your very heart; cast away your worldly hopes and expectations, make Religion your very business. O Cousin, these things do, and you shall be sure of a friend in Heaven to take the care of you; and, if I may be any comfort to you, you shall not fail, while I live, to have one friend on earth to take care for you. You are gone far from me, even to the uttermost parts of the Earth; but I have sent these Letters to call even thither after you; yea, not only to call, but to cry-in your Ears, O what is like to become of your Soul! Where is that immortal Soul of yours like to be lodged forever? Amongst Devils, or Angels? Upon a Bed of Flames, or in the joys of Paradise? Dear Cousin, go aside by yourself in secret, retire from the noise of the World, and say to yourself, *Oh my Soul! whither art thou going? do not I know in my very heart that I must be converted or condemned? That I must be Sanctified, or I can never be Saved?* Oh my Soul! what seekest thou! what designs do I drive at? what is my chief care? which way do I bend my course? Is it for this World, or the World to-come? Do I first seek the Kingdom of Heaven, and the Righteousness thereof? Do I think Heaven will drop into my mouth? that Glory and immortality will be got with a wet finger, with cold Prayers, and heartless wishes, while the World carries the main of my heart? Do I think to be Crowned, and yet never fight? to get the race, and never run? to enter at the strait gate, and never strive? to overcome

Principalities and Powers, and never wrestle? No, no; say within yourself, Oh my Soul, either lay by the hopes of Heaven forever, or else rouse up thyself, put forth thy strength in seeking after God and Glory; either lay by thy Worldly hopes, or thy hopes of immortality; away with thy sins, or thou must let Christ go forever; think not to have Christ and the World too, to serve God and Mammon, it cannot be: If thou follow the World as thy chief desire and delight; if thou live after the flesh, thou must die, count upon it, the Lord hath spoken it, and all the World can never reverse it. Thus reason the case with your own Soul, and give not rest to yourself night nor day, till you are gotten off from the World, broken off from the will•...ull practice of every known sin, and gotten safe into Christ. Dear Cousin, I charge you by the Lord, to observe these things; pray over them, weep over them, read them again and again; do not pass them over as slight and ordinary things: your Soul is at stake, it is your Salvation is concerned in them; think not I am in jest with you. Ah Cousin, I travel in birth with you, till Christ be formed in you. Why should you die? Oh repent and live, lay hold on eternal life, win Christ, and you win all. O be thankful to the Lord, that now you are fatherless and friendless, yet you have one Remembrancer to warn you to fly from the wrath to come. God forbid that I should find you at last in the place of Torments, for your not embracing the Godly Counsels. To conclude, in short, I charge you as a Minister, as a Father to you, Take heed of these three things:

- 1. *Lest the gain of the World prove the loss of your Soul:*
- 2. *Lest the snare of evil company withdraw you from God, and so prove your final ruin.*
- 3. *L...t a lofty and a worldly heart should thrust you out of the Kingdom of Heaven.*

God abhors that the proud should come near him: Oh labor, whatever you do, for an humble heart; be little, be vile in your own eyes; seek not after great things; be poor in Spirit; without this, Heaven will be no place for you, God will be no friend to you. Dear Cousin, your lot is fallen, as I fear, in a place of great wickedness, where your Soul is in much danger, where your temptations are many, and your helps for Heaveu but few; where Godly examples are rare, and many will entice you to sin and vanity. O! if you love me, or love your Soul, look about you, consider your danger, fear lest you should miscarry forever by worldly loss and vain company, which proves to so many the fearful cause of their eternal perdition. I can but warn you, and pray for you: but though you have none to oversee you, remember the strict and severe eye of God is upon you, to observe all your actions, and that he will surely bring all your practices into his Judgment. Your Aunt, with myself, commend our dear love to you; and I commend you to the Lord, and remain,

Your loving and careful Uncle, JOS. ALLEINE,

August, 19. 1668.

LETTER XXXVII.

Dear Cousins,

Though you are removed far from me, out of my sight, and the Seas as a great Gulf are fixed betwixt you and me; yet my Prayers follow you, and my good wishes for your present and everlasting welfare, like the wings of a Dove, take speedy flight. I look upon myself, now God hath removed my Brother, to be as in the room of a Father to you, yea and of a Mother too; for I know you have but little help from her.

My Dear Neece, my heart is careful for you; and therefore *I* cannot cease, while I am in being in this World, to warn and admonish you, as my Children, and to call upon you in the Name of the Eternal God, to awaken yourselves with all Godly fear and holy diligence, lest by any means you should come short of the glory of God.

Let me mind you, dear Cousins, of the dangerous place your stand in, and look about you with trembling. Methinks I see Satan watching for your Souls, as the Dragon did for the Seed of the Woman, waiting to devour it as soon as she should be delivered. Know you not, that you must wrestle with Principalities and Powers? Methinks *I* see Temptations surrounding you, and belaguering you, as the enemy about the Walls of the Treacherous party within you, *I* mean carnal affections and corruptions, complo•...tinge how to deliver up the Castle. Know you not, that your fleshly Lusts do war against your Souls? and that your own hearts are not true to you, but deceitful above all things? Lord, what need have you to bestir yourselves, and to fly unto Jesus! to distrust yourselves, and to trust only in him and his Righteousness! Oh work your Salvation with •...ear and trembling: Do you ever think to escape these mighty enemies, to conquer the power, and avoid the plots and snares of those potent adversaries, without most painful diligence? O cry to Heaven for help; watch and pray; fear, lest a promise being left of entering into rest, either of you should come short of it.

My dear Nieces, you have many do watch for your souls, to devour them; but I doubt too few, except myself, do watch for your Souls, to save them: therefore I look upon myself, who am now upon the matter your only Monitor, to be the more concerned to awaken myself to your help, and to look after you, and to watch for you, lest by any means you should miscarry by the deceits and temptations wherewith you are encompassed. *I* would not have you over-careful for the things of this lise, though *I* commend your laudable care and diligence, that you may not be burdensome to any man; but *I* commend to you a better a•...d more necessary care, and that is that which the Apos•...le speaks of, the Virgins care; *The unmarried* (saith he) *careth for the things of the Lord*. Ah, let this be your ear; seek first the Kingdom of God, and the Righteousness thereof, and then all these things shall be added; you have God's sure promise for it: If the Lord give me to live and prosper, you shall see and know, that *I* am not a friend only in words to you; but however that shall be, see that you embrace the Counsels of God from me. Oh make sure of Heaven betimes, walk humbly with God, beware of a proud heart and a lofty spirit; abhor yourselves, else God will not be pleased with you; condemn yourselves, that God may acquit you. The leaven of pride will sour the whole lump, and mar all your Profession and Religion, and render your Persons, and Prayers, and all, an abomination to the Lord, if it prevail in you. Oh therefore be not high minded, but fear; and by prayer and watchfulness restrain and root up this wretched

corruption of pride, which is a sin so natural to you, that you had need to use an infinite care and caution to keep it under.

As to myself, these may acquaint you, That I have been often at the very gates of death: I have lost all my limbs; but prayer hath redeemed me from my extremities, and God hath blessed the use of the *Bath* to me. Oh praise the Lord, praise him for my sake, and give glory to the God of my Life. Love him, honor and glorify him, whose favor and friendship hath filled my Soul with comfort, and given a resurrection to my body. I can now walk alone, and feed myself, but am altogether unable to write, which is the reason why these come to you in another hand. Dear Cousin, you may think me too tedious; but you must pardon me, if I err in my love and zeal for your welfare: And now I shall trespass no more, but with my own and dear Wives love to you, I commend you to God, and rest,

Your loving and careful uncle, JOS. ALLEINE

LETTER XXXVIII. [Do all in reference to God and his Glory.]

Dear Friend,

I Have received yours of the *19th. of September*, but it came to me in the time of my sickness, in which I was much a stranger to writing; it con•...nued upon me five months, and to this day so much weakness remains in my arms, that I am not able to put off or on my own clothes. Your Letter was exceeding welcome to me, not only as reviving the remembrance of our old friendship, but also, as bringing me news of some spiritual good that you received by me, which is the best tidings that I can receive: for what do I live for, but to be useful to souls in my generation? I desire to know no other business than to please and honor my God, and serve my generation in that short allowance of time that I have here, before I go hence, and shall be seen no more. Shall I commend to you the Lesson that I am about to learn? But why should I doubt of your acceptance, who have so readily embraced me in all our converses?

The Lesson is, *To be entirely devoted unto the Lord, that I may be able to say after the Apostle, To me to live is Christ.* I would not be serving God only for a day in the week, or an hour or two in the day; but every day, and all the day. I am ambitious to come up towards that of our Lord and Master, *To do always those things that please God.* I plainly see, that self-seeking is self-undoing; and that then we do promote ourselves best, when we please God most. I find, that when I have done all, if God be not pleased, I have done nothing; and if I can but approve myself to God, my work is done: I reckon I do not live that time I do not live unto God.

I am •...ain to cut off so many hours from my days, and so many years from my life (so short as it is) as I have lived unto myself. I find no enemy so dangerous as myself, and O that others might take warning by my hurt! O that I had lived wholly unto God! then had every day and every hour that I have spent, been found upon my account at that great day of our appearing before God: then I had been rich indeed, in treasure laid up there, whither I am apace removing; then I had been every day and hour adding to the heap, and increasing the reward which God of his mere grace hath promised, even to the meanest work that is done to him, *Col. 3. 24.* I verily perceive I am an external loser by acting no more as for God; for

what is done to myself, is lost; but what is done for God, is done forever, and shall receive an everlasting reward. Verily, if there be another world to come, and an eternal state after this short life, it is our only wisdom to be removing, and, as it were, transplanting and transporting what we can, from hence, into that Country to which we are shortly to be removed, that what we are now doing, we may be reaping the fruit of forever more. The world think themselves wise; but I will pawn my soul upon it, that this is the true wisdom.

Well, let us be wholly swallowed up in the concerns of Religion, and know no other interest but Jesus Christ's. I cannot say, I have already attained; but this is that my heart is set to learn, That in all that I do, whether sacred or civil actions, still I may be doing but one work, and driving on one design, *That God may be pleased by me, and he glorified in me*; that not only my Praying, Preaching, Alms, &c. may be found upon my account; but even my eating, drinking, sleeping, visits, discourses, because they are all done as unto God. Too often do I take a wrong aim, and miss my mark; but I will tell you what be the rules I set myself, and do strictly impose upon myself from day today: *Never to lie down, but in the Name of God*; not barely for natural refreshment, but that a wearied servant of Christ may be recruited and fitted to serve him better the next day. *Never to rise up but with this resolution, Well, I will go forth this day in the Name of God, and will make Religion my business, and spend the day for Eternity. Never to enter upon my calling, but first thinking, I will do these things as unto God*, because he requireth these things at my hands in the place and station he hath put me into. *Never to sit down to the Table, but resolving, I will not eat merely to please my appetite, but to strengthen myself for my Masters work. Never to make a visit, but upon some holy design, resolving to leave something of God where I go; and in every company to leave some good savor behind.* This is that which I have been for some time a learning, and am pressing hard after; and if I strive not to walk by these Rules, let this Paper be a witness against me.

I am not now in my former public capacity, such things being required of me to say and subscribe, as I could by no means yield to, without open lying and dissembling with God and Men: yet, that I am unuseful, I cannot say; but rather think, that possibly I may be of more use than heretofore. I thank the Lord, I have not known what it is to want a tongue to speak, but in my sickness; nor a people to hear; but so, as that we both, follow the things that make for peace.

I perceive you are otherwise persuaded in some things, than I am: but however, I trust we meet in our end. Since you are in, may it be your whole study to gain souls, and to build them up in holiness, which is with too many the least of their cares. One duty (miserably neglected) I shall be bold to commend to you from my own experience, and that is, the visiting your whole Flock from house to house, and enquiring into their spiritual estates particularly, and dealing plainly and truly with them about their conversion to God: to the usefulness of this great work, I can set my *Probatum est*.

I hear you have two Parsonages: O tremble to think how many precious souls you have to look to! and let it be seen, however others aim at the Fleece, you aim at the Flock; and that you have indeed *Curam animarum*.

You see how free I am with you; but I know your candor.

I rejoice in your happy Yoke-fellow: salute her from your old Friend, and accept the unfeigned respects of him who is, Sir,

Your real and faithful Friend; JOS. ALLEINE.

LETTER. XXXIX. PRISON COMFORTS. [To a Minister in Prison.]

worthy Sir,

I Owe you a Letter, and more than a Letter, for your particular respects to me, your brotherly sympathy, your multiplied and earnest prayers, your tenderness of my health, your welcome Jewel in M. *Ruths* Letters, from which I trust my soul and others may reap no small benefit. Much more do I owe you for your common respects to the people of my desires; and not only to them, but to the whole Church of God; and in all whose concernments, I see, you are concerned. Your indefatigable labors with us, we do with all thankfulness accept, as the undoubted evidence of your great love: For all which may he requi•...e you, who will shortly say, *Inasmuch as thou didst it unto the least of these my Brethren, thou didst it unto me.*

It was but a little after my release from my own confinement, but I heard of yours; and now write to you, as one that hath taken a higher degree than ever, and more truly honorable, being commenced Prisoner of Christ. I was once affected with the Picture of a devout man, to whom a voice came down from Heaven, saying, *Quid vis fieri pro te*, To which he answered, *Nihil domine nisi pati ac contemni pro•...e*. Undoubtedly, Sir, it is our real glory to be throughout conformed to Jesus Christ, not only in his sanctity, but in his sufferings. *Paul* counted all things but dung for this, that he might win Christ, &c. and know the fellowship of his sufferings, and be made conformable to his death. I doubt not but your consolations in Christ do much more then superabound in all your tribulations for him: Yet let me add this one Cordial, That now you have a whole shoal of Promises come in to you, which you had not before; I mean, all the Promises to suffering Saints, in which they have not so immediate, but only a remoter right, unless in a suffering state: And doubtless he hath gotten well, that hath gotten such a number of exceeding great and precious Promises. If the men of the world do so rejoice when such or such an Estate is fallen to them? should not you much more, that have such a Treasure of Promises fallen to you?

I can tell you little good of myself; but this I can tell you, That the Primises of God were never so sweet in this world to me, as in and since my imprisoned state. Oh the bottomless riches of the Covenant of Grace! It shames me that I have let such a Treasure lie by so long, and have made so little use of it. Never did my soul know the Heaven of a Believers life, till I learnt to live a life of praise; and by more frequent consideration to set home the unspeakable riches of the Divine Promises, to which, I trust, through grace I am made an heir. I verily perceive, that all our work were done at once, if we could but prevail with ourselves and others to live like Believers; to tell all the world by ourselves and others to live like Believers; to tell all the world by our course and carriage, that there is such pleasantness

in Christ's wars, such beauty in holiness, such reward to obedience, as we profess to believe. May ours and our people's conversations but preach this aloud to the world, that there is a reality in what God hath promised; that Heaven is worth the venturing for; that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us!

Verily, Sir, it is but a very little while that Prisons shall hold us, or that we shall dwell in dirty flesh. *Porphyry* tells us of *Photinus*, that he was ashamed to see himself in the body; to see a Divine and immortal soul in a Prison of flesh, (for so they held the body to be;) but the worst shackles are those of sin. Well, they must shortly off all together; our Lord doth not long intend us for this lower Region: Surely he is gone to prepare a place for us: Doubtless it is so; yea, and he will come again, and receive us to himself, that where he is, we may be also. And what have we to do, but to believe, and wait, and love, and long, and look out for his coming, in which is all our hope? 'Twill be time enough for us to be preferred then. We know before hand who shall then be uppermost. Our Lord hath shown us where our place shall be, even at his own right hand; and w...at he will say to us, *Come ye Blessed, &c.* Surely we shall stand in his Judgment: He hath promised to stand our Friend: Let us look for the joyful day: As sure as there is a God, this day will come, and then it shall go well with us. What if Bonds and Banishments abide us for a season? This is nothing but what our Lord hath told us, *The ...ld shall rejoice, but ye shall weep and lament: You shall be sorrowful, but your sorrow shall be tu...ned into joy.* Oh how reviving are his words! *I will see you again, and your heart shall rejoice, and your joy no man taketh away from you.*

If that miserable wretch leapt cheerfully off the Ladder, saying, *I shall be a Queen in Hell:* With that joy should we do and suffer for God, who have his Truth in pawn, that we shall be Crown'd in Heaven? Verily, they are wonderful Preparations that are making for us: The Lord prepare us ap...e, and make us meet to be Partakers. It was the highest Commendation that ever that worthy *R. Baxter* received, which fell from the Pen of his scoffing Adversary *Tilenus*, who saith of him, *T...tum Puritanismum totus spirat.* Oh that this may be true of us and ours.

Let your true Yoke-fellow, and my Christian Friends with you in the Bonds of the Gospel, have my hearty Commendations: And these Counsels, *I pray You*, give them from me, for the improving of their present state.

1. *To habituate themselves, both as to their thoughts and discourses, more thoroughly than ever unto Holiness.* Brethren, I would teach you the Lesson that *I* resolve to learn with you, That your minds and tongues may as naturally run on the things of Heaven, as others on the things of this World. Why should it not be thus? *I* am sure God and heaven do as well deserve to be thought on, and talked of by us, as fro...h and vanity can deserve of the World. There are many that have in a great measure learnt this Lesson, and why should not we be some of them? What if it be hard at first? Every thing is so to a beginner. Besides, is not ours a Religion of self denial? Further, if we do but force ourselves a while to holy Thoughts, and Heavenly Discourse, it will ...row habitual to us, and then it will be most natural, familiar, and Heavenly sweet. Oh what gainers will you be, if you do but learn this Lesson?

Verily, 'tis the shame of Religion, that Christians are so unlike themselves, unless upon their knees. Sirs, our lives and language should tell the world what we are, and whether we are going. Christians, let little things content you in the world, but aspire after great things in the grace of God. Many real Christians do little think what high frames of holiness they might grow up to, even in this life, with pains and diligence. Sirs, be you men of great designs: think it not enough if you have wherewith to bear your charges to Heaven; but aspire with an holy ambition to be great in the Court of Heaven, favorites of the most High, of tall growth, great experience, singular communion, that you may burn and shine in your place, and convince the world; that you may savor of Heaven where ever you come, and that there may be an even-spun thread of Holiness running through your whole course. 'Tis the disgrace of Profession, that there is so little difference to be seen in the ordinary conversation of Believers from other men: It is not a shame, that when we are in company with others, this should be all the difference that is to be seen, only that we will not curse and swear, as do the worst of men? Christians, if you will honor the Gospel, bring forth your Religion out of your Closets (the world canit see what you do there) into your Shops, Trades, Visits, &c and exemplify the rules of Religion in the management of all your Relations, and in your ordinary converse. Let there be no place or company that you come into, in which you do not drop something of God: this will be the glory of Religion, and we shall never convince the world till we come to this. May you come my Brethren, out of your Prisons with your faces shining, having your minds seasoned, and your tongues tipped with holiness: may your mouths be as a Well of Life, from whence may flow the holy Streams of edifying discourse: may you ever remember, as you are sitting in your houses, going by the way, lying down, rising up, what the Lord doth then require of you, *Deut.* 6. 7.

2. *To improve their present retirements from the World, for the settling of their spiritual Estates.* 'Tis a common complaint amongst Christians, that they want assurance. Oh, if any of you that wanted assurance when you came to Prison, may carry that blessing our, what hap•...y gainers would you be! Now you are called more than ever to self-searching. Now bring your Graces to the Touchstone. Be much in self observation. See what your hearts do with most love and delight, go out unto: what are your greatest hopes, and your chief designs. See whether God's Intrest be uppermost in you: prove this, and prove all. Rest not in probable hopes. Think not that is enough that you can say, you hope 'tis well. God looks for extraordinary dispensation. Be restless till you can say, that you know 'tis well? that you know you are passed from death to life.

Think not that this is a privilege that only a few may expect. Observe but these three things:

- 1. *To acquaint yourselves thoroughly with the condition of Life, and take heed of laying the marks of Salvation either too high or too low.*
- 2. *To be much in observing the frame, and bent, and workings of your own hearts.*
- 3. *To universally conscientious, and to be constant in even and close walkings,*

and then I doubt not but you will grow up speedily to a settled assurance, and know and feel that peace of God that passeth all understanding; and this will be somewhat worth your carrying out of Prison.

But I return to yourself. But what shall I say? I have more need to receive from you, than ability to give; only I will tell you my wishes for you: I wish that your body may prosper, as your soul also prospereth. I wish, that you may see the travel of your Soul; that you may find your people thriving under your hands in all manner of holy conversation and godliness, that whosoever converses with them, may see and hear by them, *that God is in them of a Truth*. I wish your enlargement from your bonds, and your enlargement in them: that your Prison may be but the Lanthorn through which your Graces, Experiences, Communion, and Prison attainments, may shine most brightly to all beholders. I wish your Prison may be a Paradise of Peace, and a *Patmos* of Divine discoveries. *Lord Jesus set to thy Amen. I am, Sir,*

Your unworthy Brother and Companion in the Kingdom and patience of Jesus, JO•...
ALLEINE.

Jan. 10. 1664.

LETTER. XL. [Directions to the Ministers of Somersetshire and Wiltshire, for the instructing of Families by way of Catechising.]

Sir,

THIS Letter cometh to you, like the men of *Macedonia* to *Paul*, crying to you, *Come and help us*. O how insufficient do we find ourselves for the praises of God! what reason have we to call upon ourselves, and to call upon all our Friends! and yet we foresee that all will be too little a Sacrifice at last, and too slender a return to the most High God, God, who hath made us such wonders of Mercy, and such signal instances of his Divine Power and rich Grace. You are not ignorant of our Estate, how the Sentence of death had passed upon us; how our flesh and our hearts failed, and friends and Physicians gave up their hopes: but God, that raised the Dead, was pleased to make us the Monuments of his wondrous mercy. O that the same God would make us the special instruments of his praise and glory. Of a Truth Sir, we perceive our hearts are too little, our Tongues are too short, our expressions are too low, either to conceive or utter what we owe to the great God. O help! help! bless the Lord, O our souls: bless the Lord, O our friends: O that all that have wrestled with God for us, might join hand in hand to make some suitable returns to the God of our lives, and may bring in everyone his Sacrifice, and all contribute to make one common stock of Praises, that many thanksgivings may abound to God on our behalves. O what hath Prayer done for us! while we live we must honor Prayer, and admire the power of Prayer, we owe our limbs and our lives to prayer. O that a goodly crop of praise may grow up unto God as a return for his Mercies: that the seed of prayers, and showers of tears, may procure sheaves of joy, and songs of deliverance.

But O what shall we render? wherewithal shall we come before the Lord, or bow ourselves to the most high God? O where shall we find a fitting sacrifice? Verily we will give ourselves and our all to him. But alas, what are we, and what is this little that we call *our All*? Therefore

have we found in our hearts to write to you and others, that we might excite you to the Divine praises with us. And O that the Lord might be loved the better, and glorified the more for our sakes: Will you tell us wherein we may show our love to him? wherein we may best please and serve him? O that you would! herein assuredly you would most highly gratify us. O that we might do some singular thing for God; for certainly they are not common things that he hath done for us. We pray you call upon those that fear the Lord, to help us in celebrating his loving kindness. O how it pleaseth our very hearts to think that God should be loved and honored the better for us: that we may be instruments, if it be but for the blowing up of one flash, nay, the kindling of one spark of Divine love in the heart of his Children towards him! Sir, you cannot pleasure us in anything so much as in th...s, to love and admire God, and spread his praise more and more; that what is wanting through our weakness, may be made up in your abundance. But we have need to crave your pardon for our length; but the love of Christ constraineth us, and we hope you will pass by an error of love.

While we have been devising what to do for our God, we thought we could no way better him, than by providing such as you are to set up his great Name with us. We love and honor you, not only as you are a Member, but a Minister of Christ Jesus our Lord, and therefore deserve to be doubly dear unto us: And because we could think of no more pleasing a Sacrifice of Thanksgiving, we have stirred up ourselves and friends with us, to send to you a Prophet in the name of a Prophet, this poor token of love, which though but small, yet we trust will be a sweet savor unto God, and will be accepted with you, being our two Mites cast into God's Treasury. But look not upon yourself as obliged to us hereby: but put it upon the account of Christ, to whose precious Name we dedicate, and from whom (although he be so much already before hand with us, yet) we expect a recompense at the Resurrection of the Just.

And being further desirous to promote the work of God in our low and slender capacities, we have been bold to provoke yourself, with other our Fathers and Brethren in the Ministry, to set about that necessary and much neglected work of Catechising; not a little pleasing ourselves in the sweet hope, that by your means we may be instrumental to spread the sweet savor of the knowledge of our God, in every place: and being well persuaded of your readiness to forward so blessed a work, we have stirred up ourselves and our friends to expend a considerable sum of money to furnish Ministers with Catechisms, a hundred whereof we have sent unto you, beseeching you to use your best prudence and utmost diligence for the spreading of them, and for others improvement by them, that our labor and charge in so good a work, prove not at last of no effect.

Sir, we shall humbly propose unto you, but not impose upon you. But let us be bold with you in Christ, to lay our requests before you as touching this concernment, they being indeed what judicious friends and brethren have thought fit to propound.

1. That that people be publicly and privately instructed about the high necessity and great usefulness of this duty.

2. That the Catechisms be freely given to all that will promise to use them.
3. That you would be pleased to acquaint yourself with all the Schools that are within your Verge; and that you would do your utmost to engage the Teachers thereof to teach their Scholars this Catechism; and that you would furnish all their Scholars that are capable and willing to learn.
4. That you will endeavor from house to house to engage the Master or Mistress of every Family, for the forwardsng of this work.
5. That you will appoint set-times wherein to take an account of the proficiency of all such as have promised to learn; and that, if it may be, they may be engaged to learn weekly a proportion, according to their Capacities.
6. That you would favor us so far, as to let us know as speedily as you may, of the receipt of these lines; and, if we may presume so far upon you, we pray you to indulge us some assurance under your hand, that you will to your power promote this happy design, and that by our *Lady-day* next you will acquaint Mr. *Bernard* what progress is made.

Sir, our souls will even travel in Birth for the success of this undertaking; and therefore we request you for the love of God, and by the respect which we are persuaded you bare to us, that you will labor to comfort and encourage us in our endeavors for God, which you can no way in the World do so well, as by letting us see, that there is some blessed fruit of our cost and pains; and that we have not run in vain, nor labored in vain. If there be any of these Catechisms remaining in your hands that you cannot dispose of by our *Lady-day*, be pleased to send them to Mr. *Bernard*, or to Mr. *Rositer* in *Taunton*. If you should need anymore, give us speedy notice, and you shall not fail to be furnished with what number you desire.

Thus upon the bended knees of our thankful souls, we commend our poor sacrifices, together with yourself, to the eternal God, and remain,

Christ's devoted Servants, and your Friends, JOS. BERNARD. and JOS. ALLEINE.

FINIS.

P-JA1-6. Divers practical cases of conscience satisfactorily resolved ... to which are added some counsels & cordials - Alleine, Joseph, 1634-1668.

DIVERS Practical Cases OF CONSCIENCE Satisfactorily Resolved.

- I. Wherein should Christians be singular in their obedience? or what may they, and must they do more than others?
- II. What may and must a Christian be and do that he may please God?
- III. Whether any man is able in this life to come up to the example of Christ in this, to do always those things that please God?
- IV. What weariness in, and unwillingness to duties may stand with grace, and what not?

To which are Added some Counsels & Cordials.

By *Joseph Alleine*, late Minister of the Gospel at *Taunton* in *Somersetshire*.

London, *Printed for Nevill Simmons at the Princes Arms in Paul's Church-yard*, 1672.

CHAP. I.

The singular Duties of Christians.

I. Case of Conscience on Mat. 5. 45.

What do you more then others?

Q. I. Wherein should Christians be singular in their obedience? Or what may they, and must they do more then others?

A. Take the Answer in these 16 *Rules* containing the Character and Compass of a Christian.—

Rule I. *Heartily to love them that slight you, and to wish and seek the good of those that hate you, and seek to hurt you:* This is the very thing urged in the Text: *If you salute your brethren only and love them that love you, do not even the Publicans the same?* Matth. 5. 44, 46. To love them that do respect and value us, this everyone can do: but to love them truly that *think meanly of us*, and have prejudices and hard thoughts against us, and to speak well of them that speak evil of us, (as the sweet spirited *Calvin*, [*Let Luther call me Dog or Devil, I will say of him nevertheless, he is a precious servant of Christ Jesus.*]) This is to do more then others. Thus the Martyr *Cranmer*, of whom it was a Proverb, [*Do the Bishop of Canterbury a displeasure, and you shall ever have him your friend.*] Thus that Holy Man in his much to be admired parting words [*I had never any greater pleasure in all my life then to forget and forgive injuries, and to show kindness to them that sought evil to me.*] Study who have offended you, and disobliged you, and slighted you, and keep up good thoughts of them (if the case will bear it) and speak nothing but good of them, and think what kindness you may show them: *pray for them; wish well to them; so shall you be the children of your Father which is in Heaven*, Mat. 5. 45.

Rule II. *To swim against the stream of the multitude:* The *dead fish* will swim *with*, but the *living against* the stream: Many will turn *Jews* when their interest will carry it in the world: when religion is the fashion everyone will be in it: But to bear head against the current of the times, and to be for strict Godliness in all your ways, when the stream runs quite against it, to bear it down, and to resolve as *David* did, *to be yet more vile*, this is to be, and do more than others. The *Samaritans* will needs be *Jews*, when *Alexander* favors and helps them, but when *Antiochus* bloodily rages against them (as in the time of the *Maccabees*) then they will be none of the kin, but pretend themselves to be of another stock: (Which by the way, was the reason of the deadly hatred afterward between the *Jews* and them). But to be singular in your good choice and resolutions with *Joshua*, though all should vote against you with one consent, and with *Noah* to be *perfect in our generations* when never so wicked and so adulterous; and *to walk with God* when all flesh have corrupted their way, and tread a contrary course; this is to do more than others. Thus the three Children (or rather the three Champions) who would not fear the flouts of the multitude, nor the frowns of the great ones, nor the charge of singularity, but when all the Princes, Governors, Captains, Counselors, Sheriffs, and all the People, Nations and Languages fell down and worshipped, they stood by themselves and would not sinfully comply, *Dan. 3. 3, 7, 18.*

Rule III. *To take most care of that which is most out of sight.* A Christians eye is most on the things least seen; first *upon his heart*, herein he doth exceed the righteousness of the *Pharisees*, whose great care was to keep all fair and clean that came to view, but looked no farther: Make great conscience of your carriage in secret, and let your main guard be upon your hearts, and this will be more than others reach to. This was *Paul's* care to keep his conscience, his inside clean and undefiled, *Acts 24. 16.* And *Job's* care that though all the world did reproach him, he might not put a reproach into the mouth of his conscience, *Job 27. 6.* and *David's* care that his heart might be clean. 2. *Upon his hope.* Others look to the things *seen*, things *in hand*. but the true believer eyes his *hopes*, walks by *faith*, not by sight; and lives quite a different life from any others in the world besides; As living upon the hopes of Heaven, doth differ from living on the pleasures, profits, and honors of this world.

Rule IV. *To be merciful to others failings, and very severe to our own.* The noble Roman *Cato* could more easily forgive any than himself: To aggravate our *own evils*, and to have an *excuse* ready for our brothers; to censure ourselves freely, and to come with the mantle behind us to cover our *brother*; this is to do more than others. The hypocrite is a severe censorer abroad: he is like the eye that can see anything but itself: he can discern a moat in his brothers eye, but not a beam in his own. But the servant of God rebukes others with meekness, but falls out *easily* and bitterly with himself.

Rule V. *To suffer rather than to sin:* This was *Moses* choice: But the hypocrites is quite contrary: he chooseth iniquity rather than affliction: To go so far with Christ as our way lies together, is to do no more than an unsound Professor may reach to: The trial is when Christ's interest and ours do cross; and we must either baulk our duty or our safety and advantage. The famous Martyr under *Julian*, would not give one half-penny towards the building of the Idols Temple, though he was offered his life by the Emperor on those terms. The godly High Priest

Eleazer when the Nobles persuaded him to eat *other meat under color of swine's flesh*, and they would persuade the King *Antiochus* that he had eaten swine's flesh, would die rather than stain his profession with the appearance of evil. When a man shall lie in outward misery and have a door of deliverance open, if he will but sin, and yet he will not accept it, as those worthies in *Paul's Martyrology*; this is to do more than others, *Heb. 11. 36.*

Rule VI. *To rejoice in losses for Christ, and glory in the Cross:* When others be discouraged at the news of hardship; as that forward and seemingly resolved Disciple; or shall be offended as soon as the Sun of persecution is up. We shall *take pleasure in infirmities, in tribulations, and rejoice* that we are *counted worthy to suffer* shame for the name of Christ; This is to do more than others. When the servants of God shall not only *patiently, but triumphantly* undergo the Crosses, that crack the brains, and break the hearts of others, and shall shake off the Viper without receiving any hurt; when *Paul and Silas* shall *sing in the stocks*, and the resolved *Martyrs* shall embrace the Faggots & kiss the Stake: When the Valiant *Philpot* shall say of his Prison [*In the judgment of the world we are in Hell, but I find in it the sweet consolations of Heaven:*] and the Holy *Bradford* [*My Prison is sweeter to me than any Parlour, then any pleasure I have had in all my life.*] This is indeed to exceed others.

Rule VII. *To be good when we shall be evil spoken of for our labor.* A *Pharisee* will do those duties that will gain applause with men, but to take up with despised duties, disgraceful duties, and with *David* to be religious, when it will render him *Vile*, this is to do more than others. The *Philosopher* could say, *It is noble indeed for a man to do well when he knows he shall hear ill for it.* To take up Religion when everyone kicks it off: to stand up alone with *Luther* for the truth, when the whole world is gone a wandering after the Whore. To have his hand against every man, and to be for Christ with *Athanasius* against the whole Universe, this is indeed to do some singular thing.

Rule VIII. *To strike in with God's interest when it is falling.* To join ourselves to the Lord's people when its the weakest side: To espouse their interest with *Moses*, when they were in deep affliction, *Heb. 11. 25, 26.* To own ourselves to be some of them, undauntedly, when *this way is everywhere spoken against*; this is to tread Antipodes to the course of this world.

Rule IX. *To be most cruel to the sin that is naturally most dear.* The hypocrite hides his sweet morsels under his tongue: he spares as it were the fattest of the Cattel: he saith, *The Lord pardon his servant concerning this thing:* But when a man shall *off with his right hand, out with the right eye*, serve his *Absalom* as *Joab* did, when he took three darts, and thrust thorough his heart, this is to do more than others. The sincere Christian is most angry with the sin of his temper, against this he aims the arrows of all his prayers: he *keeps him from his iniquity:* he drives the whole herd of sin before him, but especially shoots at and singles out this to run it down.

Rule X. *To live upon the divine promises when others live upon their possessions.* Others are all for what is *in hand*, with them words are but wind; they cannot live upon them: the promises are to them *a barren heath and dry breasts:* but when we make the *promises* our *heritage*, the staff of

our life, the life of our hearts, when the promises are the bottle we run to in all our faintings; and while others hope in their *Wealth*, our hope is in the *Word*, this is to do more then others.

Rule XI. *To love that best and choose it soonest, which doth cross the flesh most?* The godly man's rule is, *to take the self-denying side*, so he be sure it be *safe*: when others study is to *please themselves*, his is to *curb himself*; the life of others is a *flesh-pleasing*, his a *self-denying* life: others joy is, when they can *gratify themselves*, his when he can get *victory over himself*.

Rule XII. *To be most hot in that wherein self is least concerned.* Paul is meek as a lamb under personal injuries, 1 Cor. 4. 12. Acts 17. 16. but how is his spirit stirred when God is dishonored? A man of understanding is of a cool spirit, that is, in his own concerns: but Moses the meek waxes hot with indignation at the sight of the calf. To be hot and forward in those duties where the flesh's interest is concerned, is to do no more then a *Jehu*, 2 Kings 10. 16, 30.

Rule XIII. *To make true conscience of the least sins, but most conscience of the greatest.* In one of these will the hypocrite be found tardy: It may be he will fly from open sins and startle at gross staring sins; but of *little* sins he makes little conscience, This he allows of and connives at. Or else he will be very tender of *little things*, scruple the picking the ears of corn on the *Sabbath day*, or the curing of the sick, and strain at the gnat; when he will in other things swallow a camel; devour widows houses. The sincere will indulge no sin; grieves for, groans under, cries out feelingly against his very infirmities, but *most* dreads what God most hates.—

Rule XIV. *To allow yourselves in the neglect of no duty, but to reserve your zeal for the duties of most weight.* To tythe mint, and cummin, and neglect judgment, mercy and faith; to be zealous for human Ceremonies, Ordinances, and men's Traditions, and omit the weightier matters of the Law, is right the *Pharisees* guise, Matth. 23. 23. Matth. 15. 2. To eye both the Tables, to join sweetly together morality and piety, to be punctual with Men, but not careless of God; to give to *Caesar* the things that be *Caesar's*, but first to give to God the things that be *God's*, this is to do more then others. The sincere Christian hath respect to all God's Commandments, walks in all his Statutes; he is throughout with God, but he is most zealous in those things that lie next the heart of religion.

Rule XV. *To love your Reprovers.* Herein *David* doth more then *Ahab*, see their contrary frames, 1 Kings 22. 8. Psal. 141. 5.

Rule XVI. *To subject all your worldly interest to your Makers glory*, and perform holy duties with holy ends, and while others do their best actions with carnal aims; you must do your common and civil actions with heavenly aims.

Q. How we may know whether we be, and do more then others that are unsound?

I shall answer this Question by propounding eight Questions to you, beseeching you to retire to the most solemn and strict examination, and make conscience to give a clear answer to these few Interrogatories, and that will resolve the Case.

Q. I. *When others do pick and choose, have you respect to all God's Commandments?*—The hypocrite may have great respect to the *comforts*, but he hath little to the *commands* of Religion: He is much for the privileges and promises: little for the *Precepts* and Duties: He is partial in the Law: he will take but here and there where he likes, and where God's commands will serve his interest: or at least will not pinch too hard upon the flesh. The sound Christian sets all God's commands before him: He eyes all his copy; and heartily designs and studies a throughout conformity: He hath no starting holes, nor *contrived haunts*; nor doth he halt between the Lord and *Baal*; nor serve two Masters: He doth not fear the Lord and serve other God's; nor divides his service between God and Mammon, but he is all for uniformity and entirely devoted to God's service, and fear alone: He hath a good conscience, willing in all things to live honestly, and doth truly, though not perfectly, forsake all his sins and keep all God's statutes that are known to him: Let me therefore ask you two questions. (1.) When others divide the Tables, do you sweetly conjoin them in your practice? The hypocrite it may be is *just* and *square* towards men, but follow him to his family or closet; you shall find but little of God: His family is neglected, his soul is neglected: Or it may be he is a forward first-Table man, but you shall find him tardy in the second: He will make *many prayers*, and *long prayers*, yet make no conscience of devouring widows houses: He is a great pretender to piety, but mean while neglects judgment, and mercy: The sincere join altogether: He is so far careful of justice with men, that mean while he will not neglect the first and great part of justice, *viz.* to give God his due: He doth justly, he loves mercy, but withal walks humbly with God: He walketh *soberly*, with respect to himself; *righteously* towards his neighbor, and *godly* towards his Maker: He is not of those that are good only on their knees, but you shall find him everywhere conscientious: you shall have *temperance* at his table, *chastity* and *modesty* in his behavior; *grace* and *truth* in his words; *charity* in his deeds, *faithfulness* in his trust *justice* in his dealings. He doth not only *seem* to be religious, but bridleth his tongue: He is not only a *good Christian*, but a *good Neighbor*, not only a *good Man*, but a *good Husband*, a *good Master*, a *dutiful Child*, a *diligent* and *faithful Servant*, a *good Subject*. In a word, he makes great conscience of discharging the duties of his relations among men.] (2.) When others stick in *externals*, do you look to the *spiritual* part of every command, and principally mind the inwards and vitals of Religion? Do you not only make conscience of performing duties, but do you carefully look to the *manner* of performing of them, and the *ends* for which you do perform them? Do you not only make conscience of *open* but of *secret* sins? Do you abound above all in *secret* duties? Do you keep a watch upon your hearts, and make conscience, not only of the gross acts of sin, but even of sinful thoughts, inclinations, and desires? And are grieved even with your very infirmities and the corrupt disposition of your natures, which you cannot help though you would?—

Q. II. *When others have their reserves in closing with Christ, do you give up all to him entirely?* Have you taken Christ not hand over head, but deliberately, understandingly, sitting down first, and counting the cost? Have you not secret reserves for your own ease, safety, estates, esteem on some beloved sin? Have you upon solemn consideration accepted Christ as the Lord your righteousness, for better for worse, for all changes of times and conditions? to run all hazards with him, and to take your lot with him fall as it will?—

Q. III. *When others are for a little of religion by the by, do you make religion your business? Do you not put off God with the worlds leavings? and serve him when you are at leisure? Must not God stand by while the world is first served? and are not your souls the least of your cares? and put off with some by scraps, and ends of your time? Is Religion your Trade, and your conversation in Heaven? do you walk with God? or have you only now and then a turn with him? When you have ended your prayers, is there an end of your religion till you come to them again? or do you carry on a design of religion throughout your whole course? Have you only a list of religion at the outside the piece? or is the woof of religion woven into the whole cloth? into heart and life? into your discourse and trades and tables? do you first seek the kingdom of God and the righteousness thereof? Is it the chief care of your lives, that God be served, and your souls be saved? and is this the one thing necessary with you, that you chiefly mind, and are most solicitous about? Do your very hearts say with David, one thing have I desired of the Lord, that I will seek after, &c.—*

Q. IV. *When others are for the wages of religion, are you for the work? Can you say with David, I have chosen thy precepts? do your hearts come off freely in this choice? Had you rather be holy, than otherwise, if you were at your choice? had you rather be God's servants and live at his command, then at your own lusts? Do you count the Laws of Christ your heritage, or rather do you not count them your bondage? Do you choose not only the wages of righteousness, but the ways of righteousness? Are God's Commandments your delight? and are the sweetest hours of your lives, the hours you spend with him? Do you never enjoy yourselves so much as when you most enjoy God? Is his service the greatest comfort, and is it meat and drink to you to do his will, (unless when you are not yourselves in the time of temptation or desertion.) Do you make use of holy duties only as men do of Physic, when they are ill at ease, when conscience lasheth or affliction stings, as it were, to conjure down the frightful furies? or to pacify God, that he may not hurt you? or else do you use them as your daily bread, the very staff of your life, and means of your comforts?*

Q. V. *When others are for the cheap and easy religion, are you for self-denial? When others are for the religion that will serve them best, are you for that which will serve God best? When others are all upon the sparing hand, and will spare what may be spared, and study how they may best save charges in going to heaven, are you of Princely spirits, to resolve not to serve the Lord with that which will cost you nothing? Is your course of religion such as doth put your flesh to it, and cross and curb its desires? Or do you love to give it what it craves, and suffer it to take its own way? Have you no enemy you dread so much as self? Do you pamper and please it and make provision for it? or do you pray and watch against it, and grieve for its unhappy infirmities in your actions? and had rather then all the world that this enemy were under your feet:—*

Q. VI. *When others are for no more of religion then needs must, are you for the height of religion? The hypocrite (as one well) is very inquisitive what is the lowest pitch that a man may have, and go to heaven; and upon this design, if he could find but this, he would look no further: but the sincere Christian though satisfied that his state is safe, will rest in no attainments in grace; but reaches forward and presses on, if it were possible to attain to the resurrection of*

the dead. He that doth not *desire and design and endeavor perfection, never yet came up to sincerity*. A true believer desires *holiness for holiness sake*, and therefore is set upon *perfecting holiness*; Others desire it only for heavens sake, and therefore are only for so much as will bear their charges thither; others make use of holiness only as a bridge to Heaven, and therefore are for no more then will just serve their turn. The true believer hath a *holy nature*, and therefore holiness is his element and natural employment; and he must needs desire holiness in its height, because every nature reaches after perfection in its kind: The godly desires not holiness only because it is the way to Heaven, but he loves Heaven the better for the holy way that leads to it, and for the perfect holiness which is there.

Q. VII. *When others are all for the Salvation of Christ, are you as truly for Sanctification by Christ? Do you take Christ as God offers him with all his offices, and benefits, to be both a Prince and a Savior, to give you repentance as well as remission of sins? Are you willing of the dominion of Christ, as well as deliverance by Christ? Do you close with his burden, as well as his benefits? do you count his laws your liberty? his government, not your bondage but your privilege? his service your freedom? Do you go in Christ's ways, as in jives or fetters? or do you run with enlargement of heart, delight or real willingness?*

Q. VIII. *When others do make self their end, do you set up God above all as your highest end? The hypocrite doth the same duties with the godly, but with different ends: He eats for himself and fasts for himself, and prays with no better then self ends, and therefore is rejected. Now is it your great design in your whole course to glorify God and enjoy God? Do you count this your whole business and blessedness? do you make other business to stoop to this? other interest to yield to this? Do your souls breath after this above all worldly good, that Christ may be magnified in you? Do you count your name and your estate as loss, and the delights of sense but puddle-water in comparison of Christ? If conscience give in a comfortable and clear answer to these Questions, Go in peace, Blessed are you of the Lord: God is your Friend. Heaven is your Heritage: The Promises are your Portion: Christ is yours, all is yours; For he that doth these things shall never be moved, Psal. 15. 5.*

A Necessary Case on 1 Thess. 4. 1.

Q. What may, and must a Christian be, and do, that he may please God?

A. To your pleasing of God something is necessary as to your persons or estates, and something as to your performances and acts?

First, As to your persons or estates, it is necessary in general that you be in a *state of reconciliation with God*: If you would walk worthy of the Lord unto *all pleasing*, you must first be *friends with him*: for *how can two walk together except they be agreed?* Get the controversy taken up between God and thee, and then shalt thou with *Levi, walk with God in peace*. Labor to get the breaches made up, to have the enmity slain, to have divine displeasure removed: till thy pardon be obtained, and thy peace made, nothing thou canst do will please God: he will be angry with thy person, and angry with thy prayers: What a tart Message is that to impenitent sinners, *Malachi. 1. 10. God cannot take pleasure in their persons: I have no pleasure in you, saith the Lord of Hosts*] nor in any of their performances; *neither will I accept an*

offering at your hand.] He professeth that his soul had no delight in them, and tells them they are unto him *as a Vessel wherein there is no pleasure*, Gen. 22. 28. It's the modest expression of that Vessel into which Nature empties itself. Come in then, and touch the golden Scepter; yield to mercy; kiss the Son; resign to Christ: accept of the peace tendered you in the Word of Reconciliation, and then God will be friends. More particularly, that you may be in a state of reconciliation, and so in a capacity of pleasing God, you must follow these directions.

1. *Put off every sin:* It is your iniquity that separateth between you and your God: this is the make-bate. If thou wouldst have God pleased, turn every sin out of doors, pluck it out, cast it from thee: *If thou regard iniquity in thy heart, God will not hear thee, nor regard thee*, Psal. 66. 8. If thou art of them that have *pleasure in unrighteousness*, the Lord hath no *pleasure in thee*. He is not a God that hath pleasure in wickedness; evil shall not dwell with him: the foolish shall not stand in his sight: he hateth all the workers of iniquity. See that thou abandon every sin that thou knowest; spare not one *Agag*; not a right eye, not an *Herodias*; for then God will not spare thee: Give the Darling of thy bosom a Bill of divorce: say to all thy Idols, *get thee hence*. God will not *look to that man* that looks pleasantly upon any sin: The Jealous God will not endure to see thee hankering on the Harlots lips; embracing any sin with delight: He will not bear it, to see thee smile upon any sin: He holds thee for a Traitor to his Crown, if thou willingly harbor his Enemy: Though thou be very diligent in God's Service, and presentest him with multitude of Sacrifices, and many Prayers, he will be pleased with nothing, but hide his Face, and stop his Ears, whilst thou keepest thine iniquities in thine hands, *Isa.* 1. 16, 17, 18. God will not amicably treat with them that will not put away the evil of their doings. O look into thy hands! look into thy heart! look into thy house! into thy shop! thy trade! thy calling! see if there be not some *way of wickedness*, that thou art found in. Thou canst not have peace with God, nor he pleasure in thee till this be removed; put off therefore the old Man with his deeds.

2. *Put on the Lord Jesus Christ*, Rom. 13.]

First, *The red Robe of his Righteousness for Justification:* The Lord will never give thee a good look, nor a good word but in Christ: He is a revenging, a consuming fire out of Christ: but get on his robes, & he will be well pleased. *Enoch* had this testimony that he pleased God: but Christ had much more that God was well-pleased with sinners, in and for him. Away with these rags, and with these fig-leaves. How can the righteous soul of God but abhor you, whilst in the menstruous clothes of your own righteousness? Dare not to come to God but with Christ in your Arms? Approach him not but in the garments of your elder Brother, lest you carry away the curse. *Joshua's* filthy garments must be put off, and Christ's Rayment put on: or else there is no standing before the bright and burning eyes of infinite holiness. Put on the Lord Jesus in believing; that is, accept of him in all his Offices, with all his inconveniencies, and deliver up thyself to him; and this will entitle thee to his merits, and righteousness: Without this nothing will avail. If thy head were waters, and thine eyes a fountain of tears, if thou shouldst wear thy tongue to the roots with praying, if thou shouldst weep an Ocean, and wash thyself in thine own brine; all could not get out one spot: nothing

can be accepted while thou art out of Christ; and therefore in the first place apply thyself to him. God will accept of no Gift but off his Altar.

Secondly, *The white Robe of his grace of Sanctification*, Rev. 5. 11. Thou that art in the *flesh*, that is, unrenewed, unsanctified, *canst not please* God, Rom. 8. 8. Never think to make up the matter by a little *mending* and *reforming* particular Acts: Man thy *heart* must be *renewed*; thy state must be *clean altered*; or God cannot be pleased, *Matth.* 7. 16, 17, 18. The Tree must be made *good*; the Fountain must be healed, or else the Stream will be salt and the Fruit sour. If Christ be once formed in thee, that is, his image in his grace: Likeness is the ground of Love: Similitude and suitableness of nature, is the loadstone of Affection. God cannot but love his own likeness, wouldst thou have his Favor? wouldst thou be his Delight? then conform to his pleasure, study to be like him, purify thyself as he is pure. The righteous Lord loveth righteousness: he desireth truth in the inward parts, and takes infinite complacency in the graces of his people. These are the Spikenard and the Saffron, the Spices, the Beds of Lilies; the sweet Ointments that Christ is so taken up with: These are the Cinamon and the Trees of Frankincense, the Calamus and the Camphire; the Myrrh and the Aloes: the Chains of the neck, and the precious Pearls that he is so ravished withal, and doth so superlatively commend, *Cant.* 4. 9. This is the Rayment of Needlework, and Gold of Ophir, wherein the Queen is presented to her Royal Husband, *Psal.* 45. 9, 13. Therefore as the Elect of God holy and beloved, *Col.* 5. 12, 13. Put ye on *bowels of mercy, kindness*: put off all *these, anger, wrath, malice, filthy communication, and put on the new Man*, *Col.* 3. 9, 10. Particularly, let me commend to you some special graces which God doth manifest himself to be wonderfully pleased withal. As ever you would please God get on these:

I. *Be clothed with Humility*, 1 Pet. 5. 5. This is a Garment which must be put on, or else you cannot be accepted or saved, *Matth.* 18. 3. Here is the dress that you must come to God in. He must be *served in humility of mind*, *Acts* 20. 14. You must humble yourselves to walk with him, *Mich.* 6. 8. Humility is a plain, but yet a comely garment. This grace doth eminently honor God; and therefore God doth put a peculiar honor upon, and manifest a most special delight in this. Of all the men in the world this is the man that God will lock unto; even he that is poor and of a contrite spirit that trembleth at his Word, *Isa.* 66. 2. Though he be the high and lofty One, who inhabiteth Eternity, whose Name is Holy, (from whence the trembling soul is ready to conclude, that surely such a fearful Majesty, cannot but despise him; such sin hating purity cannot but abhor him; yet he will lay (*Isa.* 47. 15.) aside his Majesty and bear with man's impurity, and condescend to most familiar and constant communion and cohabitation with his poor dust, when contrite at his feet, and prostrate in humility. If thou wouldst be accepted of God, come as *Benhadad's* servants to the King of *Israel* with a rope about thy neck, and ashes on thy head, 1 *King.* 20. 32. think meanly of thyself, and God will honor thee, 1 *Sam.* 2. 30. Put thyself in the lowest room, and God will set thee higher. Be little in thine own eyes, and thou shalt be high in his. A proud heart and a proud look is with God the first-born of abomination. As ever thou wouldst have God well-pleased with thee, be thoroughly displeased with thyself: If thou dost thoroughly loath thyself, God doth love thee: If thou abhorrest thyself, God delighteth in thee. Be angry with thyself, and the Almighty will turn away his anger from thee: Condemn thyself and God will acquit thee. In no wise

extenuate thy sins, nor justify thyself. Think the worse of thyself, and be willing that others should think meanly of thee, and heartily love them that slight thee. This is the frame in which God is well-pleased: pass sentence on thyself, and God will absolve thee: Set thyself at his footstool, and he will lift thee up into the Throne, *Rev. 2.*

II. *Labor for sincerity:* This is not a distinct grace from the rest; yet for Doctrines sake I speak to it distinctly. *Uprightness* is the great thing that God looks after, and covenants for, *Gen. 17. 1.* It renders all our persons and performances acceptable before God, *Prov. 15. 8.* Such as are upright in the way are God's delight, *Prov. 11. 20.* To these are all the promises of peace, Salvation, Pardon, preservation, Blessedness, *Psal. 87. 10.* In a word, there is *no good thing* God will *with-hold from them that walk uprightly*, *Prov. 28. 10.* This was Noah's praise that *he was upright in his generation:* This was that set off *Job* at such a rate that God doth so extol him for, and as it were make his boast of him, the singular sincerity and integrity of his heart. Study to be upright: See that the main bent of your hearts be to please God, and honor him: That God's interest be uppermost with you: That he hath the chief share in you, and the eye of the soul be principally to him; for in this sincerity doth consist, as to your main state. Let your great care be of your hearts: Here is a Christians great work. The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh to the heart: see therefore that thou look to it: Let thine eye be chiefly there where God's eye is: He looketh not so much what thou dost as with what a heart: Go then and do likewise: yet be not satisfied in this that you are upright as to your states, but labor to approve yourselves in uprightness to God in your particular actions: Do common as well as spiritual actions with holy ends: Much of our lives are lost for want of this: So much as is done for God, of his strange grace he accounts himself our debtor. But what is *done* for no higher end than *self*, is lost from our account.

III. *Put on a spirit of zeal and activity.* How wonderfully is God pleased with *Phineas* zeal, *Numb. 25. 11, 12, 13.* What a great approbation doth he manifest of him? What an attestation doth he give to him? he is so greatly pleased with his zealous appearance for him, that he turns away his displeasure from the whole congregation of *Israel*, and overlooks their crimson provocations against him. On the contrary, there is nothing that God is more displeased with than the remissness, and lifelessness, and indifferency in Religion. The luke-warm water is not a greater offense to the stomach, then the luke-warm Professor is to God; and therefore he will spew such a one out of his mouth, *Rev. 3. 16.* Christians, where is your zeal for the Lord of Hosts? Christ's redeemed must be zealous of good works: *Tit. 2. 14.* not slothful in business but fervent in spirit serving the Lord, *Acts 18. 25. Rom. 12. 11. Acts 26. 6, 7.* instantly night and day for the hope of the promise: do not only that which is right in the sight of the Lord, but do it with all your heart: The Lord loveth a willing servant: Bestir yourselves for the Lord. Be ye followers of Christ who went up and down doing good. Every Christian should be a common blessing. A public good. This is to be the children of your Father which is in Heaven, who is good unto all, and his tender mercies are over all his works: And be sure the Father doth best love that child that is most like him: A private narrow spirit is a low and a base spirit; unworthy of a Christian. A Catholic communicative spirit, full of great desires, and great designs. A large heart, set upon doing good, whose fire though ever hottest within,

will be breaking forth of his breast and provoking others: whose love will not be *confined to a party*; but gladly and thankfully owneth Christ where ever he sees him. This *Catholic spirit*, I say, is the *glory of Religion*; the *Churches blessing*, and *God's delight*.

IV. *Live by faith*, Heb. 10. 38. This is a precious grace in God's account, 2 *Pet.* 1. 1. 1 *Pet.* 1. 7. It giveth glory to God; and therefore God taketh no small pleasure in it. By faith *Enoch* obtains that testimony that he *pleased* God, *Rom.* 4. 20. *Heb.* 11. 5. 2 *Cor.* 4. 18. *Heb.* 11. 39. *Matth.* 8. 10. If you would so walk as to please God, you must walk by faith. Christians must look to the things unseen; they must not live at the common rate: Christ must be their life and breath, their prayers and their promises, their daily bread. By faith did the Elders obtain that good report: 'twas Faith that Christ was so greatly taken with in the Centurion, which made him to commend him for a none-such. This was that which won such a singular praise and approbation from our Savior to the woman of *Canaan*; even her victorious faith, *Matth.* 15. 28. Thou hast taken away my heart, my Sister, my Spouse, thou hast taken away my heart with one of thine eyes, *Cant.* 4. 9. that is, with thy *faith*. Live in the power of faith, and thou wilt please him to the heart: Give glory to him by believing. Let the life thou now livest in the flesh be by faith of the Son of God.

Live by faith in *prosperity*, though thou hast the world about thee, let it not be above thee: Keep it at thy feet; use it as thy servant: Be much in the views of glory, and contemplation of Eternity: Buy as though thou possessed not, rejoice as though thou rejoicedst not, love as though thou lovedst not, use this world as not abusing it, it is but a *fashion* not a *substance*, and that which it is passeth away, 1 *Cor.* 7. 30, 31. Use it therefore with mortified affections, and prove the sincerity of your faith by the victory over your inordinate content and delight in, and desires after, and cares for the things of this world, 1 *John* 5. 4.

Live by faith in *adversity*: Weep as though you wept not; enduring the cross and despising the shame, as looking unto Jesus, *Heb.* 12. 2. *Heb.* 11. 26. accounting Christ's reproaches your riches, his shame your glory, *Acts* 5. 41. Compare these light afflictions with the weight of glory, 2 *Cor.* 4. 17. *Rom.* 8. 18. Ply your hearts with the Promises. Count if you can the riches that are laid up in them. Roll yourselves upon the Lord, *Psal.* 37. 5. and know that your heavenly Father hath no greater delight, then to see his Children trust him with confidence, when all visible helps are out of sight, and he seems to be their enemy, *Job* 13. 15.

V. *Put on the ornament of a meek and quiet spirit*, this is in the sight of God of great price. 1 *Pet.* 3. 4. Study to be like your Father, slow to anger, ready to forgive, *Psal.* 130. 1. 8. forgetting injuries, loving enemies, requiting ill-will with kindness, ill words with courtesies, neglects with benefits; and if any wrong you, do him a kindness the sooner: so shall you bear his likeness and be his delight. And know ye that are of unmortified passions and unbridled tongues God hath an especial hatred and displeasure against, a *froward heart* and a *froward tongue*, *Prov.* 3. 32. 11, 20. 1. 12. 8. 12. Oh seek meekness: How can the holy Dove rest in a wrathful heart. Christ is a Lamb of meekness: how can he take pleasure in an unquiet contentious spirit: Verily with the froward he will show himself froward, *Psal.* 18. 26. If you will not forgive others he will not forgive you. Art thou hard to be pleased, a froward wife, a

froward master, a cross and willful servant? surely God will not be pleased with thee: he will mete to you as you measure to others, *Matth.* 16. 24.

VI. *Get a spirit of self-denial.* God is then pleased best when self is displeased most: When we can be content to be emptied, content to be abased, that God may be honored; and with the Holy Baptist, are willing to be eclipsed by Christ; willing to decrease that he may increase: counting ourselves no losers whilst his interest is a gainer: *John.* 3. 29, 30. rejoicing that we are made low for Christ's advancement: This is well-pleasing unto God: How greatly was he pleased with *Solomon's* self-denying choice, and gives him his asking, throwing in riches, and honors into the bargain? *1 Kings* 3. 10, 11, 12. Strange was *Abraham's* self-denial. What! to sacrifice with his own hand, the whole hope of his Family! the Heir of Promise! the Child of his Years! a Son! an only Son! when his life was bound up in the lads life! Was ever mortal thus put to it? But *Abraham* shall not be a loser. God gives him a testimony from Heaven: blesses him, blesses his Seed: blesses all Nations in him, *Gen.* 22. 15, 16, 17, 18. Wonderful was *Moses his self-denial*; but more wonderful was his acceptation and reward, *Heb.* 11. 24. none like *Moses*, *Deut.* 34. 10. God preferred him in another manner than *Pharaoh* could. He must speak with him face to face as a man with his friend: His word shall be as it were a Law with God: Speak for whom he will, they shall be spared though they seemed to be devoted to destruction. But speak against him who durst, he shall be sure to bear his iniquity, *Numb.* 12. 8. Forget self: Renounce thine own wisdom; thine own worthiness; thine own will; Bite in thy passions: Curb thine appetite: Bridle thy tongue: This do and thou shalt be greatly accepted: and shalt find that God's favor will infinitely reward thee, for all the murmuring oppositions and discontents of thy flesh, which will be ready to be impatient to have the reins held so hard.

VII. *Maintain a spirit of resolution and constancy in the ways of God*, *Heb.* 10. 38. This was the renown of the three Worthies, *Dan.* 3. They feared not the fierceness of *Nebuchadnezzar's* rage, nor the fire of the furnace: all the world could not make them bow: and how gloriously did God own them, and miraculously evidence his pleasure in them: Stand your ground: Resolve to live and die by substantial godliness: cleave to the Lord with full purpose of heart: Let no difficulties make you change your station, then shall you be an honor and a pleasure to the God that made you.

Well then, would you know what frame of heart is pleasing to God? why this *humble, sincere, zealous, active, frame*, this *believing, meek, self-denying, resolved* frame; this is the frame that is well pleasing in the sight of God?

Secondly, *As to your performances*, more briefly that those may please God, you must heedfully look to these five things.

1. *That they be done by the right Rule*; which is *God's Word*; You must not follow the imaginations of your own hearts, *Numb.* 15. 39. you must not do that which is right in your own eyes: In all sacred actions you must have God's command to warrant you: you may not offer to God of that, of which you are not able to say, *Thou requirest these things at our hands*, *Isa.* 1. 12. In all civil actions you must have God's allowance: Be sure he will never accept that

which his Word condemns; under pains of God's displeasure, dare not to set your hands to what the *Word forbids*.

2. *That they be done to the right end*, which is God's glory: How damnably did the Pharisees err! How miserably did *Jehu* miscarry! and both in acts for the *matter commanded*, for want of aiming at this end.

3. *That they proceed from right Principles*. (1.) *Faith*, without which it is impossible to please God: Prayer will not avail except it be the prayer of Faith, *Heb. 11. 6*. We believe, and therefore we speak. (2.) *Love*: If we should give our goods to the poor, and bodies to the fire, and not from Love, it would profit us nothing. Where the slavish fear of hell only, or of the lashes of conscience, or the love of man's praise, carries men to duties, or where any other carnal principle is *predominant* in the act, it cannot please God. (3.) *Fear*: we cannot serve God *acceptably*, without *reverence and godly fear* (not *slavish fear*.) The Lord *taketh pleasure in them that fear him*, in them that hope in his *mercy*. Observe the happy mixture, where these two are conjoined; that is, a true filial fear and faith. Saith *David I will come into thy House in the multitude of thy mercy* (Behold his *faith*) *and in thy fear will I worship towards thy holy Temple* (there is his *fear* with faith) *Faith without fear* were bold presumption: *Fear without faith* is sinful despair: join them together and God is well-pleased.

4. *That they be done in a right manner: Preparedly*, not *rashly* and inconsiderately in the presence of so dreadful a Majesty: *prudently*, for lawful acts may be spoiled, and be done unlawfully without consideration had to the offense that may (in some cases attend them): yea holy Duties as well as common Actions may be turned into sins, by being ill-timed, and for want of a due *attending* the present circumstances: *Holily*, not *rashly*, uttering anything with our mouths before God; but behaving ourselves as in his sight: *Heartily*, not *feignedly*: with our lips going, when our minds are gadding.

5. *That they be directed through the right means, that is, Jesus Christ the only way to the Father*: Bring all thy Sacrifices to the High Priest, offer all upon this Altar, else all is lost: not that it is enough to say (*Through our Lord Jesus Christ, Amen*) at the end; but in every duty you must come with lively dependence on him for righteousness and strength, for assistance and acceptance. Remember to do *all in the name of the Lord Jesus*: to come leaning upon his hand, without this all your services will be rejected at last.

CHAP. II.

A third Case of Conscience grounded upon the words of our Savior.

John 8. 29. For I do always those things that please him.

Qu. I. Is any man able in this life to come up to the Example of Christ in this, To do always those things that please God?

Ans. In regard there is none that doth good and fineth not, and God is not, nor can be pleased with sin, no not in his own people, but most of all hates it in them, it cannot be that any man in this life should *fully* come up to Christ's Example in this: yet may we come so far

on towards it, as that not only in our immediate addresses to God, but in the general course of our lives, we may come to *please God*. Thus *Enoch and Noah walked with God: i. e.* in their general course they walked so as to *please God*, and approve themselves in his sight. Thus the meanest of actions if done by us as unto the Lord, as the Servants of Christ, have a promise of acceptance and reward, *Col. 3. 22, 23, 24.*

Q. II. How may we come in our measure to be followers of Christ in this, to do always those things that *please God*?

Ans. In order to this there is something necessary with reference 1. To our Persons: 2. To our Principles: 3. To our Practices, with reference to our Persons: *and here it is necessary 1. That there be an alteration of our natures by renewing grace: for they that are in the flesh cannot please God, Rom. 8. 8.*

These *wild Vines* must needs bring forth *sour grapes*, *Isa. 5. 4.* The fruit that they bear (how specious and fair soever to the eye) is *evil fruit*, *Matth. 7. 17.* Where there is not a *good treasure* of grace in the *heart*, a man cannot in his actions *bring forth good things*, *Matth. 12. 36.*

Many enlightened sinners think by reading, and praying; forsaking some conscience-wasting sins, to pacify God, and set all right: Mistaken souls, let me undeceive you: you begin at the wrong end, your first and greatest care must be, to get *your hearts and natures changed and renewed by the power of converting grace*: you labor in vain at the streams, while the fountain of corruption in the heart remains in its strength. You must not think it is with you as it is with a ruinous house, where the mending of here and there a little will make up all again; no, but the old building must be quite book down, and the foundation stone laid anew, in a *sound repentance from dead works*, and *through conversion unto God*. Till this be done you must know that God hath *no pleasure in you*, neither will accept an offering at your hand, *Mal. 1. 10.* as he doth from those that are his friends.

2. *That there be the Acceptation of your persons through faith in Christ Jesus*: For in him alone it is that God will be well-pleased, *Matth. 3. last*, so that *without faith*, interressing us in him, *it is impossible to please God*, *Heb. 11. 6.*

For the better understanding both these Particulars, know that there are two Attributes of God to which you must bear a conformity, or else you cannot please him.

1. *The holiness of God*: for he is not a God that hath pleasure in iniquity; He heareth not sinners: The foolish shall not stand in his sight; He hateth all the workers of iniquity, *Psal. 5. 4, 5. John 9. 31.* God can no more take pleasure in the unsanctified, then we in swine or serpents.

2. *The Justice of God*: for he will by no means clear the guilty, *Exod. 34. 7.* Could we have inherent holiness in us in our unpardoned state, yet *justice* could not but be infinitely offended while guilt lieth unremoved: as you may see in Christ. For though he were *perfectly holy*, yet being under the guilt of our sins imputed to him, the severity of God's justice broke out against him.

Now man being naturally an offense both to the *holiness* and *justice* of God, there must of necessity pass upon him in order to his *pleasing God*, this twofold change.

1. The *real change of Sanctification*: I call this a real change, because by this there is a real change infusing of new qualities and dispositions, making him of proud humble, of carnal spiritual, and heavenly, &c.

2. The *relative change of Justification*: I call this a *relative* change, because this is not a change in a man's nature, but in his condition, making him to stand in a new relation to the Law, with reference to which he was before guilty and condemned: but now the Law pronounces the same man clear and acquitted; and this is not for any righteousness *infused* into him, but for the *satisfaction* and *payment* of another laid down for him: satisfaction there must be, and a righteousness must be tendered, or else God cannot be at peace. We have *nothing to pay*, Luke 7. 42. Oh sinner! away to Christ for it, Hide thee in the Clifts of that Rock; Run to the Fountain opened for sin and for uncleanness. Appear not before God but in the Robes of Christ's Righteousness. He sends you to Jesus, as he did them to Job, Chap. 42. the last. *Go to my servant Job, he shall pray for you, him will I accept*: Get out of yourselves: fly to Christ, labor to be found in him; else all your endeavors in wringing and washing yourselves will be to no effect.

2. *With reference to our Principles*. And here it is necessary that some *corrupt principles* be *unlearnt*, and some *holy principles*. be *received* and retained.

Some *corrupt Principles* must be *unlearnt*. As 1. That *it is enough if we serve God on the Lord's day, and we may serve ourselves all the rest of the week*. Though God hath reserved one day in seven wholly for his immediate service, which is therefore in a peculiar sense called the Lord's day, yet we must know that *every day* is his, and that he hath not allowed us one hour nor inch of time, but only for his service. Indeed he hath service of *more sorts than one*: but we must know that the business of our ordinary affairs, if rightly done, is a *serving of the Lord Christ*, Col. 3. 24. God is as truly served by you in the *working days* labor, as the *Sabbath days rest*, if you do it in a right manner and to holy ends.

There are a generation whose Religion is but a *Sundays Religion*, which they put on and off with their Sundays Cloaths; and then they think God is fairly served for the week: although God knows, that little they do then, is but poorly done neither. Never think God will accept it at thy hands when thou livest six days to the world and thyself, for *one* that thou spendest for him. This shows thee to be under the unmortified power of self-love and not to be the Lord's: for none of *his*, liveth to *himself*, Rom. 14. 7. You must remember that you are but to *learn*, upon the *Sabbath*, how to serve God all the *week*, and not think when the Lord's day is ended his work is done.

2. *That if God be served morning and evening it is enough*, though we serve ourselves the rest of the day: God must be served *every day* and *all the day* Prov. 23. 17. You must be serving him not only in your *Fasts*, but at your *Meals*; not only on your *Knees*, but in your *Callings*.

Some think that if they keep up *religious duties* they may do what they list at other times: that if they be *intermperate, lascivious, unrighteous*, it is but to make even again with God at night, and all will be well. Like the whore in the *Proverbs*, that having made her offering was presently ready for new wickedness, *Prov. 7. 14.* as if she had paid off the old score, and might now boldly run upon a new. These are not the Children of God, but of *Belial*.

Others think that though they may not serve the *Devil* at any time, yet giving God his dues *morning and evening* they may *serve themselves* the rest of the time. But in vain do they lay claim to God, who live more to themselves than they do to him. This will be found horrible sacrilege to put off God but with the tenth. God is to be eyed, and served in all that you do; and this is that I drive at, that we may not *divide ourselves* between God and the world; between his service and our own ends, and so put off him with a partial service, but that we may do all in obedience to him, and we may be *entirely* the Lord's. That he *in all things may be glorified by us*, and we may not *lose our Reward*.

2. Some holy Principles must be received and retained. As

Pr. 1. *That the pleasing of God is our only Business, and our highest Blessedness.* First our *only Business*: what is it that we call or count our *Business*? 1. That is a man's *Business* which his *livelihood* and *subsistence* depends upon. The *Lawyer* counts the *Law* his *Business*: And the *Tradesman* counts his *Trade* his *Business*; because upon this their *livelihood* and *subsistence* depends. Brethren, our *whole* depends upon the *pleasing of God*: Do this and do all: miss in this, and you mar all: please him and you are made forever: if he be not pleased you are undone forever. How careful is the *selfish Courtier* to please his Prince? how will he crouch and flatter? and if he can but divine what will gratify and please him, he thinks himself happy: And why? but because all his *dependence* is upon his Princes favor: Much more do we depend upon the favor of God. Blessed is the man *whom he chooseth*, *Psal. 65. 4. In his favor is life*, *Psal. 30. 5.* But woe to them that have God against them: these are perfectly miserable: *Reprobate silver shall men call them, because the Lord hath rejected them*, *Jer. 6. 30.* If the Lord do but say to a man as he did to *Moses*, *Thou hast found grace in my sight, and I know thee by name*, Happy is that man. But if he thus say, *I have no pleasure in thee*, you may cover the face of that man, as they did *Haman's*, and carry him away: miserable must his end be if he so continue.

2. *That is a man's Business which he hath his Stock and Talents for*: If a Man be entrusted as a Steward or a Factour, his *Business* is to buy in the Commodities that are useful. Beloved, all our Time, Parts, Interests, Food, Rayment, and whatever Mercies spiritual or temporal, are the Stock wherewith God hath entrusted us, and all for his own use and service. And is it not a sad and fearful case, that God should have so great a Stock going, as lies in the hands of all the Sons of Men, and yet have, (if I may so so speak) so little profit of it? I mean so little glory by it: That he should sow so much and reap so little; strew so much and gather so little? Is it not sad that men should have so much in vain? Hast thou health or wealth, and dost not use in for God, it is all in vain. Hast thou understanding, and yet improvest it but for contriving thine own affairs, and worldly designs, thy reason and understanding are become, in vain. Oh how wilt thou answer it, that thou hast had so great a stock in thine hands, and made so little improvement of it? It had been good for some men if they had

never had a foot of Land, or an hours ease, if they had never had the understanding of men, because they have not used their Talents for God, and for the ends for which they were put into their hands.

3. *That is a man's Business which his capacities do call for:* It is a man's Business if in the capacity of a Judge, to do justice; or of a Servant to do his Masters will. Brethren, all your capacities do evidence it to be your business to please God: you are his Friends, you are his Servants, therefore must please him well in all things, Titus 2. 9. His children, And therefore must set yourselves to honor him, Malachi. 1. 6. his Spouse, and therefore it is your business to please your Husband, 1 Cor. 7. 34.

4. *That is a man's Business which he hath his maintenance for:* If a man be maintained in the place of a Schoolmaster, it is his Business to teach: if of a Soldier, it is his Business to fight. Beloved, do you not know at whose finding you are? And do you think God keeps so many servants to be idle, or to mind their own designs and pleasures? God hath cut you out everyone his work: every man his hands full: So much work is to be done *within door*, and so much *without door*; so much towards God, towards your Neighbor, towards your own selves: that you have no time to be idle in. And you shall dearly reckon for it, if you will eat his Bread and will not do his work: And as pleasing God is our chiefest Business,

Secondly, So it is also our highest Blessedness: For man's happiness lies in God's favor, Psal. 4. 6. Our happiness is in attaining the *end of our being*; and therefore the great quary amongst the Philosophers still was, *What was the end; or the happiness of man*. Now the true end of our Being is, that we may please God: for his pleasure we are and were created, Rev. 4. 11. And for this end also we were new created that we should yield ourselves unto God, Rom. 6. 13. and being built up a spiritual house, should offer up to him spiritual sacrifice, (1 page duplicate) (1 page duplicate) (1 page duplicate) (1 page duplicate) acceptable through, Christ, 1 Pet. 2. 5. This is the end of our Redemption that we should serve not ourselves but him, in holiness and righteousness all the days of our lives, Luke 1. 75. And that we should not henceforth live to ourselves but to him that died for us, 2. Cor. 5. 15. 'Tis the end likewise of our Justification, that our consciences being purged we should acceptably serve the living God. In a word, 'tis the end of our Glorification, that being translated into Heaven we should perfectly please God, and serve him night and day is his Temple, Rev. 7. 15. and 22. 3. So that the pleasing of God is the whole end or whole happiness of Man, Eccles. 12. 13. And this will be clear, because *We do then promote ourselves most when we please God best:* For by this you shall have this twofold advantage.

First, *You shall be the favorites of God.* O glorious promotion! Haman thought himself no little man when he was Abasuerus his right hand; and yet he was at length but preferred to the Gallows, Esther 5. 11. and 7. 10. But what shall be done to the man whom God delights to honor? Oh blessed is that man! woe to him that toucheth him: *It had been better for him that a millstone had been hanged about his neck, and he drowned in the midst of the sea* then that he should offend such a one, Luke 17. 2. God is infinitely chary of his favorites. The apple of his eye is touched when they are injured, Zechariah 2. 8. *Whosoever toucheth them shall not be innocent*, Psal. 107. 15. God hath a blessing for those that show them a kindness, Gen. 12. 3. He

will render vengeance upon the ungodly for every *hard speech* they utter against them, *Jude* 15.

O man doth not thy soul say, *Happy is the people that is in such a case*: will not thy condition be most Blessed when God shall be thus infinitely tender of thee, to take all the kindnesses done to thee as done to himself? *Matth.* 25. 45. and all the injuries done to thee as affronts to himself? *Acts* 9. 4. This is the happy Case of his Favorites.

Secondly, *Every thing you do shall be found upon your account with God*. Brethren, are you Believers, or are you not? Do you believe the Immortality of the Soul, and the Life to come, or do you not? The ways of the most do declare them to be real Infidels, though professed Christians. If you think there be an eternal State to come, will it not be your highest wisdom to be providing for it, and laying up what possibly you can, that you may inherit it in the other world? Will not every wise man that knows he is shortly to be removed into another Country be careful to transport all that he can, that he may enjoy it at his coming? Beloved, if you do believe indeed that you must be forever in another world, will it not be your best course to be *doing* that, the fruit whereof you shall enjoy forever? Were not he a mad man that having but a very short term upon a Living, should yet go to building and planting there when he had Land of Inheritance to build upon? Infinite is the mischief that comes of *self-seeking* and *self-pleasing*. You are *eternal* losers by it: God will say, *you have your reward*, *Matth.* 6. 5. Something you may have in hand, but the *eternal reward* is lost. Brethren, I am ambitious for you, that what you do, you should do forever: that all you do should meet you in the other world, and that there you should reap the everlasting fruit of what you are a doing now. A wise Builder will build forever, and not only that which shall last for a day or for a year. O that you would be wise Builders! Do all for God, and you shall have eternal advantage. Learn but this Lesson, *to set yourselves in all things to please God, and you will be promoting and advancing yourselves in all that ever you do*, always laying up a treasure in heaven still adding to the heap. And O what riches will you come to, when by every day, and every hour, and every action you are gainers? For God will not let the least thing that is done for him, no not a cup of cold water go without an everlasting reward, *Matth.* 10. 42. not your labor be in vain, *1 Cor.* 15. 58.

Pr. 3. *That when you have done all, if God be not pleased you have done nothing*. Settle it upon your hearts, That all is in vain that is not done for God: when you do not *please God* you do not profit yourselves. When men offer never so richly, and freely, if not in such a manner as is *pleasing to God*, all is but a vain oblation, *Isa.* 1. 13. If men will do more then *ever God required*, and be zealous in things that God hath not *commanded*, it is but *in vain that they worship him*, *Matth.* 15. 9. Beloved, so much time as you have lived to yourselves you have lived in vain; because it was quite besides your end. O it is a heart-cutting consideration to a tender Christian to think of this; that when his life is so short, and time so little in all, yet he must be fain to cut off so much! why man, so many hours must thou cut off from thy days, and so many years from thy life, as thou hast lived not to God but to thyself; They are all lost as to the ends of life and time. If on repentance thou be forgiven, thou art not *rewarded* for them.

Beloved, You must count that you have lived no longer then you have *lived unto God*, Phil. 1. 21. *To me to live is Christ*. I should account I did *not live*, if I did not live to him: 'Tis the only employment of my life to serve him. I should not tell what to do with my life unless it were to spend it for him.

Christian, Thus thou must reckon; so much time as I have lived to Christ, so much have I lived; and so much as I have lived to myself, so much I have lost. 'Tis not the *Man* but the *Beast* that lives, while we live below our reason, which distinguishes the *human life* from that of *Bruits*. Now while we live not to God, we live utterly below our *reason itself*; which is sufficiently discovered in that God is the Author and End of Man. Doth not *reason* dictate that God should have the glory of his *own work*, and the Vessel should be to the Potters use? Doth any plant a Vineyard, or keep a Flock and not expect the Fruit or the Milk? 1 Cor. 9. 7. God hath made thee, O man, *for himself*, Prov. 16. 4. And hast thou the face of a man and dost not blush at this, to think that God should make and maintain thee in vain? If thou hast one grain of ingenuity thou wilt abhor the thought of this, that thou shouldst *be in vain*. Why, so much as thou art for thyself thou art for nothing. It may be thou livest a very busy life: but if thou actest not for *God* thou art all this while but busily doing nothing. Thou mayst sit down in the evening, and say, I have been all this day doing nothing. Thou wilt find a blank in God's Book for that day, nothing upon thine account: on this sad record, such a day spent and nothing done: God hath his Day-book and takes notice of all your carriages, how you rise and how you go forth to your labors, how you speak, how you eat, and whether you eye him and his glory in all, or look no higher then yourselves. Luke 5. 5. *We have been toiling all night and caught nothing*. May not this be the sad complaint of many a man? I have been toiling all my life and yet I have done nothing; because what I did was not done unto the Lord. How would you take it of your servants, if coming home in the evening, you should find everyone of them minding their own business, and pleasure, and your work left undone? Is it not, sad, sirs, that so many hours and days should pass over us, and we no nearer our end then ever we were before? Your little *Children* are busy from morning to night, and yet all the while have been doing nothing: And so are you when you are but seeking your carnal selves, and not serving and pleasing God in what you undertake.

Pr. 4. *That the favor all of the world can nothing stead you if God be not pleased with you, and by you*. If there were any that could save you from his wrath, you need not be so solicitous to *please him*: but if he be not pleased we are all undone. *Thou, even thou art to be feared and who shall stand when once thou art angry?* Psal. 76. 7. Isa. 43. 13. When men have slight thoughts of God's anger, and the fear and dread of him is not upon their hearts, no wonder if they be not careful to *please him*: you must be convinced, that the *displeasure* of God is the most formidable thing in the world, or else you will never learn this great Lesson. Beloved, if you should please men, and all the world should be on your side, what would this avail while *God* is your enemy? If all men should bless you and speak well of you, what would this profit when God should rise up in judgment against you and condemn you? It is not at man's Bar, but God's that you must stand: It is not at men's Votes that you must be cast or quitted. It will not go by most voices, but God himself is the Judge, Psal. 75. 7. *In his Breast* it is whether you shall live or die. If a man were upon a trial for his life, what would it avail him that all

his fellow prisoners, and the whole crowd about him were for him, when the whole Bench and Jury were against him? If your Lives and Estates were in question, to whom would you go to make your friend? the *Judge* or the *People*? Sirs, be convinced that if God be against, you, tis as bad as if God and all the world were against you. For *all* signifies *nothing* without him. Oh, whatever you do, study to get in and keep in with him. I tell you, the time is coming when the breath of men will signify nothing: when their Commendation will do you no good. O man! though all the world should give thee their hands, and subscribe thy Certificate, it would signify nothing in God's account, or his Court. Many build their hopes for Heaven upon the good opinion that others have of them: But I tell thee man, though thou couldst carry Letters of commendation with thee when thou diest, and all the Ministers of the Gospel should give thee their *Bene discessit*, all would be no more then a blank paper; and he would not save thee a jot the sooner, if he should find thee to have been but a secret hypocrite, a rotten-hearted Professor all the while.

Pr. 5. *That God would not be pleased with you in anything, except you make it your care to please him well in everything.* You will be one day *ashamed*, except you have respect to all God's *Commandments*, Psal. 119. 6. you have not a *good conscience*, except it be your care *in all things to live honestly*, Heb. 13. 18. If *Naaman* must be excused in *one thing*, to bow in the house of *Rimmon* that he might not displease his Master, this is enough to spoil everything, 2 *Kings* 5. 18. Some will needs keep God's good will and the worlds too, and so will give both their turns; They will serve God at home, and conform to the world abroad; and it shall be a great thing indeed that they will not swallow, rather then lose the good will of men, especially great men. These men have two faces, and two tongues; the one for the good, and the other for the bad company that they come into. Some held two *first principles*, the one the common Fountain of all good (which is God,) and the other the cause of all evil, and they worshipped both the *good principle for love*, and the *evil for fear*: Just such a Religion are many among us now of. But let them know whoever they are, that while they grasp all, they lose all: For God will never own time-servers, nor men-pleasers for the Servants of Christ, *Ephes.* 6. 6. *Gal.* 1. 10.

3. *With reference to your practices.* And here as ever you desire to come up to this blessed life of *doing always those things that please God*, you must carefully follow these six Rules.

Rule 1. *Look round about you to the whole latitude and compass of your duty.* Great is the latitude of Christianity. The *Commandment is exceeding broad*, Psal. 119. 96. And many Professors do scarce look more then one way: but while they intently mind one thing, they neglect another. It may be while they are taken up with the care of *religious duties*, they forget *relative duties*: Or they are careful of *personal duties*, but very remiss in the duties that they owe to the souls of their *families*; Or they complain and mourn over their *own sins*, but lay not to heart *others sins*: It may be they are more punctual in their more immediate duties towards God, but are very negligent in their duties towards *men*; or they will spend much time for their souls, but do little lay to heart the case of the *Church*, and the misery of perishing souls that are round about them. Possible they keep the *Sabbath* strictly, and pray, and hear, and fear an oath: but in the mean time make little conscience of breaking their

promises; passing hasty and uncharitable censures; spending time vainly, being unprofitable in their discourse, Close handed to godly uses; suffering sin to go unreproved; letting out their passions at every petty cross: Many will mind their duty to them that are within, and in the mean time are very short in their duties to them that are without. This is too common a case. Where is the Christian almost that seriously bethinks himself, what might I do to win souls? It may be you will go into the company of the godly, where you may be edified, but when do you go to your poor neighbors, whom you see to live in a sinful state, and tell him of his danger, and labor to gain him unto Christ? yea, so much is this great duty neglected, and out of fashion, that I am afraid many question whether it be a duty or no. As if you might let sin lie upon the soul of your Brother and yet be innocent, Levite. 19. 17. If it were but his Ox or his Ass that lay ready to perish, you would make no question but it were your duty to help him out of the ditch: And do you think in earnest, that you owe more to these, then you do to his soul? Is it to Ministers only, or to all Believers that Scripture belongs, Prov. 11. 30. The fruit of the righteous is a tree of life, and he that winneth souls is wise? Surely the lives of too many Christians do speak the same language that Cain spake with his mouth, Am I my Brothers keeper? Gen. 4. 9. 'Tis true, God will have you keep everyone within the bounds of your proper stations, but so as to take occasions, yea to seek occasions as you are able to be doing good to others. Do you not know how to get within your poor neighbors? Carry an alms with you, do him a kindness, oblige him by your courteous and winning carriage. Then I shall look to see the Kingdom of Christ flourish gloriously, when everyone that professeth godliness, shall arise and take hold of the skirt of his neighbor. Oh see your neglects in this, Do not think it enough to keep your own Vineyard: Let your Friends and Neighbors have no quiet for you, till you see them setting in good earnest to seek after Heaven. Oh if you might bring in but everyone his man to Christ, what a blessed thing were this! I lose myself in this Argument, but I am content to do so, this duty being so miserably neglected.

Too many live as if Religion lay all in *praying and hearing holy conference*, and the like; forgetting that *pure Religion and undefiled is this, to visit the Fatherless and the Widow in their affliction*, Jam. 1. 27. The other should be so done, as that this should not be left undone. You make conscience of being just and true, and faithful; but do you not forget to win upon others by your kindness and affableness? as if it were not written in your Bibles; *be pitiful, be courteous, having compassion one of another*, 1 Pet. 3. 8. Say not, It is not my nature; What doth grace serve for, but to correct the evils of your temper? Is not ours a Religion of self-denial? Do not the Rules of our Religion enjoin us, to be followers of whatsoever is lovely, and of good report, and may render Religion amiable to the world? *Phil. 4. 8.*

Rule 2: *Use a wise forecast, that every duty may fall in in its time and order; and every work may have its room.* It is not enough to do God's work, but it must be done in *his order*. That which in itself is good and necessary, may be so ill timed, as to become a sin. It is a duty to tell your Brother of his sin: but to rip it up in your passion, or to be retorting upon him when he is christianly admonishing you is a sin. Your worldly business must not shut out Religion, nor religious Duties take you so up, as to neglect your callings. But every duty must have its place. But for the doing all in God's order, Take these Five *Directions*.

Direct. 1. *Begin at home in provoking to good:* Why should God plead with you? *Thou that teachest another teachest thou not thyself?* Rom. 2. 21. Be an example of thine own rule, else the hypocrites charge will come in against thee. Mat. 23. 4. *They bind heavy burdens, but will not touch them with one of their fingers.* Observe God's order, Deut. 6. 6, 7. *These words which I command thee shall be in thine heart.* That must be our *first care.* And then having got our Lesson well ourselves, we must then Teach it to others: *And thou shalt teach them diligently to thy children, and tell of them when thou,* &c. At least if thou hast not already attained it, be sure to learn with the first: and when thou pressest a duty, intend thyself first, and speak most to thine own heart.

2. *In reproving evil:* Otherwise thou wilt be branded for an hypocrite; Matth. 7. 5. *First cast the beam out of thine own eye.* We may not think as many do mistakingly, that we must not reprove another when we are guilty of the same sin. But we must in such a case be sure to cast the first stone at ourselves. Be *soonest angry* with thyself, and *more severe* to thine own sins, then any others. 'Tis strange to see the great *ensoriousness of Professors to others,* and how tender they are of their own corruptions, and impatient of reproof: Reader, fear and avoid this sin.

Direct. 2. *Let God be first served.* Let God have the *first* of thy thoughts, the first of the *day,* the first of thy *strength:* How heavily is God displeased with the profane Priests, because they will serve *themselves first* with the Sacrifices before him, 1 Sam. 2. 15, 16. And it is the holy Counsel that one gives: *Hold the door of thy heart fast against the world in the morning, till thy heart hath been first in Heaven, and seasoned and fortified from thence against the Temptations that thou art like to meet with as soon as thou comest down below.* Indeed all must be done as God's service: but so as that his *immediate* service must be done *first.* It is the counsel of several Heathens, *That all our undertakeings should be begun with prayer.* Saith Aratus, *Let us begin with God:* And the very Mohammedans begin their Books always as men do use to do their Wills, *In the Name of God.*

Direct. 3. *First cleanse the inside.* Matth. 23. 26. *Cleanse first that which is within the Cup.* Though they are much out that live as if *all* their work did lie within door, yet remember that it lies *chiefly* here. Its a most preposterous course in religion to begin first with the outside. Jer. 4. 14. *O Jerusalem wash thine heart!* when once this is done, reformation will soon follow in the life, but not otherwise. Many are careful that all that appears to men should be beautiful, but their hearts are neglected: These carry upon them the marks of the hypocrite, Matth. 23. 27, 28. And what will it profit thee, O vain man, to have all kept secret from men, since God knows and detests thee? And hath appointed a day when he will rip open all thy pack, and anatomize thy heart, before the world, 1 Cor. 4. 5. Eccles. 12. 14. Rom. 2. 16.

Direct. 4. *Eye those duties most that are of most importance,* Matth. 23. 23. The hypocrite is very punctual in *lesser* matters, but neglects the weightiest things of the Law, Judgment, and Mercy, and Faith: He is for a religion that will *cost him little:* and therefore words being *good cheap,* he will be as forward in talk as any; mighty zealous in the *circumstantials* of Religion, and marvelous *ensorious* of others that come not up to this mind, as men of *wide principles* and *large consciences:* But in the mean time, he is very negligent in secret duties, a great

stranger to *self-denial*, and *walking humbly with God*. He *strains wonderfully at a Ceremony*; but it may be he can swallow the *gains of unrighteousness*, or the baits of intemperance fast enough: It may be he will *decry Superstition*, and never wants a stone to fling at a *profane Church-man*: But in the mean time *walks loosely in his Family*, makes little conscience of his *dealings*; or will take up his *Cups* as freely as another so he be not drunk: Or if he will not take a penny of his neighbors *estate*, he is most unmerciful to his *good name*, and will *take up any report that is going*. Brethren you must make conscience of the least sin, and of the least duty. But it is a fearful sign when men are zealous against *lesser sins*, and yet *connive at greater* (as these are,) *Matth. 23. 24.*

Direct. 5. *Take the first opportunity when God gives a fit season for any duty*: Let not Satan beguile you, by telling you of *another* or a better time. It may be thou hast a purpose to reprove thy brother for his sin, but how long wilt thou be a *purposing*? Now God gives thee an opportunity, it may be thy backward heart saith, [*not now, but another time.*] And so it is *put off*, till he or thyself are removed, or he is hardened, or at least thou art guilty of the sin that he commits in the mean while: because thou hast *not done thy duty* to prevent it. It is in thine heart to deal with thine unconverted friend or neighbor about his spiritual estate, but it may be while thou *art delaying*, death comes and snatches him away in his sins, or takes thee off, and so farewell forever to any opportunity for doing the soul of thy Brother any good. How often are our closet-duties hindered, or miserably disturbed for want of care to lay hold on the first opportunity? we think another hour in the day may do as well: but then one thing or another unexpectedly falls in, that nothing is done, or nothing to purpose. Therefore beware of this cheat. A man can scarce peep into the world but one brier and thorn or another will catch him. Therefore take opportunity by the fore-top. Our Savior would take his *season* for prayer before day, when his other work was pressing, *Mark 1. 35.*

Rule 3. *Do nothing of things Sacred without God's command: nothing in things Civil without God's allowance*; Offer not with strange fire. In God's worship you must see you be well able to answer that question, *Who hath required these things at your hands?* Here the command must be observed without adding or diminishing. *Deut. 12. 32.* yet understand this with two Cautions.

1. *Though men may not stamp their invented Ceremonies with a moral signification, nor impose nor use them, though with good intentions of edifying the people by devised means.* *Matth. 15. 9.* As if Christ had not sufficiently provided for the edifying of his people without their devices: And though nothing may be used as a *part of worship* that God hath not commanded, *Col. 2. 23.* (for it is enough to make anything rejected by the Lord (of divine worship) if he shall say [*I commanded it not, spake it not, neither came it into my mind.*] *Jer. 7. 31.* and *19. 5.* Yet nevertheless those things that are *merely circumstantial*, and are in their *general kind* necessary, and not intended as any *part* or means of worship, may be *determined of by human prudence* according to the *general Rules of the Word*, which must always be observed, *1 Cor. 14. 26. 40.* And for want of understanding, many have ignorantly condemned *preaching by an Hour-glass*, in a *high Place*, in *Churches*, by way of *Doctrine* and *Use*, &c. running from one extreme to another.

2. We may not think that God's Ordinances remaining for substance his, may be *forsaken*, because of *some faults of the administratours*, or in the way of *their administration*. The *administering* of God's Ordinances belongs not to the *People*, but to the *Minister*: And if he fail in his duty by *administering them in a way that is not fit*, and is *less edifying*, it is *my grief*, but *his sin*. *Hophni* and *Phineas* were corrupt in their lives, and brought in much corruption and rudeness into the service of God: yet *Elkanah* and *Hannah* with others of the Godly, did nevertheless attend God's Worship and Sanctuary, 1 *Sam.* 1. 2. Much corruption was crept in both into the Doctrine and Worship, and Lives of the Administratours in the Church of the *Jews*: yet our Savior (though he still cried down the Corruptions, and would not join in them) never prohibited Communion with them in God's Worship, but enjoins it, *Matth.* 5. 24. *Mark* 1. 40. *Luke* 5. 14. and practices it, both he, his Parents, and Apostles, *Luke* 2. 21, 22, 24, 39, 41, 42, 46. *Acts* 21. 23, 24, 26.

But now in *things Civil*, it is sufficient that you have the *allowance* of the Word, though not the command: always provided that the *general Rules* be here observed, *to do all to the glory of God*, 1 *Cor.* 10. 31. And not to abuse our *lawful liberty* to the offense of others, *Rom.* 14. 21. Now your actions being thus justifiable as to the *matter* of them (without which it is impossible, had you never so good intentions, of *please God*) the influence and verture of *holy Ends* into them will be so effectual, as to turn all into *religious Duties*; as the touch of the Philosophers Stone turns the baser Mettal into Gold.

Rule 4. *In every action let God be uppermost; but in religious Actions let God be all*. Let none of your actions *terminate in yourselves*, but labor to be able in sincerity to give this account of anything you set about, that this you do *because it is pleasing unto God, because this is his will* concerning you. Set a mark upon this Caution. Beware in those Actions wherein *self* may bear a part, lest it should sweep Stakes and carry all. You may in your *common actions* have an eye to your *outward commodity*, and *comfortable being* in the world: but this must not be the *chief thing* much less *the all* that you design herein: for by looking no higher then *self* you incur this double mischief. 1. You lose so much from your own account. 2. You usurp upon the great Prerogatives of God. I fear we are not aware of the fearful evil that is in *self-seeking*; It is no less then justling God beside the Throne, and setting ourselves in his room. It is God's great Prerogative, and the proper Worship that is due to him as God, that he should be the *last end of all the operations of us his Creatures*, and that all our motions should terminate in him. Now when we eye our *own commodity* and *not God*; or look to *this more* then unto God, we arrogate the divine Prerogative to ourselves, and set ourselves above him, which is no less then heinous Idolatry: And if it be such a heinous sin to bow down to an Image, which is but the giving God's *outward worship* to the Creature, how much more to seek and honor ourselves before God? which is to give his *inward worship*, which of all is the principal, to the Creature. Oh how many that pass for good Christians will be found heinous Idolaters! because they have sought their own carnal ends more then God and his glory. And many real Christians, though they mainly design God and his glory, yet in many particular actions contract great guilt by looking no higher then themselves in what they do. I know you cannot be always thinking of God: yet I would have you never to forget what you have been taught, In the entrance of every solemn action to remember God and make him *your end*, *Lie*

down in the Name of God every *Evening*: Go forth in his Name every *Morning*, resolving to undertake all for him. When you enter upon your Callings, sit down to your Meals, make any Journey, or visit, do it as unto the Lord, with a design to *please him therein*. This you may come to with care and watchfulness.

Again, In *religious actions* let God be all. Here *self* (I mean *carnal self*;) must be shut out: otherwise this dead Fly will spoil the Box of most precious Ointment. 'Tis true, *self* will be crowding in, but you must knock it down carefully: otherwise if this be the predominant ingredient, all your duties will be but lost labor. What more pleasing to God then *prayer*? This is as *incense* before him, *Psal.* 141. 2. what more delightful then *alms*? This is a sacrifice acceptable and well-pleasing unto him. *Phil.* 4. 18. How happy a Testimony had *Cornelius*, *Thy Prayers and Alms are come up as a memorial before God!* *Acts* 10. 4. Yet when *self* is predominant in those Duties, *Prayers, Alms, &c.* all are lost, *Matth.* 6. 7. and 23. 5.

Rule 5. *When you have done all, be careful to deny all, Luke* 17. 10. not denying *God's mercy* in enabling and assisting you: This must be with all thankfulness observed: But attributing nothing to yourselves, and giving God all the glory. Take the pattern of holy *David*, *1 Chron.* 29. 14. *But who am I, and what is my people, that we should offer so willingly? of thine own have we given thee.*] And of Blessed *Paul*, *1 Cor.* 15. 10. *Not I, but the grace of God which was with me.*] And of good *Nehemiah*, who when he had done most eminent service for God, flies at last to pardoning mercy, *Nehe.* 13. 22. *Remember me, O God, concerning this also; and spare me according to the greatness of thy mercy.*

Rule 6. *Do all in the Name of the Lord Jesus, Col.* 3. 17. Having carefully set out for God in the morning, and directed your common actions to *him as your end*, throughout the day, doing all as in his sight, and with a desire to please him therein, bring all to *Christ in the evening*, and present all unto God by him, confidently expecting God's acceptance and reward for all that you have done. For this he hath promised, be your actions never so mean, because they were *done as his service, Col.* 3. 22, 23, 24. *Ephes.* 6. 6, 7, 8. If you neglect this, you lose all at last: For God will accept of no Sacrifice but from the hand of the *Priest*: and therefore you must look for no acceptance with God, nor any reward from him, but only through *Christ*, *1 Pet.* 2. 5. *John* 14. 6. You must be sure therefore not only to make a formal mention of *Christ's Name*, but to build all your hope of success only upon him, and to come to GOD with an Actual and Lively dependence upon him:—

Thus I have resolved the Case propounded. I will but Answer an Objection, and briefly press your Duty by some Motives, and so conclude.

Object. You bind heavy burdens: what must we be always in the traces? surely this severity of Religion is more then needs.

Answ. 1. Burden man! why, it is thy Happiness: If Holiness and pleasing God be a burden, Health is a burden; Heaven and Happiness are burdens.

Answ. 2. This is no other burden then what *God himself* hath bound upon your consciences; *Rom.* 9. 20. *Who art thou, O man, that repliest against God!* Have I put upon you a devised and

unnecessary strictness? or bound that burden upon you which I will not touch with one of my fingers? 1 Cor. 9. 8. *Say I this as a man, or saith not the Law the same also?* I pray you whose word is this? *Be thou in the fear of the Lord all the day long*, Prov. 23. 17. *Do all to the glory of God*, 1 Cor. 10. 31. *Exercise thyself unto godliness*, 1 Tim. 4. 7. What have I pressed but what the Saints have practiced? Phil. 3. 13, 14. *One thing I do, I press towards the mark*, Psal. 27. 4. *One thing have I desired of the Lord, that I will seek after*. And Psal. 119. 38. *Thy servant that is devoted to thy fear*. Gen. 5. 22. *Enoch walked with God three hundred years*. What is this but what the Scripture hath foretold shall be? *They shall walk up and down in the Name of the Lord*, Zech. 10. 12. *There shall be upon the Bells of the Horses, and every Pet in Jerusalem Holiness to the Lord*, Zech. 14. 20, 21. Dispute not against God, but up and be doing. It's an ill sign when the heart rises against the strictness of the duty: you utterly mistake in thinking this life of strictness to be a bondage. Who have joy unspeakable and full of glory? Who do know the peace that passeth all understanding, if not those that do thus walk with God?

Now, my Brethren, let me beseech you to be the conscientious Practitioners of this great Lesson. Study to do always those things that are *pleasing unto God*. Oh that I knew but how to engage you; that I could but get you to set these Rules before you all the days of your lives for your practice! 'Tis not enough that you give the hearing, and like the Preacher, and approve the Doctrine. But Sirs, what will you do? Too many of my Hearers are like *Ezekiel's*, Chap. 33. 32. What say you Brethren, will you learn with me? O that I might lead you on to a through acquaintance with the strictness and power of Religion, and to that holy frame that will be *God's delight* and your *felicity*. Brethren, what seek I for? God knows this is my ambition, that I may but help you on in the way of holiness: I would not that you should be such bad Proficients, as to be always of the lower form, and to keep on merely in a dull and barren course. My desire for you is, that you should not be Shrubs, but Cedars, of tall growth, choice Experience, singular Communion, walking with God, shining to the conviction of the world. Will you let me but prevail with you in so good a Design? why should you mourn at the last, and say, *How have I hated Instruction, and my heart despised Reproof! I have not obeyed the voice of my Teachers, nor inclined my ear to them that instructed me*, Prov. 5. 11, 12, 13. That I may incite you to this holy course, Consider,

1. *It is very possible: for first, God is very easy to be pleased: He is not like a froward Master that cannot, that will not be pleased: If you do but make it your study and your care to please him, and thoroughly set your hearts to it, your willing mind shall be accepted*, 2 Cor. 8. 12. And though you should not go through with the work, God will say, *thou didst well that it was in thine heart*, 2 Chron. 6. 8. when the *heart is set to please the Lord*, and we do unfeignedly put to it, though there be very many failings, God will overlook them, 2 Chron. 30. 18, 19, 20.

Secondly, God hath *told you what will please him*, and hath cut out your work to your hand. You need not say, *Wherewith shall we come before the Lord? he hath shown you what is good, and what he requireth of you*, Micah 6. 6, 7, 8. You need not say, *Who shall ascend into Heaven to bring down the mind of God from Heaven?* No, *the word is nigh you*, Rom. 10. 6, 7, 8. God hath set before you in his Law as in a Table, on one side the things that *please*, on the other, those that displease him: oh that you may be found among those that *choose the things that please him*,

Isa. 56. 4, 5. Otherwise since you *know your Masters will, and yet do it not*, you will be found worthy of *many stripes*, Luke 12. 47.

Thirdly, *God hath given particular Rules for the doing of all your work in that manner, that will please him*. Had God told you only *what must be done*, and not *how* it must be done; you might have been at a loss: but he hath prescribed the very *manner*, how everything must be done, that you might have full direction, Rom. 12. 8. 1 Pet. 4. 11. He hath shown you how you must pray, and hear, and give alms: how you must carry it in all your relations: he hath told you not only how you must fast, but how you must eat, to wit, with watchfulness, and temperance; not as those who have nothing to do, but to fill their paunches; but with an eye to his glory, as those that are feeding and relieving the servants of Jesus Christ. He hath shown you, not only how you should *rest on the Lord's Day*, but how you must follow your Calling on the rest, to wit, with diligence and discretion, minding him as your end, as those that herein serve the Lord Christ. He hath told you how you must manage your dealings, with equity and charity, doing the very same to others, that your consciences tell you you would have them in the like case to do unto you: how you must *sleep*, even as those that know he *compasseth your path and your lying down*; and how you must wake; to wit, so as to *be still with him*.

Fourthly, *God hath given you special helps to this end*: You have the *mind of Christ*, 1 Cor. 2. 16. and you have the *Spirit of Christ*, 1 Cor. 2. 12. Indeed *they that are in the flesh cannot please God*: but you are not in the flesh, but in the spirit, Rom. 8. 8, 9. You that are Believers have not the Law only in your Bibles, but in your hearts, Heb. 8. 10.

II. *It is very profitable: Glorious advantages shall you have by this course*. First, this is the most speedy and certain way to assurance: for want of which many of you complain; but henceforth you must complain no more: For either you *will follow* this course, and then you will have it: or you *will not*, and then cease your hypocritical complaints, when it is through your own willful, disobedience that you are without it. When once you are habituated to this course, and do find it to be the chief of your care, and that which your very hearts are set upon above all things else, to *glorify and please God, and approve yourselves in his sight*, you cannot want assurance, unless through your own ignorance: For this is the most undoubted evidence in the world, that you are the children of God, whatever unallowed failings you may be guilty of.

Secondly, Hereby you shall be certain of God's gracious and favorable presence always with you. *See the Text*, He that sent me is with me; for I do always those things that please him.

Thirdly, *By this means you shall be always laying up a Treasure in Heaven*: Brethren, *what are you for?* Are you men for Eternity, or are you for present things? Is your *design* for Glory, Honor and Immortality? Are you for riches in the other world? or of dunghill spirits, preferring your part in *Paris* before a part in *Paradise*? If you are for true riches, here is your way; By this you shall be daily and hourly increasing the stock of your own glory: my vehemency is only, that fruit may abound to your account; that all you do might meet you in Heaven, and

Christ may show your good works another day, as the Widows did *Dorcas* her Garments, Acts 9. 39.

CHAP. III.

A Fourth Case of Conscience.

WHAT weariness in, and unwillingness to duties may stand with grace, and what not?

For the resolving this, some Distinctions must be premised, and then some Conclusions elicited.

Distinct. This weariness and unwillingness must be distinguished, 1. According to the *degrees* of it, and so it is either *partial* and *gradual*, or else *prevalent* and *plenary*. 2. According to the *subject* of it: and so this weariness is either of the *Members*, or else of the *mind*: 3. According to the *prevalency* of it, and so it is either *transient* and *occasional*, or else *settled* and *habitual*. 4. According to the *sense* we have of it, and so it is either matter of *Allowance* to us, or matter of *annoyance*. 5. According to the *cause* of it, and so it is either from a *fixed dislike of the food*, or else from an *Accidental distemper* of the stomach. 6. According to the *effects* of it: for either it is *victorious* and makes us give over duties, or else *abhorred* and repulsed by grace, the Christian still holding on in the way of Duty.

Conclu. 1. Where the weariness is *only* in the *Members* (or at least *chiefly*) but there is still a *willingness* of the *mind*, this is no matter of questioning our Estates: where the *mind* out-goes and out-does the *body*, and the *appetite* to duties continues in vigor, though there be a languishing of the *natural strength*, and weariness of the *bodily organs*, this is not our sin but affliction. But too commonly the *body* hath so much influence upon the *mind*, and causeth a listlessness and sluggishness there, and makes it negligent in its office: Yet when this doth proceed from the failing of the spirits tired with bodily labor and exercise, and from the distemper of the parts, our most pitiful Father considers our frame, and remembers we are but dust: and our merciful High Priest that is not untouched with the sense of our infirmities is ready to frame our excuse, *that the spirit is willing but the flesh is weak*.

2. Where our weariness in and unwillingness to duties, is only *gradual* and *partial*, not *plenary* and *prevalent*, it is not sufficient to conclude ourselves graceless: While the twins are together in the womb, and two Nations within our bowels, there will be contrary inclinations. The flesh will never say *Amen*, to a good motion as such, but will be lusting against the spirit, and will hang back when the spirit puts forwards, and pull down when the spirit bends upwards: So that while corruption remaineth, there will be always a *dissenting* party, and continual conflicts: from whence it is no wonder there should arise some weariness: yet the *spirit* is the *prevailing interest*, and though oftentimes *failed*, yet hath *mostly* the mastery in the combat, and carries it against the flesh, though not without much resistance and reluctancy from the rebel opponent.

3. Where this weariness is only *transient*, during the present temptation or defection, which as soon as the tired soul can get out of, it returns to its former temper and pleasure in holy duties, there is only matter of *humiliation*. But when it is the *settled permanent* and *habitual*

frame of the mind, it is matter of questioning our conditions. The holy Psalmist under a dissertation was even almost persuaded to give over with Religion; but when he is *himself* nothing is so sweet, nothing so lovely and desirable to him as the duties of holiness. But for them who have in their ordinary settled course and frame, *no mind* to duties, but are *halled* to them by conscience, or engaged by *company* or custom, or the like, their case is fearful in that measure that duty is displeasing and not loved.

4. Where this *weariness* of, and *unwillingness* to Duties is *paniful* and *grievous*, as a sore in the eye, as a sickness in the heart, the state is good: But where it is *naturally allowed*, and meets with little or no resistance, it is a black mark: for this argues there is nothing but flesh, that there is no contrary principle in such a heart. For if there were, the spirit would at least make opposition: This was the very frame of those unsanctified sinners that counted the Sabbaths and Service of God an unprofitable burden, a very *weariness*, a *bondage* not to be born, *Mal.* 1. 13. A gracious heart when under such a distemper, as that God's service seems a *weariness*, is even weary of himself: while *this* is *burdensome* he is a *burden to himself*: he cannot enjoy himself, while in such a frame wherein he cannot enjoy God: and if this be the Case, our State is good though the frame be bad.

5. Where this *weariness* and *unwillingness* is, not from a *rooted dislike* of the food, but an *accidental* and *preter natural indisposition* of the stomach, or being disappointed of God's presence in duties, the main state is safe. You know under a distemper the appetite may disgust, and nauseate the food that a man doth love above all other meats when he is well: and so it is here: Do you when you are yourselves, relish more sweetness in God's service than in your Meats and Drinks? are no sweets so delightful to you as fellowship and communion with God when you can attain to it in duties? Do you come away discontented because you cannot meet with God? Is the ground why your countenances fall, and your hearts be discouraged, because you have (with them) toiled and spread the net, and have not caught what you went for; because you have no answer nor income from God? If it be thus, it is a sign your hearts be set upon God, and that you place the happiness and comfort of your lives in God, and so that your state is safe: Otherwise when there is a *fixed antipathy* to duties, and an *habitual dislike* of them and *contrariety* to them, the Case is very sad.

6. Where our *weariness* and *unwillingness* is such as makes us to *give over* our *duties*, so as to live in the *ordinary neglect* of them, it is a fearful sign: but where notwithstanding present discouragements, we hold on in the performance of our duties, and a humble waiting upon God for removal of our difficulties till we are brought to a better frame, this argues well. The Church herself may be greatly deserted: but then she gives not over duties, but seeks after her beloved, and makes diligent enquiring, and will not be at rest until she hath found him. But the hypocrite gives up and will not wait upon the Lord any longer. Not but that a deserted soul, may under the violence of temptations omit duties for a time: But his condition this while is most *painful*, *restless* and *grievous* to him, and he quickly returns-again, and never comes to live in a quiet, and ordinary omission of known duties.

Conclu. 7. When our *weariness* and *unwillingness* is such as makes us *fall out* with the service of Christ, and willing to ease ourselves of his yoke, and to throw off his burden: This is a bad

sign. But when we fall out with *ourselves*; and justify and approve Christ's Ways and Service, it is well. Thus it was with *Paul*: he doth not quarrel with the Law as too strict, and too severe, nor think of breaking off his bonds, and taking his liberty, but he pleads for the Law, and greatly approves it, and commends it, and condemns the backwardness of his own nature, *Rom. 7. 12. 25*. When men are more willing to be rid of Christ's burden, then of the distemper that makes it grievous, and cast about for ease, by widening their bonds, and not by bringing their minds to them, it is a woeful discovery of an unsound heart. And thus much for this Case.

Awakening Questions propounded to the VNCONVERTED:

And Counsels to the CONVERTED.

THat I may reach every Mans Case, I shall speak something to the Unconverted, and something to the Converted.

For the *Unconverted*, there are these Six *Questions* which I would advise them daily to put to their Souls.

Q. I. *What estate did my Soul come into the world in? Was it not in a state of Death, Ephes. 2. 1. An estate of Wrath? Verse 3.* Sirs, awake and bethink yourselves where you are, and whither you are going. While you are in your natural unconverted unbelieving state, all your sins are unpardoned, and the wrath of God abideth on you, *Acts 3. 19. John 3. 36*. Suppose you saw a poor creature hanging over a burning fiery furnace by nothing but a twine-thread like to break every moment, would not your hearts shake for such a one? Sirs, it is your very case, you hang over the infernal burnings by nothing but the small thread of your lives, which you know not but it may crack the next moment, and then where are you? Is this a Case for you to go on merrily, and contentedly in?

Q. II. *What condition is my soul now in? Am I changed and renewed by conversion, or am I not? Speak Conscience, hath this man, this woman man been soundly and savingly changed both in heart and life? where are your evidences? Can you show the marks of the Lord Jesus upon your souls? Let your conscience answer: where was the place? what was the means? when was the time, that thy soul was thoroughly renewed? At least if you cannot show the time, place, nor means, can you prove the thing? Can you say with him [one thing I know, that whereas I was blind I now see.]* Sirs, be not deceived, I tell you whatever you be, and whatever you do, nothing will avail you to salvation except you be *new creatures*, *Gal. 6. 15*.

Q. III. *What if I should lose my soul? What fair work should I make of it then?* This is very possible, *Matth. 16. 26*. Yea it is the case of the most: There are but few, few of the children of men that do escape safe to Heaven, *Matth. 7. 14*. Sirs, be aware of your danger, and fear lest a promise being left of entering into Rest, any of you should at last come short of it, *Heb. 4. 1*. Suppose a man were to travel through some perilous Wood or Wilderness, having but one Jewel in all the world, in which his *All* was bound up, and should see some stand on one hand and some on the other, and hear one company in this place and another in that, crying out under the hands of some cruel Robbers: Oh in what fear would this Traveler go least he

should lose this Jewel, and be Robbed of all at once? Why thou art the man. This Traveler is thyself; This Jewel is thy Soul; This Wilderness or Wood is this World thou art to Travel through. Swarms of sins, Legions of Devils, a whole world of Temptations, these are the Robbers that lie in wait for thy Soul: and if all that these can do can keep thee out of Heaven thou shalt never come there. Oh what if thy Pride, or worldliness, thy delays, and triflings in Religion, should at last betray thy Soul into the Robbers hands? Other losses may be repaired; But thy Soul being once lost, God is lost, Christ is lost, Heaven, all lost for evermore.

Q. IV. *What do I do for my Soul?* What have I a Soul and immortal Soul to care for, and look no better after it, nor bestow no more of my time, nor pains upon it, no more of my thoughts about it? When Augustus the Emperor saw the out-Landish Women carrying Apes, and such kind of strange Creatures in the Streets in their Arms, he asked what! have the Women in these Countries no children? So it may be said of many among us, that are early and late at their worldly business, but let the care of Religion lie by neglected; what have these men no Souls? why man hast thou a Soul, and yet dost so little in thy Closet, so little in thy Family, from day today for it? what meanest thou O sleeper? Arise, call upon thy God, that thou perish not, *Jonah* 1. 6. what will become of thy Soul, it thou lookest to it only at this careless rate?

Q. V. *What if God should this night require thy Soul? where would death land thee?* Luke 12. 19, 20. There was one that promised himself many merry days, and years, as it is like thou doest, but that same night God called for his Soul. Sirs are you in your postures? are you fit to die? oh dare not to live in such a case, nor in that course in which you would not dare to die?

Q. VI. *What a happy case were I in if I had but secured my Soul?* oh if this were but once done, how sweetly mightest thou live! Then thou mightest eat thy bread, and drink thy wine with a merry heart, when assured that God accepteth thee and thy work, *Eccle.* 9. 7. Then thou mightest lie down in peace, and rise up in peace; go out and come in in peace: then thou mightest look death in the face, thou mightest look dangers in the face, yea, look Devils in the face, and never be afraid. Oh Sirs if there be any ensurance office for Souls in all the world, one would think you should be seeking to it. And thus much for the Questions, which though of use to all, yet were intended chiefly for unconverted impenitent Souls.

Counsels and Cordials for the CONVERTED.

The Counsels are These

Coun. I. *THat you put hard to it to get that by these hazardous opportunities that may quit all your Cost.* What pity is it that you should adventure much and yet gain but little? How sad would it be if you should at last suffer deeply for your Conscientious attendance upon God in such seasons, and when you come into a Prison or into Banishment, should find that you had not got that by them that would bear you out.

Coun. II. *That you value no mercy barely as it serves in content to your flesh; but as it stands in order to Eternity; and may serve to the furthering of your Makers Glory.* God hath preserved your

liberties, and hath restored mine: But what of all this? unless we improve our liberties for Eternity, what are we better then those that are in Prison? If this be all the advantage we have, a little more content to our flesh. The Cypher put to the Figure is of great consideration, but put by itself it signifies nothing at all. These Creature comforts separated from their respect to God, and Eternity, are of no value: but in order to these ends, they signify much. We have ease and fullness, when many others are in pains, and in poverty; And we have much the start of them if we be wise to improve our health in laying in apace against a wet day, and preparing apace for Eternity: and if we serve the Lord with the more abundant diligence, and cheerfulness, and gladness of heart, in the abundance of all things. But if this be all we have by it, that our bones do lie a little softer, and our pallats are tickled with a little the more delight, what profit have we by our health, or our estates? If they that be sick, or poor do love the Lord as well, or serve the Lord as much as we, they have the advantage of us; and better were it for us to be poor and sick as they be.

Coun. III. *Rest not in probabilities for Heaven, but labor for certainties. Beloved, certainty may be had: or else the counsel of God to make our Calling and Election sure were in vain, 2 Pet. 1. 10.* Else the experience of the Saints were but a delusion, who tell us they know they are passed from death to life, 1 John 3. 14. 2 Cor. 5. 1. Job 19. 25. 26. else the power of self-reflection were to no purpose, and the spirit which is in man should not know the things of the man, 1 Cor. 2. 11. Now if a *certainty may be had*, will you not put in for it, and turn every stone but that you will get it? Sirs, now if ever, you have need to put hard to it to get assurance: We are at miserable uncertainties for all outward enjoyments; we know not how soon we may be called to part with them all: Christians, what do you mean? will you be content to have *nothing* sure? will you not settle your everlasting conditions, now you are so unsettled as to your outward condition? What will you do in the day of visitation, when extremity comes upon you, if you have not assurance that God will receive you? It would make ones heart tremble to think of being put upon such a fearful temptation to part with all for Christ, and not to be sure of him neither? O man, what an advantage will the tempter now have upon thee, when he shall suggest [wilt thou be such a fool as to let go all at once? Thou seest Heaven is not sure, Christ is not sure, therefore keep the world while thou hast it, and hold what thou hast sure:] Beloved, what a fearful slighting of God and contempt of Heaven and Glory and all the Promises doth this argue, that you can be content to be at uncertainties, whether they be yours or not? How many of you be there that do not know whether you be going to Heaven or to Hell? and what desperate carelessness doth this argue, to go on from week to week in such a case? Some hopes you have that you shall do well, but put not me off with hopes, never be satisfied till you are able to say, not only, *I hope I shall be saved, but I know I am passed from death to life; I know that when the earthly house of this Tabernacle shall be dissolved, I have a building not made with hands, &c. 2 Cor. 5. 1.*

Coun. IV. *Be not satisfied with the truth of Grace, but reach after the Growth.* Do not think all is done when you have attained the evidence of Grace; but put on hard towards the increase. That person that doth not desire and design perfection, never came up to Sincerity. He that desires Grace truly, desires it not barely as a Bridge to Heaven, and so to seek no more then will just bear his charges thither: but he desires it for its own sake; And therefore desires the

height of it. That person that desires Grace only for Heavens sake, and inquires what is the lowest measure of Grace that any one may have and come to Heaven (by which he meaneth but to be saved from misery) upon this design, that if he could but come to that pitch he would desire no more, that person is rotten at the heart. Christians, the Lord doth expect of you, that you should not be Babes and Dwarfs, He looks now especially that you should make some progress: What do you more then heretofore? What! do you feel his spurs in your sides, and his whip at your backs; And yet never mend your pace in Religion, nor stir one jot the faster? Let me commend to you *Paul's study Phil. 3. 12. 13. 14.* It argues a base and unworthy spirit to content ourselves with little things in Religion.

Coun. V. *Labor that Holiness may become your nature, and Religion your business.* Then you are come to somewhat indeed in Religion, when the work of God is become your *natural*, and beloved employment, your Meat and Drink, your Work and Wages. When your Tongues and Hearts do as *naturally* run on God, as others on and of the world: much of that may be attained by constant care and prayer. Brethren let God's work be done by you, not by the by, but as your greatest business: *Seek first the Kingdom of God Matth. 6. 33.* And so wherever you be, you may be able to give that account of yourselves, that our Savior did when they inquired of him, *That you are about your Fathers business, Luke 2. 59.*

Coun. VI. *Confine not your Religion to your knees, but carry on an even spun thread of Holiness through your whole Course.* Brethren, 'tis the disgrace of Religion that Christians are so unlike themselves, unless it be when they are in holy duties. This wounds Religion to the quick, when it shall be said of Professors, these men indeed will pray like *Angels*, but for ought we can see they are as *Peevish*, and as *Touchy* as any other men, and they are as *Hard* in their *Dealings*, and make as little Conscience of their *Words* as others do. Beloved, think not Religion lies only or chiefly in *Praying, Hearing, Reading.* No you must be throughout Religious. Sirs, bring forth your Religion out of your Closets into your ordinary Course. Let there not be a life of Holiness on the outside of the Cloth: But Let Holiness be woven into the whole of your Conversations. Here lies the excellency & difficulty of Religion: when you have the baits of *intemperance* before you, then to hold the Reins hard, and deny your flesh: when you have *provocation* before you, then to bite in your passions, and bridle the unruly member? When you have *dealings with others*, then to proceed by that golden rule of Equity and Charity, *To do to others as your Consciences tell you, you would have them do in the like case to you.* When you are called upon in your several relations, then to behave yourselves with that tenderness and love, with that reverence and obedience, with that courtesy and condescension, and kindness that becomes you in your various capacities; In this I say lies the Excellency of Religion.

Coun. VII. *Ever walk with your End in your Eye.* It is true, according to the usual and useful similitude, The Traveler thinks not of his Journeyes end every step, nor need he: yet there is no Traveler but thinks of it at his setting out: Brethren, there is nothing hinders but that with Prayer and Watchfulness you might come to this, in *every solemn action to mind God as your End:* Impose this upon yourselves as your daily rule to walk by, never to lie down but with these thoughts [*Well I will make use of my Bed as an Ordinance of God for my natural*

refreshment, that a weary Servant of his may be fitted for his work.] Never to rise up but with these thoughts I will set forth this day in the Name of the Lord, and make it my business this day throughout to please him:] Never to set to your callings but in the entrance to think thus [I will set about my employment in obedience to God, because this is his will, that I should walk with him in my place and station.] Never to sit down to your Tables but thinking [I will now Eat and Drink not merely to feed my flesh, but to cherish a Servant of Christ Jesus, that he may have strength for his service:] Charge this upon yourselves, and examine in the evening, how you have minded it, and check yourselves wherein you come short. Once learn this, and you are come up to something: and you shall have the undoubted evidence of your sincerity, and shall know the inside of that blessed mystery of walking with God.

Coun. VIII. Be and do more then ordinary in your Familys, and Closets now in the defects of the more Public Ordinances.

1. In your *Closets*: See that your Consciences be able to bear you witness, that under God's extraordinary providences, you do more then ever in answer thereunto. It may be you Prayed twice in the day heretofore; why should you not at such a time as this is, make one visit more then ordinary to Heaven, daily to represent before God the calamities of his Church. This be sure of, that somewhat more then heretofore must now be done, else God will look upon himself as intollerably slighted; and upon his Church as most unnaturally neglected, if we do not now put to it. Be more then ever in self-examination. God doth look that when he is trying of us, we should be much in the trial of ourselves. And here let me put it to your Consciences: How are your rules for daily examination looked after? Do you try yourselves by them from day today? Ah wretched negligence! what have you given your approbation and passed your promise, and yet even in such a day as this so much forget your duty? God expects it of you, that now you see him angry, you should with more jealous fear and tender circumspecton and holy watchfulness and self-denial walk before him; else you will greatly incense his indignation, when he shall see that you slight his anger.

2. In your *Families*: Christians, now the Lord calls aloud upon you to set your houses in order. Oh see what is amiss in them, and strive to cast out that which may be a provocation. Three things I advise you to with reference to your Families.

1. *That you set up the Solemn exercise of Catechising weekly among them*: Methinks I would not question but that in every Godly Family there is a care of the *Catechism*. But when Governors do only impose it in general upon their Families; and occasionally take an account, I find but little progress is made: and therefore I beseech you, to make it a *Solemn, standing, and constant exercise*; and to expect of your children and servants as due an account weekly of what they have learnt in the Principles of Religion, as of any business of your own. Oh the incredible benefit that would speedily come of this, if I could but persuade and prevail with my hearers in so small a request as this!

2. *That you be often enquiring into their spiritual estates*; Follow them close, and let them have no quiet till you see they seriously mind and seek spiritual things. Put them upon secret Prayer: Provide helps for them till they are able to go without them: Shew them often the necessity

of Regeneration, and Conversion, and the nature thereof. Put them in mind of the fearful misery of an unregenerate estate. Ask them often whether they are Converted or not. Shew them the danger of delaying in such a case. Beloved, 'tis too sadly evident that as the Ordinances are now somewhere managed, there is little of Conversion work like to be done. Oh you Governors of Families, do but your duty in your several places, and I doubt not but many Souls will nevertheless be Born to Christ, even in such a day as this.

3. *Call them to an account of their proficiency by every opportunity.* If there be but a Sermon, or a Chapter read, let them give you some account of it. Thus our Savior, when the Disciples (his Family) were in private, he was asking them whether they did understand, and profit by what they heard in public.—*Mat. 13. 1.*

Coun. IX. *Be not discouraged by the present Difficulties of Religion, but rather rejoice in the opportunity to show your Love and Loyalty to your Lord.* Do not think God hath dealt hardly with you now your Religion is like to cost you something, and presently think of shrinking, and drawing back to preserve your safety: If you do love the Lord Jesus you should Rejoice, and be exceeding glad in the opportunity to show it. Brethren, what hath your Religion cost you hitherto? And for shame suffer not your shrinking, and withdrawing to tell the world that you have not Love enough to Christ to engage you to run any hazard for him. Do you indeed Love the Lord? oh then now rejoice and be exceeding glad, for never had you such an opportunity in all your lives to show your Love as now; For never were you called to adventure so for him, and his service, as now you be. Now resolve, that if Religion will make you Vile, you will be yet more Vile; and let your Zeal and resolution for God be intended and heightened by the opposition.

The Cordials follow, which are Sacrament-Cordials.

Most Dearly Beloved Brethren,

THis holy Sacrament is appointed as a Sealing Ordinance between Christ and you. The Covenants are made, the terms agreed to on both sides; God is willing to be yours to all intents and purposes; your Shield and exceeding great Reward, your Refuge and your Rest, your God, and your Guide. While Christ hath it you shall never want; and what God is to him, that he (in your order) will be to you.

You again (through grace) are willing to be his: His in his own way, and on his own terms: willing to serve him; willing to fashion yourselves after him, willing to be betrothed to him and to be commanded by him; to use his remedies, to follow his counsels, and to acquiesce in him as your Blessedness: Thus all are agreed; the Articles are drawn; The Covenants both on God's part and yours are ready written: And here you are come to put all past controversy, and mutually to seal and subscribe: Oh happy and blessed meeting! Christians, do not forget your errand, Remember where you are, and what you are come for, and know that you are upon the solemnest transaction that ever passed between the Creator and the Creature: It is God's admirable condescension that he will be tied to us, and enter into bonds to us, to bless us, and reward us. And because our *Faith* is weak he hath brought his *Surety* with him, the Lord Jesus Christ, who is a Surety on *his part*, as well as *ours*, to undertake for the fulfilling of

the promises. And he hath brought the visible signs and pledges by which all shall be firmly past and ratified before your eyes. *This is the New Testament in my Blood*, Luke 22. 20. Written in my Blood: Ratified in my blood. Oh Sirs, this is that which God doth here reach forth unto you with his own hand this day; *The New Testament in Christ's Blood*. Christians, prepare your Ears; And rouse up your Faith, and now believe and hear some of the blessed Articles of that Covenant that God doth here Sign and Seal to you: I shall mention only Nine, which I advise you to lay next your hearts while you have a day to live. And you shall find the virtue of these Cordials strong and operative in all conditions.

Arti. I. That he will fulfil to you the place of all Relations 2 Cor. 6. 18. *I will be a Father to you, and ye shall be my Sons and Daughters*. Whatever Children may expect from a Father, that you may look for from me: I will find you Meat, be not thoughtful, *I know that you have need of all these things*, Matth. 26. 31, 32. You shall be Clothed out of my Ward-robe, *Matth. 6. 28, 29, 30.* and wear my Livery: And when you have need of Correction, I will Remember to do it in mercy, and you shall find, *that as a man chasteneth his Son, so the Lord your God chasteneth you*, Deut. 8. 5.

I will be a Husband to you and will betroth you unto me forever, Hosea. 2. 19. You shall not need to fear, your Maker is your Husband: I will give you my choice Love: I will give you my heart.

I will be a Lord and Sovereign to you: The Lord is your *Judge*: The Lord is your *Lawgiver*: The Lord is your *King*: Fear not the unrighteousness of men; I will judge your cause, I will defend your Rights, you shall not stand or fall at man's Bar; you shall not be cast at their Votes: Let them Curse, I will Bless: Let them Condemn, I will Justify: Who shall accuse, when I shall acquit you? Who shall lay anything to your charge, when I do discharge you? When you come upon trial for your life to have your eternal state decided, you shall see your Friend, your Father on the Bench: And you shall surely stand in judgment, and be found at the right hand among the sheep and hear the King say, *Come ye Blessed*.

I will be a Shepherd to you, fear no evil, for I am with you, you shall not want for I will feed you: you shall not wander to be lost, for I will restore you: I will cause you to lie down in green Pastures, and lead you beside the still waters: if my Officers be careless, I will do it myself: As for you O my flock, thus saith the Lord God, I will judge between Cattel and Cattel, I will feed my flock, saith the Lord God, and cause them to lie down. I will seek that which is lost, and bring again that which is driven away, and bind up that which is broken, and strengthen that which is sick; but I will destroy the Fat, and the strong, and will feed them with judgment.

I will be a Physician to you. I will heal your backslidings, and cure all your diseases, fear not, never did soul miscarry that left itself in my hands and would but follow my prescriptions.

Well this is one of the Articles that God here sealeth to, that he will be to you in the place of all Relations. Silence thou quarreling unbelief, methinks I hear thy whispers, that this is too good to be true, that it were presumption in us to count upon all this. What shall they that must say to corruption, thou art my father, be able to say to the incorruptible God, thou art my Father; Shall they that must say to the worm thou art my mother, and my sister, be able to say to the Angels of Light, ye are my fellow Servants? And to the King of Glory, Thou art

my Brother, and my Kinsman? Shall Majesty espouse himself to misery, and the worms meat be married to Immortality and life, How can these things be?

Nay but O heart of Infidelity, who art thou that repliest against God? Dost thou, under a sly pretence of humility, question with thy Maker and call his Veracity into doubt? Is not this his Word, his Promise, his Covenant? and is not here his Seal? why then dost thou doubt O thou of little Faith?

Art. II. *That he will entitle you to all the Divine Persons and Perfections, Gen. 17. 7. I will be a God unto thee; mark, God gives away himself; and he gives his Son to you, Isa. 42. 6. I will give thee for a Covenant of the people. This is the Churches triumph, Isa. 9. 6. unto us a Son is given. And he gives his Spirit to you, John 14. 16. He shall give you another Comforter. And Believers acknowledge the Receipt, 1 Cor. 2. 12. We have received the Spirit which is of God. Thus you see all the Persons of the God-head are made over to you; and so are all the Perfections of the God-head; for so the Covenant runs, Gen. 17. 1. I am the All-mighty God, or the All-sufficient God, walk before me and be upright: these are the terms between God and a believer, Be thou upright before me, and I will be All-sufficient to thee: The All-sufficiency of God is the comprehension of all his Perfections. Truth without Power, or Power without Wisdom, or both without Goodness, would not be All-sufficiency: All-sufficiency takes in all that is in God (it we may speak of God's most simple Essence according to the shallow reach of our present capacity) yea it comprehends infinitely more then can be said or thought. Why now this is the Covenant of grace which God establishes with you this day, that he will be a God All-sufficient to you.*

Christians rouse up your Faith: Now appropriate and apply the Promises: Now believe strongly, and steadfastly, and believing will fill you with joy unspeakable, and full of glory. I do not wonder if your Faith be put to it in so high and great a mystery; To draw nigh to the infinite Majesty, and consideringly, and without hesitancy to say, *Thou art mine and all that thou hast*, this is no easy thing. But thou mayst not dare to doubt it. Canst thou question him who is the Truth? can the strength of *Israel* lie, or his word deceive thee? But the soul is ready to reply, oh the thing is too high, and too great for me to presume to believe, and is ready with *Peter*, astonished to cry out, *Depart Lord, for I am a sinful man*. But why doth thine hand tremble, and thy heart fail thee, and thy feet (with *Peters* when walking on the waters) begin to sink? What doest thou stick at? Is it at the truth of the Promise? No saith the trembling soul, but sure so much can never belong to me so sinful, I am afraid it is not mine, why, what saith the Promise? *only be upright*. What though thou hast an hundred failings, yet thy heart is *upright*: the bent of thy heart is *mainly for God and Holiness*; thou makest conscience of all sin, little as well as great, secret as well as open, and doest not deliberately allow thyself in any: thou doest in the settled frame of thy heart prefer the pleasing of God, and value his favor, and fellowship above all worldly good, therefore thou art *upright*, these marks are infalliable. What, doest thou object thy failings? Art thou under a Covenant of works? Do you think God now stands upon Perfection? The Covenant is plain: God conditions but for *uprightness*, and God *hath wrought* in thee the *condition* that he requirts of thee. What can be plainer? wilt thou suffer the Devil and unbelief to catch the Bread out of thy hand,

when God tells thee it is thine? wilt thou be against thyself, and refuse thine own peace, when God is come to Seal thee up to the day of Redemption: This is that which the Lord here Seals to thee, *That he will be God All-sufficient to thee*. O believe, and be thankful, and rejoice in thine own blessedness: O happy, thrice happy souls, whom the living God thus Signeth and Sealeth to, and Assigns over all his infinite Perfections as its everlasting possession.

Art. III. *That he will discharge you from all your Debts*. Heb. 8. 10, 12. *This is the Covenant, I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more*, Isa. 1. 18. *Though your sins be as scarlet they shall be as white as Snow*. Believest thou this? Come near beloved Christian, approach believingly, and here thou shalt see the Lord Crossing our all thy Debts, taking away the hand writing that is against thee, declaring that he hath received a Ransom and is satisfied, Content, and Paid. Oh happy man that shall leave all thy sins behind thee, why this is the very thing that the faithful God doth here Seal unto thee. Thy Pardon is written in this Sacred blood, which is here shed for the remission of sins. So that thou mayest triumph with the Apostle, *Who is he that condemneth, it is Christ that died*, Rom. 8. 34.

Art. IV. *That he will save you from all your enemies, not from the Combat, but from the Conquest*. The victory shall be sure, so far God is engaged. So the Covenant runs in its first discovery, *That the Seed of the Woman should break the Serpents head, though he should bruise his heel*, Gen. 3. 15. by the *Seed of the Woman*, understand not *Christ only*, but *all Believers*: by the Serpent understand not *Satan only*, but *all his party*, the ungodly persecuting world, which are his Children; and all our Tyrannous Lusts which are his brood, his works. By his *bruising our heel*, understand his molesting, and wounding of us, but not mortally. By our *breaking his head*, understand the total and final victory which we shall most certainly obtain over him and all his party at last. Christians, what should you fear! Death? The Covenant here Sealed makes over *Death* as a Legacy to you, and behold it brings you the head of your conquered enemy in a Charger. 1 Cor. 3. 22. *Death is yours*: O blessed and most grateful present. *Satan*? The Covenant assures you God will *bruise him under your feet shortly*, Rom. 16. 20. *The World*? *Be of good cheer, Christ hath overcome the World*, John. 16. 33. *Hell*? *There is no Condemnation to them that are in Christ Jesus*, Rom. 8. 1. *Sin*? This indeed is to be dreaded, but with a *watchful and cautious fear*: not with a *fainting discouraging fear*: *sin shall not have dominion over you*, Rom. 6. 13, 14.

Christians, here now is meat for your Faith, What do all these holy Promises nothing move you? or carry little savor, or relish with them? What, shall the All-mighty God give it to thee under his own hands that thou art a freeman, and thou make little account of it? shall he give thee thy protection, and thou lay it by as a useless paper that signifies little? O sirs, when your hearts are ready to faint because of the Sons of *Anak* that be in the way, when you see the black guard gaping upon you, and the King of Terrors levelling at you, and a wicked World armed with rage against you, and full of malice, and the thieves and conspiratours in the bosom watching their opportunity to betray all to them, yet let not this discourage you: These were enough indeed to make a considering man's heart to melt, and die within him, but that the Covenant of Grace yields such ample relief against all. Oh be ever mindful of the

Covenant: Remember what hath past this day between the Living God and your Souls: Watch O Christian, and stand fast, quit thee like a man. The Conquest is sure: Who would not fight with courage that hath assurance of the Victory.

Art. V. *That he will befriend you in all conditions.* He will be a fast friend to you in every change, and turn all things to your good, even when you are ready to say unbelievably with *Jacob*, *All these things are against me*, Rom. 8. 28. Gen. 42. 36. If he brings you into the Wilderness, *There he will speak comfortably to you*, Hosea 2. 14. *In the fire, And in the water he will be with you*, Isaiah 43. 2. *He will be a strength to the poor, a strength to the needy in his distress, a refuge from the storm, and a shadow from the heat, when the blast of the terrible ones is as a storm against the wall*, Isa. 25. 4.

Beloved, here the Lord is come to Seal all these Promises to you: Oh go home and bless yourselves in the sweet security of your estate. God hath promised you that what ever condition you be in, you shall have succor, and support from him, and enjoy his presence with you; and see his Finger in all your troubles, sweetly turning all to the best: Go away and live like Believers. Be not afraid of suffering, but show that you believe what God hath promised, that afflictions shall not hurt you. The next time any trouble comes upon you, Remember what a Promise God hath passed unto you this day, and wait on him believingly for the happy issue and event of every trial that shall befall you.

Art. VI. *That he will take upon him the care of all your Concernments.* You must be *Carefull in nothing*, Phil. 4. 6. *He careth for you*, 1 Pet. 5. 7. *Take no thought what you shall eat or drink, neither be of doubtful mind, but rather seek you the Kingdom of God, and all these things shall be added to you*, Luke 12. 29, 31. Come you to this holy Ordinance in any distress or trouble? Methinks you should go from it as *Hannah*, and your countenance be no more sad. God will *number your hairs*, and will take care that *nothing be lost*, John 6. 39. Luke 12. 7. He will take care of your *names*, and bring forth your *Righteousness as the Light*, Psalm 37. 5, 6. of your *subsistence*, He will *give meat to them that fear him, and be ever mindful of his Covenant*, Psalm 111. 5. of your *seed*, for he will be a God unto them, and will entail the blessing upon them, Gen. 17. 7. He commands that your Widows and Fatherless Children should be left on him. He is by Covenant to look after their concerns, you need not be solicitous. He is tender of you when he seems most to neglect you, as *Moses* sister that was secretly watching behind the Bush, and wistly looking on, to see what was done to the Child, though to the Finders it seemed exposed to Famine, and Death in the Flags.

Art. VII. *That he will give you, or be himself to you instead of all Comforts.* He will be a *Sun and a shield*, and will give *Grace and Glory*, and no good thing will he withhold from them that walk uprightly, Psalm 84. 11. Oh the treasure in these words. *I am thy Shield and exceeding great Reward!* I will undertake both for thy Protection and Provision: When any evil assailes thee I will be a Shield to thee: When any good is wanting I will be a Supply. Thou shalt have Children, or I will be better to thee than ten Children. Thou shalt have *Riches*, or I will be thy Store. Thou shalt have *Friends* if best for thee, or else I will be thy *Comforter* in thy solitude, thy Counselor in thy distress. My Secrets, my Ear, and my Door shall be ever open to thee, Mark 10. 30. *He shall receive an hundred fold now in this time:* Though he have not the things

themselves, yet he shall have all these, and more then all in me: I will be *House*, and *Friend*, and *Father* to him all in one. If you should have an hundred Candles burning in a Room, and should put out everyone, and open the window and let in the Sun, this would be better then the hundred lights that were put out: So here, though thou shouldst be called to forsake all, 'twill be but as the letting the Cistern run and open to thee the Fountain.

Arti. VIII. *That he will maintain you all your days in his service.* He will be your *Guide* even unto *Death*, Psalm 48. 14. Christians, whilst you have a day to live, God will stand by you: *He will never leave you nor forsake you*, Heb. 13. 5. *Surely goodness and mercy shall follow you all the days of your lives*, Psalm 23. 6. *And the Lord will never turn away from you to do you good*, Jer. 32. 40. Oh happy Covenant that the Lord Sealeth to you.

Art. IX. *That when you come to Age he will give the Kingdom to you.* God saith to the Believer *here: Thine is the Kingdom*: What ever is promised in the Covenant, is Sealed in the Sacrament, Luke 12. 32. *It is your Fathers good pleasure to give you the Kingdom*, Luke 22. 29. *I appoint unto you a Kingdom*, mark the promise is pregnant with a *Kingdom*. 'Tis no less then a *Crown*, a *Kingdom*, that is here delivered to you, Luke 19. 12. *A certain noble man went into a far Country to receive to himself a Kingdom and to return*: This is the business you are come for hither, *to receive to yourselves a Kingdom* and so to return. Oh methinks you should forget what ground you go upon, as you are going home, to think what you have received here: methinks you should go forth as *Haman* from the Banquet joyful and with a glad heart. Sirs, do you know *what you are doing*? why the Lord doth by these signs give you *the Kingdom* as a man by the delivering to you a *Turf* or a *Key* gives possession of an *House*, or *Land*. Brethren, have you ever read of the *Kingdom of joy*, of the *Crown of life*, of the *Robes of Righteousness*, of the *Thrones of Glory*? Why all this God here makes over to you: I tell you Sirs, these are not big words, nor cunningly devised fables. God All-mighty is here come to certify you of the reality of his promises. As sure as you do now sit on your seats, you shall shortly sit on your *Thrones*. As sure as you are now clothed with flesh, so surely shall you be clothed with *Glory*. Are you sure that you are now on *Earth*? so surely shall you be shortly in *Heaven*. The Lord intendeth you but for a very little while in this lower *Region*, you must dwell above; where *Christ* is, there you must be also. As sure as you now see a *Crucified Christ*, so sure shall you shortly see a *Glorified Christ*. The Lord *Jesus* doth anticipate his sentence here, and calls to you, *Guests, Come ye Blessed, inherit the Kingdom*. Take the writing, behold the *Seals*, here are the *Conveyances* of the *Kingdom*: The donation is sure and full, unalterable, irrevocable.

Christians, do you believe? If you do, methinks you should be ravished: methinks you should be filled with joy unspeakable and full of *Glory*! But do you stagger at the promise through unbelief? Do you sey, oh it is too much, and too great? why how can that be? What! too great for God to make good? thou darest not think so: But it is too great for me to count upon. Why but man, dost thou not bear upon thee the *marks of the Lord Jesus*; *Whose Image and Superscription is this*? Doth not your very heart prize *Christ* above all the world? Hast thou not made a deliberate choice of him, for thy *Head* and *Husband*? Hast not thou entered into a solemn contract with him, to be his for all times and conditions, and to love, honor and obey him, before all others to the death? And doth not thy heart stand to this choice? Hast

not thou taken him with his Yoke, and with his Cross? And dost not thou in thy practice first seek the Kingdom of God, and the Righteousness thereof? And hast not thou chosen the way of the Kingdom? Art not thou in love with Holiness, and desirest grace more then Gold? Dost not thou prefer a holy and spiritual life, before all the grandeur of the world, and pleasure of the flesh? And all this not only for a fit or a flash, but in the settled frame and disposition of thy heart? surely thou must wrong God and thyself, if thou deniest it to be thus with thee. Why these are the *marks of the Lord Jesus* upon thee, the sure marks: fear not, these cannot deceive thee, They evidence that thou art born of God, that thou art a Son, and so an Heir; and therefore mayest lay claim to the inheritance.

Come then Beloved Christians be of good comfort, why shouldst thou doubt? Thou hast the mark of the sheep, And therefore thy portion shall be at the Right hand, and thy Sentence among the Blessed. Well then, receive this Holy Sacrament as the pledge of all this. Go home and look over all these blessed Promises, and count them thine: Do not read them (as too often heretofore) as if they did not concern thee: Remember what God hath here promised under hand and Seal to thee, and let not all be left behind thee, when thou goest hence; but let the remembrance, the fruit and sweet of this, abide upon thee whilst thou hast a day to live, Never forget what the Lord hath here spoken to thy Soul: make more of the Promises then ever in thy life before: Bless thyself in them: Remember how the Lord *delivered thee* the Promises: how he *Sealed* to the several Articles: how he sprinkled the blood upon the Book of the Covenant and gave it to thee, and said, *This is the New Testament in my Blood*: Oh live henceforth a life of joy, and Faith, as a man that is elevated above the world. Do not live at thy old, dull, and slothful rate, carry it like a Believer, and in a word, walk as one that doth indeed take all for Truth that the Lord hath spoken to thee this day. Let that of the *Apostle* be a close to all, *2 Cor. 7. 1. Having therefore these Promises dearly beloved, let us Cleanse ourselves from all filthiness of flesh, and spirit, perfecting Holiness in the fear of God.*

FINIS.

These Books following are Published by Mr. Richard Baxter, and Printed for Nevill Simmons, at the Princes-Arms in St. Paul's Church-yard.

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61. The Church Told of Mr. *Edward Bagshaws* Scandals, and warned of the dangerous snares of Satan, now laid for them, in his Love-killing principles in *quarto*.
62. The Duty of Heavenly Meditation, in *quarto*.
63. How far Holiness is the Design of Christianity, in *quarto*.

64. God's goodness Vindicated with respect to the Doctrine of Reprobation, and Damnation, in *twelves*.

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P-JA1-7. Remains of that excellent minister of Jesus Christ, Mr. Joseph Alleine being a collection of sundry directions, sermons, sacrament-speeches, and letters, not heretofore published ... - Alleine, Joseph, 1634-1668., R. A. (Richard Alleine), 1611-1681.

REMAINES OF That Excellent Minister Of *JESUS CHRIST*, Mr. *Joseph Alleine*.

BEING A Collection of Sundry Directions, Sermons, Sacrament-Speeches, and Letters, not heretofore Published.

All tending to promote Real Piety.

LONDON, Printed for *Peter Parker*, at the *Leg and Star* in *Cornhill*, over against the *Royal-Exchange*, 1674.

The Epistle.

READER.

There needs no more to commend this Book (*Remains of Mr. Joseph Alleine*) to thee, but to assure thee that it is his own, and though a Posthumous, yet no spurious birth. Though some parcels come to thee with this disadvantage, only as they were taken from his mouth as he preached, yet much of it was written with his own hand. If thou hast tasted that divine and warm spirit, which run through his other Writings already published, it will sure set thee a thirsting after what else hath drop'd from the same holy lips or hands. The labors of a man of God, so mighty in the Sriptures, and in the power of God, will not be either unuseful, or unacceptable: though what thou hast here, be but fragments, yet thou wilt find them to be of the same bread, with those loves which have been already dealt out to thee, by the same hand The Publisher hath gathered up these fragments, it being pity they should be lost. For my part, I have not had the time to read through the whole Book since it came to my hands, but have so far looked into it, that I Judge it to be singularly useful, for the engaging thee in, and directing and quickening thee to that even, spiritual, active life, which will be both thy beauty and thy comfort.

That the spirit of the living God, which so eminently furnished the head, fired the heart, and filled up the life of this holy man, may so animate these holy lines, that they may become effectual to the forming their very Image upon thy soul and life, is the prayer of,

Thy Friend in Christ, Richard Alleine.

June 11th. 1674.

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The Art of Dying well.

Luk. 12. 19, 20.

Soul thou hast much goods laid up for many years — But God said, Thou fool this night shall thy soul be required of thee.

Qu. *Since no man hath one days certainty of his life, what may we do to be secured from being surprised by death?*

1. *Sit loose from the world, that you may be able to pack up •...nd be gone upon sudden warning.* Here was the folly and misery of this rich man, that he had set his heart upon the world, his mind did run upon his Barns, and upon his Belly; his Goods, were his God's, he wi•...hes no other felicity, than to eat and be merry: If you would be sit for your great Journey to your long home, you must *lay aside every weight*, and in special, the incumbring and intangling, and insnaring clog and burden of worldly affections; you must *take heed to yourselves, least at any time your hearts be over-charged with surfeiting, and drunkenness, and the cares of this life*; if you would not have that day come upon you unawares. It is said, there is a <◇> whose heart is in his Belly; would there were no such Monsters among men. Certainly, that man whose heart is in his Belly, or on his Cosfer, that Idolizes his friends, or his reputation; is no more fit for the assaults of Death, than the unhappy *Trojans* buried in Sleep and Wine, for the Invasion of the well-appointed *Greeks*: or the secure *Laish* for the subtle *Danites*: or the *Shechemites* when sore and unwieldy, for the Sons of violence, and Instruments of cruelty. Study to be Crucified to the world, to use all earthly comforts in a mortified manner, as those that are taking their long leave, and let Death find you dead besorehand; and then let it come when it will, and do its worst.

2. *Intrench not on God's Prerogative, in carving out the future time.* Reckon not upon hereafter; this was the unhappiness of this rich fool, he counts upon many years; God had given him much goods, and now he is so bold, as to cast upon many merry days to spend them; but God is angry at his usurpation, and since he would presume to be his own carver, God rebukes his boldness, and will show his Prerogative, and will cut him short enough, *this night shall thy soul be required*. Remember your times are in God's hands, improve with all possible diligence your present allowance; he gives you wealth to lay up for hereafter, but he keeps your time in his own hands; so that you shall not know one day whether you shall ever have another, or be allowed to live till the n•...xt; cast not upon tomorrow. Live this day well. When shall we learn to practice the received Lesson, to live every day as if it were our last? Blessed men that we should be, if we would but live up to this short rule. Christians, why are our lives so far wide of our rules, and principles? Doth Conscience witness that you live up to this? If the rule be good, why do you not da•...lie study to consorm to it? is it not a shame, that a heathen should teach you? think, saith he, every morning when thou risest, I may never lie down again; and every night thou liest down, it may be I may never rise again; when thou goest out, I may never return; when thou comest in, I may never more go out. Christian, let it be thy serious thought every morning, I will spend this day for eternity.

3. *Store up in Heaven •...pace, and see that you be rich towards God.* It was the want of this, that made this rich worldling to be branded for a fool. Give Alms plentifully, and provide for yourselves Bags, that wax not old; be sparing as to yourselves, but lay out, and spare not upon the Service of God. Give yourselves unto prayer, let reading the Word, Meditation•..., Self-examination, be your daily exercises, do good to all men, serve your generation with diligence, study to be useful, sill up your relations with duties, and when you have done all, go out of your selves, look wholly unto Jesus, and live by faith, this do, and you shall have treasure in Heaven; and let death come, when it will, it will but set you in possession of

glory. But woe to them that have laid up nothing on the other side the Grave; Death will break them forever, and will prove their eternal undoing.

4. *Be the death of your sins*, that they may not fasten like Hell-hounds upon you, when you are most helpless. Mortify your corruptions, and then the bitterness of Death is past. *Sin is the sting of Death*, that makes it dreadful, that makes it hurtful; O do not arm your enemy against you, death cannot hurt you, but by the weapons that you put into its hands by your sins; if Sin be dead, death is conquered. This is the top of misery, when sin and death shall sly upon a poor creature together, when death, as the unclean Spirit, *taking with him seven other Spirits worse than himself*, shall set a man's Sins all upon him, and besides the terror of its own apaling looks, shall show him the more ghastly, and affrighting faces of those Fiends and Furies, his unpardoned sins; this is the sting of death, and makes that the *King of terrors*.

5. *Observe the approaches of your enemy daily, and remember that you are for ought you know, more than half dead already*. Let not gray hairs be here and there upon you, and you know it not; observe all the warnings of death, and consider in all your pains and insirmities, that these are but twitches, and items from death. How often is death knocking at your doors? Death hath a great part of you already in possession; whatsoever is past, is death's; and how little, how very little is to come, God knows; sure I am, nothing is yours but the present time. Christians, shall Death get ground upon you every day, and be marching up towards you, and will not you provide accordingly, and make preparations for it every day? as Death comes daily towards you, do you labor to make it good against Death. Let your fortifications go on daily, let some breach be made up; let somewhat be mended every day, forget not that holy Counsel to meditate every evening, that seeing thy days are numbered, there is one more of thy number spent, and thou art now nearer to thy end by a day.

6. *Dare not to live in such a case or course, that you would not dare to die in*. How know you but your next step may be into the grave? and would you be found in your sins? how do you know, but death may meet you at the next turning? and O how unwelcome a meeting will it be, if you be found by it laden with the gains of unrighteousness, or with lusts, and pleasures! would you have Death to find you out of your harnesses? would you meet your enemy, without a weapon? or be found by him in a careless, secure, and sleeping posture? If not, how dare you live at such a rate? are you at an agreement with Death.

7. *Be always in your Fathers business*, that Death may not be able to find you doing evil, or doing nothing; the holy *Calvin* would not sorhear his labors in his dying Sickness; but, when persuaded to give over, replied, what shall my Lord come and find me idle? it was said of the laborious *Willet*, who was always very early at his work, that he was half way on his journey before others did set out. Blessed is that Servant whom his Lord when he cometh, shall find so doing. Remember in what you undertake, that Death may overtakq you before you have ended: therefore see that you do noth•...ng without God's warrant, carry this with you, and you need not fear Death's surprisal. Woe unto you if Death find you, with your work to do. How holily, how happily, ended that Blessed Saint *Mr. Lovo*, who could dare to say in his last Prayer, *Father, I have glorified the•... on Earth, I have sinished the work which thou gavest st•...ma to do, and now, O Father glorify me withthy own self?* Surely the end of that man was peace. The last

words that ever he spake, were Blessed be God for *Jesus Christ*. Blessed be God for peace of Conscience. He lived a life of exemplary diligence, and the comfort of his death, answered the holy painfulness of his life. This was *Paul's* joy, *I have fought a good fight, I have finished my course, I have kept the faith, henceforth is laid up for me the Crown of life.*

8. *Get Conscience to be your friend*, least that should set Death upon you, to worry you, when you come to die. Beware you mistake not the slumber of Conscience, for a settled peace; the Serpent may be but frozen in your bosoms, when you think him dead. Death will rouse the sleeping Lyon, and then Oh fearful work that he will make! his roaring will shake the heart of Rock, and pale the countenance of Kings, and loose their joints, and break all their bones. If you be wise, get and keep a good Conscience; carry it to the fountain opened for sin, and for uncleanness, get it sprinkled with the blood of Christ. *Exercise yourselves to keep a Conscience void of offence towards God... (d) towards all men.* In all your undertakings, let Conscience have the casting voice, ask counsel of it diligently, hear its rebukes patiently, thankfully, as a precious balm that will not break your heads; make it to give in its judgment about your Estates: If it be confident, be sure it be upon Scripture evidence; if it be doubtful, get it well settled in time; if it condemn you, away with speed to your Redeemer; sue out your pardon, get it purified, and pacified. Follow after peace and holiness, but accept of no peace but of God's speaking. Please Conscience, rather than all the world; keep her, and she shall keep you; they that are careless of defending Conscience, are preparing for their own torment at death.

9. *Remember your Sick-bed resolutions, and set a mark upon those things that did make death look most ghastly.* Woe to you if *Sickness* find you again in the same sins which formerly stung you. what will you say to Conscience, or how will you look Death in the face, if you be found at last to have been false to your Sick-bed vows? *Alphonsus* King of *Aragon*, sent to the Bishop, to know how he should do to become a good man; he answered, he should be the man he promised to be, when last sick of the Gout.

10. *Keep no long Reckonings, but let Conscience bring you in the accounts every day before you sleep.* Keep a Day book in your own hearts, speedily make up any controversies that may fall out between God and your Souls, 'twil be sad to find old things to reckon for, when you come to die: you cannot imagine the torment that one sin unrepented of, or unhumbled for, may cost you; study to keep all clear, and even daily within: This made dying *Oecolampadius* clap his hand upon his Breast, saying, *hic sat est Lucis*, 'tis all light within; daily selfexamination will make you to live holily, and die comfortably; but if you let things run long, you will be all at a loss.

11. *Set your houses in order that you may not have your estates in the world to settle, when God requires your Souls:* Make your wills in your health and vigor, and therein be sure so to settle your estates, as that God and good uses be not shut out, nor forgotten. Wretched men that have so many hundreds to settle upon their Children, can scarce find in their hearts to settle one in the hundred upon God's special Service.

12. *Look often into your Coffins, and behold your bones and dust, as shortly others shall, when turned out of your Graves: Be not strangers to the thoughts of death; expect it, wait all the days of your appointed time when your change shall come; familiarize the thoughts of Death to yourselves, that you may be always safe, you must never be secure; you must pray, and set a watch, and be always upon your guard; walk every day some serious turns with Death, let it never come unlook'd for; God forbid Death should come upon you, and you say, I did not think of it: You must daily think of it, and look for it. How holy and happy a man was he, that could say, I have not known what tomorrow meant this twenty years? Consider your latter end, learn to number your days: God doth number them, why should not you? if the man of the house had known what hour of the night the Thief would have come, he would have watched, and not have suffered his House to be broken up; but it is too late to think of it, when the House is risled: Be not of them that put far off the evil day; he that remembers not his end, remembers nothing as he should: It is the remembrance of Death puts life into our Prayers, into our Graces, and all our motions. He that puts off the thoughts of Death, gives his enemy unspeakable advantages: Death comes upon the sleeping and secure sinner, as Jael upon Sisera, and strikes the fatal nail through his temples, and fastens him to the earth: or as David upon the Amalckites, when he and his mighty men came upon them, chafed in their minds, as a Bear robbed of her Whelps, when they found them spread abroad upon the earth, eating, drinking, dancing, and smote them from the twilight to the evening of the day.*

13. *Above all speed to the City of refuge.*

- *First, Get into it, close soundly with Jesus Christ. O dreadful work that Death makes with those, that are not found in him; it tears the body and soul asunder, it drags the soul to Hell, and locks up the dust in Prison, till the terrible Judgment, it puts an eternal end to all comforts, and enters the sinner upon unchangeable misery, and delivers over the Prisoners to the tormentors; but if you give up yourselves entirely, beforehand, and accept Christ by believing, on his own terms; this will secure you in him, then the danger of this is over. Look to this, whatsoever you neglect, once in Christ, and you have the victory; you may send a challenge to Death, and with Paul triumph before the Battle, and make the Bonfires, and ring out the Bells, as sure of the conquest, and go with shouts of joy, and palms of victory, and garments of salvation to encounter with, or rather to make spoil upon your already conquered enemy.*
- *2. Keep you in it, when you have received Christ Jesus the Lord, you must walk in him; wander from him, and you betray your safety; O look to it that death find you not venturing out of your refuge, by loose walking. God bespeaks you here as Solomon did Shimei, 1 Kings 2. 36, 37. And the King sent for Shimei, and said unto him, build thee an house in Jerusalem, and dwell there, and go not forth thence any whither, for on the day thou goest out thou shalt know for certain thou shalt surely die.*

14. *Lay in a stock of promises now in time against the assaults of Death; that come when it will, thou mayst have a Cordial ready, and be provided with an Antidote. Delight thy soul in*

meditating on the 6th of *John*, and 1 *Cor.* Chap. 15. and the fifth Chapter of the second Epistle of the *Corinthians*.

15. My last, but not my least advice is, *that you suffer not the state of your immortal souls to lie any longer at uncertainties.* Put to it with all your might for assurance, try an hundred times, and make diligent search into the state of your hearts. What blessed helps have you in Mr. *Baxter's Works*, Mr. *Richard Alleines*, and others, to put all out of doubt? there you have sure marks, ply your hearts with them, be diligent observers of the workings of your souls; lie at God's door night and day, and put yourselves on God's trial; if all this will not do it, apply yourselves to some faithful and experienced Minister, and above all close with Christ anew, solemnly engage yourselves in Covenant with him, according to the Directions in Mr. *Richard Alleine's Book Vindication of Godliness*, to this purpose; how can you live one day, or die without some evidence that it shall be well with you forever? Ah the woeful case that the poor trembling Soul must needs be in, when it thrusts out into the Ocean of Eternity, not knowing whither it is going, whether it shall be landed in the Region on of eternal darkness, or the Land of light, when it must go forth it knows not whether into the Arms of Angels, or the teeth and talons of cursed Fiends and Harpies; my soul hath often relented at the thoughts of that pathetick moan of dying *Adrian*, who thus bespeaks his anxious soul, when ready to be delivered up (I cannot but spoil it by Englishing it) ah my poor, little, trembling, wandering Soul, whether art thou going, into I know not what rough and horrid places? and it is a heart piercing complaint of poor *Beringarius*, who was one of the first lights in the time of the thickest AntiChristian darkness; who having often dallyed with Conscience, recanting over and over to avoid Death (though he did afterwards still return to the Preaching, Pro...ssion, and Practice of the truth, has bemoaned himself on his death bed: Now I am going to appear before my Judge, not knowing whether I shall be saved, as I hope; or damned, as I fear. Brethren, if you would not be surprised by Death, with these uncertainties put all out of question now, without delay in your health and strength.

PSAL. 4. 4.

Commune with your own heart upon your Bed.

Doct *THat it is the great duty of every man, to be often conferring with, and taking an account of his own heart, 2 Cor. 13. 5, Examine yourselves, prove yourselves; know you not your own selves?* It is the duty of a man not to take the Report of his heart, but he must *search his heart*, he must be often putting questions to his heart. The heart cannot be easily found out. *The Reasons of the point are these two.*

First, *Reas. 1. Is taken from the dissiculty of coming to know our own hearts.* Therefore 'tis a necessary duty, because it is so hard to know our own hearts. Now this appears,

First, *Because men are so generally mistaken in their own hearts:* and that both *bad men*, and *good men.* *Bad men*, how osten do they boast of their good hearts? And though our *Savior* tells us that out of the heart proceed evil thoughts, &c. yet all this while they think their hearts are good, they see nothing of these things in their hearts.

When *Hazael* heard of his heart, he w...red that he should have such a heart. ⟨◇⟩ would not believe that there was such ⟨◇◇⟩ nature in his heart. He thought it w... ⟨◇⟩ *Dogs*, and *Tigers* to do this: and yet a...wards he did all this. And so for *Good m...*; how did *Peter* fail in this, that he would ⟨◇⟩ for him? And Christ could scarce put him out of this conceit. And it is like that he did intend what he spake, yea, he did try sarter than the rest did, sor he only did draw his sword. And who would have thought that there was that swearing, and cursing in his heart as there was? And so of *David's Adultery*, 2 *Sam.* 12.

Secondly, *It appears in that it hath cos... men so dear to know their h...ts.* (1) *It hath cost them sharp trials.* Deut. 8. 2. *God led thee these forty years in the Wilderness, to know what was in thine heart.* That is, to make you to know, One would have thought that they had never been guilty of such horrid unbelief to distrust God, when they did feed upon, and weared miracles. (2) *It hath cost them many sad falls to know them.* 2 Chron. 32. 31. *Hezekiah* nor nobody else would have thought that there could have been that in his heart, after God had wrought a miracle for him; And yet God left him that he might try what was in his heart. Brethren take heed that you be not too sure of your own hearts, be often fearful of your own hearts. (3) *It hath cost them many tears and Prayers to know them.* Though some of God... people have been *Students* of their own hearts twenty or forty years, yet after all this, they do find, sometimes, their hearts be too hard for them.

Thirdly, The difficulty of this appears, *Because the Saints have called in the special help of God, without which they could not come to know it.* So did *David* Psal. 139. 23. *Search me O God, &c.* Our own hearts are too hard for us unless we take God's *special assistance* with us. Our hearts will deal with us, without this, as a bad neighbor will do when we come to search for our Goods, they will not let you in, except you come with the Kings Officer. Now the difficulty of this lies (1) *In that the heart of man is so deep,* Eccl. 7. 24. *That which is exceeding deep who can find it out?* Now so is the heart of man; for so Psal. 64. 6. *And the heart is deep.* The heart of man is deep as earth, yea, as Hell. •...m. 3. that is, the hell that is in the heart. •...2) *The heart is very dark.* Eph. 4. 18. *Having the understanding darkened, &c.* There •...ou have two parts of the misery of man in his natural estate. 1. *He is a stranger to God;* 2. *To Himself.* He cannot see a jot into his own heart, till the Lord do spring into the soul with a new light; as he did into the Prison, they cannot see what there is in the heart. And we need not any further evidence for this, than that common good opinion that men have of their hearts. Though their hearts are full of odious poison, and the like, yet they cannot see it till God open their eyes by conversion; and then they can see it: But yet it is but *candle-light* that the best of us have here of our hearts. (3.) *Because the heart is very deceitful, above all things.* There have been great deceits in the world; yet put all together, none in the world is so cunning as the heart, there is no comparison. You would think if a man were told beforehand, there is a known Cheater come to deal with him therefore he should take heed of dealing wit... him, such a man would think sure that h... should not be too hard for him; but yet th... Saints have known this, that the heart is so de ceitful; and they have been twenty or fort... years learning it; yet their hearts are too har... for them.

Reas. 2. Secondly, *Because the knowledge of the heart is so exceeding necessary.* If a man... turn over all the Books in the world, and be... not learned in his own heart, it is nothing.

Use. The use is to *stir us up to know our... own...rights.* I beseech you what ever you neglect, neglect not this duty.

Now there be sundry ways of Communing with our own hearts. Sometimes by way of *Consolation.* *Return to thy Rest O my Soul,* &c. Psal. 116. 7. Sometimes by way of *expostulation.* *Why art thou cast down O my soul,* &c. Ps. 42. Sometimes by way of *Exhortation,* to quicken and excite our hearts. *Psal. 62. 5. My soul wait thou only upon God.* Here he stirs up his heart in *believing* in God. *So awake, up my Glory.* that is, my heart or soul. The soul of man, that is his honor, *Gen. 49. 6.* And see how *David* doth exhort his soul: *up my heart, my Glory.* He found his heart, it may be, somewhat dead and dull, and therefore he stirs it up, sometimes by way of *Instruction,* Psal. 16. 2. 7.

But sometimes by way of *Examination* and *Inquiry,* that is the principal on which all the rest do depend, and therefore I intend to insist on that; and I beseech you to stir up yourselves to this duty. My Brethren, you should be often questioning with your own hearts; It is sad to think how *Papists,* yea *Pagans* do outpass us in this, and what a shame is it that we should be such strangers to this duty? After we have been told of it, and have confessed that it is a duty!

Now you must know there is a *double Communication.* *Ordinary,* and *Extraordinary.* *Ordinary,* and that is either *Transient,* or *more solemn.* The first we should be in continually, every hour in the day. The want of this is the reason that we are such strangers to our own hearts, Christian, Remember this and step in often into thy own heart and thoughts, the heart of man is always talking to itself; and you should often step in and see what it is that they are talking of, see if they are well employed; and if they be not, set them a Task, especially *before, in, and after duties;* especially after duties to search what evil we have committed in the duty, or else we shall not find matter for examination of our hearts in the evening; we should take notes of our hearts all the day, & read them over in the evening. And then besides this, there must be a *solemn Examination.* And here I should beseech you Christians, every evening to spend some time for this work; a quarter, or half an hour. I speak of the *Evening* because the *Scripture* speaks so much of this time; and the practice of good men have been in this time: A very *Heathen* could do this, and you shall find this was *David's* practice. *Psal. 16. 7. My Reins instruct me in the Night-season.* Well then, I would advise thee Christian, to take this advice.

Every Evening before you sleep, set some time apart, more or less, from the world, and set thy heart as in the presence of God, and charge it before God, to answer to these interrogatories.

First. With reference to your *Duties.*

First. Did not God find me on my bed when he looked for me on my knees? This question might be a shaming question, and I cannot without indignation speak of this, that many of us should be so willing to please ourselves a little case, when we should enjoy those pleasant

hours with God! How do you think that God will take this at your hands? there be many persons that do spend many hours in their *beds*, that they might enjoy Communion with God in, and then they are fain to *up* their duties in a co•...ner, I beseech you that this may be left off. It may be, many of you have not so much to do in the world as others, they have not the business that others have, and therefore they need not rise so soon, but lie longer than others. Ah Christian! do not make that use of it, thou hast no more time for *sloth* than others. I tell thee from God, he hath not given thee any time to be idle in. I am afraid that many of you do not know what it is to *sleep by Rule* If thou dost not, this is a shame to thee, a Christian should do nothing but by Rule. It may be some will say, what Rule must we use? *Ans.* We must have respect to our Bodies, what may be for one man, may not be for another; but for *healthy bodies* six or seven h•...urs is enough in conscience; let every man give his body no more than his body will require. And remember this general Rule, to be sure that you do use some *Self-denial* about your *sleep*: That general Rule should be observed, though the particular Rule cannot be given. That excellent servant of God, *Mr. Jordan*, that kept assurance of God's love thirty years, did up at three or four a clock every morning, and if he did not, he did bewail it; O that it were thus with you!

Secondly. *Have I not prayed to no purpose, or let Roving thoughts eat out my Duty?* Take an account every Evening what you have gained by that days Prayers, if we did so, this would be brave; then we should grow apace. But this is our great loss, that we content ourselves with the duty done, and do not look to the manner of performance, or the doing of the Duty; therefore if thou wouldst gain by thy duties, see HOW as well as WHAT thou didst pray. How did I pray! was my heart lively or dull? Let it not be enough that your hearts do acquit you in this, that you have not *neglected* duty, but whether you have not been *slack* in the duty. And because vain thoughts are our great enemies here, look that these do not eat up thy Sacrifice; we have been often complaining of these, but we are not eased of them: And what is the reason? because we do not take our hearts to Task about it, for our vain thoughts in duty every day; if we did but ask our hearts this every Evening, our hearts would be ashamed to be found guilty every day.

Thirdly. *Have I not neglected, or been very overly in the Reading of God's holy Word?* I am afraid that many of us do neglect this duty, doth not there pass over our heads many a day wherein we Read not a *Chapter*? And yet I fear more of the *manner* how you Read. Did you begin with Prayer, and observe what *promises*, or *Commands*, or *Threatenings*, or *Examples* were there for you to *Imitate*, or to *fear* and *avoid*? And did you turn it into *Prayer* afterwards? That I would advise you to, to turn some of the Chapter into prayer afterward. O that we should slight the word, that the Saints of God have set such a price upon! The word! why 'tis the word of God, and when we see the hand of God to it, this should affect us.

Fourthly. *Have I digested the Sermon I heard last?* Have I prayed it over, and Repeated it over? Brethren, would you know why we are such *Dwarfs* in Christianity, why we grow so little? Here is one grand Reason, we *take* in much and *digest* but little; it may be thou art greedy of taking opportunities, there cannot be a Sermon but thou must be at it, or else it is not well; but dost thou Pray it over, and Repeat it over again? The want of this is the reason that we

grow no better, therefore content not thyself that thou hast heard such a Sermon; it is never well till God hear of it, in Confession, Prayer, and praise for such mercies as were discovered to thee. This is the way to thrive, and you will never Thrive till you come to this. The Reason why there have been so much sowing and so little fruit, is because the seed hath not been covered by *Meditation*, and watered by *prayer*, the Devil or evil thoughts come and steal away the seed.

Fifthly, *Was there not more of custom and Fashion in my Family-Duties, than of Conscience?*

Brethren, if my observation fail not, Christians are more apt to be formal in these Duties than in others. Now this should be a cause of shame to us, this is a very great evil, we are very formal in such duties as do come ordinarily, especially if we are not the Speaker, but do join with others: whereas, if thou didst but make this use of it, thankfully to prize, and gladly improve such opportunities, thou wouldest thrive more abundantly. Say with thyself, now I have an opportunity to worship God in the Family. You that are Heads of Families it is a great mercy that you have, that you can lead your Families into the presence of God: and you that are members of the Family, have a great mercy that you live in a Family where you can come twice a day, at least, to God beyond many others, and do you labor to improve it.

Sixthly, *Wherein have I denied myself today for God?* Brethren, you have not lived like Christians this day, if so be you have not used some self-denial today; If thou hast not denied thy *flesh*, but hast given it so much case as it would have: and thy *Appetite*, but hast let it have so much as it would, and thy *tongue*, but let it go out whither it would; thou hast not lived as a Christian.

Seventhly. *Have I redeemed my time from too long and needless visits, Idle imaginations fruitless Discourses, unnecessary Sleep, morethan needs of the world?* It is a duty incum bent upon every Christian to redeem his time, this hath sate heavy upon the best of God's servants, that they have no more redeemed time; now if you would redeem your time, there be these *time-Robbers* and devourers that must be watched.

First. *Too long and needless visits.* Many men are so *LONG* in their visits, that they loose much time of their own, and others too; whom they go to visit. Ask thy heart have not I been *too long* in such a visit, and so steal away others time as well as my own? And so for *NEEDLESS* visits, when there is no need; be sparing and short in your visits or else you will loose your time, and make *others* to loose their time also.

Secondly. *Idle imaginations.* These steal away our time, and we think not of it; If this were looked to how might we grow in grace? When a man is on his *Journey*, how might he have good thoughts, whereas our hearts are talking of vanity; and so in our *Shops*.

Thirdly. *Fruitless Discourse.* Ask thy heart whether thou hast not failed in this duty? what a shame is this that many Christians do come together and scarce anything of *God* in their mouths while they be together!

Fourthly. *Unnecessary Sleep.* There is much evil in this, when persons do take up so much time in their sleep, that there is scarce time left for Religious Duties.

Fifthly. *More than needs of the World.* Men must be very watchful of this or else the world will Rob them of their time, if a man will not use some self-denial about his worldly occasions, but serve God no more than the world will give him leave, he shall serve God but little.

Eighthly. *Have I done anything more than ordinary, for the Church of God, in a time extraordinary?* Brethren, we shall never be able to stand before our own Consciences in the evil day, if our hearts cannot acquit us in this, that we have put ourselves to it more than ordinary for the *Church of God*. You know the troubles of the Church at this day, and we should everyone of us run with his Bucket, and put out this fire. God is crying to us, as *Moses to Aaron, Num. 16. 46. Take a Censer — and go quickly unto the Congregation, and make an atonement for them; for there is wrath gone out from the Lord, the Plague is begun.* O let us run for the Tokens of his displeasure are in the land! 〈◇〉 your tears that must quench these flames that the Bush, the Church is burning in. How is it that we do not weep over the Church? we sit here at ease through God's blessing, but how is it with the Church of God abroad in the land? How far are our hearts from the temper of God's worthies heretofore? It was said of *One*, that when there was any •...ad news, concerning the Church, they were fain to conceal it from her, least her heart should be overwhelmed with the news of it.

If we had some certain news that our *Estates* were at undoing, how would we break our sleep? and yet how is it that we are so careless of the Church of God! How is it that others are so wounded and sick, and ready to die with grief, and yet we take so little notice of it? It was the saying of *One* to me, I wonder how any can laugh (*said she*) when God's Church is in such distress. I beseech you take some more time with God than you were wont to heretofore, for the Church of God. What if thou didst pray *twice a day* heretofore, and now thou doest pray *three times* a day, once a day the more though but a quarter of an hour. to seek to God for the Church, and sometimes a whole day; it will come in upon thy account, when the troubles come upon the Church, that thou didst labor with thy Bucket, if it were possible, to put out the fire.

Ninthly. *Have I took care of my Company?* Many times many of us are very great Losers by this, by vain company; to be sure if they do us no other harm, they Rob us of our *Time*, and that is no small hurt; and therefore fly from their Company as from a Plague-fore. Or if sometimes thy *Calling* do call thee to them, yet do not go among them, before thou hast Prayed to be delivered from the evil of their Company.

Tenthly. *Have not I neglected some Relative Duty today, as of Husband, Wife, Pa rent, Child, Master, Servant.*

Secondly, *for your sins.*

First. *Doth not Sin sit light?* This is 〈◇〉 cause of no small mischief to our souls, this is the cause why *Christ* is no more 〈◇〉 , and the promises no more sweet; 〈◇◇〉 sits so light: why we can hear the 〈◇◇〉 a common lovely thing, and be but 〈◇◇〉 fected with it? If thou couldst but 〈◇〉 a 〈◇〉 sense of sin upon thy spirit, this would be a speedy course of preventing sin; this is a cutting down of a great limb of sin. When a man cuts down a Limb of

the Tree, a great deal of brush will come down with it; and so if thou dost but cut down this Limb, let sin sit heavy, down comes self, and pride, and many sins will come down with it. How is it that *Paul* could say, O wretched man that I am &c. and we are no more distressed with the sense of sin?

Secondly. *Am I a Mourner for the sins of the Land?* My Brethren, we have great reason, I doubt, to check ourselves sharply here, that when God hath made it so plainly a duty to us, and yet we are so little affected with the sins of the Land, when God doth set a mark upon them (only) for preservation, that Cry for all the abominations that are done in the midst of the Land; yet we remain insensible! Can our hearts acquit us now in this thing? O let us never leave our hearts, but be checking of them for this. If thy name were but wounded, it would break thy heart almost; and yet how is it that we can hear of God's name to be dishonored and yet not break for it! Can our hearts witness for us that we do never hear of the blasphemy that is in the land, and of the Superstition and Idolatry of the land, but God doth hear of it again by us, before we sleep, by Prayer? This should be for a lamentation to us, that the wounds that are given to God are no more upon our hearts. We may say of the glory of God as they of *David*. 2 Sam. 18. 3. 'Tis worth ten thousand of us. Our estates, and names, and all that is dear to us, yea, our very souls are not so much worth as the honor of God. And how is it then that we can see God dishonored, and we cannot mourn sor it? God's glory is his Crown that is upon his head; and shall we see his Crown trodden, down in the dirt and not be affected with it? we are far from the disposition of God's Saints and servants heretofore. When *Moses* saw the *Idolatry* of the people, he was so zealous, that he overturned the *Tables* that God wrote with his own finger. And *Ezra* when the people had taken strange wives he sate down and *his clothes*. *Ezr.* 9. Brethren how may we blush to hear and read this, and to think how far our hearts are from this frame! It may be you do think it enough that you did cry out upon it when you hear... the Blasphemy, so that you are free from *yourself*, but this is your sin, if you do no... mourn over it. (1 Cor. 5. 2. 7. No doubt the godly *Corinthians* did detest this sin, but the *Apostle* tells them that is not enough, whil... they did not mourn over it:) When wic...ness doth reign, as if it were the time of *Devils* incarnation; as if Hell itself were •...ken loose upon us to Act its part *ground*, and we not mourning ov...r it

Thirdly. *Do not I live in that I know or fear to be a Sin?* If I do thus, there is no peace with God or Con... to be h... sor you. *Psal.* 66. 18. *If I in my heart, God will not hear my Prayers.* It is a sign that God doth not regard thee, if thou art one that dost live in the practice or allowance of any sin; and he will not own thee for this. *Rom.* 6. 16. If thou dost yield up thyself to any sin willingly, that is a manifest sign that thou art none of God's.

Thirdly, *For your hearts.* Ask several questions.

First. *Have I been much in holy ejaculation?* Thus we ought to *Pray continually*; not only at our set and solemn times, but upon all occasions, to step aside and speak a word or two with God; in our Journeys, and Occupations, this is *walking with God* indeed; when we do not only take a turn or two with him in the *morning*, and so in the *evening*, but all the day long. It is

said of *Mr. Dod*, that he never got up his *Horse*, but he prayed before he came off. Thus did *Nehemiah*, while the King was talking with him, he was praying to God. *Nehem. 2. 4. So I prayed to the God of Heaven*, this was a Heavenly ejaculation; this would keep your hearts a praying all the day long. When the hearts of men do naturally bend to God, as the sparks fly upward this is a good thing indeed; when we cannot go by the door, but we must step in and have a turn with God; you will take it as a great kindness for a man not only to come on set times to visit you, but when he comes in every time he comes by the door to see you; And when thy heart is thus wont to turn into God, this will be an 〈◇〉 to thee that thy heart is used to converse with God.

Secondly. *Hath not God been out of mind, Heaven out of sight?* put that question to thy heart. My Brethren, this is our great sin, and should be our great shame, that the thoughts of God are such strangers to our souls; that we are so little in heaven in the day, as we are. O what a loser is God by this in his glory! what losers are we by this in our graces and comforts! O were our hearts on all occasions thus *thinking of God* how holy a frame should we quickly grow into? Why should not our hearts be as much with God, as the hearts of the Worldlings be with the Creature? Doth not God deserve it as much as the Creature? His heart is always talking with the World: If he come to hear, his heart is talking with the world. If he come to pray, his heart is always with the World. Why should not our hearts be talking with God while our hands are employed about this world? It was a Heavenly breathing of a *gracious spirit*, a confounding passage, that I met with; *Lord as formerly I lived without thee in the world, so now let me 〈◇〉 without the world in thee. If we did but love God as well as a worldly man doth love his wealth and riches, we should be so taken up with the love of God as quite to forget the world. For the world makes them forget God, that he is not always in their thoughts. Yea, says he, we should be taken up always with God.*

My Brethren, what shall we say for this! How shall we excuse this, that we should be so unmindful of God, while the Worldling is so mindful of the world? O what a shame is this! For shame, be ashamed at yourselves before we go away hence. I profess Christians, I have wondered 〈◇〉 God will throw away his kingdom upon some that do care so little for it as we do. O shame thyself out of this evil frame! Brethren, why do not we carry it towards the world, as the world doth towards us? The world doth carry it towards us as 〈◇〉; and we know not what it will do to us. Why should not we carry it more strangely towards it? O never leave, till the thoughts of Heaven be thy *natural thoughts*, O check thy heart roundly in the Evening for this sin, if 〈◇◇〉 find thy heart faulty here; and never leave till thou ha•... brought it into a right frame.

Thirdly. *Have I been often looking into my 〈◇〉, & made conscience even of vian thoughts?* you know your Rule, *Keep thy heart with all 〈◇〉, 〈◇◇〉 of it are the Issues of life.* Now hast thou been keeping thy heart with all diligence? Brethren, you may be sure your work will go but badly on, unless you look to your hearts, and keep your hearts. Examine then in the Evening, how hath my heart been employed today, hath it not been a thorough-fare of vain thoughts? of evil imaginations? I fear that many of us do make little con•... of this. It may be thou dost

make conscience of vain thoughts *in duty*: but I fear that few ⟨◇⟩ do make conscience of vain thoughts at *other times*. Ah Brethren, you ⟨◇⟩ not known what it is to live the life of Christianity, if you do not look to this. This must be mended. Brethren, what a blessed thing would this be, if we had but once attained this frame! If our hearts did but naturally run in a hollow Channel? This is attainable, and many of the Christians have attained to it. And if it be attainable, ⟨◇⟩ we should never be quiet till we have attained it. Why, Christian, take this Rule, force thy heart a while to it; keep thy heart for a while in this Tract, set it some holy Subject, some good Task, and make it to ply its work; and when thou hast got to this, then by degrees it will be sweet to thee. It is not enough to say, what hurt is there in such vain thoughts? It is enough that there is no good in them, that there is no profit in them; yea, there is a great deal of hurt in letting thy thoughts to run abroad. My Brethren, you do, I believe, everyone of you that are Christians indeed, complain of the burden of your vain thoughts. I believe, that this is the greatest trouble of many Christians here, for the vanity of their thoughts in holy duties. And what is the reason of this? Because they do let out their hearts at other times; this is the reason that we have no more command of our hearts in holy duties, because we do not keep them in at other times. God complains of *Jerusalem, Jer. 4. 14.* (and may he not complain so of us?) *O Jerusalem, how long shall vain thoughts lodge within thee?* Have not we, many of us, been complaining these seven or twice seven years of vain thoughts, and yet they are lodging in us? And if you take this course with your hearts, you will find more benefit in it, than ever you did in anything that you have tried hitherto.

But I know what the flesh will say here, what to be *always* taken up with holy things? this will be an intolerable burden. O but do not hearken to the evil report, that the flesh will bring upon the ways of God. Indeed I confess it will bring some dissiculy, yet I trust, you will be willing to be at some pain for so great a good as this is, but after a little while you will find it easy. There is nothing that is easy to a Learner, but if it be a Trade or such a Tongue ⟨◇⟩ a little while that he is used to it, it is his d•...light. And so will this be the sweetest thing in the world to thee, if thou dost but keep thy heart to it a while. And therefore never leave watching and praying, till thou hast got thy heart into this frame.

Fourthly. *Have not I given way to the working of pride or passion today?* My Brethren, the Spirit of God is a holy Dove that will not rest in an unquiet and froward heart. It was a passage os a very *Holy man, Whatsoever you do, take* ⟨◇⟩ *of passion. 2 King. 3. 15.* *Elijah* was sain to call for a *Minstrel* before he could allay his passion; I beseech you to watch your hearts when there is a temptation to pride, and a provocation to passion before you, or else you will grieve the good spirit of God, and make him to withdraw himself from you. It is a saying of *Mr. Baxter*, when there is a temptation to pride before me, I am fain to watch my heart as narrowly as I would do the Thatch of my house, when fire is put to it; and presently to throw on it the water of •...testation, Resolution, and recourse to God. And so must you do if ever you mean to attain to a heavenly heart. I remember it is written in the Life of a *Holy man*, that he did fear and tremble more when he did hear his commendation, than when it never so dreadfully thundered; and this frame should be in thee. O fear temptations to pride, I

besech you take... heed of pride, that your hearts do not grow haughty. If you do not take good heed, you are like to fall, That Servant is never like to do much for God that is puffed up with pride, If thou hast got down thyself, and trod upon the neck of pride, then thou art become a great Victor indeed. This is the reason why God doth not employ us in his service more, because he sees that there is such an evil heart in 〈ϕ〉, that we would make his mercies fuel for our pride and Lust. Let it be your daily practice to get the victory over this enemy, the pride of your heart. It was a very exemplary pattern that is set before us in that *holy man*; Says he, concerning himself, Methinks I am broken all in pieces before God when I speak to him, as when I tread upon an Egg and trample it all to pieces. It was a passage in one of his Letters writing to comfort another, I pray God make use of me a poor Rush, to do you some good. Let us lay this pattern before us. But more especially, look to our holy and humble *Jesus*; and *you shall find rest to your souls*. Follow your pride and passion thus with observation and detestation every day, and this will weary it out at last.

Fourthly, *For your tongues*. Ask these questions.

First, *Have I bridled my tongue, and forced it in?* This is a very necessary question that must be inquired into. I tell thee if thou hast no measure to bridle thy tongue, thou art no Christian. *Jam. 1. 26.* On the other side if thou hast once got this skill to govern thy tongue, thou art a grown Christian, *Jam. 3. 2.* He that can govern his tongue, hath attained to some good growth and good perfection in grace. Ah Brethren, you had need to set up *David's* resolution daily, *Psal. 39. 1. I said I will take heed to my ways, that I offend not with my tongue, Psal. 17. 3. I am purposed that my mouth shall not transgress.* And distrusting his own strength you may see how he runs to God for strength, *Psal. 14. 1. 3. Set a watch (O Lord) before my mouth: keep the door of my lips.*

Secondly, *Have I spoke evil of no man?* This is an express charge of the *Apostle, Tit. 3. 1, 2. Put them in mind to speak evil of no man.* And the *Apostle Peter* chargeth us that if we will grow in grace, to put away the evil of evil speaking. This is a great and universal sin among us; that we are apt to speak evil of others. When we do hear of anything that is evil in any one, how do we speak of it to our friends? See that you have good ends & a lawful call to tell, before you tell of another's evil. Brethren, this cannot be sufficiently bewailed, that there should be so great an evil among us, that we should be so backward to speak of our brothers evil to himself, and so prone to publish it to those that we should not.

Thirdly, *Hath the law of God been in my mouth, as I sate in my house, went by the way, lying down, rising up?* How great is the charge of God given us! And how great is our negligence in this work! *Deut. 6. 7. Thou 〈ϕ〉 teach them diligently unto thy Children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou 〈ϕ〉 up.* Christian can thy heart acquit thee here now? Can thy family acquit thee; that this is thy work when thou art sitting by the fire with them? Can thy yoke-fellow witness for thee, that the word of God is in thy mouth when thou liest down, and risest up? Can thy fellow-traveler say that these are thy talks when though... walkest? *Deut. 11. 8.* What benefit would this be to others, if thou didst but do this? When wilt thou come to the full resolution

of them? Well, set this resolution with thyself, that thou wilt not let thy Conscience alone till thou dost come to this.

Fourthly, *Have I come into no Company but I have dropped something of God there, and left some good savor behind?* O what a shame is it that Christians should be so unlike themselves! that when they come into company, it cannot be seen who is the Christian, and who is not! O how should we be ashamed of this, that we should be ashamed of our God! O That thou wouldst make conscience of this, not to come •...nto any company, but to drop something of God there.

Fifthly, *For your Tables.*

First, *Did not I sit down with no higher end than a beast, merely to please my appetite?* Did I eat, and drink for the glory of God? you cannot know what it is to be a Christian, till you come to do all things by Rule. Make conscience of this, to set your ends right when you sit down to your Tables.

Is it not a shame, that a Christian, should sit down with no higher end than a beast to his meat? Beasts do eat and drink to satisfy their hunger. Remember that thou sit down with an eye upon God. This will make thy table to be sanctified to thee.

Secondly, *Did I not rise from my table without dropping something of God there?* Christian, how often dost thou contradict the example of thy *Savior*? You shall find his discourse when he sate at the table still that he was always speaking of God. And is it not a shame that thou should st imitate thy *Savior* no better?

Thirdly, *Was not my appetite too hard for me?* Brethren, I doubt many of us are little skilled in the duty of *temperance*. It may be many of us do think, we may eat as long as it is pleasing to our appetites. This is a great, though I fear a common evil: that as *Juae* says they *feast without fear*. Here, observe this general rule, never to sit down to your tables but to use some *Self-denia*. And for an exact rule; we cannot give an exact rule to every one; but this, for healthy bodies to eat so at one meal, that we may be hungry at the next I am verily afraid that this sin of *gluttony* is a very common sin: Therefore Christian set a special watch upon thy appetite.

There are two sorts of *intemperance* that we should beware of; either with respect to the *Quantity*, or to the *Quallity* of what we eat. We offend in the *first* when we eat more than we can digest. In the other, when a man gives himself to eat that which the *Physician* tells him is not fit for him. And what a shame is this that neither reason nor grace, should keep a person from breaking out into intemperance.

Fourthly, *Did I not mock with God when I pretended to crave a blessing and return thanks?* If I may judge by my own experience, I think that we are more formal in this than in any other thing. Well let this be amended by us, It is a sad thing that we should *mock God* when we pretend to serve him.

Sixthly, *For your callings.* Four questions here.

First, *Have I been diligent in the duties of my Calling?*

Secondly, *Have I defrauded no man?* Have I observed that golden rule of justice in my dealings this day, that I have done no otherwise to any man than I would be done unto? When I have considered it, I find that there is more of Christianity in our *moral duties* than we are aware of. This is not to be a Christian, to be so only in prayer, and hearing, &c. but to be a Christian in your Shops, and fields, &c. If thou art no *second table-man* thou art no *Christian*. Remember that, this is to be a reproach to Religion.

Thirdly, *Have I dropped never a lie in my shop or trade?* You that have dealings in the world you had need to look to this every hour. I beseech you Christians look to this: this is a fearful sin, and it is a sign that there is nothing of Christianity in thee if this prevail. Therefore set a guard upon thy mouth; and beg of God to keep thy mouth, that there may nothing but truth come from it. And in the evening examine how thou hast kept thy charge in this respect.

Fourthly, *Did not I rashly make or safly break some promise?* There is a great and reigning evil in this respect among those that trade in the world. Be very *wary* and very sparing in making a promise; and when thou hast made it, be sure to perform it. I wonder how you can read that Scripture, *Psal. 15*. Of those that shall enter into the holy hill of the Lord, *That he sweareth to his own hurt and performeth it*.

And thus I have given you *materials* for the examining of your own hearts. Now my further business to you is to know how you resolve to perform this? will you not content yourselves with the approving of these rules only? But will you set it forth in practice? I beseech you do not $\langle \diamond \rangle$ in *ba...e* resolution and intention, but resolve that never a day shall pass before these things be done by you.

To stir you up hereunto let me give you these three motives.

First, Consider, that there will be no such *means* in the world for you to get a *sound and thorough conquest over your corruptions*. You have been striving a great while with your corruptions: some with vain thoughts, some with pride, some with passion, and it may be you have got but little victory: And what is the reason? Because you have not followed it with constancy. If thou didst but take thy heart to task every day about it thou wouldst surely get the victory over it. As a *holy man* much experienced in this did use that comparison: Thou must watch thy corruptions (says *he*) as a cat doth her prey; either it must keep in, or else she hath it. If thou didst thus, thou wouldst quickly find the theif, & so wouldst bring it to the bar before hand, & have execution done upon it. We must be daily in the pursuit of our corruptions, we must never give it over, not in one prayer or one day, and then we are like to get the victory over it.

Secondly, *Consider this is a ready way to Assurance*, Brethren, the great reason why Christians are without assurance, is for want of self-examination: for want of pain and diligence in observing their own heart. But now if you set upon this duty you will be skil'd in your own hearts. I doubt this work of self-examination is seldom done by many Christians, except it be upon some *special* occasion.

Thirdly, Consider hereby *you shall come to a thorough acquaintance with your own hearts*, 2 Cor. 13. 5. *Prove yourselves*, and then follows, *know you yourselves?* he that proves himself oft, shall know himself at length.

DEUTERONOMY 32. 46.

And he said unto them, set your hearts unto all the words which I testisie among you this day.

The words foregoing my *Text* are called the *Song of Moses*, what is storied of the *Swan* is made good in the *Saints*; they sing sweetest when they are about to die. It is said of *Christ*, that *never man spake like to him*, and he never spake more like himself than a little before his passion. What tender words, what yearning, melting bowels, what endearedness of affection doth he express to his poor sorrowful *Disciples* in the 15, 16, 17. Chapters of *John*? There is (saith *One of the Ancients*) more worth in these three Chapters than in all the Books in the world. *Moses*, that famous servant of God, *Israel's* guide, Prophet, Governor, Father, Husband, being about to take his leave of that perverse, stiff-necked people, begins to sing of *Mercy* and *Judgment*. And he sings sweetly in the ears of God, but dolefully, I doubt in the ears of *Israel*. Having ended his *Song*, he doth enforce both it and the *Counsels* given in the <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> foregoing *Chapter* with this vehement exhortation in the words of my *Text*. Set your hearts &c.

By [*All these words*] we are to understand not only the mercies and judgments spoken of in this *Chapter*, but the precepts laid down in the foregoing *Chapter*, and therefore he adds in the next words after my text, [*which you shall command your Children to observe to do, all the words of this law,*] I shall not stand any longer upon the words but presently give you this *Doctrine*.

Doct. *That when God hath-discovered any duty to his people, he looks that they should set their hearts to it.*

In the prosecution of this *Doctrine* I shall speak to these *three things*. (First) show you *what it is to set your heart to any duty*, and shall speak particularly to that duty that God hath lately laid open to us, from those words. *Commune with your own hearts*. (Secondly,) I shall propound some *motives* to stir up those to it that have not yet begun, & to stir up those that *have begun* to go on in it. (Thirdly,) I shall prescribe some *directions* for the conscionable, constant, easy performance of the duty.

First, What 'tis to *set the heart to any duty*. This carries in it. First, *Remembrance*. Secondly, *Serious consideration*. Thirdly, *Resolution*. Fourthly, *Love*. Fifthly, *Life*. Sixthly, *Labor*. Seventhly, *Care*. Eighthly, *Constancy*.

First, *Remembrance*, or a minding of our duty. *Heb. 2. 1. Give the more earnest heed to the things that you have heard, lest at any time you let them slip*. The memory of man is a leaking vessel, apt to let out as fast as God pours in. It is like a grate in the water-course; still the trash doth

stick by us; but the pure water, the things of God and of another world are soon out and gone. Beloved, it is very strange, and yet very true, those things that we are most affected with, which are most fresh in our minds, that our thoughts do most naturally run upon, in a few weeks or months, the savor of them die, and the things are buried in oblivion: and perhaps scarce ever come to mind again. Concerning this excellent course that we have been directed to, I pray God that I may never live to see it dead and buried: and thus I pray for you all. I confess, I am afraid of myself, lest time should wear out the sense or remembrance of so great a duty: but the Lord be better to me than my fears, and to all others whose fear this is. Neither is it implied only that we should never forget this duty, or think upon it only now and then, but that our thoughts should run upon it. That which a man sets his heart upon, he will often mind. The voluptuous man sets his heart upon his pleasure, and therefore will mind his pleasure. The Covetous man sets his heart upon his riches, and therefore minds his riches. Their thoughts are so taken up with those things that they scarce think upon anything else. So it should be with us. When we are sitting at our tables, lying down, rising up, alone, in company, going to any duty, in our shops, about our callings, we should remember this course. We should be as well able to *forget to eat* as to forget the *rule by which we should eat*. We should be as well able to *forget to sleep and speak*, and follow our callings, as to forget the *rule by which we should do it*. I shall shut up this particular with the prayer of *David*, so full to this purpose, *1 Chron. 29. 18. O Lord God of Abraham, Isaac, and Israel our fathers, keep this forever in the imaginations of the thoughts of the heart of thy people, and prepare their heart unto thee.*

Secondly, *Serious Consideration*, or a pondering of the duty in our heart; as the expression in *Luke is*, chap. 2. 19. Now there are these three things that we are to consider when God doth discover any duty to us. (First,) *What have I done?* Hath not this command of God been neglected by me? Have not I been a mere stranger to the duty now laid open? or, is not this the duty, that the minister and my conscience hath pressed upon me from time to time, and yet I have neglected it. (Secondly,) *What must I do?* Is not this the command of God? And dare I do otherwise than obey it! Is it not the God of heaven that speaks unto me? examine thyself; commune with thy own heart. Is this God to be slighted? His authority to be despised? darest thou, O my Soul, to say the God of heaven nay! (Thirdly,) *What shall I do?* What will become of me in the day of visitation, and in the day of judgment, if I daily neglect this known duty, this weighty duty, this necessary duty? When troubles shall come slowing in upon me like the waves of the Sea, one upon the neck of another how shall I be able to stand under them? If I think to go to God for refuge, Conscience will fly in my face, and tell me this is the God, that thou hast despised, whose voice thou hast not hearkened to. How shall I stand in the day of judgment. and look God in the face, if I am *contentious and will not obey the truth?* What can I expect but *tribulation, and anguish, and wrath*, *Rom. 2. 8, 9.* A Scripture which me thinks may be as a thunder-bolt in the hearts of any that hath a secret purpose in himself to neglect this duty. If we are careless in this duty, what can we expect but tribulation, and anguish, and wrath?

Thirdly, *Resolution*, A settled, fixed purpose of heart to do what God commands. When God tells us this is my command, thus and thus you must do; our hearts should answer the will of

God we will obey: thus and thus we will do. Thus did *David*, *The Lord said seek my face; and my heart answered, thy face Lord will I seek*. Beloved, we hear our duties, and read our duties many a time; and we are apt to acknowledge that this should be done, and to pray too, that it might be done; but for want of adding of resolution, many a time our convictions and prayers come to nothing. Concerning this duty let us not dispute but determine: let us not stand reasoning shall I, shall I, but resolve upon it.

Fourthly, *Love to the duty*, Christians should not only receive the truths of God, but receive them *in love*. The commands of God, like meat that pleaseth the pallat, must go down sweetly, duties must not be so much our *task* as our *choice*: that which we would rather do than neglect, were we left to our liberty. Beloved, let us not only take up this course as *necessary* only, but let us love it as an *excellent* course. Let us not go to this work as a sick man goes to take down a loathsome potion, but as a sound healthy man goes to his ordinary meal.

Fifthly, *Life*, That which a man sets his heart upon he will be *lively* in, and do it to purpose. *Rom. 12. 11. Not slothful in business; but fervent in spirit serving the Lord*. Standing water is not wholesome; and wine that hath lost its spirit, is not pleasant. *God is a spirit, and they that worship him; must worship him in spirit*. He is a most *pure act*: and he will be served with *activity*. God would not accept a blind, torn, lame sacrifice under the law; and will he accept of a *dead* sacrifice under the Gospel? He would not have, the *Ass* offered to him, because it was a dull *sluggish* creature. Nor the *Snail*, because a slow *lingering* creature. We must not come to duties with dead hearts: with dull, drowsy, sleepy souls. When we are going to our work of communing with our hearts, we should stir up our hearts, call in our thoughts, compose our affections, rub our memories and consciences, till we have fetched life into them. Every faculty of the soul should act its part in this work: And here let me tell you that 'tis no fit time to set about this work, when we are between sleeping and waking: when the spirits are so far spent, and the senses tired, that we can scarce see the question, or to hear the answer that conscience gives. It will be good for everyone to observe the temper of his body for this work, that so drowsiness may not detain him from it, or make him slight and over...lie in it.

Sixthly, *Labor*, we must take pains in duty, *Eccl. 9. 10. What soever thy hand findeth to do, do it with all thy might*. There must be labor *before* the duty, to break thorough difficulties and to bring the heart to it. There must be labor *in* the duty to keep the heart close to it. The heart will be unwilling to come to it, and therefore must be compelled. It is apt to wander, and therefore must be restrained and held in. We must not only do well, but be *patient in well-doing*. The flesh must be crossed: carnal ease and contentment must be denied, when they stand in the way of our duty, or would steal away the heart from God. God required that the *Male* should be offered up to him in sacrifice, because that was *stronger* than the other: to signify to us that we must take pains and lay out our *strength* in duty. Beloved, wheresoever you are when you should se... about this work, say to your souls as *Christ* to the disciples, *Arise, let us go hence*. If the heart be backward, lay the cord of God's command upon it; and by this cord hale it to the duty. Tell it, that the work must be done and shall be done. When thou art come to the work, bind thy heart to the good behavior. When thou art in it, often call upon thy heart to mind the work that it is about. When it would give thee the slip, hold

it fast. When it would run from any question before it hath given any determination to it, pull it back: adjure it before the living God, in whose presence thou art, and whose honor is concerned in it, to speak out the truth concerning this matter: whether thou art guilty or not guilty.

Seventhly, *Care*, That duty is well done, that is carefully done.

Eighthly, *Constancy*, That which a man's heart is set upon, he will be hardly taken off from it. We must be *constant* in duties as well as *fervent* in them, *Rev. 2. 3.* Beloved, the work that I am now pressing you to, is not to be done once a week, or a month, or every other day; but every day. Every evening, conscience being mounted upon its tribunal, you are to give accompt of all the things that have passed that day. And remember this, that you never take any excuse for the omitting of this duty, at any time, but what you dare plead before God in the great day of accompt. It is to be performed every day: as sure as the night follows the day. Neither is this the work of a week, or a month, or a year, or of an evil time only, while the rod of God is upon your backs; no, it is the work of your life: it is a duty that you must live and die in.

We should not take up this course, as the traveler takes up his cloak, which he wears in a storm, but throws off when the Sun shines. This is a duty as well in prosperity, as in adversity. It is Summer-fruit as well as winter-fruit. And I pray God, that neither summers heat, may be able to blast, nor winters cold be able to kill those good beginnings of reformation, that are now, to be found among us. I am afraid, that when God hath broken off one yoke from our necks, we shall cast away another. When God shall break off the cords of the wicked from us, we shall cast away the cord of duty from us. I pray God, that when we come into *Canaan*, we may not forget nor cast off what we promised in the wilderness. Remember it is for your life. I shall press this upon you in the words of the *Apostle*, 1 *Cor. 15. 58.* *Therefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, &c.*

Objection. It is a hard work, a painful duty; a heavy yoke. Now there are several things that I shall speak, to answer this very briefly.

First, This complaint doth argue a very careless, loose heart. Ah Christian, didst thou keep a strict hand over thyself in the day, thou wouldst not find thy evening work so difficult. And hast thou a careless spirit? the more need there is that thou shouldst set upon this work, that thou mightest bring it into a better government.

Secondly, Wouldst thou neglect this duty because it is painful? upon the same account thou mayst cast of other duties. Thou canst not pray, nor hear, as thou shouldst without pain.

Give way to this objection, and for ought I know, in a little time, thou mayst bid farwel to all thy Religion: thou mayst cast off every duty. Thou canst not imagine what a plague it may be to thee, if thou shouldst give way to this objection. Give Satan an inch and he will take an ell: forbear one duty because of difficulty, and he will easily persuade men to forbear others.

Thirdly, Consider who it is that buzzes this in thine ear. Certainly it is the devil, the grand enemy of thy soul. God says, *Commune with thy own heart*: Satan says, no, it is too painful. Why, who wilt thou be ruled by, God or Satan? thy best friend, or thy worst enemy? Christian, in these outward concernments, thou wilt not advise with thy mortal enemy in things that concern thy life: And why wilt thou be such a fool in the matters of thy soul?

Fourthly, What dost thou cry out of pain? It is thy very calling and profession to take pain. What mean those expressions in Scripture else whereby the life of a Christian is set forth by *striving, wrestling, fighting, pressing* toward the mark? To take pain is essential to Christianity, and without this thou canst not be a Christian. To leave any duty because it is painful is a contradiction to thy profession thou dost herein deny thyself to be a Christian.

Fifthly, The more difficult the work is, the more profitable thou wilt find it. That duty that cost's us nothing, will yield us nothing: and that duty that cost's us much pain, will yield us much peace and comfort.

Sixthly, Consider, is not grace worth the taking pains for? What wilt thou take pain for, if not for grace? Look about in the world: see how the men of the world run and ride, sweat and tire themselves for toys and trisles. What pains then shouldst thou take for grace, one dram of which is more worth than a world. By this means, thou mayst grow in grace more in one month than in some years before.


And let me tell thee I have not Charity enough to think thee a Christian indeed, if thou dost not think grace worth any labor or pain that thou canst possible be at in the getting of it.

Seventhly, Consider Christian, what pain Christ did take, and what misery he did undergo for thee. Thy soul was dearer to him than his own glory: and thy salvation, than his own life and blood. And shall not his glory, his commands be dearer to thee, Christian, than a little carnal ease? Think upon it, if thou hast any spark of ingenuity this consideration will prevail upon thee to set about this work.

I come now to propound some *motives* to stir up those that have not begun this work, to set about it. And those that have begun, to go on in this work.

First, Consider *it is the command of God*. It is not the voice of man, but of God. It is God that speaks to thee, *Commune with thy own hearts: Examine thyself*. Christian, I urge the command of God upon thy Conscience, wilt thou obey or wilt thou not? darest thou to set thyself against God! and set thy will above the will of God! O think upon it.

Secondly, Consider the *time when*, and the *manner how* you consented to set to the performance of this duty. It was in a *time of love*; at a *feast of love*; and after a *Song of love*. Consider what a rich mercy God hath bestowed upon you, in giving you liberty to draw nigh to him in such an ordinance as you lately sate under. It was but a little while ago, beloved, that you thought that you should drink *no more of the fruit of the vine, till you drank it in your fathers kingdom*. And behold contrary to your expectations, the King hath sent to you, saying, *come and sup with me*: come and sit at my table.

Hath God dealt so with any people? He hath feasted you in a time of famine: and spread a table for you in a *howling wilderness*. Doth not this extraordinary providence think you, call upon you for some extraordinary duty? And do not you think in your consciences that it is this duty? Why else hath God propounded it to you, and urged it upon you, in such a time as this is? If you neglect it, it may cause God to take away the *Corne and wine* from you; and to *break the staff of*  .

Thirdly, What do you know but God put it into the heart of his servant, to press this duty at that time, to *try whether you were real in that love and loyalty* which you did then profess to him? I suppose you all understand the transactions that passed there between God and you: that God did put his seal to the Covenant, that he would make good all the mercy promised: and that you did put your seal, thereby binding yourselves to the performance of all the duties required.

Fourthly, Consider when *another such opportunity* is offered to you how will you be able to *look God in the face*? Methinks that man should not dare to come to the Sacrament, and again put his seal to the Covenant, that hath knowingly and willingly broken his last engagement.

Fifthly, Doth not your own looseness, and the *enemies profaneness*, and the *present dispensations* that you are under, call upon you for more than ordinary *strictness* in your lives and conversations? The Lord have mercy upon us, what prejudice have we brought to the Gospel by our carnal, careless conversations! What pitch of profaneness are the enemies of God risen to! They are not afraid to bid him defiance at his face! In what a doleful case are many of our brethren abroad in the world, and how sad is it like to be with us? The glory of God is gone from the public to your houses, and are you not afraid? I am sure there is reason enough to think, that it will take its flight from thence too. And doth not all this call upon us aloud in the language of the prophet, *Lam. 3. 40. Let us search and try our ways and turn unto the Lord*. If we look behind us, and see what we have been: If about us, and see how devilish men are: And above us, to see the black clouds that hang over our heads; we cannot but see that it is time to take another course, to live more like Christians, And what course so likely to effect this, as daily self-examination? serious consideration is the best way to sound and thorough reformation.

Sixthly, Consider the *excellent advantages* that will come to thee by taking this course. Christian, wouldst thou have peace of conscience? The sense of God's love shed abroad upon thy heart! wouldst thou live in heaven? wouldst thou walk in the light of God's countenance, grow in grace, have thy corruptions overcome and subdued? Behold a most excellent receipt: the best that ever was prescribed.

Seventhly, Consider with what face wilt thou be *able to go to God* and beg of him to subdue thy corruptions, and to strengthen thy graces when thou wilt not use the means? Think upon it with what face wilt thou be able to look up to God and put up such a petition?

Eighthly, How wilt thou be able to excuse thyself *from hypocrisy*, if thou neglect this duty? When thou dost hear it laid down as a Character of sincerity, not to live in the neglect of any known duty.

Ninthly, Consider what base *ingratitude* you will be guilty of, both to God in sending *his servant* among you: and to his servant for all the care and pains that he hath taken for your souls?

Tenthly, Consider what *answer* will you be *able to make to God*, or how you will be able to look his servant in the face another day; when he and you must stand together and give up your accompt: he of his *doctrine*, and you of your *obedience* to it.

Eleventhly, Consider how *conscience* will *sting* thee for this neglect when thou comest to die. Ah Christian, when thou shalt be ready to leap into eternity, and shalt want assurance, not knowing whether thy lot shall fall either in heaven or hell. And conscience shall tell thee if thou hadst taken such a course thou mightest have had assurance: when thou shalt with grief of soul remember this and the other miscarriage, and that if thou hadst taken this course, thou mightest have prevented this trouble; O how will this add to thy sorrow and break thy heart!

I come now to give some *directions* for the constant, conscionable, easy performance of this duty

First. *Set about this course speedily*. The longer thou dost delay the work, the more difficult thou wilt find it. What is said of repentance is true here, he that is not fit today will be less fit tomorrow.

Secondly. Be *deeply humbled* that thou hast *neglected* such a duty so long. Hath it been out of *ignorance*? bewail thy ignorance. Hath it been out of *laziness*? bewail that when men would make the building strong, they will lay the foundation low. It is a good way to be constant and successful in any duty, to begin with sorrow and humiliation.

Thirdly, Do it out of a *principle of conscience* in obedience to God's command: because it is thy duty, and God commands it.

Fourthly. *Bless God for making known this duty*, and prescribing to thee so easy away for the performing of it. Bless God for making known the duty, a...d God will bless thee in the doing of it.

Fifthly. When you come together let this duty be *the matter of your conference*; or at least, be osten speaking one to another of it. Doubtless, it will be good for the carrying on of this work to choose out a Christian friend, and for these to agree together, and unbosom themselves each to other, what doth hinder the work; and what benefit they find &c. and engage one another to take up this course, and be constant in it whatsoever times may come.

Sixthly, *Take heed of formality*, or keeping on a round in the duty without a due regard of the end of the duty. Take some time once in a week, or fortnight, and call thy heart to an accompt how thou hast sped, what thou hast got.

Seventhly, *Take heed of resting in the duty*. If thou do $\langle \diamond \rangle$ make an *Idol* of the duty God will make nothing of it: God will curse the work and blast thy design.

Eighthly, Be careful to *live up to those Rules* by which thou hast engaged to *examine thy self*? As he said of prayer, If thy praying do not make thee leave off sinning, thy sinning will make thee leave off praying. So here, if thy examining thyself, do not make thee to leave off thy remissness; thy remissness will certainly make thee leave off thyself-examination. When a man hath been careless in the day, and come to read over these questions, and conscience shall answer guilty in most of these things, this will make the work so tedious, that thou wilt never long bear the trouble of it. Unless thou art able to live up to these rules, thou wilt never be able to hold on in it long. And therefore remember this, if at any time you find that you have been careless •...n the day foregoing, be sure in the next morning to set up a *new resolution* to stick close to these rules. Undo all that you have done before, as it were, and begin again. Try in the strength of God what you can do this day; how exact you can be this day.

Ninthly, Let us set about the work *with some shore ejaculation to God* for his *Assistance* in it, and his *blessing* upon it.

Tenthly, *Solemnly engage to God* that you will *take up this course* and *be constant* in it, and never lay it down what ever times may come, and temptations may assault you. When God doth enjoin any duty, he requires all the means that tend to the performing of that duty. Now this is the best means that can be thought upon for everyone to engage to God, that he will set upon it and be constant in it. I know that the deceitful heart will be very backward, they are very shy of such engagements. But if they are, remember this, that there is something in the bottom which you will do well to look out: And when you have found it out, to cast it forth with indignation. Why should we be backward to do that between God and our selves, which we have done publicly before many witnesses, and I believe shall be called to do again. To set about this work is no more than you have done already, when you sate under that great ordinance and set your seals that you would perform all the duties of the new Covenant. And did you except this? You will find this engagement a great help to the work. Let us this night before we sleep put this direction in practice; engage yourselves to God in some such words as these,

O eternal God, thou that searchest the heart, and wilt not hold them guiltless that take thy name in vain, especially in solemn Covenants made with thyself, I do here solemnly promise, that I will set upon this duty of daily self-examination, and in this practice to live and die. Such engagements God is well pleased with, Jerem. 30. 21, Who is this that engageth his heart to draw nigh to me? As if the Lord had said, come thou art welcome, I take this kindly from thee.

A serious call to Christians, to win Souls to Christ with helps thereunto.

Prov. 11. 30.

And he that winneth Souls is wise.

IN this verse we have set forth unto us the excellency of a *Righteous* man: and that in two things. First, *He* is more *useful* than others. Secondly, *He* is more *skilful* than others.

First. He is more *useful* than others. *The fruit of the Righteous is a tree of life.* The Righteous is not a *barren tree*; but he is a *fruitful bough*, as *Joseph* was. And he doth not bring forth his fruit *unto himself*. His fruit is a *tree of life*. As the tree of life would give life to them that should eat thereof: so the fruit of the Righteous is such, that those *th...t* will hearken to his Counsel, shall partake with him of eternal life. When others are as *thorns* and *brambles*, fruitless, unuseful, of no value in God's world? the Righteous is a fruitful tree, and as a *tree of life* in the midst of the world.

Secondly, He is more *skilful* and *...wise* than others; And would you know wherein his *wisdom* lies? It is in winning of Souls.

Doct. *That it is a chief part of a Believers, duty, and the chief point of a Believers wisdom to gain Souls unto God.*

First, 'Tis the [duty] of a Believer to gain Souls. Though he must *begin* at home, with his own soul, yet he must not *Terminate* there; but he must look abroad after *others* Souls. He must not be as a *tree* that bringeth forth fruit to himself alone: but he must be a *tree of life*, that whosoever plucketh of his fruit, to make use thereof, shall live.

And then Secondly, 'tis his [wisdom.] As in the text, so *Daniel. 12. 3. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.* They be the *wisemen* that turn *others* to Righteousness.

Here I shall show you. (First,) *That 'tis* ⟨ϕ⟩ *chief part of his duty.* (Secondly,) *That* ⟨ϕ⟩ *a chief point of his wisdom to gain Souls.*

Firstly, *That 'tis a chief part of his duty* and this appears,

First, Because this is one chief point of ⟨ϕ⟩ *love to Jesus Christ.* Wherein did *Paul* discover his love to Jesus Christ in anything, as ⟨ϕ⟩ *this*, in his *zeal* and *industry* to save Souls? *Rom. 9. 1, 2, 3.* And thus doth *Moses* evidence his love. *Exo. 32. 31, 32.* If you would show your Love to Jesus Christ, this is the best way in all the world to evidence it. *Math. 25.* You may see how carefully *Christ* takes notice of any kindness done to the *bodies* of his elect: but O how much more will he take notice of the love to the Souls of his Elect?

(Secondly,) Because this is the chief point of our *love to our Brethren.* You know that *Christ* tells us that all the Law and the *...phets* hang upon this, *thou shalt love the Lord thy God with all thy heart, &c. And thy Neighbor as thyself.* If the Law doth bind thee to preserve the *Chastity* and *estate* of thy Neighbor, how much more doth God require of thee that thou preserve the Soul of thy Neighbor? This is the principal point of love. *Jam. 5. 20. He that converteth a sinner from*

the error of his ways shall save a Soul from death, and shall hide a multitude of sins, If God requires that thou help thy Neighbors Ox and his Ass, how much more must thou help thy Neighbors Soul from hell?

(Thirdly,) Because this is the principal means of *bringing glory to Christ*. Every soul that is brought in to *Christ* is a *Jewel* put into the *Crown of Christ*. And wouldest thou not be ambitious of such a service as this? Every soul thou bringest into *Christ* is an eternal *Monument*, set up by thee to the *name of Jesus Christ*. Wouldest thou have much service done for Jesus Christ? O then labor to bring in *Souls* to him, that may do his work here in the world. Wouldest thou have much *praise* to the name of *Christ*? O then labor to bring in *Souls* to Jesus Christ. Every Soul brought in to Jesus Christ is a *Trumpet* of his praise. The glory of a King is in the *multitude* of his subjects. And so 'tis of Christ. This is the great way wherein we are capable to further the *glory of Christ* in the world, to bring in many *Souls* to Jesus Christ.

(Fourthly,) Because this is a principal *subject of our prayers*. This is one grand petition. *Thy Kingdom come*. In which *petition* we pray, that the Kingdom of grace may be advanced, ourselves and others brought into it, and kept in it. Now 'tis a great part of a Christians business to live suitable to his prayers.

Secondly, That 'tis the chief point of a Christians wisdom to gain *Souls* unto Christ. This appears,

(First,) Because *Souls* are the goodly pearls that *are of great price* with Christ. O there is no *Merchandise* like to that of *Souls*. No gain like to the gain of *Souls*. One Soul is of more worth than all the world. You may see of how great price *Souls* are with Jesus Christ, by the great price that he laid down for *Souls*. Did Christ spend, his *blood* for *Souls*; and wilt thou not spend thy *breath* for *Souls*? This is a principal part of wisdom, to deal like *wise Merchants*, in goodly pearls. A wise man will not spend his time for trifles, that is Childish; but his wisdom doth appear in the weight of those things that he lays out his time and pains upon. Oh if you would appear to be wise, lay out your time and strength for *Souls*! If thou couldest gain but one *Soul*, what a happy gain would that be?

(Secondly,) Because *Souls will be the most glorious Crown in the day of Christ*. No Crown like to this, the *Crown of Souls*. The time is coming, when a *Crown of Soul*... will be found to be of another manner of value than a *Crown of gold*. What was the *Crown* that *Paul* wishes for? It was for the *Souls* that he had converted. 1 *Thes.* 1. 19. *What is our hope, or joy, or Crown of rejoicing! are not even ye in the presence of the Lord Jesus Christ at his coming? Why were these Paul's Crown? because he had converted them by his Ministry, upon the same account he calls the Phillipians (Phil. 4. 1.) My joy and Crown of rejoicing.*

Thirdly. Because we shall most effectually *promote the good of our own Souls by endeavoring to gain others Souls*. By teaching of *others* thou shalt teach *thyself*. By exhorting *others*, thou shalt excite and stir up *thyself*. And nothing will redound to thy advantage so much as thy laboring to gain *Souls*; though Israel be not gathered, yet shall I be glorified.

(Fourthly,) Because this will be *an evidence of our own sound conversion*, if we lay out our strength and time to convert others. In *John 1. 41*. We shall see those *young converts*, when they were but touched, they labor to bring in *others* presently. So that if thou wouldest evidence thine own sincerity to thy *Soul*, thou shouldest lay out thy endeavor for the good of others *Souls*.

First *Use*, Is it so that 'tis a chief part of a Christians duty, and a chief point of a Christians *Wisdom*, to gain *Souls* to Christ? Then here is matter of *Reproof*; to reprove those that profess the name of Christ; that lay out their zeal no more this way. That lay not out their strength to gain *Souls*. Yea that do not long for, nor endeavor after the conversion of *Souls*. Surely, this speaks sadly to those that *wholly neglect* this duty. But how exceedingly are many of the *people of God* themselves to be blamed for their Negligence in this? doth not thy heart know that there is a brother of thine doth live in such a sin; and yet thou never tell him of it? What a great evil is this! and unsuitable to the pattern of the Lord Jesus Christ? How did he go up and down *doing good*? and so taken up with *Souls*, that he could scarce spare time to *eat his bread*: insomuch that his carnal friends began to take hold of him, and thought that he had been *beside himself*. O how far art thou from this, that thy friends may *live* in their sins, and die in their sins, before thou wilt labor to save their *Souls*? The devil he laboreth to destroy *Souls*; and how few be there that do labor to save *Souls*? He may carry away the poor soul, and none labors to take the soul from him. We should be watchful and vigilant for *souls*; for our own *souls*. and others *souls*: because this enemy is always taking opportunities to destroy *souls*. Sure it argues that you have very little *Love*... to *Jesus Christ*, that you do no more for *souls*. That you have little *zeal* for *Jesus Christ*, and that you have little *Love* for your *Brethren*, that you take no more care for their *souls*. It may be you are careful for the *bodies* of those that are under your charge; but how little do you for their *souls*? How many live without the *worshi of God* in their Families? Without *Catechizing* their Children or instructing them? And think they have done well if they provide for their *bodies*. Oh, but man God will find out thy neglects: it was their *souls* that was thy charge also. If you look only after their bodies, this you will do for your swine. And will you do no more for your *Children's souls* than for your *swine*? many are ready to say as *Cain*, am I my Brothers keeper? If this be not the language of thy *tongue*, is not this the language of thy Life? What dost thou do for thy brother to save his soul from death?

Second *Use*, is of *exhortation*. To stir you up to perform this *duty* to labor to be *skilful* in this duty, to win *souls* to *Christ*. Brethren, if you would be wise indeed, and if you will gain indeed, labor to gain *souls*. Oh look upon the woeful condition of perishing souls! How few of thy friends and acquaintance hast thou good grou...ds to think they have a share in *Jesus Christ*? What wilt thou have no compassion of thy Brothers soul? Thou wouldest have compassion on the body of thy Neighbor: If thou sawest the house on fire about them, and they asleep, wouldest thou not be stirred up, and with zeal forget thyself, and labor to call upon them and awake them? O how many of our carnal friends do remain in a carnal state, and we sit still and let them alone! I beseech you stir up your *souls* to relieve the *souls* of others. This is the best Charity and best pleasing to Christ.

It may be many of you have not wherewith to show your Charity to the bodies of your brethren: but this way thou mayst show it, in showing kindness to their souls. *Exhort* them, and *strengthen* them in their duty: *comfort* them, *support* them. If thou canst not give them an *alms*, give them an *exhortation*.

But you will say what should we do, or what *means* must we make use of to *do good to to souls*?

I answer, you must do it.

First, *By Scripture demonstration*. When thou goest to deal with souls, be sure to make use of *God's weapons*. Bring the *word of God* with thee. Go forth in the *name of God*. Pour out thy supplication to *God* to prosper the work. And then show thy brother the *Scripture*, to convince him out of the *Scripture*, as *Apollos* did. Thou canst never throw down the devils strong holds, but by the use of *God's own weapons*. No Cannon but this will batter down the strong holds of sin and Satan. Therefore bring the *Scripture* with thee to him.

Secondly, *By earnest supplication*. This was *Paul's* course who did so earnestly *thirst* for the salvation of his brethren. He strove mightily with *God* in *prayer* for them. *Rom. 10. 1. My hearts desire and prayer is, that Israel may be saved*. Carry thy friends to *God*, and go to *God* by *prayer*, and weep over their carnal and unsanctified state. Bring thy dead Husband and child &c. to *God*, and put up thy Request to *God* for them, as *Abraham* did *Ishmael*. *O That they might live before thee!* How did the *prophet* prevail by his prayers for the restoring the *dead child*? As the *prophet* did pray in life into the *dead child*, so thou shouldest strive with *God* in *prayer* for *dead souls*. If thou didst but wrestle with *God* for thy dead wife, or child, or neighbor What dost thou know what *God* might do for them? *What knowest thou O man, but thou mayest save thy Wife?* &c. Thus we are taught by *our Lord* in that great petition *Thy Kingdom come*. Thus if thou strive by the *word of God* and *prayer*, then thou mayest be like to prevail mightily for the good of souls, thou dost converse with.

3. *By kind Obligation*. This is another way by which thou shouldest labor to gain souls. Observe that great rule of the *Apostle* be *pitiful*, be *courteous*, tis the *Rule* that he gives. Labor by *kindness* and *courtesy* to gain upon all thou dost converse with, that thou mayst get within him, that thou mayst be in a capacity to do good to his soul. *Shew...wing all meekness to all men. And when thou art thou... kind to all men*, this will be a means to do good to them by what thou dost. If they be such as stand in need of thy *Charity*, open thy *hand* to relieve their necessity, and that will be a way to open their hearts to thee to receive in thy counsel.

Fourthly, *By faithful reprehensions*. *Lev. 19. 17. Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy Neighbor, and not suffer sin to rest upon him*. Observe that 'tis quite contrary to *Christian Love* to suffer sin to lie upon him: for 'tis called *hating of him*. Oh Brethren, show your *Love* to the souls that you are among by this, by the faithful rebuking of their sins that they fall into. Manifest it not as a token of *your displeasure*, but as an *ordinance of God*. Deal with him in all *gentleness* and *meekness*. Not gentle with their sins; you must be plain and saithful with their souls. You must show them the danger of such a way: but you must do it with such tenderness to *them* as may make this bitter pill to go down. How do many souls miscarry to all eternity for want of professors faithful dealing with them? Oh is it

not enough that we have the guilt of *our own sins* upon us, but must we needs have the guilt of our *Neighbors sin* upon us too? Ah *Brethren*, this is enough to convince us that we have little *Love* to our *Brethren's souls*, in that we have so little care to reprove their sins.

Fifthly, *By your convincing conversations*. Live before all thou dost converse with, in the *convincing power* of a *holy Life*. This is the way to convince them, 1 *Pet.* 3. 1, 2. *Likewise you wives be in subjection to your own husband, that if any obey not the word, they also may without the word, be won by the conversations of the wives: while thy behold your chaste conversation coupled with fear.*

Observe here. (First,) That even those that be weakest, and seemingly out of a capacity to win souls, may by their *Godly conversations* win souls. Women, who more weak than they? Do not you think that this belongs only to *Ministers* to win souls: this belongs to all.

(Secondly,) Observe that a careful and tender walking in the duties of our *Relations* towards men, with a conjunction with the duties of piety towards God, is a most powerful means to convert souls. When wives shall be strict in their profession, and yet not be in subjection to their husbands, this will offend the men, and not work upon them. Your profession and practice must one answer the other: and then you are like to gain others, I beseech you take this course to gain souls to Christ, let there be a *suteableness* in all the parts of your conversation, be the same *at home* that you are abroad: and bring forth your Religion into your Shops, and Trades, and Fields: That whosoever converse with you may see the power of Godliness in you.

Sixthly. *By your frequent exhortations.* *Hebrews.* 3. 13. *But exhort one another daily, while 'tis called today, lest any be hardened through the deceitfulness of sin.* Observe it, 'tis not the duty of *Ministers* only to abound in *exhortations*, but 'tis the work of you all. Everyone must look to his *Neighbors Soul*: and that daily. There must be *instancy* and *frequency* in this work: and the reason, is, *lest he be hardened*. Dost thou see such a Neighbor fall into sin? go to him. It may be thou wilt do it hereafter: why it may be the man may be hardened. It may be the man may die: or thou mayest not have the opportunity: or you may be removed from one another; and the work may be forever cut off, if thou Neglect it.

Seventhly. *By your careful observation*, of all those advantages that God hath put into your hands for the dealing with your *Brothers Soul*. Consider and study with thyself, what advantages thou hast upon him.

(First,) Take the advantage of affliction. It may be he is taken down by affliction Now go and warn him of his sin. It may be now he will hearken to thee. *Job* 36. 8. 9. 10.

(Secondly,) Make use of *thy Relation*. It may be thou art some near Relation in the flesh to him: take that advantage to be dealing with him, for his eternal good.

(Thirdly,) Make use of his *dependence* upon thee. It may be he is such a one as is concerned in thy good-will to him: it may be he *works* for thee, or depends upon thy *Charity* for his livelihood: take this advantage upon him: it may be he will hearken to thee.

(Fourthly,) Make use of *thy interest* in him. It may be he hath some *affection* for thee: make use of it for God. And this may be a means to win him to Christ.

Rev. 3. 1.

I know thy works, that thou hast a name, that thou livest and art dead.

These words are part of *Christ's* Epistle from heaven to the Church of *Sardis*, wherein he shrewdly checks her hypocrisy and formality, and throughout gives counsels and directions, for her recovery out of that sad estate; from the words we have given you this observation.

Doct. *That the Lord Jesus Christ, doth take special notice of, and makes strict observation upon the works and ways of his professed people.* He takes notice of their works! for the *matter* of them, for the *quantity*, for the *quality* of them; as hath been shown.

We gave you the *Reasons for confirmation*, and made entrance into the *Application*, and have applied it as to the two first branches; to wit, the *matter*, and the *quantity* of our works. To come now to the *Application* of the third thing, namely, *the quality of them*.

Use. Is it so that the Lord Jesus Christ doth take such notice of our works for the *quality* of them? then this may be useful by way of *Reprehension* and *Exhortation*.

First. For *Reprehension*, this reproves us that we rest so much in the work done, and do so little enquire into the quality of our works as to the sincerity and soundness of them. O my Brethren! how often do we pray, and never examine how we have prayed? and hear, and never enquire, how we have carried it, while we have been hearing? O how many a man's bosom am I now in? Brethren, this is a great evil among men. Yea, I fear among God's own people, that there is not that care to look into their duties, *how* they are performed. Brethren, if the *Lord Jesus Christ* did as you, look no farther than the outside of your duties, and the work done, then you may rest in that; O but Jesus Christ he looks into the *inside* of them, and he labors to see what there is of soundness and sincerity in them: And seeing the Lord Jesus Christ looks so narrowly into them, should not you? This is the cause of many sins and mischiefs among Professors.

First. This is the cause of much undoing *Self-deceit*, when persons rest in the work done, and do not carefully examine, what *principles* they did act by, and *ends* they did act for; this doth cause many souls to be undone to their destruction. This was the reason why *Sardis* was so miserably out, and *Laodicea*, that she was so much mistaken, they kept on the trade of Religious duties, and because the thing was done, and the duty performed with con•...tancy, they thought they were in a good state. You know the speech of that Church, *I am rich* &c. you are to understand it of spiritual Riches, she thought herself upon the growing hand. O but when *Jesus Christ* comes and sees how little sincerity there was in them, he disrellisheth them, and shows them that their works were not perfect before him. And thus it is with many Professors in these days, that because they keep on in Familyprayer and good duties, they think all is well, and for want of looking into the Spring of their duties, and their ends in them, they are undone by them. O what a miserable deceit is this! when a poor creature

shall reckon that he hath so much gold, so much treasure laid up in heaven, and when it comes to be tried, all his *Gold* shall prove but *Counters!* O consider what a miserable estate that will be, when you shall come with them, Lord, Lord, we have been a praying people, and have owned and followed thee; and he shall say, away you Hypocrites, you shall have the reward of Hypocrites, there was not the soundness of Religion in you; O what a miserable disappointment will this be! *Jam. 1. 26.* He speaks there of some, that did but [*seem*] to be *religious, and deceive their own souls.* There be some men, their Religion will serve for no other end but to deceive their own souls; to undo them, because they are unsound in their Religion. There are many Professors, that when they come to receive the reward of their du•...ies they will receive another manner of reward than they thought of; they think to receive the reward of their prayers, and keeping the Sabbath and the like; but he that taketh notice of the heart, knoweth their prayers were, but a taking of his name in vain. When they think to have eternal life for their reward, God will say, I will give you the reward of your works. I sound your works to be but hypocrisy, and you shall have the reward of Hypocrites. O Brethren, I beseech you consider it! It is an awakening truth, but deserves your consideration; there are many that will not only be undone by their swearing, and deceiving, and the like; but many will be undone by their praying and hearing, I mean they will be undone by them, by making them the matter of their righteousness before God; and by their confidence and trust, and leaning to their duties. There be many persons, whose prayers and good duties will serve for no other end, but to blind them, and harden them to their own destruction. If you perform religious duties, and do not look into the *manner* of performing them, and take care that you be upright, you may come to blind, and harden yourselves by them. O there are multitudes of Professors in Hell this day for wanting care to enquire into this, what ingredients there were in their duties; whether they sprang from principles of grace, or, but from common convictions; whether they were done *for*, and *from themselves*, more than *from and for God*, This made *Luther* say that he was afraid more of his good works, than of his sins, for his good works were apt to lift him up, but his sins did keep him humble. O Brethren! you had need to look about you, Satan can make a snare of your good duties, to catch your souls by. There are two ways whereby men may be undone by their duties, (1) when they make them as a *supposed righteousness*, when men do perform Religious duties, and expect that these should obtain the favor of God, and remission of sins, or, at least, should help with the merits of Jesus, to make up a righteousness for them, on which they may climb up to heaven, and stand before God. Thus those *carnal Jews*, though they were zealous of their duties required by the Law, yet they were lost by going about to establish those as a righteousness of their own. *Rom. 10. 3* (2) when they make them as a mistaken evidence. There are many persons (I conceive) that are so far convinced of the sinfulness of their duties, that they do not lean to these as their Righteousness before God, that those should obtain God's favor, and their pardon; yet they do conclude that this is an evidence that they have an interest in Christ; and hereby they deceive their own souls-

Object. *But you will say, are not our good duties signs of our right to Christ? doth not the Scripture say, [he that doth Righteousness is righteous?] I answer, good works are indeed a good sign of faith: but then you must look to this, that they be sincerely good. But •...ow many do*

conclude, because the work is done, that therefore they are in *Christ*, when as they do not look into the bottom of their duties, whether they be done in sincerity or hypocrisy, and so do but deceive their own souls by trusting to them; because their duties are not sincere. O my Brethren, how effectually are many Professors undone by this! That are so hardened in their estate, that it is more hard to bring them into Jesus Christ, than those that are openly profane. Thus it was observed in our Savior's ministry, that it was more hard to bring in the *Self-justifying Pharisees*, than the *Self-condemning Publicans*.

Secondly, Another mischief of this, is, this is *the cause of so much pride and self-confidence in duty*. Had *Laodicea* but made a due search into her duties, you should have heard another manner of speech from her. *O my poverty! Hypocrisy! Deadness! Formality! Lord pity my woeful state!* this would have been the language you would have heard from her: but now because she did not search into the bottom, this did lift her up; and made her think so well of her case. The reason why we are so well persuaded of ourselves, is, because we do not see into ourselves. Did we but thoroughly reflect upon, and search into our duties, when they are performed, we should run to God for pardoning grace. As *Neh. last 22. Remember me O my God, for good*. He did thus after his great zeal for God, and work of *Reformation*. He lies to God to pardon the sins of his duties, O Christian! if thou didst look into thy duties, thou wouldst see enough to make thee ashamed of them, thou wouldst be ready to cross what thou hast written, and to cut out thy work, and pick it out stitch by stitch. But now persons not searching into their duties, this makes them stick, and be confident in them.

Thirdly. This is the cause of so much *barrenness & inprosciency in the ways of God*, did the Christian but duly examine his own duties and espy the defects of the *present duty*, and be sure to amend *that* the next time, that was am...ss now, this would make him, in a little time, come to a wonderful *prosciency* in godliness. But when men go on in a *customary* course, and do not find out their errors, it is no wonder they go on in their errors, in one tract, duty after duty, yea one year after another: A Christian that is careless in the examining of his duties, that doth not observe the failings of his duties, to amend at one time what was amiss before, he will be but a Bungler in Religion all his days. But he that is careful to examine it. that he may amend what was amiss, this man will soon come to be his *Crafts-master* in his Trade.

Fourthly, This is the cause of so much *ignorance of our own estate*; It is no wonder that so many Professors are at a loss about their condition; it is for want of looking into their Religion. They do not know whether they be sound or unsound, whether they be going forward, or going backward, all this is from want of care, to examine and enquire into their duties.

For want of this men do not know whether they be sound or unsound, for how doth a man know the tree but by the fruit? When all is done, 'tis men's actual obedience that is the great evidence, that their estates must be tried by. Whatsoever seeming principles of grace and life, and love, may seem to be within, and good resolutions, yet if all this, be not strong enough to bring forth the fruits of obedience, in a holy, self-denying, and flesh displeasing godliness, all is unsound. But then we m... not look *only* to the outside of our obedience, we

must not take the Carcass without the soul. Now when persons do not look into their duties, but rest in the work done, how can they make any judgment into their estate by them.

So many that are sound Christians, do not know whether they are *decaying* or *increasing* for want of this, because they do not look into their duties how they perform them. Christians, how do you perform your duties? Do you more look into them, how sweet they are to you? whether it is better than it was? Christians, you must look to this, are you more extensive. and intensive in your duties? Are you more extensive? Heretofore you looked only at home, to do *yourselves* good; do you do good now to *others*? Heretofore, Religion was consined to your *knees*, but now do you bring it forth into your *Shops*, and *Callings*? Here...osore, you were for *personal* godliness, but are you now for *Relative* godliness? Heretofore, you were for duties of the first Table only, but now do you put both Tables together? this would be a good sign, but for want of men's searching into this, they are at a loss; they do not know whether they are better or worse, declining or increasing.

Fifthly. This is the cause of so much *in duty*. When a *know* that there will be a strict *into* him, his preparation will be *:* but when he fears not that, he *the* more remiss. So 'tis here, If we *a* strict examination into our hearts, then they will be the more careful to ply the work the more, when they know they shall be looked after. But when they know they shall not be looked into, they will do the work thereafter. Beloved, if we would do the work of Religion to purpose, we must deal by our hearts, as we would by trewantly servants, if you would have anything done, you must keep your eye upon them, If you keep yourselves to this course constantly, to enquire into your duties, how they were done, then your hearts will be careful to make thorough work of it. And indeed this enquiring into your duties, is not only a means to make your hearts sincere in duty, but it is a great part of sincerity. That man that makes no enquiry into his heart, that man is an hypoerite, there is no soundness in that man. And the less care thou hast in looking into thy heart, the less there is of Christianity in thee.

Sixthly. This is that, that *puts Christ so much out of use*. O Brethren! would you know the Reason, why Christ is so little set by? Why, it is because we are not thoroughly acquainted with our defects. Were we much searching into our duties, then we should fly to our Advocate, and make use of him. And after the performing of our duties, fly to him for a covering of our nakedness and shame.

Second *Use of exhortation*. Let us do likewise, if Christ take such notice of our duties, O be much in observing your own duties. How your hearts carry it in your duties. If I could but persuade myself and my hearers to the observing of these two Directions, we should make another manner of progress in Religion. O That you would be but persuaded!

First, *In the entrance of your duties, set before you your rule fo...hat duty*; as the Scholar doth his copy, and do your work by rule You know the Mason will lay the line before he will lay the stone in the foundation, or else he may commit many errors, and the building may come to nothing. So when you come to perform your duties, set your rule before you. Suppose you come to pray, have some thoughts of it, what be the rules you are to pray by. Consider you

are not to come in your own names but in Christ's. Take heed that you come not in your own Righteousness, but Christ's. And go out to Christ for strength. Remember that God calls for faith and life induty. And so when you come to hear, consider what rules have I to hear by. And so in giving your Alms. And then your work is like to be done to purpose.

Secondly, *Reflect upon your rule in the close of your duty*, and examine whether your work hath been done by rule or no. Observe what graces have been acting in your duty, and thankfully take notice of the influences of your graces. Take notice what *corruptions* have been working in your duty, and take the shame of it before God that you should thus miscar...y. If these *two rules* were but observed by us, we should come to another manner of proficiency in Religion than we do. But more particularly let me give you three directions for your duties.

First, *Take special notice of the ends of your duties*. O How many do miscarry for want of a Right understanding in this? *Come see my zeal for the Lord of hosts*, said *John*. And all this while he was ...t Acting for *himself*. And because he did God's work for such *carnal ends*, God accounts the blood that he had shed to be so much murder and requires it afterwards at his hands, *Hos. 1. 4*. The *Pharisees* were a very strict generation in the performance of their duties. Much in *Alms*, and much and long in *prayer*, and yet all rejected, because they did it for *carnal ends*, *Math. 23. 5*. Therefore I beseech you as you *Love your souls*, look to your *ends* in praying. When you come to prayer Consider what *end* do I propound in this duty? Is not this done out of custom, because 'tis the custom of my family to pray morning and evening? When you go to visit the sick, is it only a civil custom that I am going about? or am I going to visit Jesus Christ in a sick servant of his? And so of our Alms. If a man set out with never so much diligence in the morning, and it be to a wrong point, he is all the while out of his way. Although a man cannot in every motion of the day mind his end, yet in every *solemn action* (as I have shown you formerly) with care and pains taking with your hearts, you may come to mind your end, and the rule for that particular action. As for example, When you go to your callings, or to pray, or to eat, and the like; in these solemn actions of the day you may come particularly to renew your intentions in your work. And this will manifest your sincerity, and you will come to have the comfort and Joy of your work. And if this be not well looked to, all your duties may serve at last for nothing, but to harden, and blind, and deceive you, rather than to save you.

Secondly, *Look well to your principles in duty*, What principles you acted by and from. There may be many good things that may be done, that may be good for the matter, but yet because they do not act from a principle of Grace, God will reject them. There is no external duty of Religion, but an hypocrite, an unsound professor may do it (for ought I know) as well as a Godly man; only they differ in their principles and ends. Therefore consider that thy duties come from a renewed heart. Examine, art thou acquainted with the new birth? Hast thou been acquainted with God's converting grace? renewing thy heart! If it be not thus, all thy duties without this will do thee no good.

Thirdly, *Look to what affections are stirring in your duties*. O how was Christ out with *Laodicea* for this! That because, though much were done, yet there was not much warmth in duty; there was no Life in them. It is observed that the *artificial breath* is a cold breath but a living breath

is a warm breath. As ever you would have the comfort of your duties, you must look to the warmth of your duties. My soul followeth hard after thee, said the Psalmist *Psalm. 63. 8. and thy right hand upholdeth me.*

Ten parting Counsels.

First, *Counsel. Observe the degrees of God's departing, and mourning after a departing God.* The Lord, seems to me, to take his leave of us by degrees. And because it is by such insensible degrees, I am afraid we are apt to take the less notice of it. God hath not thought good to take his farewell of us all at once. We thought, God had intended to take all from us at first. You know ministers were excluded from their public labors, and then God lengthened out their liberty in private. And since an Act hath passed against our private meetings, so that we have had our liberties with the more difficulty. And now an Act hath passed whereby your Ministers are to be removed farther from you. However the Ministers of Christ are sinful poor men of themselves as others: but yet considering the capacity of their office, they are the great representatives of Jesus Christ. And when the Ministry is removed, this is a degree, and a great degree of God's removal. You see God hath removed Ministers by degrees, farther and farther; and what will be the next remove! Me thinks the glory seems to be departing by degrees from the nation, as it was in the time of the prophet *Ezekiel* in the 10, 11, 12 chap. If we are left without the powerful preaching of the gospel, and the likely means of conversion, what will it signify though God should give this nation never so much outward plenty? If God should make this nation to wash their steps in butter, and fill our bellies with his hid Treasures, what will all this be, if our generations should go down to the pit of destruction by the thousands? If there be preaching, yet if there be not a powerful preaching, that will save souls, what will it be? And this great mercy God hath deprived us of by degrees. Oh mourn after a departing God! Take heed that you be affected with this providence of God. How will God take it of you, if you do not stir up yourselves to take hold of God, now he is departing? *Woe to them when I shall depart from them:* Woe to this nation, and this place when God departs.

Second *Counsel. Take heed that when the public bellows are broken, the fire of Religion go not out.* The Ministers of Christ are as the common bellows to blow up this sacred fire. And now God seems to have broken these bellows; Oh take heed lest now Religion should die away! and the heat and warmth thereof should decay, and by insensible degrees should go out. We are too too much like green wood, the fire keeps no longer in, than while we are blowing the bellows I fear lest you shall see professors too too much like Christ's disciples, who when Christ was taken went everyone to his home: so weak their faith, and prevalent their infidelity, that they went their way, as if their work had been done. Take heed lest the like Apostasy creep in among you, that when these helps do fail, you go back again and remit your zeal. Oh Brethren! what ever you let go, be sure you do not let go your hold in Christ; do not let go your hold in Religion. Do but keep your ground there, and no matter what becomes of any other interest.

Third *Counsel. When God takes down the common sun, take the more earnest heed to the light that he sets up within.* The ministry of the Gospel, and preaching of the word is like the public light of

the *common Sun*. And this light seems much to fail, and the *shadows of the evening are stretched out*: and the Sun is like to set upon the *Churches*. Well then if it be so take the more earnest heed to the directions of *Conscience*. You know when the Sun is down every man kindles his candle, and takes heed to that. *The spirit of man is the candle of the Lord*. Conscience, is the light in every man's bosom. Not that the light within, (as some do talk of) is sufficient without the direction of *God's word*, to guide a man into the ways of Life: But yet a well informed Conscience, instructed in the Scriptures, and well studied in the mind of God, and acquainted with the nature and principles of Religion, may be a great help to a Christian to guide him in his common course. My Brethren, if God deprive you of the *preacher in the Pulpit* take the more earnest heed to the *preacher in your bosom*. Set Conscience faithfully on work. This is the preacher in the bosom that tells every man of his duty and of his sins. Harken now to the instructions of Conscience, to the reproofs and rebukes of Conscience. See and hear what Conscience will speak and direct. What that will touch on, why God hath brought on us these judgments. Oh, take heed! that what ever preacher be silenced; that this preacher be not silenced. Oh! take heed, how you stop the mouth of Conscience. How you desile and harden your Conscience. If Conscience be faithful and free, and you take earnest heed unto him, it may be a standing blessing to you, when the preachers in the Pulpit are removed from you.

Fourth Counsel. Be sure that none of those extraordinary providences do drive you from God, but that they drive you to God. I fear lest this may be the issue of these providences to many, that they may be driven off from God, that they will give over their diligence and zeal; and give up all for lost and gone. O this will be sad indeed! If these providences drive you from God, this will be a sad sign of reprobation; take heed that these drive you nearer to God. Be sure that the more frowning the providences of God are to you, the more do you cleave to him, the more tenderly do you walk before him. 'Tis a fearful sign of an unsound heart, never savoured, and seasoned with true grace, when afflicting providences do drive men farther and farther off from God. God doth intend by his Rod to whip his children home to him, to make them walk more tenderly; to caution them against sin, that he corrects them for. But now if any of you should make this use of his providences, that after all, you should go farther from God, oh how sad would this be! This is to be like *King Ahaz*. *2 Chron. 28. 22.* O let these Chastisements from God, drive you everyone the nearer to God. And cause you everyone to enquire into his way, and the iniquity that is in his hand, that he may reform.

Fifth Counsel. Let your own eyes be your Overseers, when God deprives you of your public Overseers. The Ministers of Christ, they are termed *Seers*, and *Overseers*; Now God is like to deprive you of these, oh take the more careful Oversight everyone of yourselves; be the more strict in your inspection into your own ways, in the examining of, and inquiring into your own hearts. Beloved it is a duty that I have some time since pressed upon you, and I hope you do yet make conscience of it, daily to examine your hearts and ways by those questions; which we gave you for this end, as a great help to this duty: I beseech you whatever you intermit, constantly to keep up, and maintain *that duty*. And now especially when God deprives you of your public Overseers, you should take care of yourselves. I have never any hopes that you will come to any proficiency in the ways of God, unless you come up to the strict observation

of these *Rules*, that so you may become sensible of your errors, that one days *humiliation*, may be the matter of the next days *Reformation*.

Sixth Counsel. Whatever become of your other Trade, be sure that you keep up the Trade of Religion. Beloved, though God see it good to impoverish you and undo you in this world yet 'tis all well; if you keep on in Religion. That is a happy man that hath a thriving and flourishing soul, though he is declining in his estate; but if you go back in grace, though you should get all the world, you are miserable losers. Therefore be sure of this, how ever God do frown upon you in the world, that you do not go behind in grace. Oh, you may sadly fall and go behind hand, before you think of it, if you do not take heed to it; though there be no total falling away from grace for a Believer, yet there may be sad degrees of falling, and God may let you fall so, that you may be sadly wounded & you may break all your bones; and be a common scandal to Religion all your days Therefore look to this, that however God deal with you in other things, account it happy with you if your souls be thriving; & whatever prosperity God gives you, yet if these do not thrive, let none of these things content you. Many persons while they are blessing themselves in their outward increase, are declining in grace. Oh poor Soul! I should pity thy gain, that addest to thy gain in the world, the loss of thy soul to all eternity.

Seventh Counsel. Take heed whom and what you hear. I fear lest after the departure of Ministers, wolves should enter not sparing the sheep. And I am afraid least any should be found among you of itching ears, hearkening after novelties, and heap up Teachers to yourselves. Labor to know what Doctrine they bring you before you hear them. Take heed lest men of corrupt principles and dangerous doctrines should make a harvest of you, and draw Disciples after them; and overthrow the faith of some. And I cannot be faithful to you without warning you of this miserable danger; you are to take heed to the Call of God. Beware whom and what you hear, hearken to those that are the sent Ministers of Christ. It is like enough that Seducers may take the advantage of the present time, that under pretence of further courage and boldness than Ministers have, may seem to alienate the people from their Ministers, as flying from their flocks as hirelings.

Eighth Counsel. Maintain with constancy and frequency the Communion of Saints. Now is the time my Brethren for those that fear the Lord, to speak often one to another. Now you are deprived of your public Overseers, take the more careful oversight one over another, rebuke one another, admonish one another, provoke one another to love and to good works, now if ever, there will be special need of this. If you forsake the *Assembling of yourselves together*, we shall see Religion dying as the coal that is put in the middle of the Room by itself.

Ninth Counsel. Walk together in the order and unity of the Gospel. Take heed of any dividing principles, mark them that cause Divisions, and avoid them. Those that are not for peace be not you for them, what ever pretence they may have to purity attend them not, unless they are men that are for peace. If once the ranks be broken, the Army is quickly routed, and if once the unity of Christians be broken, then Satan hath got his advantage; and is like to have his will. O take heed that you keep together in the unity and peace of the Gospel, that your Ministers and that Jesus Christ may rejoice to behold your order and your steadfastness in Christ.

Tenth Counsel. *Keep up the Life and power of Religion.* Be so much the more vigorous in your Families, by how much the more you are deprived of your *public helps*. Christians, be advised by me, and let Satan be disappointed in this design. He thinks to break the Churches of Christ: Oh but now let every Family be a Church, and let every Master be a Priest and Prophet to teach their Family. Praise and pray for them, and do so much the more in your Families, by how much the more God hath deprived you of your Preachers.

Brethren, so it is that the preaching of the Gospel is like to be scarce, and the means of Conversion is like to be at a stand; and what shall be done for the Conversion of souls? Oh be dealing with them, and never leave them, till you see they mind their souls and Religion. Put them upon secret prayer, and the Catechism, and Repeating the Principles of Religion, oh that I may prevail with you to set up this duty of *Catechising* in your Families in this evil time! And if so be you would but try the use of that help, that I have caused to be printed on purpose for that end, I do not doubt but you would find it a happy means, for the letting in the light into their souls.

Psalm. 74. 1.

O God why hast thou cast us off forever? why doth thine anger smoke against the sheep of thy pasture?

This *Psalm*, and particularly *these words*, do contain the Churches sad *lamentation* over her deep affliction; together with her earnest *expostulation* with God about the cause. Two things there are, that the Church in these words doth plead with God. First, *The greatness of her Affliction*. Secondly, *The nearness of her Relation*.

First, *The greatness of her Affliction*. And there were three things in her affliction that did make it lie very heavy upon her. First, *The root of this affliction*, and that was God's [*anger*] *why doth thine ANGER smoke?* &c. (Secondly,) *The height of this affliction*. God was not only angry, but he did [*smoke*] *in his anger*. (Thirdly,) *The length of this affliction*. It was so long that God did seem to cast them off for [*ever*.]

Secondly, *The nearness of her Relation*. Against [*the sheep of thy pasture*] as if they should have said, Lord, if thou hadst done this against thine enemies it had been no wonder. If thou hadst poured out thy wrath, against the vessels of wrath, it had not been so much. But what, wilt thou draw out thy sword against *the sheep of thy pasture!* It were no wonder that thou shouldst take the fat and the strong, and pour out thy judgments upon them; but wilt thou do it to thy sheep! There be several doctrines that I may raise from the words, as

First *Doct.* That God's people are his sheep.

Second *Doct.* That God may be sorely angry with his own people. With his own sheep.

Third *Doct.* That when God is angry with his people, it becomes them carefully to enquire into the Cause.

Fourth Doct. That when God's people are under affliction, they ought to take notice of, and be much affected with his anger from which they do proceed.

Fifth Doct. That God's people under affliction, are, or should be more affected with his anger, than with their smart. This is that the Church doth complain of: Not that the Church did so smart, but that God was so displeased and angry. That did most affect her.

Six Doct. That God's people are apt to have misgiving thoughts of God, when they are under sore afflictions. God was angry with his people, and their hearts did misgive them, as if God did cast of his people.

Seventh Doct. That God may be angry with with his people so sore, and so long, that in the judgment of sense, it may seem, that they are forever cast off.

Eight Doct. That though the people of God may not murmur against his proceedings; yet they may humbly expostulate with him about the cause. Why doth thine anger smoke against the sheep of thy pasture? I have spoken heretofore to the *first* of these doctrines, I shall speak now to the *second*. To wit.

Doct. *That God may be angry, and sorely angry with his own people.* I have already in the audience of some proved this point. And answered several questions. As (first) How *anger* may be ascribed to God? (secondly) *How far* he may be angry with his own people. (Thirdly,) What is the *difference* between God's being Angry with his own *people*, & with *the wicked* I shall not respeak anything of what I have spoken, but proceed to a fourthquestion.

Fourth Question. By what signs and *evidences* may we come to know whether God be *angry*? and here I shall first premise four Propositions: & then answer the question in six *Conclusions*. First, I shall premise these 4 propositions.

First Proposition. That a person or people may verily think themselves to be in God's favor, when they are indeed under his anger and displeasure.

Second Prop. That neither God's favor, nor his anger can be known [merely] by his outward dispensations.

Third Prop. That God's anger or favor must be judged of, rather by our carriage toward him, than by his carriage towards us.

Fourth Prop. That for the discovering of God's favor or anger, we must consult rather the book of Conscience, and of Scripture, than the book of providence.

First Proposition. *That a person or people may verily think themselves to be in God's favor when they are indeed under his anger and displeasure.* This is an awakening consideration, and therefore should be duly laid to heart. A *Church* may think herself in a very good and safe condition, and yet *Jesus Christ* may loath it, and be ready to spew her out of his mouth. As of the *Church of the Laodiceans*. Men may cry to themselves *peace and safety*, when *sudden destruction* may come upon them. And may say, *Is not the Lord among us? No evil can come unto us;* and yet be upon the very brink of destruction. Men may have great *hopes* of the *presence* of God with

them, and yet evidences of God's departing from them. And may cry *the temple of the Lord*, when God is even casting them out of his sight. We read of some that had a great deal of confidence of God's favor; they would still *lean on the Lord*, and were confident that he had favor for them; and yet the Lord was ready to break out upon them to their destruction, *Micah 3. 11, 12. They build up Zion with blood, and Jerusalem with iniquity &c. Yet will they lean upon the Lord, and say, is not the Lord among us? None evil can come upon us. Therefore shall Zion for your sakes be ploughed as a field.* They may think that because the ordinances of God are among them, that God is among them; when God may be turning them up as a field that is ploughed. This ought to startle and awaken men. Sirs, it is not your *Confidence*, but your *evidence* that will carry it. Many times there are none so confident of God's favor, as those that are marked out for the objects of his eternal wrath and displeasure. The carnal *Jews*, they would not be beaten out of their carnal confidence. And though the prophet told them of the wrath of God that was coming against them, yet they would not hear him, till wrath came upon them, and *there was no remedy*.

Second Prop. That neither God's favor nor his anger can be known, [merely] by his outward dispensations. No man knoweth either Love or hatred by the things that are before him. Men have very shrewdly erred by judging of God's favor, or wrath by his outward dispensations. When the *Psalmist* took his mark by this, how sorely was his faith shaken, and *his feet almost gone?* When he beheld the Godly in affliction and under suppression; and the wicked prospering in their wickedness. The 73 Psalm gives you a true account, what a sad bout he had by this. He observed they had *no bonds in their death, and they were not plagued like other men. Their eyes stand out with fatness, they have more than heart could wish.* They were very wicked and yet very prosperous. Full of sin, and yet full of pleasure, and riches and all outward accommodation. Whereas on the other side, he observed that he was •...fflicted, and other of the Godly with him. And was tempted from this, that God did regard the wicked so much, or more than he did the Godly. And therefore 'tis a very dangerous mistake among the multitude. Many think on the one side, that because God doth prosper them, and bless them as he doth, that therefore they are in the favor of God: for if they were not, he would never deliver them, and carry them through so many troubles as he doth, if he did not love them. This is a dangerous mistake. And so some on the other hand, because God doth afflict them here, that therefore he hath mercy for them hereafter. They have their hell here, and therefore they shall not go to hell hereafter. Alas man! thou mayst have thy hell begun here, and lengthened out hereafter to all eternity. Thou canst not say from this, that thou shalt escape the torments of hell: but notwithstanding all this, thou mayst hear God say to thee at last as to *Dives, Son remember that thou in thy Life-time receivedst thy good things: but now thou art tormented.*

Third Prop. God's favor or anger must be judged of rather from our carriage towards him, than from his carriage towards us. If our walk be according to God's rule, we may be sure that *peace shall be upon us. Gal. 6. 16. If we are such as fear God and work Righteousness, then we may be certain that we are accepted with God. Acts. 10. 35. If we do well, we shall be accepted. They that by patient contim•...nce in well-doing, seek for glory, honor, and immortality, shall have eternal life.* They are under promise *Rom. 2. 6, 7. But on the contrary, tribulation and anguish upon every soul that doth evil.* Those that walk disorderly, and in disobedience to the will of God, however God

may prosper them in their ways, as they may seem, yet they must know that God's anger is against them. They may know that his anger is against them, because they walk against him: against the flat command of his word. *For these things cometh the wrath of God upon the Children of disobedience, Eph. 5. 6. The wrath of God is revealed from heaven, against all ungodliness, and unrighteousness of men, Rom. 1. 18.* So they that walk in ways of unrighteousness, and ungodliness, they may know by this that they are under the wrath of God; however God may seem to carry it towards them. Men may not conclude that because God doth not presently smite, that therefore he is not angry with them. God may speak never a word, neither strike a blow; and yet may treasure up wrath against them at the last, and they never think of it. Many a poor wretch thinks, that God, because he is silent that he approves of them, *Psal. 50. 21. These things hast thou done and I kept silence. Thou thoughtest that I was altogether such a one as thyself; but I will reprove thee and set them in order before thine eyes.* God would make them know, that though for the present he spake nothing, and did not show his anger; yet he would make it known against them. If our carriage be dutiful, and humble toward God, what ever his carriage be towards us, we may be sure that his love is towards us. God doth many times carry it as if he were angry, for the trial of his people, to see whether they will trust him, and walk by *faith* and not by *sense*. Whether they will believe though it be against their own feeling. He will many times put his Children upon this exercise, not in anger, but in Love. As the tender Nurse doth the Child. So on the other hand, God may let men alone, and let them prosper in the world, though he be dreadfully angry with them.

Fourth Prop, That the favor or anger of God, is rather to be gathered from the book of Scripture, and of conscience, than from the book of providence. Many times the book of providence is very dark, and seems to speak that God favors those men; whereas if we look into the *Scripture*, we shall see that they are the vessels of his wrath. And the book of providence may seem to tell us, that such a people are the objects of his wrath, which if we look into *Scripture* we shall find, that they are the people of his love. Therefore the *Psalmist*, when he could not know by the book of providence, he went to the *Scripture*, to the Sanctuary, to the oracles, and had those things opened there. This book was a key to open those riddles that he could not understand before. He sees that those men that did prosper thus, were the objects of his wrath. And on the other hand, that the poor and afflicted were the only beloved of God. Though this was against his mind before, *Psal. 77. 13. Thy way O God is in the Sanctuary.* That is, in the place where thy word is preached, and explained, there is thy way, the meaning and sense of thy providence is discovered. Those that have the *Scripture* against them, these are they that bear the marks of God's anger upon them. And those that have the *Scripture* for them, what ever others judgments be, these be the men of his delight. Therefore let the word of God be your judge. And with the book of *Scripture*, compare the book of *Conscience*. For, saith the *Apostle* if our hearts condemn us not, than have we confidence towards God. *But if our hearts condemn us, God is greater then our hearts and knoweth all things* Let conscience be consulted with, when thou art trying thy case, whether thou art in the favor or under the anger of God. And that will be able, comparing thy state with the *Scripture* to give a great guess to this, whether God have favor for thee or be against thee.

Now I must add six *Conclusions*, in which the question shall be resolved. How it may be known that *God is angry* with any people.

First Conclusion. The Raign and dominion of sin is a most certain evidence, that any person or people, are under God's anger. Where sin is reigning, and abounding, gross and heinous sins abounding in any nation or place, you need not any other evidence that God is angry with that people. Especially, when those Iniquities are tolerated by *Magistrates*, or found in persons that are in a public place, then they are fearful signs of *God's anger*: then you may know there is great misery for such people, though he may seem at present to prosper them. And so for any *particular person*, whether the sin be gross or close, if thou art under the power of any one unmortified sin, thou mayst be sure thou art under the anger and wrath of God, *Eph. 6. 5. For these things cometh the wrath of God upon the Children of disobedience. Rom. 2. 8, 9. But to them that are contentious, and obey not the truth indignation and wrath, tribulation and anguish unto every soul that doth evil.* Art thou yet in thy Natural unconverted state, unrenewed? thou mayst go away with sadness; thou goest up and down with *Cain*, with certain marks of *God's displeasure* upon thee; for we are *by Nature Children of wrath*. If thou art in the estate thou wert in by Nature, thou art surely under the wrath of God. If thou remainest in thy old unbelief, thou needest no more dispute about this matter, the wrath of God abideth on thee: The whole book of God, and the threatenings of God, do rise up with open mouth to condemn thee that livest in any unmortified sin. Now sin is unmortified, when persons go on in a purpose of sinning, and in a willingness to practice sin. *Rom. 6. 16. Know ye not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey? whether of sin unto death, or of obedience unto Righteousness.* To whom you [*yield*] yourselves servants to obey. The servant of God is taken [*captive*] by his sin under a temptation; but if you yield yourselves servants to them, you are the servants of sin. Yield yourselves servants to [*obey*] whom do you ordinarily [*obey*]? If the devil can do more with you to draw you from God, than God can to keep you to him; if he can do more with you to make you neglect prayer, than God can to keep you to it; or if he can prevail with you to commit any sin, more then God can to keep you from it, you are under the wrath of God. There is a *twofold anger*, a *stated anger*, and *occasional anger* or *temporal anger*. Occasional and temporal anger, and so the Children of God may fall under his anger: but by their application to him in Christ that anger may be taken off again. But there is a *•...ate of anger*, and that is with the wicked. And this thou art under, who dost live in unmortified sin. Thou art in a state of anger, in a state of wrath.

Second Con When the threats and menaces of God's Word are against men, this is a sure evidence of his anger. You know we may discern the anger of men by their *Rebukes*, and *threats*, and the like. If the word of God be against thee, be sure the anger of God is against thee. Therefore consult the *Scripture*. If the *Scripture* do speak sadly of thy state, that is an undeniable evidence of *God's anger*, *Zeph. 2. 5. Woe to the inhabitants of the Sea coast, the word of the Lord is against you.* O woe to them that the word of the Lord is against! There is wrath from the Lord against that man. Therefore if the Lord do speak against thee, Make thy peace with speed. Do as *Haman*, when he saw the King rise up in hast: he stood up to make request for his life to

the Queen. *Est. 7, 7*, So if thou dost find that there is evil intended against thee by thy sins, O fall down upon thy knees and make up thy peace.

Third Con. Public calamities, except when they come upon a people for Righteousness sake, are the evident tokens of God's anger. When God doth strike a nation or a people with war, or with pestilence, or with famine, or the like this is a manifest token of God's anger with such a nation or people. This you may see throughout the book of *Judges*. Still it was when the people had sinned, and God was angry, that these public calamities were brought upon them, *Judge. 2. 13, 14, 19, 20, 21. and 3. 7, 8. and 10. 6.* There you may see that public calamities did proceed from the sins that were among them. And if sin be a sign of God's anger, you may easily make application. Should not we fear and tremble? should not we humble ourselves in the dust, and clothe ourselves with sackcloth? God hath sent all his three greatplagues together upon our nation, *Famine, Sword, and War.* O apply this, and see that you be sadly affected with God's displeasure against our Nation.

But here I put in an exception [*When they come upon a people for Righteousness sake*] then though the calamities be common and public. Yet it is not a sign of God's anger. In the *primitive times*, the Christians were fearfully persecuted everywhere, and were killed by the thousands, and therefore this was rather *Martyrdom*, then *signs of God's anger.*

Here two things must be considered: whether these afflictions did find them *cleaving* to the Lord in their duty: Or, going off from him, and *declining* their duty. Now if they do find them decaying and remitting their zeal and diligence, then those evils, though they do come upon them for Righteousness sake, yet they come for God's anger too. And so though they should rejoice in them as coming from wicked men, yet they should be humbled, and take notice too of the hand of God against them in correcting their vices.

Fourth Con. When God doth suffer men to prosper in an evil way, this is a fearful sign of God's anger. Prosperity is so far from being a sign of God's favor, that when prosperity doth attend men, and follow them in an evil way, it is one of the most dreadfulest marks in the world against a person or people. *Whom the Lord loves he rebukes, and chastens*, that is, if they wander and go out of his way. And *we are judged of the Lord, that we should not be condemned with the world, Cor. 11. 32.* So when the Lord lets men go on in their evil ways unpunished, it is a sign he intends they shall be condemned with the world. Brethren, be jealous of yourselves, if God let a person go on in a way of wickedness, it is a fearful sign. *Hos. 4. 14. I will not punish your daughters when they commit whoredom &c. Therefore the people that doth not understand shall fall.* It is a sign that he intends higher displeasure against a person, when he lets them go on in a way of sin, and will not stop them, but let them take their swinge in sin. Those whom he intends love to, shall be corrected here, and stopped: but others shall have the gibbet kept for them at last.

Fifth Con. Spiritual judgments are ever to be taken as sore evidence of God's anger. Many times God doth inflict temporal judgments with an intention to reform them, and amend a people: but when he gives up a person or people to Spiritual judgments, this is a token of his highest displeasure. God doth threaten as one of the sorest evidences of his displeasure [*a Famine of*

the word] So *Psal.* 78. 59, 60. *When God heard this he was wrath, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh the tent which he had placed among men.* When God forsook the tabernacle, and deprived them of the former tokens of his presence in their ordinances, this was a sign that he abhorred *Israel*. So our *Savior* as his tokens of his displeasure against the Church threatens that he would *remove his Candlestick*. He would unchurch them as one of his most fearful threatenings, *Rev.* 2. 5. *Rom.* 1. 23, 24, 28. The *Apostle* speaks of some that were under the fearful token of God's wrath in this. This was a fearful token of God's wrath against them indeed, when God should give them up to such spiritual judgments. *Psal.* 81. 10, 11. *My people would not hearken to my voice: so I gave them up to their own hearts lusts.* O this was dreadful indeed! This was the sorest expression of God's anger that could be against that people, so *2 Thes.* 2. 11, 12. *God shall send them strong delusions, &c.* *Rom.* 11. 7. 8. *The elect hath obtained it; but the rest were blinded, &c.* O do you see any such souls thus delivered up? O let your hearts tremble for such persons This is a shrewd evidence, that they are persons given up to great judgments.

Six Con. Temporal afflictions, when they find the people of God straying, and wandering, and declining from him, are evident tokens of God's anger. They are not always tokens of his anger. When they find us keeping close to God, they are for trial, and not signs of God's displeasure? *Job* was highly commended by the Lord when the affliction was upon him. Therefore we must consult conscience whether it was not for such a sin that God is now afflicting thee. And if thou dost find it was for sin, thou hadst need run quickly and make the atonement. But if otherwise, you may conclude it is but for proof and trial and exercising those graces that God hath given you.

A Discourse made by Mr. Joseph Alleine on a night of solemn Thanksgiving, which he held with his people in Taunton, some days before the five-mile-Act came in force, by virtue of which he was then to leave them.

MOST dearly beloved Brethren, with no little Joy and Thankfulness have I thought of this time, when I should once more see your faces together: and be so truly glad, with so heart contenting a mercy, as to *rejoice with the Joy of God's people and to glory with his inheritance.*

It is a time, that to some, may seem unseasonable to set up Thanksgivings when our calamities are so near approaching. But surely, if I had never hopes to enjoy one day with you more, the last day should be *a day of praise*. And if I were sure that we were now to take our farwell of Christians and Ministers, and of all our former liberties, I should exhort you that we might join once more in lifting up hearts and hands in bl...ssing God for all the mercies that we have met with together. Your Condition is never such but your mercies are infinitely greater, and more then your afflictions. Neither may the sense of misery at any time surprise you, so as to drown the Thankful acknowledgement of God's mercies. God that hath been always good to you, hath never been better then since you have had affliction. *Elijah* was never so happily fed at a full Table as when it was a time of great Famine: when God sent him every bit of bread and flesh by the mouth of a Raven. Oh how sweetly do you think that every bit of this bread did relish with the *man of God*? when he saw that he received it immediately out of *God's own hand*?

Brethren, though it hath been a time of great calamity, yet God hath herein heightened his mercy to you; you have seen the *Bush of God* burning and yet not consumed. The portion of God's Children hath been taken away, and yet our cheeks have been fat. We have been cast with *Daniel* into the Lions den: but God hath sent his angel and shut the Lions mouth, and we have not been destroyed but are here together to praise the Lord.

Methinks there are several *periods* of time, •...ine the time of our calamities, wherein God hath appeared to us, when we thought all had been gone. One period was when your Ministers were shut out of public by the *Act of Uniformity*. Another when we were cast out of our private Meetings, by the *Act made against •...ditions Conventicles*. So called by the iniquity of the times. Another by this *Act* that doth now cast Ministers out of their *Habitations*. And me thinks every period should end with praise. We read, that when they removed the *Ark*, that when they had passed such a number of paces then they *slew a sacrifice*: so me thinks as we pass thief periods of time, at the end of every period we should *offer pr•...ise*. What though God hath separated your preachers from you, ye as he said, if the Soldier dies fighting, and the preacher preaching, and the swan singing, then the Saints should part praising. Oh Christians this is the spirit that should be in you, that what ever God doth with you for the time to come, you should resolve to end in his praise for the mercies past. If it were the last day we should have together, surely methinks we should end in praise. And since the Alarm hath been sounded, by the late *unhappy Act*, that saying of *Sampson* hath run often in my mind, *let me die with the Philistines*: so methinks I would say, let me die with praise. And now O God, let my hands and heart be lifted up with thy praise: that I may touch their hearts; that every heart of theirs, may sound forth thy heavenly praise. But 'tis easy to be lost in praise, the mercies of God are a deep that cannot be fathomed. Where shall I begin or end? How shall I reach to the top? or when shall I come to the bottom? however I will not say nothing, because I cannot say all. Let me touch a little of the mercies of God: a little this Evening to show the mercy of God to you. And let it live upon your hearts as long as you live. Consider now what great things God hath done for you, whether you are the people of God in general; or people of Taunton in particular. How great are the mercies of God to you!

First, As you are the people of God in general. This is the top of all your mercies. In this says our Savior rejoice, not that the spirits are made subject to you: but in this that your names are written in heaven. Brethren we have many mercies to praise the Lord for: but this is that should most affect us, God's peculiar mercy to us, as we are his chosen generation, and peculiar people. Consider now what the Lord hath done for you. Let me open it to you in six or seven particulars.

(First.) You are the Election of Grace. (Secondly,) You are the first born of God. (Thirdly,) You are the first fruits of the Creation. (Fourthly,) You are the Remnant of escape. (Fifly,) You are the Burgesses of heaven. (Sixthly,) You are the Members of Christ. (Seventhly,) You are the living stones of the Temple. Blessed is the man, you will say, whose happiness this is. But this damps my Joy and comfort, lest I should not be the man. Now lest this should damp thy Joy, let me give thee two Characters, by which thou mayst come to know whether this be thy case. Thou

mayst know it by the *Transactions* that have passed between Christ and thy Soul: and by the *Treasure* that hath been made choice of by thee.

First, By the *Transactions* that have passed between Christ and thee. Hast thou passed under the *Bond of his Covenant*? as Christ hath offered himself to thee, hast thou again delivered up thyself to him? hast thou renounced all thy known sins? And took the Lord Jesus Christ for •...hy Head and Husband, to love, honor, obey him above all? hast thou considered the conditions of Christ, and accepted of them all? and sayest as my Lord saith, so I will do. Doth thy heart close with the selfdenying laws of Christ, and art resolved not to allow thyself in any known sin; but to rise again by repentance? If so, thou art the man I am speaking of.

Secondly, Thou mayst know it by the *Treasure* that hath been made choice of by thee. Every man is known by what he pitcheth his heart upon for his Treasure. What is it, man, that carrieth thy heart? The things *seen*, or the things *unseen*? Who hath most of thy heart, *God* or the world? Which way stands the bent of thy heart? a godly man must not judge of himself by what he is at worst, under a prevalent Temptation: Nor others by what they are at best in a fit: but where is thy constant bent? What is thy chiefest care and delight? Is it to converse with *God*? And be like to *God*? What doth please thee best, when thou art contriving thy happiness? Doth this, that *God* is thine? Or is it something here below? What is thy care? Is it to please *God*? If it be thus, thou art the man that I am speaking to. And now you that are thus, that have passed under the bond of *God's* Covenant; and have made choice of him for your happiness, know and understand.

First, *That you are the election of Grace. The election h...th obtained it, saith the Apostle, but the rest were blinded.* You are the handful that *God* hath taken out but the heap are left. Oh Christians, the great Transaction of *God* from all eternity hath been about you. And the great transactions of *God* in time have been about you. The Lord did from all eternity enter into a league with his Son for you: and did give him to you. *God* was laying the foundation of your happiness before he laid the foundation of the world. *God* was making provision for you from all eternity. Our Savior is often speaking of this gift in *John* 17. so *John* 10. 29. *My father which gave them me is greater then all, John. 6. 39. And this is the Fathers will that of all that he hath given me I should loose nothing.* And so, *All that the Father hath given me shall come unto me.* Oh Christian, doth not this assect thy heart? that the eternal Counsel of the great *God* should be taken up about thee? that *God* should be bargaining and agreeing with his Son about thee! that thou shouldst be mentioned by name from all eternity? *Christ knows his sheep by name.* And he bids such rejoice, *because their names are written in heaven.* O man, did *God* design thee from all eternity by name! How should this affect thy heart? what did *God* build all this world for? It was that *Christ* might have a seed. And why do he continue the world? 'tis because *Christ* might have the elect sinished, when the elect are numbered the Trumpet shall sound, and away he comes together his elect. *Christ's* coming, what was it for? that he might ransom his sheep. And his second coming, what is it sor, but that he might receive his elect? *John* 14. 3. *I will come again and receive you to myself, that where I am ye may be also, Math. 24, 31. He shall send his angels, with a great sound of a Trumpet, and they shall gather together his elect from the four winds, from one end of the heavens to the other.* What was the end of *Christ's*

low Humiliation, even to death, but to *save his people from their sins*? *Math. 1. 21.* And what is the end of Christ's glorious exaltation, to all power and greatness? it was all for the elect, *John 17. 2.* Christ hath all power in heaven and earth delivered to him for your sakes; for the elect. *That he might give eternal life to the elect.* Oh man, what a heart hast thou, if all this cannot move thee! if thou hadst stood by, when he laid the foundation of the fabric of this world, wouldst thou not have said surely 'tis for some great end? if thou hadst stood by when Christ was Crucised, and known the mystery, wouldst thou not have said, surely this is for some great end? why all this was for thee.

Secondly, *You are the first born of God, Heb. 12. 23.* you are come to the general Assembly, the Church of the first born which are written in heaven, The Apostle speaks of our privileges as if we were come to heaven already. You [are] come &c. you are God's *Israel*; and beside, you are admitted to have fellow ship with Jesus Christ, and by faith are made one with him. Now Christ is God's first born, and we being joined to him are made one with him. We are *joint heirs with Christ.* Now the first born had many privileges, As.

(First,) The first-born had the *dearest affection, Zach. 12. 10.* *They shall be in bitterness as one for his first-born.* There is the great sorrow, because there run out the great stream of affection, in this respect you are the firstborn of God: you are they that have his dear affection, *Eph. 5. 1.* You are called the *dear children of God.* O the dear expressions, that he useth to you, and the dear affections that he hath for you! you are called the *dearly beloved of his soul.* O what drops of love doth God drop in these sacred leaves of this book? how full is the book of the *Canticles?* *My love, My dove, My undesiled.* God doth out bid the love of all the parents in the world. Can a woman forget her sucking child? sho may; but *I will not forget thee, saith the Lord.* The dearest mother when she lets her child out of her hands may forget it, but you are never out of my hands: you are engraven there. O what rolling bowels are there in those words, *Jer. 31. 20.* *Is Ephraim my Son? is he a pleasant child? For since I spake against him I do earnestly remember him still: therefore My bowels are troubled for him, I will surely have mercy upon him saith the Lord.* Oh man dost thou consider that all this is spoken to thee? All this love, God hath in his heart for thee; yea beyond all expression dear art thou to God.

(Secondly,) The first-born do carry *the inheritance.* This is your case, the inheritance is for you. Though a man have many Sons, yet not many heirs: 'tis his first-born is his heir, though a King hath many Sons, yet but one King: 'tis the first-born that is King after him. In this respect God's children are the first-born: for they are all heirs, you are all Kings, you that are begotten again, you are begotten to *an inheritance, to a heavenly, that fadeth no... away.*

(Thirdly,) The first-born had a *special blessing, Gen. 27. 19.* *I am Esau thy first-born.* And you know when *Esau* knew that *Jacob* had got the blessing of the first-born, he accounted himself undone: and he *lifted up his voice and wept.* Brethren, you have the blessing. Let others glory in their wealth and riches; whoever have these benefits 'tis you have the blessing. Beloved, you are the *Jacob's*, when others are the *Esau's*: you carry the blessing of the first-born. Nay and God ratisies the blessing on you as that upon *Jacob.* *I have blessed him and he shall be blessed.* *Balaam* was sensible of this; *He hath blessed and I cannot reverse it.* You that are God's

firstborn, God hath made you unchangeably happy, you are unalterably blessed, God hath blessed you and it cannot be reversed.

(Fourthly,) The first-born did carry *the honor*, and were accounted the excellency and strength of the family. *Gen. 49. 3. Reuben, thou art first-born, my might and the beginning of my strength, the excellency of dignity, and the excellency of power.* And God says of his first born as *Jacob* of his. Thou art the excellency of dignity. So God says of you: I will make of you *an eternal excellency*. You know if a Knight have many Sons, there is but one Knight. And so of a Lord 'tis the first-born is Lord after him: he carries the honor of the family. So you my Brethren, you carry the honor: you are the only honorable persons in God's account. *Since thou hast been precious in my sight thou hast been honorable.* And, *those that honor me I will honor.* Brethren, put this together, and see if there be not reason to lift up the praise of God on high: and to say *Now I will lift up thine horn on high.* Surely God hath listed up your horn on high.

Thirdly, *You are the first fruits of the Creation. Jam. 1. 18. Of his own will begat he us with his word of truth that we should be a kind of first fruits of his Creatures.* Now there were several things observable in the *first-fruits*, As.

(First,) The first fruits, they were the *choice of the fruits*. And therefore God, that did ever require them to bring the best, would require them to bring the first-fruits of the Creatures. Believers are the first fruits of God's works. And God sets more value upon this workmanship than upon anything else beside. Other things they show some footsteps of God: but the new creature hath the very Image of God, and so is the first fruit of all. The first fruits are of a more higher price and esteem than any other. So are you: you are those that he calls his excellent ones. Those whom he binds up amongst his Jewels. The Saints are the desire of his eyes, and the joy of his heart. Christians, I speak this to you and you must apply it. You are the desire of Christ *Psal. 4. 5. 11.* He asks no other portion but you, *Psal. 2. 8.* And you are his *delight* as well as his *desire. Prov. 8.* The wisdom of the Father from all eternity, had *his delight in the habitable part of the earth. Isaiah 53. He shall see his seed, and he shall see of the Travail of his soul and be satisfied.* You are his seed, you are the Travail of his soul. Christ is content and satisfied to have this portion. And as the woman forgets her sorrow when she sees her seed, that a man child is born: so Christ forgets all his pain and trouble, when he sees his seed the travail of his soul.

(Secondly,) The first fruits were but *few in number*, in comparison of the full number and harvest. So 'tis here, the Saints are but few *Thou art the fewest in number of all people*, saith *Moses to Israel:* so may I say to you, you are as *two or three Olives upon the uppermost boughs, or four or five upon the outmost branches.* God's first fruits are but few. Ah Christian, stand still and admire free grace, that thou shouldst be one of this few. Christ doth manifest himself to you, and not to the world. He prays for you, and not for the world, you are a peculiar people to him. O what a little flock of kids hath Christ, in comparison of the herds and droves, and swarms that Satan drives before him to destruction! and art thou one of that number that stand with the lamb upon mount Zion? O how shouldst thou cause the praises of the Lord to be heard? they are but few of the number of mankind that are admitted into this grace

wherein you stand. Therefore as you have special favor from God, engage in the praise of God.

(Thirdly,) The first fruits were *holy to the Lord*. These God did reserve for himself, as it were, for his own eating. As you know, the first fruits are preserved for to be presented to Kings at their table for their eating. So are you. Thou art a holy people unto the Lord thy God, *Psal. 4, <math>\langle \diamond \rangle*. Know ye that the man that is Godly, God hath set apart for himself. God says as it were, set this man by for me. God says of his first fruits, these shall be set aside for me. These shall be mine, *Mal. 3. 17*. As God would put a special honor upon the *Sabbath day* above all other days, because upon this day he rested from his Labor: so you are the honor of all the Creation: because you are a people that God hath set apart for himself. Ah Brethren, here is your dignity and privilege above all people, that you are separate to the Lord: that you have special relation to him. This makes you to be above all other people, because the *Sun* of God's favor shines peculiarly upon you.

(Fourthly,) The first fruits were to be *gathered into the Sanctuary*, *Deut. 26*. God had in his Temple, the Chambers into which was to be gathered the first fruits, as peculiarly dedicated unto God. So we read, in *Neh. 12. 44*. Thus you are God's first fruits. And God will gather his first fruits into his Chambers, into his glory shortly. He shall gather *his wheat into his garner*, *Math. 3. 12. Math. 13. 30*. The husbandman there, (who is no other than God himself) he speaks to his servants, that they should let alone the tares for a season, and *in the time of harvest I will say to the reapers, gather you together first the Tares, and bind them in bundles, and burn them but gather the wheat into my Barn*. This harvest is the end of the world: and the angels are the reapers; and heaven is the barn; and you are the fruits, and God will send shortly, and gather you into his barn; when the wicked shall be turned into hell in bundles, they shall be cast into *Tophet*; but you shall be gathered into God's barn; into his glory. God do but stay awhile till the fruits be ripe and ready, and then you shall be all brought safe into his Treasury.

(Fifthly,) The first fruits were to be set before the Lord *as a monument of his faithfulness*, *Deut. 26. 1. &c.* Where you may observe these particulars. First, The first fruits, they were to be presented before the Lord as a *thank-offering*, so you. Secondly, The first fruits were to be brought *to the priest*, though you are the first fruits, yet you can expect nothing of God but at the hands of the priest, the Lord Jesus Christ. Thirdly, They were to be offered up *with a thankful acknowledgement of God's mercy*, and their former misery, the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God; and thou shalt speak and say, *A Syrian ready to perish was my Father, and he went down into Egypt and sojourned there with a few, and became there a Nation great, mighty, and populous*. Fourthly, They were to be set before the Lord *as a monument of his faithfulness*: thus believers, my Brethren, they shall be taken by Christ, and presented by him unto God as a monument of his faithfulness. *And thou shall profess before the Lord thy God, I am indeed come unto the Country concerning which the Lord sware unto me*: surely the Lord is faithful in all that he hath promised: and there hath not one word failed of all that he hath said by the mouth of all his prophets.

Fourthly, *You are the remnant of escape*, 'tis *Ezra's* phrase. Brethren, you know that all mankind was interested in *Adam*: all in one common bottom. *Adam* miscarried and so all mankind is shipwrecked at once. And O how few are the number of those that escape! and art thou one of them? O how should you bless the Lord! methinks, you that God hath taken out of all the kindreds of the earth, you should run to God, as the several messengers to *Job*, *Thy Sons and thy Daughters were eating and drinking wine, and the house fell upon them, and they are dead; and I only am escaped to tell thee*. So should you say, oh so many of the Tribes of the earth are famished, and I am left alone to tell thee: to praise thee. O methinks so should the redeemed of the Lord compass him about. O methinks I should see you in the posture of those redeemed, lifting up your voices together as the voice of many waters. Oh Christians, look back to your former bondage. Do not forget the *Egypt* that you were in bondage in: and the bonds of your lu•...s, that you were held Captive in. O look back to the house of *bondage* and to the *Iron furnace*, the cruelty and tyranny from whence y•... have made your escape, and now lift up the praise of your Redeemer. How should you stand upon the brink and look down into the horrible pit from which God hath plucked you! Brethren, you all suffered in that common shipwreck; yet, as in the voyage of *Paul*, they all escaped safe to land, so God hath ordered you, that all that were with Jesus Christ are escaped. O methinks you are like the world full of corn, and in comes *Satan*, and mows down whole swarfs, and you are left as a single ear here and there upon a ridge. O remember •...ire and brimstone is coming down upon the world, and God hath laid his hand up you and made you escape, and provided a *Zoar* for you. O while you see the *Egyptians* drowned upon the shore and you escaped, how should you be much in praising the Lord? the deluge is coming down upon the world, and but one Ark of men shall be saved. And are you the men that God hath purposed to save? are you the men that God hath put forth his hand and took in? O •...less the Lord for this mercy.

Fifthly, *You are the Burgesses of heaven*. *Heb. 12. 23. To the general assembly and Church of the first born, which are written in heaven*. We read of a City that hath foundations; whose builder and maker is God, of that City art thou a Denizen. Thou art no more a stranger and forreigner but a fellow Citizen, and of the household of God: though heaven and earth are so distant in place, yet there is a real communio•... the Saints here are free burgesses of heaven. Christian, thou art the man, that art made free of heaven: and who art born free.

Sixthly, *You are the members of Christ*, we are members of his body; of his flesh and bone. Consider Christian, beleivest thou this? if thou dost, thou needest not be called u•...on to praise. O what to be a real member of Christ's living body! yet so 'tis. If thou be touched 'tis Christ suffers wrong. *Saul, Saul, why ‹⋄› thou me?* He is as tender of you as of a member of his own body: and as dear doth he love you. And as sure as he carried the members of his body into heaven, so sure will he carry thee. And as sure as the members of his natural body are glorified in heaven, so surely will he glorisie thee.

Sevently, *You are the living stones of the Temple*, *1 Pet. 2. 5. Thou art cut out of the common quarry with others, as rugged a stone as the rest: but thee hath God pitched upon and chosen to be a polished stone for his own building*. When God hath left others he hath

pitched on thee. Christian, it little matters though thou art undervalued of men; yet herein God hath honored thee, those that men rejected God hath made the chief of the building.

Now put all this together and see whether God hath not done much for you, you are the election of grace, the first born of God, the first fruits of the Creation, the remnant of escape, the Burgessesses of heaven, the members of Christ, the living stones of the Temple. O whence should God have praise if not from you? who should lift up his name if not you? but,

Secondly, Consider what God hath done for you *as you are the inhabitants of Taunton in particular*. Though the former should ever ring loudest and carry the principal part in your praise; yet the other may not be forgotten.

Now will I sing a song to my well-beloved, touching his vineyard, Isa. 5. 1. The vineyard of the Lord of hosts is the Town of *Taunton*, and the inhabitants thereof his pleasant plant. And now I will tell you what God hath done for his vineyard. He hath plucked up the fence thereof, and yet it is not eaten up. Her hedges are broken down; yet they that pass by the way do not pluck her, nor the wild Boars of the sorrest eat her: nor the beasts of the field devour her. She is burnt with fire; and yet is not burnt up. O what hath God done for his vineyard here? O remember now, O people what the enemy consulted, and what the Lord answered; they said come let us curse *Taunton* and let us defy the people of God: But *who shall curse whom the Lord hath not cursed?* And $\langle \diamond \rangle$ whom the Lord hath not defied? *God hath blessed, and who shall reverse it?* happy art thou O people: who is like thee *O Taunton*, saved by the Lord the shield of thy power, the sword of this excellency? *The archers have shot at thee, yet they have not hurt thee.*

Shall I particularize the mercies of God to *Taunton*? why, consider he hath been a *Savior* to you: a *shepherd* to you: a *keeper* to you.

1. He hath been a *Savior* to you. He hath saved your throats from the sword, your habitations from the flames, your lives from the plague your persons from the prison. (1.) He hath saved your Throat from the sword, have you forgotten that you were a people devoted to destruction, by the sons of violence? but God disappointed them and gave you your lives for a prey.

(2.) Your habitations from the flames. The flames have been set in Ambush against you, and yet your habitations are not burnt down to this day.

(3.) Your lives from the plague. It hath been devoured by the plague heretofore, and yet it hath not devoured you. How eminently hath God preserved you in this place in the time of common calamity that hath been among others. O think not that it was because those were greater sinners than are in *Taunton*: No, but because God hath a peculiar intention of saving you. Yet I say to you as *Christ*...o them, *think not that those upon whom the Tower in Siloam fell, were greater sinners than any in Jerusalem. I tell you nay, but except you repent ye shall all likewise perish.* We have had the same sins, and yet God hath preserved us.

(4.) Your persons from the prison. How often hath God preserved you? he hath been like the cloud upon Israel: and *upon all the glory there hath been a defense*. Once indeed some of you have tasted of a prison: but what a mercy was it, that it was but once? I might tell you what a mercy 'tis to you, that you have not been troubled with the *prelates Courts*. but,

Secondly, God hath been a *shepherd* to you. Therefore you have not wanted. Who is it that drives you by the still waters, though you are *as a lamb in a large place*, 'tis because God is your shepherd Whence is it that you lie down in green pastures? 'tis because God is your shepherd. How hath God provided for you formerly and of late?

Thirdly, God hath been a *keeper* to you. When you were sent to prison God did keep you. O do not forget the mercies of a prison. I believe, that of all the passages of our lives, many of us have no such experience of God's mercy as in a prison. O the provision that God did make for us there! O the constant meals, the sweet meals that God did make for us there.

Brethren now let us thankfully *commemorate* all these mercies. Let me call upon you as the Psalmist, *rejoice in the Lord, ye righteous*; and again *rejoice O ye people*, let your voice be heard on high. Let us *worship and fall down before the Lord our maker*. Let it be said, *praise waiteth for thee a God in Taunton*. Well might praise wait for God in *Taunton*, for God hath waited to be gracious to us. There was the place that he chose to put his name there. *There break $\langle \phi \rangle$ the Arrows and the spear*. Who is like our God who rideth on the Heaven for our help, and on the sky for our aid? Blessed is the people that heareth the *joyful sound*, they shall rejoice in thee O Lord. *The Lord is our deliverance, and the holy one of Israel is our King*. Shout therefore, O inhabitants of *Taunton*, for great is the work of the Lord with you. And now, O Lord, Bless them, and accept the work of their hands, and lift them up: and let them lift thee up forever.

A Sermon preached in order to the Sacrament, on a Sacramental day.

Luke. 2. 10, 11.

And the angel said unto them, •...ear not: for behold, I bring you good tidings, of great joy, which shall be to all people.

For unto you is born this day in the City of David, a Savior which is Christ the Lord.

MY Brethren, good tidings, I know must needs be welcome to you at such a time as this. Now God hath sent me to you with the most blessed news that ever came to man: that is, that to you is born a Savior.

You have here the History of our *Savior's birth*. The shepherds, they were abroad in the fields watching over their flocks by night, v. 8. and while they were thus diligent in *attending their stocks*, then the angel brought this news to them. From whence observe by the way, *how good it is to be following our lawful callings*. The fruits of these tidings was *great fear*, that fell upon the shepherds when they saw the angel. And against this fear, the angel bid them *be of good comfort*. Then you have here, the news, *behold I bring you good tidings &c.* where you have observable. First, Th•...e •...senger; the *Angel*. Secondly, The fruits of it; *great joy to all people*.

Thirdly, The *matter* of this news; *That to them was born a Savior*. From the words observe this *Doctrine*.

Doct. That it is the blessedest news that ever came to the ears of man, news worthy of angels from God to be the Messengers of it, that unto us is come a Savior.

Brethren, I must needs commend the Grace of God to me this day, in making me the messenger of such news to you as this is. I am unworthy to bring you this news, it is for angels to bring this news, they were sent with this message, as you see; yet *God* hath been pleased to send me as a Messenger with these tidings to you. Now I shall show you that this is the best news that ever came to the ears of man, and that.

First, If you consider the *deplorable condition* that he found man in.

Secondly, If you consider what a *great salvation* he hath wrought for man.

First, If you consider *the deplorable condition* that he found us in, we were all gone out of the way: we had fallen among thieves; and between sin and Satan, we were robbed and wounded: and this *Samaritan* found us, and he cured us, and it cost him no less than his own blood. So desperate a disease is sin, that nothing will cure us, but the death of Christ. He found us shut up in sin, and were not able to get out; and then he roll'd away the stone for us, and knocked off our fetters, and wrought deliverance for us. This was the misery of man's condition, that he was in a helpless condition, *Rom. 5. 6*. There was no possibility for us ever to recover ourselves. Neither was there help in any other, beside Christ, *Act. 4. 12*. Heaven nor earth could not find out a way to deliver man, till God found out a way. And because heaven and earth could not find out a way, God and man must come together; and as he was God he must satisfy; and as he was man he must suffer; and so we must come out. He found us stinking in our grave as he did *Lazarus*. The stinking carrion doth not stink more than we did when Christ found us.

Secondly, If you consider what a *great salvation* he hath wrought for us. This will appear, if you consider *from what* he hath saved us; and *how* he hath saved us.

First, *From what he hath saved us*.

First, *From the Roaring-Lion*.

Secondly, *From our raging-lusts*.

Thirdly, *From the •...ming furnace*.

Fourthly, *From the King of terrors*.

First, *From the roaring Lion*. So is our *adversary*, the Devil called, *1 Pet. 5. 8*. This is he that Christ hath delivered us from. We were all in the Paw of this lion, and Christ came and delivered us from him. This is the *D•...vid* that slew the lion, and the bear, and saved us, when we were like to be destroyed. When Satan did think to triumph over Christ, then did Christ triumph over him. *Col. 2. 15*. All the powers of hell did combine together, and labored to give

Christ the overthrow; they had brought him to the cross, and there triumph over him, and thought that then they had done all; and yet then did he overthrow them. Oh! what a mercy is this, to be delivered (not only from the bondage of *Egypt*, but) from the *spiritual Egypt*! *Col. 1. 13. Who hath deliveed us from the power of darkness &c.* My Brethren, we were fast shut up in prison, in the prison of which Satan was the Jailor: and there was no possibility of getting loose from him. We were laid up as slaves under him, and were led *captive by him at his will*. Now what praise do we owe to him, that hath delivered us from such a Tyrant as this! this is our deliverance, (*Act. 26. 18.*) to be turned *from the power of Satan unto God*. This hath Christ done for us: he hath delivered us from the power of *Satan*. We were once in his family, and did his work, *Eph. 2. 2, 3. Eph. 6. 12. They are called the rulers of the darkness of this world*. That is, poor ignorant souls, that were lying in our ignorance. And that not some of us only, but all of us.

Secondly, *From our raging lusts*. As from the slavery of Satan, so from the dominion of sin. *Rom. 6. 14.* By Christ we are freed from the dominion of sin. My brethren, Christ doth not only free us from the *damnation*, but from the, *dominion* of sin. To be the servant of sin, is a most miserable slavery. What a mercy is it to be delivered from a master, whose work is *drudgery*; and whose wages is *destruction*! such a one is Satan. Would it not have pitied us to have seen the *poor man in the Gospel*, going up and down among the tombs, and doing nothing but cutting and wounding himself? such a one is every unsanctified person: they go up and down wounding of themselves. And though they feel not their wounds that sin gives them, yet there is a day coming, when (conscience being awakened) they will seel it. Do you know, my brethren, what the work is that sin sets us upon? it is to destroy ourselves, *John 8.* the *Jews*, they plead that they were *free*; and what did our *Savior* tell them of making them sree? Oh! but they were servants to their lusts, which was the greatest slavery, my brethren, to be under the power of a man's lusts, is a most perfect slavery. Do but look upon a sinner that hath an enlightened conscience, and see how he rends and tears, and is in a worse condition than the most woofull galley-slave that is in the world. And then he vows and covenants against his sin, and then his sin eggs him on again, and then to his conscience falls upon him. Oh, this is a sad condition! now this Christ hath delivered us from. Sin will *be in us*, but Christ hath promised that it shall not *reign in us*. And this is the blessed deliverance he hath wrought in us; and this he will perfect at the last day. And by the way, you may see and try whether you have any part in Christ or no. Why how may we know it? are you delivered from your sins? though sin be in you, is it there against your consent? if so, you are they whom Christ died for. But if it be in you in its dominion, you have no part nor portion in this matter. A man were better be the most perfect galleyslave in the world, than to be under the power of sin. Now this Christ hath delivered you from.

Thirdly, *From the slaming furnace*. This is another thing that Christ hath delivered you from. If the furnace heated to show the terribleness of *Nebuchadnezzar's* rage was so hot, that it burnt up those that cast in the three children; how hot is the surnace of the *Almighty God*, that is kindled by him, great *rivers of brimstone* running out into it, and the *breath of the Lord doth kindle it*? Oh, you know not what 'tis to be damned! you may know what 'tis to be sick or the like; but you know not what this word *DAMNATION* means. *2 Thes. 1. 8, 9. In $\langle\phi\rangle$ fire, taking*

vengeance on them that know not God, &c. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When we see wicked men under the Terrors of conscience, how do they wish for death, that they might know what their torment is? as *Spira*, and *William Rogers*. Oh, can you tell what this terrible furnace is? this is that which Christ, hath delivered us from. When I consider what this gul•... is, I c•...not but wonder at my own and others stupidity, that we are not ever! ever, praising the Lord! if the terror of the Lord be so great, that when he doth let out but a drop of it upon a poor creature, how terrible is all that wrath, the treasure of that wrath that is laid up for the ungodly! *Rom.* 2. 5. 8. 9. *Jam.* 5. 3. Those wicked rich men, there, they had, as they thought, heaped up treasures of riches by oppressing the poor: but the *Apostle* tells them they heaped up *treasures of wrath*. And this we were all born to, had not Christ cut off the entail. O man, woman, canst think of burning forever in the fire of the Lord's wrath, and not be praising the Lord that thou art yet out of hell? O bless the Lord, that delivered thee from so great a death: and hath endured such torments that thou mayst be set free. He did bear the rod of God's wrath that thou mayst be saved to all eternity. If Christ had not been, where had we been! as the Son of God, coming among the three children, saved them from burning; so 'tis here: 'tis Christ's coming hath said us from burning in this <◇> surnace. How terrible this furnace is, you may see, *Rev.* 14. 10. *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of h•... indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb: and the smoke of their torment ascendeth up forever and ever. And they have no rest day nor night.* O methinks the very sight of this surnace at a distance should startle our Souls, and make us list up our hands, and eyes, and souls and praise the Lord. O methinks we that are the redeemed of the Lord, we should stand together about the pit, and look down, and list up our hearts and praise the Lord.

Fourthly, *From the King of terrors*. He hath saved you, as from the *Devil*, so from *Death*. You know death is the mortal enemy of man, 'tis his great and last enemy: and now this enemy hath Christ destroyed, and delivered us from. And that both from the *sting* and *victory* of it.

(First,) *From the sting of death*. He hath not delivered us from the *stroke* of death, but he hath from the *sting* of death. When the sting is out, the serpent may *hiss*, but he cannot *sting*. Death will put you into the possession of that which Christ hath provided for you: so that death now is become desirable, now there is beauty in it. There is no friend can do that for you, that death can do. It will at once deliver you from sin and Satan, and give you a possession in heaven. The *Apostle*, looking upon death through Christ, longs for death: *having a desire to depart* &c. *Phil.* 1. 23. This great robber, through Christ is become our greatest gain. That which would have mar'd us for ever, will now make us forever. O that this *King of terrors* should become desirable, what a mercy is this! O my beloved, did you know what the terrors of death be to an enlightened sinner, you would account it a great privilege to be sree from the sting of death. When all his comforts are taking their everlasting farewell of him, you would account it a great salvation then. When he shall feel death putting in his cold hands, and pulling out his heart, when he s•...ail see his house of his body falling down about his ears, and he cannot stay there any longer: and he sees the hell-hounds stand about him

and waiting upon him to carry him to Hell, O what horror doth this work upon his heart! this hath Christ delivered us from. Death hath lest its sting in Christ, it can hurt us no longer.

(Secondly,) *From the victory of death.* It is true we must lie in the grave for some time; yet Christ will fetch us thence, in *John. 6.* He promiseth no less than four *times, I will raise them up at the last day.* And this is the fruit of his purchase, *1 Thes. 4. 14.* Christ's resurrection is a certain pledge of ours, so *1 Cor. 15.* Therefore let us not fear death, but embrace it with comfort: for death cannot touch our souls: it cannot deliver us over into the *second death. He that overcometh, shall not be hurt of the second death.* Therefore let us not fear death, but let our *flesh rest in hope.* When we die, we may commit our bodies to the dust with comfort: it cannot hurt our souls; and it shall keep our bodies but a little while neither. God will receive our souls immediately; & our bodies after a little while. How doth *Job* comfort himself in this? *I know that my redeemer liveth; and though after my skin worms destroy this body, yet in my flesh shall I see God, &c.* Thus may we triumph over death, that in this flesh we shall see God. And though death for the present do make such work upon us, and cast us into the grave, yet the earth will be but the mould wherein we shall receive a glorious body, so that death shall conduce to our great advantage. This is no little victory, to be able to triumph with the *Apostle. O death, where is thy victory?* This is no small privilege. Bless your redeemer for this privilege. What a privilege well this be, when all the Sons and daughters of God shall be brought forth and made to stand up before him? then it shall appear that the grave was not able to hold them. Then will they triumph, and sing songs of salvation, when they shall set their feet upon their last enemy, death.

Secondly, It will appear what blessed news this is, if you consider, *how he hath saved you.* He hath saved you two ways, by *might,* and by *merit.*

•...irst, *By merit,* Brethren, your salvation cost your redeemer dear, no less a price than his own invaluable blood. O believer, look upon thyself, art not thou a worthless thing to be redeemed with the price of Christ's blood? O how should we admire the goodness of Christ here? we are not worthy that Christ <◇> s...end one of his *thoughts* upon us, much less that he should spend his *blood* for us.

Seconly, By might, my brethren, it was absolutely requisite for our salvation, that our redeemer. as he should be of infinite *merit,* so of infinite *might.* If he had not been of infinite *merit,* he could never have been purchaser of heaven for us. The soul of one man is more worth than a whole world: and then what worth or value must that be of, that is able to buy a world of souls? and yet this purchaser must be able to buy heaven too: and this hath Christ done for us. Could heaven and earth have done this? no, no, it would have broken them all if they had done it. But now Christ hath done all for us: and therefore he must be of infinite *merit.* And not infinite in *merit* only but *might* too: for he was to bear all the wrath of God, and to bring us off with victory. If the wrath of God's finger be so intolerable, that it makes poor creatures to cry out under it, what is the wrath of his loins? and if the wrath of God against one man is so great, what is his wrath against so many men?

When the price was laid down, the devil would not yield up his hold, till Christ must come and cast him down, and pluck us from him. And therefore it was necessary that our redeemer should be of infinite power. *He hath destroyed him that had the power of death, that is the devil.* Ah brethren, we may behold the Lord Jesus Christ upon the cross, bowing himself as *Sampson* did, and pulling down the house about his enemies, and carrying away the posts and all, and setting us free. This is our *Sampson* that hath carried all away, and destroyed our enemies for us. The price was sufficient to satisfy the justice of God for us: but when the price was paid, and paid to God; then Satan would not let us go: and therefore he must be overcome too.

First Use, Is it such blessed news that to us is born a Savior? then my brethren, let this stir you up to *Joy and thankfulness* for this salvation. O let me hear you say with *Mary, my soul doth magnify the Lord, my Spirit hath rejoiced in God my Savior, Luke 1. 46.* Brethren, methinks you should now meet your redeemer with songs of salvation. Methinks you should come forth to meet him, as they did *Saul and David*, when they returned from their victory, *the women came out, singing and dancing &c. and they answered one another as they played, saying, Saul hath slain his thousands, and David his ten thousands.* Thus should you meet your Redeemer. You should go forth to meet him as *Miriam* and the women with her with timbrels and with dancings, *and sing unto the Lord, Exod. 15. 20. 21.* Oh brethren, with what joyful heart should you welcome Jesus Christ your Savior! this is glad •...idings to all them that are saved by him. Blessed be God that giveth us cause to triumph in him. 'Tis true, in many other things it goes sad with us: but here is cause always for us to •...o triumph in Christ, for the Spiritual deliverance that he hath wrought for you; which is a sure pledge that Christ will deliver you in outward respects. How blessed a time was the year of *Jubile* to the slaves that were in bondage how did they reckon every day and week till it came? how glad was that *sound* that sounded their deliverance? methinks I see the prison doors open, and the prisoners running out and crying, *salvation to our God.* O methinks nothing but the songs of salvation should be heard in your tabernacles. O let not complaining be heard for outward calamities. What are those outward flea-bitings to that which our Savior hath delivered us from? go home and bless the Lord: and what ever ill news you hear, let this comfort your heart that Christ hath made such a deliverance for you.

Second Use, Is it such blessed news &c. then this *reproves our unthankfulness for Christ*, and the news of Christ in the Gospel. Oh brethren, how is it that the praise of our redeemer is no more in our hearts, and no more heard in our mouths? how is it that we can be so unmindful of, and •...thankful for this Savior? hath God sent us •... Savior, and shall not we be thankful for him? It is a great sin to be unthankful for his *creatures*; but how much more to be unthankful for his *Christ*? he hath given you Christ, and what can he give you more? how is it that you are so seldom in blessing the Lord for this mercy? *bless the Lord, O my soul, (saith David) and forget not all his benefits:* that is, none of his benefits. If God had given you all this worlds goods, and had not given you *Christ*, what would it have done for you? what had it been, but a smooth and pleasant way to hell? what if the Lord had given you honor, and made your brethren's sheaf to bow before yours, and had not given you Christ; what good would it have done you? if a man were condemned at *London*, to be hanged drawn and

quartered, and were to be brought down into the Country to be executed, and all his way should be strowed with rushes, and he attended with Musicians, what would all this have done him? O what should we have done, if Christ had had not step'd in and s•...ved us! none could have redeemed man but Christ. Heaven and Hell, and the Earth and the Sea would have said it is not in me: all the things in the world could never have satisfied for our sins. Wilt thou look to thy brethren? wilt thou look to the angels; they could not do it. The Spirits of just men made perfect could not save themselves: none could do it but Christ: and can you be unmindful of this? the Heavens and the Earth will be astonished at this, if you are not thankful for it.

There are two things that will heighten this •...in.

First, Because Christ hath given you so *many helps* to it.

Secondly, Because thankfulness is *all that he expects* from us.

First, Because he hath *given us so many helps*. All the calls and invitations of the Gospel are as so many helps to this duty. But more than these, he hath appointed a *special day*, and a *special ordinance*.

First, A *special day*. The *Sabbath day*. Wherefore was this day changed? but that you may be mindful of this mercy?

(Secondly,) A *special Ordinance*. The *Sa•... of the Supper* is appointed upon this account that we might remember this mercy to our souls.

Secondly, It is much aggravated by this, because *this is all that he expects* from you, for all that he hath suffered for you. Christ hath done and suffered beyond all you can conceive, or I can express to you: and what Homage doth he now expect from you? nothing but that you should be thankful to him. And will you be unthankful now for this mercy? This is that he expects by way of requital and return, that you be thankful, Had the Lord required some great thing of you, or some hard condition, if he would have died for you and redeemed you, would you not have done it? and how much more, now he hath done it, and and requires no more but this, that you be thankful? had you lain but one million of years in hell, with what gladness would you have heard that sound, that he would have redeemed you? would you have stood upon the terms? no, no, any terms then should have served.

Third *Use*, Then prepare *to receive your Savior*. Oh if he be come, take heed that you receive him in. Let him not complain of you as he did of his native Country-men the *Jews*, *that he came unto his own, and his own received him not*. When this news come, that there was a *Savior born*, one would have thought that all the world should have received him with triumph: but there was no room for him in all the world, but he was thrust out in the m•...nger. Let it not be so with you.

Question, But *how shall we receive him?* I shall show you *whither* and *how*.

First. *Whither you shall receive him.* receive him *into your hearts*; not in your stal, as he was at first, but into your parlor, into your hearts. Your parlor, is but a stable. Thou mayst wonder that Christ will accept of thy heart, send the key of your hearts to Christ, let him take his choice where to lie: give him the upper room in your hearts.

Secondly, *How, or after what manner* you should receive him.

(First,) As the *Centurion* did, *humbly. I am not worthy that thou shouldest come under my roof.* So should you receive him, with a deep sense of your everlasting unworthiness. Receive him with a lively sense of your sins, that you have wronged him. This is a right receiving of Christ, when he is received penitently. Thus did that woman entertain him: and Christ liked better of this, than of the *Pharisee*. *Luke 7.* She received Christ in her heart. This is the entertainment, that he is well pleased with: receive him thus, and this will be acceptable to him. Though thou hast nothing at all in thee, but the sense of thy nothingness, Christ will be sure to accept of this.

(Secondly,) Receive him, as *•...cheus* did, *Joyfully,* When Christ called him down from the tree, and told him that salvation was come to his house, how glad was the man's heart? *Luke 19.* O methinks I see with what unspeakable joy he received him. He thought not of *Christ's* coming to his house: his highest ambition was that he might have a sight of *Christ:* and *Christ* sees and takes notice of it, and tells him that *Salvation was come to his house.* O methinks, I should see thee looking as he did, when *Christ* will come this way where thou art. Why, now he is come in his ordinances, now receive him joyfully, take him into thy heart. Let thy joy break out, as the waters of *Jordan* did; or as when the Lord broke up the fountain of the great deep. Brethren, one would think, that one should need no arguments to persuade miserable captives to receive a *Savior.* O how welcome would such offers be to them that are in captivity? Brethren, if ever you have seen your lost condition without *Christ,* you cannot but receive him when he is offered to you. O methinks this Name of *JESUS* should be marrow to your bones, and wine to your hearts, and Music to your ears. Oh as God hath, so do you. give him *a name above every name.* This blessed name, the name of *Jesus,* methinks it should be as oynment poured forth upon you, giving a sweet smell.

Thirdly. Receive him as old *Simeon* did, *believingly.* You must clasp the arms of your faith about him. O how sweetly did old *Simeon* clasp him in his arms? but you must think that he did clasp him more gladly in his heart. If you will but entertain him, *Christ* and *Salvation* come to everyone in this house.

Fourthly, Take him *submissively.* So as to be subject to him. He hath wrought out *Salvation* for you; therefore let him rule over you.

A Thanksgiving Sermon, preached on the 10th. of July, 1665. at Mr. R. M's by Mr. Joseph Alleine, &c.

Psalm 147. 20.

He hath not dealt so with any Nation — praise ye the Lord.

The sweet *Psalmist of Israel*, a man skilful in praises, doth begin and end this *Psalms* with *Allelujah*. In the body of the psalm he doth set forth the *mercy* of God, both toward all *creatures* in general in his *common providence*; and towards his *Church* in particular. So in this close of the psalm: He *showeth his word* unto Jacob, and his *statutes* to Israel He hath not dealt so with any nation. In the original, 'tis he hath not dealt so with every nation. That is, with $\langle \phi \rangle$ nation.

In the *Text* you may observe a *position*, and a *conclusion*. A *position*. And that is, that God deals in a *singular way of mercy* with his people above all other people. And then the *Conclusion*, *praise ye the Lord*.

Doct. That God deals in a *singular way of mercy* with his people, and therefore expects *singular praises* from his people.

God expects of his people, return of *praise* according to the *mercy* that they have received. $\langle \phi \rangle$, was a man not altogether forgetful of the *mercy* of God; yet he *rendered not according to the benefit* he had received from God. *Christ* expects that (*Math.* 5. 47.) his disciples should *do more than others*: that seeing they do *receive* more from him in a way of *mercy* they should return him the more *praise* and *glory*.

The *Application* (*my Brethren*) is unto you. If God do expect that his people should do more than others, see that you do accordingly. Let this be a provocation to you, my Brethren, to lift up your *hearts* and *voices* in the praises of the Lord. What people doth the *Lord* expect such returns from, as from this people? he hath not dealt so with any people, therefore he expects praises from you more than from any other people. Therefore consider with me what the *Lord* hath done for you more than for any others. If we look upon ourselves as *common members of the nation*, and so God hath done more for us than for any others. Or if we look upon ourselves with *reference to the particular place to which we belong*, and so God hath done more for us than he hath done for others, or, if we look upon ourselves as to our *particular persons*, God hath dealt with us so, as he hath not dealt with any other people.

First, Let us look upon the mercies of God to us and the nation in common. Surely we may say with the *Psalmist*, he hath not dealt so with any nation. This is a land which he hath set his heart upon, and watch... over it from one end of the year to the other. I will not speak of the *outward mercies* of this nation, though we have a *Land* *flowing with milk and* $\langle \phi \rangle$. I will speak to *spiritual blessings*. Oh, let it be remembered by us what *spiritual mercies* we have had! how soon did the *Lord* plant the *Gospel* with us? and how long hath it continued to us? what would the world have been without the *Gospel*? what is the world without the *Sun*, but the beginning of Hell as it were? I may say of you *blessed are your eyes, for they see: and blessed are your ears, for they hear.* *Psa.* 89. 15. *Blessed are the people that hear the joyful sound, they shall walk in the light of his countenance, and in his name shall they rejoice.* None can tell what a blessing the *Gospel* is. Blessed be God who hath brought to light *immortality through the Gospel*. Oh! think upon our fathers who went into the land of forgetfulness by thousand's and had none to teach them. And how long hath the *Gospel* continued here? we have it from good *History*, that in the *primitive times* the *Gospel* was planted here. And when the *Gospel* was again clouded by

the invasion of the bloody Saxons, that were *heathens*, God was pl•... to send Ministers again to propagate the Gospel, which was about 600 years after *Christ*, when *Austin* was sent over from *Rome*. ⟨ϕ⟩ after, *God* raised up famous *preachers* of the Gospel.

And though *God* was pleased to suffer another *cloud* to cover the Gospel, when *Antichrist* prevailed; *God* raised up from one time to another, some to *testify* against him, and to *seal* it with their blood.

But I ⟨ϕ⟩ more particularly speak of these ⟨ϕ⟩ mercies of *God* to our *nation*. *God* hath made this nation *signal* in mercy. First, In the *multitude of her converts*. Secondly, In the *honor of her* ⟨ϕ⟩. Thirdly, In the *Crown of* ⟨ϕ⟩. Fourthly, The *glory of her Ministers*. Fifthly, Her *singular and choice deliverances*.

⟨ϕ⟩, In the ⟨ϕ⟩ of her converts. Herein *God* hath blessed this n•...tion above other n•...tions, an•... herein we have cause to bless the *Lord*. There is but little of the profession of *Godliness* in other nations, to what there is in this n•...tion, ⟨ϕ⟩ a great glory to any place or people to have a *multitude of converts* born to *God* out of it. This was the commendation of those places, *that this, and that man was born there*, *Ps•...lm* 87. 4, 5, 6. This is cause of singular joy and praise which they were wont to sing to the *Lord* in those days with instruments of *Music*.

Secondly, In the *honor of her Sabbaths*. This is that, my Brethren, where in the *Lord* hath vouchsafed *singular* favor to *this nation* Oh, bless *God* for honoring this nation with his *Sabbaths* as he hath done: that they should be so sa•...ctised as they be. *Nehemiah* reckoneth this as a singular mercy of *God* to them. So *Isaiah* 58. 13. *Thou shalt call the Sabbath a delight, and shalt honor it*. If you honor *them*, they will be an honor and blessing to you.

Thirdly, In the *Crown of her Martyrs*. Ah Brethren, this is the *Crown of glory* upon the head of *England*, that *God* should raise up so many *Martyrs* in this kingdom, of our flesh, and kindred: that there should be so many caught up like *Elijah* in *siery Chariots* to heaven. Who can tell of what effect their prayers and blood hath been for our good? so that according to that holy prophesic of *Latimer*, when going to the stake, *God* hath lighted up such a light by this as shall never be put out.

Fourthly, In the *glory of her ministers*. Brethren, I confess myself not worthy to speak to you of the worth of this mercy. However vain men have accounted them the *off-scouring of the world*, &c. yet you whose hearts are touched with the sense of spiritual blessings, you must needs know and understand, the *Ministers of Christ* not only to be the glory of the nation, but are so far honored as to be said to be the *glory of Christ*, *2 Cor.* 8. 23. Oh, bless the *Lord* this day, that he hath blessed *this nation* with such an unspea•... bl•...ssing. Do not undervalue such a mercy. Tis a *Cov•...ant-gift* of *Christ* to his *Church*. *He gave some Apostles some Pastors and Teachers*. And 'tis part of the grand *Legacy* that *Christ* hath bequeathed to believers in the Gospel; ⟨ϕ⟩ *Paul or Apollo all are yours*. And though *God* hath now observed this mercy ye we may not forget former mercies. Neither hath *God* l•...t them unuseful, you know, neither to your nor others souls. In this respect I may boldly say, *God* hath *not dealt so with any* ⟨ϕ⟩. Those that have had experience intravelling other Countries have sadly bewailed this, how

little heat and vigor there is in the labor of the *Ministers abroad*, in other nations for the most part.

Fifthly, *In her singular and choice deliverances*. Herein hath God dealt with us *signally*. I would that all those mercies might be remembered by us this day to *our forefathers*: for they were our mercies though not in our days. Oh, what a mercy was it that God did deliver us from the *Spanish invasion*; This mercy was our mercy and therefore we may not forget it. And then when they thought to do that by *plot*, what they could not do by *force* in the *powder-plot*, when they were like to cut o... the ⟨⟩ of our nation at one *blow*. God was pleased you know to prevent it just at the nick of time, and bring it upon their own heads Oh, what cause have we to bless the *Lord*, who saved us from so cruel a bondage, as neither we nor our fathers were able to bear? Oh forget not such a mercy wherein God hath *broken the yoke* and brought in that light that h... hath commanded into the nation.

Secondly, If we come *nearer*, & look upon the *Place of our desires*, you shall find that he hath not dealt so with *any other place*. If you consider it, in the *long* ⟨⟩ of your *Ministry*. The *powerful success of the Gospel*. In the *peace and unity of its professors*. In the *plenty and variety of its provision*. In the *strange preservation of your liberty*. In *s...ving you by your enemies Counsel*. In *emin...nt and gracious returns of your prayers*. in *keeping you from the Ecclesiastical Courts*. In your *glorious Salvations and deliverances*. Put these nine things together, and tell me whether God ⟨⟩ dealt so with any place as with this place.

First, *In the long continuance* ⟨⟩ your *Ministry*. Forty years was God striving with *Isracl*, but many *more* years hath God been striving with *Taunton* i... the powerful preaching of the Gospel. We read of God's coming the *first* and *s...cond* year, and ⟨⟩ no f...uit, would have cut it down the *third*, had not ⟨⟩ *dressor* prayed sor it. But 'tis not *three years*, but *threescore years* that God hath come waiting on *Taunton*, notwithstanding all their praying, and their great unprofitableness for the greatest part of them. I beseech you think of it. Is it a little mercy? there are many of you that have been *born* and *bred* under the powerful preaching of the Gospel. Look upon many other places, and how many may you see left to *blind guides*? Oh, bless God that you have not been bred up under such *Ministers*, and in such places. It was the lot of many, and it might have been your lot to have been brought up there.

How many places may you look upon again, where there have been excellent *Ministers*, and they have been flocked to from all about: but God hath put out those lights, and now if you come there, you shall scarce find the very *foot steps* of Religion. And God might have done so to you, but God hath sent you one Minister after another, one out of one Country, another out of another for you. Oh bless the *Lord* for it.

Secondly, *In the powerful success of the Gospel*. True it is, and sadly to be bewailed, the Gospel hath not had so desired an efficacy: but however, we must not forget God's signal and singular mercy to this place, in that he hath brought so *many* to the profession of his Gospel. Oh, how many Parishes are there where professors are so thin, that they are for *signs* and *wonders*, to be pointed at? Oh bless the *Lord* that he hath cast *your lines* in that place, where

there are so many to strengthen your hands. How doth *David* bemoan himself in the want of this mercy, that he dwelt in the tents of *Kedar!* you might have lived out in those places and Parishes where you might have had none to help you.

Thirdly, *In the peace and unity of its professors.* Here in *God* hath been singular in his mercy. This is a mercy not slightly to be valued. Do but look abroad into other Cities and Towns, and see what work there hath been by the breaches that have been made one upon another. Oh, do but consider the mischief of *strife* and *contention*, and you will be raised to praise, *Jam.* 3. 16. *Where envying and strife is, there is every evil work.* Oh bless the Lord that the hearts of believers have been made one in this place, *Psal.* 133. 1. *How good and beautiful is it to see Brethren dwell together in unity?* bless the Lord you his people, because the Lord hath blessed his people with peace.

Fourthly, *In the plenty and variety of its provision.* Oh remember this this day, and forget not how *God* hath provided for you all along: and that at that day, when you did account that all was cut off. How little did we dream of such a mercy? had any told us then of these things, we should have replied as that Lord did, *behold if the Lord would make windows in heaven might this thing be?* Ah Brethren, should it have been told you beforehand that for so many years after that *fatal day* you should spend so many *Sabbaths* in the worship of *God*, and so many *Sermons* in one Sabbath and so many *Ministers* sent to you, and so many *Sacraments* to feed you as you have had, you would have been ready to say, *if the Lord should open windows in heaven could this thing be?* and yet all this *God* hath done for you. Oh bless the Lord for this mercy.

Fifthly, *In the strange preservation of your Liberty.* Herein hath *God* been singular in his mercy to you; hath not *Christ* fulfilled his word to you, *he that loseth his life for my sake*, (so he that loseth his liberty for my sake) shall *it?* you have hazarded your liberties and have •...ept them. Many have declined their *duty* to preserve their *liberty*: but blessed be *God* that you have adventured your liberty and *God* hath kept you in *safety*. Indeed, I can give you no time of your liberty: but I can assure you that if you lose it sor him, you shall *by your loss.* Methinks *Christ* says to us as to his disciples, *wh... I s...nt you forth without shoes or scrip,* *ye anything? and they said, nothing:* so here, when you have gone forth adventuring your liberties for *Christ*, have you lost them? you *say, no.*

Sixthly, *I... s...rving you by your Counsel.*•...ow visibly hath *God* turned what the enemy intended sor •...vil, to be good to us? so we may say as *Joseph* to his *Br...thren*, *as for you you th...ght •...vil to me, but God meant it for good.* You know how they have despitefully removed the *Magistracy* of the place, but behold how much the *Lord* hath turned it for your good! had they set up a *Magistracy*, it had been the loss of your liberty. They had a spiteful eye upon you; and it was thought that *long ago* would have been too hot for her inhabitants; & yet behold what freedom and liberty we have lived in! behold, *men curse*, but *God hath blessed us the more.* Oh, how strange a thing is this that you should eat and drink in peace! and go forth and come in in peace! that you should attend the ordinances *in peace.*

Seventhly, *In eminent and gracious returns to your prayers.* Brethren, this is not to be forgotten this day. Returns of *prayer*, do certainly call for great returns of *praise*. It hath been observed by those that have been longer with you, than I, that they never remember that *God* was earnestly sought unto for any *particular mercy* in this place but he did send a visible return; except once, when if *God* had sent you an answer according to your prayer, it had been the hazzarding of the people of *God* in this place. So that I may say to you, what people is like to you, who have *God* so near unto you in all that you have $\langle \diamond \rangle$ upon him for?

Eighthly, *In keeping you from the ecclesiastical Courts.* This is a mercy that we should be mindful of. Indeed all along the *Church malignant*, have been one of the persecuting enemies of the *Church of God*. Witness the *Scribes* and *Pharisees*. Witness the $\langle \diamond \rangle$, who were all along the stirrers up of men against the *Church*. And so in divers $\langle \diamond \rangle$ men of late. Nay, and at this day, through the rigor of these *Courts*, especially in other Counties, many stand excommunicated: many are threatened with *Writs*, and some taken and cast into prison for term life, unless *God* raise some unexpected means. Now of all places one would have thought that we should have been dragged to prison by them. And yet you see how *God* hath preserved us.

Ninthly, *In your glorious Salvations and deliverances.* Oh, my Brethren remember and forget not the dealings of *God* with this place. Let *God* hear of it throughout your praises now his day, what he hath done for you, in saving you with such wonderful *Salvation*. The *Sword*, and *Famine*, and *Plague*, and *Fire* have been upon you to consume you; and yet you are here to bless the *Lord* at this day, methinks the *Lord* calls upon you as in *Micah*. 6. 5. *O my people, remember now what Balaak King of Moab consulted, and what Balaam the Son of Beor answered him, from Shittim unto Gilgal, that you might know the righteousness of the Lord.* Such is the Language of the *Lord* to you. Remember now what thine enemies consulted against thee: how they had gathered themselves against thee and besieged thee, and did resolve to devour thee with thy children, and not to leave thee one stone upon another. O remember my people when your houses were on fire, and the *Plague* in the street, and the widows crying, and the children fatherless crying. Ah! pitiful condition. O remember now how I have helped thee, that thou mightest know that *I am the Lord thy Savior*.

Thirdly, If we come yet nearer, and look upon ourselves with reference to our particular persons, as we are *Christians*, and so *God* hath done more for us than he hath done for any others beside, therefore praise you the *Lord*.

And here I am in such a field that I know not the way out, you are the members of *Christ*, the children of your father which is in heaven: what hath *God* done for you! *O you that fear the Lord, praise the Lord.* You may stand amazed to see what the *Lord* hath wrought for your souls. This is the Life of all, when you can remember the everlasting loving kindness of *God* to you. O friends consider now, you that are the *Lord's peculiar people*; consider what *God* hath done for you above all other people.

Consider he hath made you, *the people of his choice. The pillars of his name. The vessels of his glory. The Temples of his presence. The Trumpets of his praise. The men of his Counsel. The Jewels of*

his Crown. The Inheritors of his Kingdom. Herein God hath done more for you than for others: and should not you do more than others? look upon these things, and see then whether you should not do more for God than others.

First, *You are the people of his choice*, when others are but the *refuge*. You are the *pillars* of his *name*, when others are but broken and useless *pot-sheards*. You are the *vessels* of his *glory*, when others are the *vessels* of his *wrath*. You are the *Temples* of his *presence*, when others are the *styes of uncleanness*. You are the *Trumpets* of his *praise*, when others are the instruments of *unrighteousness*. You are the men of his *Counsel*, when others are strangers and *Aliens*. You are the *Jewels* of his *Crown*, when others are but the *dross* and *lumber*. You are the *Inheritors* of his Kingdom, when others are the Sons of *perdition*. Look over these things, and see what God hath done for you more than he hath done for others.

But methinks, I see something that will spoil and damp all. Oh, says the poor soul, I am afraid that this is not *my right*. I should bless •...he Lord indeed were I sure that all this were mine. How shall I know that this is my condition?

Now lest *unbelief* and distrust should damp your Joy, and spoil your work of praise, let me show you to whom I speak: and let you know, how you may know that you are those that I speak to. Let me show you in two marks, whereby you may come certainly to know it: you may know it by your *Cares*..., and by your *Comforts*. What is your chief care and your chief comfort? look upon yourselves and judge of yourselves by these two marks.

First, *By your Cares*. Brethren, what is the chief care of your heart? what is it that lies with most weight upon your heart? or that you do prosecute with most care in your life? you are the people of God if this be your great care, to *please God*, *eschew sin*, and *save yourselves*. If this be your great care, then you are the men. Methinks this should not be so hard to be discerned. Dost thou not know what is the *main scope* and drift of thy life?

First, *To please God*. If this be your great endeavor whether you are present or absent, alone or in company, that you may please God, this is the true disposition of God's servants. Do you study to watch over your hearts as in God's sight? and carry it in your lives as of sincerity and in the sight of God? 2 Cor. 1. 12. and 2. 17. Is your labor of love, and work of saith (that is, working faith) and your patience of hope (in bearing the Cross) not in vain-glory but in sincerity? do you study so to walk as to approve your hearts to God, that you endeavor to please him? that you might do those things that are pleasing in his sight? then know and be assured that you are the people to whom this doth belong. If God say well done, you have your hearts desire, let the world say what they will to you.

Secondly, *To •...chew sin*. This was *Jobs* character, that he was a man *fearing God* and *•...chewing sin*, Job 1. 8. This was *David's* mark, that he did *not regard iniquity in his heart* Psalm 66. 8. This was that did comfort *Paul*, as the sure evidence of his sincerity, though he did evil many times, being overtaken with temptation, yet *he allowed it not*, Rom. 7. 18. Brethren, what is your greatest fear? do you study *duty* more than *safety*? do you fear *sin* more than *danger*? do you keep up a constant watch against sin, all sin, little sins, secret sins, heart sins, especially

are you afraid of your *constitution*-sin, your sweet sin? And do you prosecute against this with double diligence?

Thirdly, *To save your souls*. This was Paul's care, 1 Cor. 9. latter end. *I therefore so run, not as uncertainly: so fight I, not as one that be...eth the Air: but I keep under my body and bring it into subjection lest that by any means when I have preached to others I myself should be a cast away*. He was one that was in good earnest he did run as one in a race: and fight as one for his life: and all lest he should come short of that salvation, that he had preached to others. So Phil. 3. 13, 14. *One thing I do — I press toward the mark for the price of the high-calling*. His eye was upon the Crown of Life. And this is so far from *sinful mercenariness*, that 'tis made the condition of eternal Life: that they are such who *by patient continuance in well doing, seek for glory honor, immortality; eternal Life*, Rom. 2. 7. Now Brethren, what say you to this? what is your great care, and what is your great enquiry that you enquire after? Is it what shall I do to be rich or great? Is it with the carnal company, *who will show us any good?* any outward good, a good bargain or the like, or with him, *Lord lift thou up the light of thy countenance upon us*. And with the convert in the Acts, *Sir, what must I do to be saved?* how shall I secure my soul? what can you say to this! *Do you first and above all seek the Kingdom of God?*

Secondly, As you may know it by your cares. so by your comforts. Is it the great comfort of your lives to *converse with God?* and is he your portion and treasure? a man's treasure may be known by his heart. Is it that that doth yield the sweetest comfort and content to your hearts? are your sweetest hours, the hours that you spend with God? do you never more enjoy yourselves, than when you most enjoy God. And is this your ordinary frame, except in a time of temptation, or under desertion? and when 'tis otherwise are you out of your center, and cannot be quiet till you be otherwise? Is God your refuge and riches, your portion, your principal choice, your Treasure? and do you bless yourselves in him? can you say there is more gladness in your hearts, in the favor and enjoyment of God, than when *the Corn and Wine and Oil increaseth?* do you indeed prefer *a day in his Courts*, before *a thousand* in the pleasures of the wicked, *and tents of wickedness?* If it be thus with you *habitually*, then you bear upon you the certain characters of God's people. And rejoice you with *joy unspeakable and full of glory*, and boast yourselves in him: for all the things that I shall speak of, belong to you. And now if you find it thus with you, then apply to yourselves these following comforts. And bless yourselves in your God, he hath done more for you, than for any others.

First, *You are the people of his choice*, when others are but the *refuse*. O my Brethren, I may say to you, as God said to Israel by Moses, Deut. 7. 6. *For thou art a holy people unto the Lord thy God, the Lord thy God hath chosen thee to be a special people to himself, above all people of the earth*. This is your case, I beseech you Christians, erect you faith, and let not your consideration be idle. Hear him speaking thus to you, as in Exod. 19. 5. *You shall be a peculiar treasure unto me above all people, for all the earth is mine*. Ah, beloved I must call upon you to rejoice in the Lord: and again must I call upon you to rejoice: and lift up your heads before the Lord; you are the chosen vessels of the Lord. What! will you hear these things with low Affections and common hearts. Do you believe or do you not? If you do not, why are you called *Christians?* If you do, Oh what an ecstasy of Joy should your hearts be raised too? Oh look upon the

miserable condition of the perishing world, the reprobate world! look down, and see what burnings do betide them! better for them that they had never been born. And shall it but a little affect you that God hath separated you from them all? I may say of you, as the Apostle doth with thankfulness of his *Thessalonians*, 2 *Thess.* 2. 13. *We are bound to give thanks to God for you Brethren, beloved of the Lord, because God hath from the beginning chosen you to Salvation.* Oh how should you bless the Lord for his *eternal purpose*, which he purposed toward you, *Eph.* 1. 4. O let sree grace now be exalted, hath God made you. (I mean believers) to be the choice of his heart, and will you hear this with little and low affections, as if it did but little concern you, when you are the people of God's choice? Oh how did *Christ* bless the Lord for you! and should not you for your s...lves? he was transported with Joy for this, s...ke. 10. 21. *He rejoiced in spirit and said Father I thank thee that thou hast hid these things from the wise and prudent and h...st made them known to babes.* And he calls upon his Disciples to rejoice in this: *rejoice not in this that the devils are made subject to you: but rejoice in that your names are written in heaven.* Your names are written in the lambs book of life, while others are written in the s...rth. What! are there, but few chosen in the world, and are you some of those few? and will you not rejoice in this? Oh rejoice in this. God speaks of your privileges as if they were already come, *Heb.* 12. 22. *But you are come to* ⟨ϕ⟩ *Zion, to the Church of th... living God, the heavenly Jerusalem, and to an* ⟨ϕ⟩ *company of* ⟨ϕ⟩ *, to the general assembly, and Church of the* ⟨ϕ⟩ - ⟨ϕ⟩ *, which* ⟨ϕ⟩ *written in heaven, and to God the judge of* ⟨ϕ⟩ *, and to the spirits of just s...en s...ade perfect, and to Jesus the mediator of the New Cove...s...*

Secondly, You are *the pill...rs of his name*, when others are but broken, useless pot sheards. My brethren, God hath raised you up for quite another end, than he hath others. You know what the Lord speak of *Pharaoh*, *Exod.* 9. 16. *And in every deed for this cause have I raised thee up, to show in thee my power, that my name may be declared throughout all the earth.* That God might show in him the power of his wrath and severity. But now beloved, you are raised up for another end, that you may bear up the name of God, and be the instruments of the glory of God before all men. God hath no active glory from the rest of the world. But you are the people whom God hath raised up on purpose for his name and for his glory, s...S... 18. 18. *Absalom*, we read had taken and reared a pillar for himself: and he called the pillar after his own name. Thus hath the Lord God erected you as pillars to keep up ⟨ϕ⟩ *name in remembrance.* For the unreasonable Creatures they cannot, but by dumb and silent ⟨ϕ⟩ to man, praise their Creator. For the ungodly, they do the contrary, they dishonor his name. And were it not for you, the *name of God* would not be kept up in the world. God would be cast out, and the very remembrance of him out of his own world. Oh my brethren, I may say of you, of everyone of you that are believers, as God speak concerning *Paul*, *Act.* 9. 15. *You are chosen vessels to bear God's name before the world.* Alas! for others! of how little use are they in the world? this is a miserable case to be of no use; better to have *no being* than to be of *no use*. How contemptible doth the Lord speak of that wicked King *Coniah*? he calls him a *despised broken Idol*. Such a kind of one is every unsanctified person, they are but as broken useless pot-sheards: let them be so great as they will, yea they are worse than for no purpose, they are for bad purposes. Oh, what cause have you then to bless the Lord, that you are the people that must bear up his name?

Thirdly, You are *the vessels of his glory*, when others are the vessels of his wrath, you are not as others, vessels of wood and stone; but you are all vessels of *gold and silver*: vessels not to dishonor, but to honor. Vessels sanctified, and made meet for the Masters use, and prepared for every good work, 2 Tim. 2. 20, 21. Ah brethren, read (and rejoice with trembling) what is written, Rom. 9. 18. onward, where the Apostle lively sets forth this great distinction. *H... hath mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the potter power over the clay to make one vessel to honor and another to dishonor? What if God willing to show his wrath and to make his power known, endured with much long suffering the vessels of wrath sitted to destruction: and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory?* Ah brethren, when others are vessels of wrath sitted to destruction, you are vessels of mercy, vessels of glory made for this blessed use and service that you may be the instruments of God's glory and mercy before the world: that God may take you and single you out at the great day, when you shall be severed as a man severeth the sheep from the goats. God shall take you and single you out before the world, and tell the world, what a God can do for a poor creature: to make you the monuments of his magnificence and bounty, to show how he could exalt the dust of the earth. This is the use you serve for in the world. Do not live as if you were made for little things, and for little use: you are made for this use, that you should be vessels prepared to have the infinite fullness of God pouring into you, as vessels standing by for the same purpose, and running over to all eternity. When you shall be ever full and running over with the glory of God. When the *Al-sufficiency of God* shall be forever emptying itself into you. How is it that God hears no more of you? hath he done so for any other? no, he hath prepared them for vessels of wrath on whom he will be pouring out his wrath to a...l eternity. Both of these vessels were made of one sort of clay; and yet see what difference here is that *free grace* hath made.

Fourthly, You are *the Temples of his presence*, when others are the styes of uncleanness, God doth live in you, and walk in you: this is the honor that God doth put upon you. The Apostle tells you, that you are *God's hou...e*, Heb. 3. And God says of you his *spiritual house*, as he did of the *Typical house*, (for the sense belongs more to the thing typified, then to the house,) 1 Kings 9. 3. God says of every believer as of that house, *I have hallowed this house to put my name there forever. And mine eyes and my heart shall be there perpetually.* Thus doth God for th...e believer, that art his house. Or as it is in, 2 Kings 21. 7. *In this house and in Jerusalem which I have chosen out of all the Tribes of Israel will I put my name forever.* That was but a *typical Temple*, you are the *real Temples of the holy Ghost*, 1 Cor. 6. 19. *What, know you not that your body is the Temple of the holy Ghost which is in you, which ye have of God, and ye are not your own?* every believer, is a *real Temple* wherein God is especially present, so 1 Cor. 3. 16. *Know you not that you are the Temple of God? and that the spirit of God dwelleth in you?* Brethren, if you indeed believe, methinks this privilege should be matter of unspeakable Joy to you. What! art thou of no meaner use then this to be a *habitation of God through the spirit?* What! art thou a Temple for God to dwell in? will God make of this Soul a Temple, where all manner of lusts have dwelt? and say of thy soul, here will I dwell forever, this is my rest for I have desired it? Oh, adore the riches of God's condescending grace! others are the vessels of uncleanness, the coffins of rottenness, in whom Satan hath set up his throne, 'tis true of every wicked man, what God

says of *Coniah, Jer. 22. 28. He is a vessel wherein is no pleasure, He is a vessel of the most noisome filthyness in the world.*

Fifthly, You are *the trumpets of his praise*, when others are the instruments of *unrighteousness*. O what base use are the others put too, in their bonds of wickedness? to the worst of drudgery. They are the vessels of sin, and slaves of Satan, *Rom. 6. 16. a miserable service!* this is a miserable Master indeed! none have such miserable lives as those who have the work of sin to do... Why, would it not pity ones heart to see a company of poor Creatures laboring and toiling for their own ruin? to see them tugging and sweating hard at, it were to carry together faggots for their own burning. This is that the wicked are doing, they are but treasuring up the wrath of God against themselves at the last day, they are but carrying together faggots and fuel for their own burning.

They labor and sweat all their days to pile up faggots and fuel, pile upon pile, to fill *Tophet* for their own burning. But you are not of this use, you are to be the Trumpets of God's praise. Oh blessed employment! your work is the work of Angels, whiles others are doing the work of Devils. *Isaiah 61. 3. That they might be called trees of renown, the planting of the Lord, that he might be glorified.* And so in another place, *this people have I formed for myself, that they may be for my praise. Isa. 43. 7. I have created him for my glory, I have formed him, yea I have made him.* When others shall be venting their malice and blasphemy against God, you shall be the silver Trumpets that shall be ever sounding forth the praises of the Lord.

Sixthly, You are *the men of his Counsel*, when others are *strangers* and aliens. You are no more foreigners and strangers, but fellow Citizens and of the household of God. You are the attendants of his person, you are of his privy Counsel. You are the friends of God. This was *Abraham's* privilege, *Jam. 2.* That he was called the *friend of God*. Brethren, all the long and magnificent titles of all the Monarchs of the Earth do not signify half so much as this that I am speaking to you. Now this is your prerogative. Henceforth I call you not servants but friends: and why so? because you are the men of his Counsel. The servant knoweth not what his Lord doth, but whatsoever I have heard of the Father that have I declared unto you. Herein *Christ* hath put a marvelous distinction between you and the men of the world, I may say of you as *Christ* of them, *blessed are your eyes for they see, and your ears for they hear. The secret of the Lord is with them that fear him. So Psa. 147. He showeth his word unto Jacob, & his statutes unto Israel. He hath not dealt so with any Nation.*

Seventhly, You are *the Jewels of his Crown*, when others are but the dross and lumber. *And they shall be mine saith the Lord of hosts in the day when I make up my Jewels, Mal. 3. 17.* Beloved, you that are believers, you are the very glory of *Christ*. Every believer is as a pearl put into the Crown of *Jesus Christ*. The Apostle speaks of believers, of his converts, that they were a great Crown to him. He calls them *his Joy and Crown of rejoicing, Phil. 4. 1.* But this is but little that you should be your Ministers Crown: I tell you, you are *Christ's Crown and glory, Isa. 62. 3. Thou shalt also be a Crown of glory, in the hand of the Lord, and a Royal diadem in the hand of thy God.*

Eighthly, You are *the inheritors of the Kingdom*, when others are the sons of perdition, *Luk. 12. 32. Fear not little flock 'tis your Fathers good pleasure to give you the Kingdom, So come ye blessed of my*

Father inherit the Kingdom prepared for you. Who can utter the sweetness of that promise? 'tis our Saviors parting promise to his disciples at his last supper, Luke 22. 28. 29, 30. You are they which have continued with me in my Temptations and I appoint unto you a Kingdom, as my Father hath appointed unto me, that you may eat and drink at my Table in my Kingdom, and sit upon thrones, judging the twelve Tribes of Israel. Oh how sweet are these words. Lay the mouth of Faith at these promises, and suck the sweetness of them. Look upon it as a reality, that God prepared for you a Kingdom, 'tis so, why should God go to deceive you? and you may lay your claim to it boldly: God delights to see your humble boldness. The spirit beareth witness with our spirits that we are the sons of God, and if Sons, then heirs; joint heirs with Christ: Heirs of his Kingdom.

Fourthly, If you look upon yourselves *as prisoners*, and so God hath done more for you than he hath for others. Ah Christians, this is the meaning of this day that you might celebrate the kindness of God to you in prison. O remember and forget not how signally God hath owned you. Brethren, 'tis your privilege and mercy that God hath given you hearts to own him in times of danger. And blessed be God he is not behind hand with you; he that owned you in your prison state. Brethren how hath God owned you in clearing your cause for which you are suffering here? If the Kingdom of heaven be promised to them that suffer for righteousness sake, then sure it is promised to you: for you are suffering here upon that account. And then for your call: how sweetly and joyfully did we come hither? though God knows we had not inquired into what we entended, as to our subsistence here; yet God sent us all hither joyfully together; and I hope God will send us home as joyfully again.

But let me show you, in some particulars wherein God hath done more for you than for others, as you are prisoners.

First, You are *better fed* than others. Who do live upon the bounty of God's extraordinary providence like you? may not God almighty speak to you, as the *Apostie* to them, 1 Cor. 9, 7. *Who of you goeth a warfare at his own charges? When our Savior sent forth his disciples without scrip or shoes, says he, lacked ye anything? they answered, nothing. May not we say so? if he say to us, lacked you anything? we must say no, he hath poured out his kindness upon us. O how sweetly did the holy prophet, think you, relish every bit of meat when God provided every bit so extraordinarily for him, 1 Kings. 17. 6. And the Rave brought him bread and flesh in the morning, and bread and flesh in the evening, God doth not send it to us by a Raven; but by friends: but all he sends: bread and flesh in the morning and bread and flesh in the evening without our care. And is not God to be observed in this? you know there is a kind of a Famine abroad, but God will not have it a Famine here. Who ever wants, God will be sure that his prisoners shall not want. As the King took care of Jeremiah, Jer. 37. 21. Then Zedekiah the King commanded, that they should commit Jeremiah to the Court of the prison, and that they should give him daily a piece of bread out of the Bakers-street until all the bread in the City was spent. When Jeremiah was in prison, God would be sure that he should not want as long as there was any bread to be had in the City. So God commands concerning his prisoners; though there be a kind of Famine abroad, God will not suffer his prisoners to want.*

Secondly, *You are better taught* than others. Who is like to you O people, about whose tents the *Manna* raineth, not every morning only, but morning and evening: week days, and Sabbath days, God doth open his door to you, and make every day as a Sabbath to you.

Thirdly, *You have more promises* than others. Now there are come in to us a whole shoal of of promises, that we would not not so properly claim before, 1 Pet. 2. 20. *If when you do well and suffer for it, you take it patiently, this is acceptable with God*, 1 Pet. 4. 13. 14. *Rejoice in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding Joy. If you be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you*, Jam. 1. 12. *Blessed is the man that endureth Temptation; for when he is tried he shall receive the Crown of life, which the Lord hath promised to them that love him. If you suffer with him you shall also reign with him*, 2 Tim. 2. 12. *Blessed are they that suffer for righteousness sake: for theirs is the Kingdom of heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my name sake, rejoice and be exceeding glad for great is your reward in heaven*, Math. 5. 10, 11, 12. Time would fail me to go over all those promises that are come in now upon us all at once. Oh we are an unthankful people, if all these promises do not raise our faith and joy. Is it a light thing my brethren, that you should be heirs of the promises?

Fourthly, *God hath honored you more* than others. To others with you 'tis given to believe; but to you 'tis given to suffer for his sake; which the Apostle reckons up as a step higher than others attain to, *Philip*. 1. 29.

Fifthly, *God hath entrusted you with his honor* more than others. God hath put more into your hands, than into the hands of any other. God's glory is trusted morewith the sufferers of Christ than with any others. O be infinitely tender of God's honor! O see that you love him more than others: praise him more than others.

A Sacramental speech grounded on

Psalm. 40. 7.

Lo I come.

IT is my purpose to speak to you of the *coming of the Son, Lo I come*.

Now concerning this *coming*, I shall show you. First, *Who* it is that is come. Secondly, *How* he is come. Thirdly, *Whence* he is come. Fourthly, *Why* he is come.

First, *Who it is that is come*. This is the first thing that I shall desire you to consider with reference to the coming of Christ.

(First,) *The bridegroom is come*. God sends his Ministers to you with that cry *Math*. 25. 6. *Behold the bridegroom cometh*. O with what joy doth the Bride receive her Bridgroom? so should believers receive Christ. Arise you Virgins then and come away. Awake you virgins this is the call of your Bridgroom, *Cant*. 2. 8. *The voice of my beloved! behold he cometh, &c*. And what was

this voice of her beloved, that doth so ravish her heart? see *verse 10. arise my love; my fair one, and come away*, and so *ver. 13. Christ calls again and again; and you should come away.*

(Secondly,) *Your King is come.* God sends his Ministers to you with that glad news, that he put in the Prophets mouth, *Zach. 9. 9. rejoice greatly O daughter of Zion, behold thy King cometh.* Brethren, this is that which should cause you to rejoice and shout for joy, that your King is come. And great reason have: for he is a great King and hath salvation with him, *Luke 19. 9. This day is salvation come to this house.*

(Thirdly,) *The deliver is come, Rom. 11. 26.* Brethren, I know good news must needs be welcome to you at such a time as this: why hear you then the blessed news that ever came to the ears of man, *Luke 2. 10. Behold I bring you good tidings of great joy, which shall be to all people for unto you is born — a Savior, which is Christ the Lord.* Ah Brethren! that the Savior is come, the deliverer is come this is the blessed news that ever man heard. Hear what the Lord saith with reference to this, in that of the Prophet, *Isa. 62. 10. 11. He calls upon his people to cast up and prepare the way, &c. say ye to the daughter of Zion, behold thy salvation cometh, &c.* Ah brethren, this is good news for Zion, and this is the news God hath sent me with: behold the deliverer, the Savior is come. O with what a welcome should such as this be received when he comes? how welcome was the news to the captives, that brought the news of their liberty? why, such should be the welcome, that you should give to the news the Gospel brings you of a deliverer. Now is your Jubilee, blessed are the people that hear the *joyful sound Psa. 89. 15.* He alludes to the sound of the Trumpets, in the time of the *Jubilee*: but it is to be understood of the joyful sound of the Gospel. It is blessed news that Christ the deliver is come.

Secondly, I am to show you, *how he is come*, There is a twofold coming of Christ: his *gracious*, and his *glorious* coming. His *glorious* coming is not till hereafter, at the *last day*. This is the coming that he speaks of, *Rev. 1. 7.* He speaks of it as if it were present: because 'tis as certain as if it were present. *Every eye shall see him.* But then there is his *gracious* coming, and that is twofold *corporal*, or *spiritual*. His *corporal* coming, in his admirable *Incarnation*: his *spiritual* coming in the Gospel *Invitation*.

(First,) *His corporal coming in his admirable incarnation.* And this is blessed news to the world, at this his coming there were a quire of angels to celebrate his praise, *Luke 2. 13, 14. And suddenly, there was with the angel a multitude of the heavenly host; praising God & saying, glory to God in the highest, and on Earth peace, good will towards men.* We read that the great and glorious works of God, they are celebrated by the angels. And there are these four great works celebrated by them.

First, *The work of Creation.* So that $\langle \diamond \rangle$ *Job. 38. 7. When the morning stars sang together, and all the sons of God shouted for Joy.* It is spoken with reference to the Creation, the angels did list up their voices, and sang the praise of their Creator.

Secondly, *The work, of conversion, Luke 15. 10. There is joy in the presence of the angels of God over one sinner that repenteth.* The work of conversion is a great and admirable work: and therefore celebrated by angels.

Thirdly, *At Christ's incarnation, so Luke 2. 10, 11.*

Fourthly, *At the resurrection.* Then all the angels of God shall appear, then shall be a most glorious and general appearance of the angels to celebrate that work, heaven shall empty itself of all its glorious inhabitants.

(Secondly,) There is the *spiritual coming of Christ:* and this is in his *Ordinances.* This is his Chariot wherein he rides on conquering, *Psa. 45. 3, 4. Gird thy sword upon thy thigh, and in thy Majesty ride prosperously.* This is to be understood of Christ's going forth in the sound of the Gospel, which is his sword, whereby he rides on to conquer the world. Now in this respect Christ is come, exhibiting himself in the voice of the Gospel: there Christ doth show himself, and impart himself to his people.

Thirdly. I am to show you *whence* he is come. He is come *from the throne of his glory.* From the *court of his Angels.* From the *hosome of his Father.*

(First,) *From the Throne of his glory.* O what a wonderful descent was this! that he should come from the Throne of his glory, to the manger among the beasts? from the company of the angels, to be crucified among the thieves! he came among the beasts; the world would not receive him, but he was thrust out among the beasts. Man by his Apostasy had brought himself among the beasts; and hither did Christ come to find him. But he was humbled more yet; from the throne to the cross. From the height of his glory, to the extremity of *shame.* O how should we think of the strange abasure of Christ, that he that was heir to the Crown of glory, should become man, and viler then any of the Sons of men, in some respect! this should have your great admiration.

(Secondly,) *From the Court of his angels.* The Lord Jesus Christ, he was the brightness of his Fathers glory, the express image of his person, that made his angels spirits and his Ministers a flaming fire. All the angels you must know were his Messengers. And what abasure was here, that he should come from the company of angels to be contemned by the basest of men!

(Thirdly,) *From the bosom of his Father.* The Lord Jesus Christ, he was the Son of God's delight: his darling; the beloved object of his soul, *Math. 11. 27.* Christ is he that lies in the bosom of the Father; and he alone is able to reveal the secrets of the Lord to the world, so *John 1. 18.* Now that the Lord Jesus Christ should come from the bosom of God, to the belly of hell, that he should leave the glory of heaven, for the torments of hell, and all for our sakes; what a strange wonder of Love was this! hence was it that Christ came for us. This is *the bread* that came down from heaven, that a man may eat of and not die.

Fourthly, I shall show you *why* he is come. And that is *To seek and to Save.*

(First,) *To seek*. That is one end of his coming, so *Luke* 19. 10. And who do you think that he is come to seek? It is us that were lost. *All we like sheep have gone astray*, now Christ is that great & good sheapherd that came to seek and to save that which was lost, in *Luke* 15 you read of the lost *groat*, the lost *sheep*, and the lost *Son*: and who do you think this was; this was the lost sinner, *ver.* 32. who was it, think you, that sought us, and found us when we were lost? It was Jesus Christ: it was he that sought us. We had never found him, had not he sought us. *I am found of them that sought me not*, 〈◇〉 . 65. 1. If Christ had stayed for us till we sought him, our salvation had never been wrought. The Lord Jesus Christ he sought us not, and laid hold on us. *He took not hold of angels, but of the seed of Abraham*. In effectual calling, there he takes hold of the sinner, he is fain to run after them and stop them, or else they would run into perdition.

(Secondly,) *He is come to save*, so the Apostle to Timothy, *1 Tim.* 15. *This is a faithful saying and worthy of all acceptation that Christ came into the world to save sinners, of whom I am chief*. He puts in for one. Oh brethren, this is that should make the coming of Christ welcome to you, he came to seek and save you. O therefore welcome him at his coming.

Use. Is it so, that Christ is come? then *go you forth to meet him*. *Math.* 25. 6. That was the cry there, this is that which God sends his Messengers to call upon you for, that you may go forth to meet him.

But how should you go forth to meet him? First, as a *Bride* doth her bridegroom. Secondly, as redeemed *Captives* do their deliverer. Thirdly, as dutiful *subjects* do their King.

First, *As a Bride doth her Bridegroom*. This I shall open to you in three particulars. First, Put off the raiment of your captivity. Secondly, put on the wedding Garment. Thirdly, trim up all your Lamps.

First, *Put off the raiment of your Captivity*. If the poor Captive woman were to *shave her head, and pair ber nails, and put off the raiment of her captivity, &c.* (*Deut.* 21. 13.) before she was to be married to any one of the Tribes of Israel: how much more should you put off the old man and your sinful deeds, that are to be married to Christ? If so be the Children of Israel were to wash and sanctify themselves, and wash their clothes, when the Lord was to come down upon Mount *Sinai*, *Exod.* 19. how much more should you, when the Lord 〈◇〉 comes down to you? you know that Children may not come at their fathers Table with unwashed hands: neither must you to eat of the dainties spread in the Gospel.

(Secondly,) *You must put on the wedding garment*. You will say, what is this? it is a *conjugal love* to Jesus Christ. And this is compared to a garment: for we are bid to *put on charity*, or love. And its set forth as the best part of the Christian raiment: and *above all things put on Charity*; for what more fits a marriage than a conjugal affection? you should bring forth your most strong and ardent affections and love to him, you should meet him with songs, and what songs? such as the Psalmist doth *Ps.* 45. title. *A song of Loves*, let your eyes be fixed upon Christ in the Gospel, till your eyes affect your heart: and while your heart is musing, the fire will be kindling; where will you bestow your love, but where the bridegroom is so lovely?

(Thirdly,) *You should trim up all your Lamps, you should snuff all your lights, and trim up all your lamps, to go forth to meet him, And receive him and feed upon him when he is offered: he is held out to you on purpose, in the Gospel, for you to take and receive him. Gal. 3. 1. Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been ardently set forth crucified among you. But you will say was Christ crucified in Galatia? he was in the preaching of the word: he was crucified among them.*

Secondly, *You must meet him as redeemed captives do their deliverer, would you know how this is? it is with palms of victory in your hands with garments of salvation; with songs of deliverance. These are the three things wherein this stands. you have all together, in Rev. 7, 9, 10. They were in white robes, the garments of Salvation: and palms of victory, and they had the songs of salvation too, ver. 10. Oh Brethren, if you have any sense of your spiritual bondage and captivity, to be the servants of sin, under the fear of death, under the King of terrors; then be glad in your redeemer meet him with songs of praise. O how should the high praises of God be heard in your mouths? you should meet him as the virgins did David at his return from his victory, 1 Sam. 18. 6. with singing and dancing — with joy, &c. Thus should you meet your deliverer, you should compass him with songs of praise. O my Brethren, you that are the redeemed of the Lord, look down into the horrible pit, and then look up and sing songs to the Lord. O it is a glorious salvation that Christ hath wrought for us. How welcome was he to good old Simeon? how sweetly doth he hug Christ in his arms? (and much more, you must think in his heart) now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation. This we have seen, we have seen Christ coming to us in the Gospel. We have seen him like Sampson, pulling down the house about our enemies, and carrying away the posts, and setting them up as Trophies of his victory. It was he that was condemned, that you might be freed. O let your lips praise him, and the souls which he hath redeemed, let me call upon with the Psalmist, Psalm 98. A psalm on purpose to Jews and Gentiles to sing to the Lord for their deliverance, verse 3. He hath remembered his mercy and truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. And what use doth the Psalmist make of this? verse 4. make a joyful noise unto the Lord all the earth, &c. He goes on calling upon all the Creatures to praise God for this. If the Sea must roar, and the floods clap their hands, how much more should you do it, that are the redeemed of the Lord.*

Thirdly, *Meet him as dutiful subjects do their King. This is the news sent to Zion, behold thy King cometh. Then meet him as a King, receive him with acclamation and praise, as they did when Solomon was proclaimed King, 1 Kings 1. 39, 40. They blew the Trumpet, and all the people said God save the King. And the people piped with pipes and returned with great joy, so that the earth rent with the sound of them. O if they met King Solomon with such joy, how should you meet Christ? It is another manner of King that comes to you than Solomon was, you should say to Christ as they did to Gideon, Judge 8. 22. Rule thou over us: for thou hast delivered us from the hand of Midian. Thus should you say to Christ, rule thou over us: for he hath delivered you, not from the hand of Midian, but from Satan. But how should we meet our King? prepare the way, bow the knee.*

(First,) *Prepare the way, Math. 3. 3.* Christ had his fore-runner going before him, that was *John*, saying, *prepare you the way of the Lord, make his paths straight.* How must the way of the Lord be prepared? *every Mountain must be brought low &c.* every Mountain of pride and opposition that are in our hearts must be laid low. O if there be such preparing for the King, where he is to lodge and go, how much more should you for the King of glory where he is to lodge!

(Secondly,) *Bow the knee*, we read of *Joseph*, (and you know he was a type of Christ.) that when *Pharaoh* had exalted him from the prison to such dignity, he prepares some to go before him, and cry, *bow the knee.* So God hath set up Christ and exalted him, and given him a *name above every name*; now let me call upon you (and myself with you) that you bow the knee to him. I speak not of the bodily knee: it is more than your cap and knee that he requireth. He will have you to bow before him. O then see that you bow before him, see that you do him homage. Now your King is set up in another manner than he was upon the Cross, *behold your King.* That is the duty that I would persuade you to now: behold your King and look that you bow to him. Let your souls and all that is within you bow to him. Let your understandings bow to him, by a right apprehension of him, by a right conceiving of him, as worthy to be loved and feared. Let your wills bow, by an utter rejection of your sins: and a most ardent desire to receive Christ. Let all your affections come in and bow, and not dare to stir more than his commands give you leave. In a word let all that is within you bow before him, and give place to Jesus Christ. Now down with the world, out with your lusts, and make ready for Christ. Let all your worldly business bow before him, and give place to Jesus Christ, away with this foolish deceitful world; let all be at the seat of Christ: and let all your souls be in subjection to him. This will be an acceptable meeting with him, if you so meet him.

A SACRAMENTAL *Speech* grounded on,

Isaiah. 9. 6.

And his name shall be called wonderful.

Quest. WHY is it that Christ hath given to him this name of *wonderful*.

Answ. There are so many wonders that meet together in Christ, that tis no wonder at all, that he should have this name, *wonderful*. Christ was every way *wonderful*. He was wonderful in his *Person*; wonderful in his *Passion*. Wonderful in his *Conception*, being conceived by the power of the holy Ghost: wonderful in his *Birth*, being born of a pure virgin: wonderful in his *Life*; wonderful in his *death*, and the effects of it: wonderful in his *Resurrection*, that a dead person should be raised and that by his own power: wonderful in his *Ascension*. In a word he was every way wonderful: wonderful in his *Humiliation* and *Exaltation*.

Ah Christians if you would see a wonder, look upon Christ, and here see a wonder, here is a wonder, above all that the world can show. There are two *sorts of wonders* that God hath to show, the wonder of *his power*; and the wonder of *his grace*.

First, The *wonder of his Power*. What a wonder is it, to see such a fabric as heaven and earth, all come out of nothing by the power of God. Christians 'tis a great evil in us that we do no

more wonder at this great power. What a wonder is the Sun, in its bigness and brightness, flying many Millions of miles in a minute of an hour!

Secondly, But all these wonders are nothing to what his *wonder of grace* is. In Christ you may see all these wonders swallowed up. Let me show you a little of this wonder. In Christ are to be seen these following wonders. 1. *God manifest in the flesh*. 2. *God suffering in the flesh*. 3. *Justice and mercy sweetly reconciled*. 4. *The greatest good coming out of the womb of the greatest evil*. 5. *Perfect justice raging against perfect innocence*. 6. *Infinite wisdom at cost upon man's worthlessness*. 7. *The Son of the blessing made to be a curse*. 8. *The Father of mercy forgetting his bowels to his own Son*.

•...irst, *God manifest in the flesh*, John 1. 14. *And the word was made flesh and dwelt among us, and we beheld his glory, &c.* O brethren, this is a wonder indeed. The Apostle tells you, that *without controversy this is a great Mystery*, that God should be *manifest in the flesh*. Here we may cry out deservedly, with wonder and astonishment, God is come down to us in the likeness of man. *God manifest in the flesh!* why, what is flesh? all *flesh is grass*, that is, fading, withering, dying. What! *the word made flesh!* shall the immortal put on mortality? and incorruption, put on corruption? O what a wonder is this! O behold and wonder; see if Christ do not deserve the name of *wonderful*. Holy Abraham, was ashamed of his meanness in this respect, when he came before God, because he was but *dust and ashes*. *Behold, I have taken upon me to speak to the great God, who am but dust and ashes*. O then how is it to see God clothed with the flesh of man? This was the wonder of angels. O how did they wonder to see their maker clothed with flesh! O come to the cross of Christ, to the cratch of Christ, and there bow and worship. Let not the Humble abasement of Christ, hinder you from adoring him in his greatness. The wisemen found Christ in poverty & meanness; yet they knew what glory was veiled under this meanness: and fell down and offered *gold, frankincense, myrrh, &c.* go ye and do likewise.

Secondly, *God suffering in the flesh*, well may he have his name *wonderful* upon this account. 'tis said that the *Philosopher*, observing the *unnatural eclipse of the Sun* at the suffering of Christ, cried out, *either the God of nature is suffering, or the world is at an end*. When Christ was suffering, it was God that suffered, though he did not suffer in the Godhead, but in the Manhood. Beloved, if you should have seen the judgment, that befell, *Korah, Dathan, and Abiram*, would you not have been astonished at such a sight as this was? much more if hell should have opened, and you have seen the torments of the damned, would you not have been astonished, and wonder at this? but in this that God should suffer, is more then if all the men in the world should have suffered to all eternity. O how did the angels stand by the Cross, wondering, to see him whom they adored and worshipped, to be mocked and Crucified.

Thirdly, *Justice and mercy sweetly reconciled*. The Justice and mercy of God, seemed to be, as it were, at a controversy about fallen man.

Darius, you know, had made a decree, that *he that did offer any petition to any God or man, except to himself*, within such a time, *should be cast into the den of Lions*. *Daniel* comes within the danger of this decree: and what must be done now? either *Daniel* must be spared; and then,

what would become of the Laws of the *Medes and Persians*? or, else *Daniel* must be devoured; and then the King would have been cruel to himself. Yet providence did so order it, that the Law was executed and *Daniel* spared.

So here, man had sinned; and God said that he should die, and now either man must die, or God must be false of his word. Now what shall be done? The *wisdom* of God steps in, and finds out a person that should die, and so God's *truth* be saved, and his *mercy* magnified. But where shall this person be found? the *Angels* could not do it: nor *man* could not do it. But God would take the human nature upon him, and that should suffer, that God and man might be reconciled. *Mercy and truth are met together; righteousness and peace have kissed each other.*

Mercy and truth are met together, how can this be? it seems they were at a great distance, & could not be brought together. Truth said, that man should die: & mercy said that man should be saved. Truth said, if he die not, I am a liar; and where then is the honor of my truth? but mercy pleaded, if he die, where is the honor of my Grace and mercy? Why now, wisdom puts in a surety, and that •...oes for the principal.

Righteousness and peace have kissed each other. How can this be? God's justice and righteousness did require that man should give satisfaction: but this is all reconciled in Christ, he reconciled God and man together.

Fourthly, *The greatest good coming out of the womb of the greatest evil.* Sin, is the mother of all evil. You will say, can any good come out of such a womb as this? It is true, it cannot *naturally* come; but God did so order it, that it should be the occasion of it. Were it not a wonder, to see grapes come of thorns? and Olives of thistles? such a wonder you may see in Christ. You may see, out of the sin of man, comes *great glory to God, and good to man.*

First, *Great glory to God:* for had not man sinned, neither God's *justice* nor *mercy* had been so magnified. His *justice* had not been seen at all, in a manner, in punishing the offenders; but 'tis eminently seen in punishing of Christ, who died for sinners. This is a louder demonstration of the Justice of God, than if God had turned all heaven and earth into confusion upon the sin of man.

Again, hereby is way made for magnifying God's *mercy*. The sin of man, as God hath ordered it, hath given way to God in the demonstration of his mercy in forgiving, and his justice in punishing. It could not have been thought, that God had been of so gracious a nature, able to put up such great affronts as man had given him, had not sin given him occasion to magnify his mercy.

Secondly, Again, as the sin of man hath given occasion to the advancing of God's glory, so *for the promoting of man's good.* By this man is raised to a higher state of happiness and felicity than ever he should have been. Now there is a nearer conjunction between God and man, than ever was before the fall, or ever should have been had it not been for the sin and fall of man. Before it was said, that man was made a little lower than the angels: but now it may be truly said, that he is so much higher than the Angels: more nearly joined to God. Had man continued in innocence, he had had only a lengthening out of his temporal life in paradise

but now by his sin Christ hath opened the door of heaven to him. O then wonder at the power of Christ!

Fifthly, *Perfect justice, raging against perfect innocence.* You know that God is perfect in his Righteousness and justice. *A God of truth and without iniquity, just and right is he.* And yet notwithstanding, his perfect Justice was set against his own son, in whom there was nothing but perfect innocence. He was the *Lamb of God: a lamb without spot and blemish; full of grace and truth. No guile was sound in his mouth;* and yet you know how the wrath of God brake out upon him. It brake out upon him to the very uttermost: that if he would but put himself into the room of man, he must die for it, though Justice itself said I find no fault in him, yet he must dy: all could not save him: but if he will stand between God & offending man, and take our sins upon himself, though he had none of his own, yet justice takes hold of him. Let me say as the *Apostle behold the goodness & severity of God. Goodness to thee, but severity unto Christ.* O what had come upon you, if you had been to bear the blow! you see how Justice runs upon the Son of God, and falls upon him, and tears him to the ground, and lets out his blood, and would not spare him, though he were the only beloved Son of God. O consider, *how fearful a thing it is to fall into the hands of the living God!*

You read, how when *Daniel's* enemies were cast into the Lions den, that they brake all their bones before they came to the bottom of the den. O how wouldst thou have been torn, had the Justice of God taken hold of thee!

Sixthly, *Insinite wisdom at cost upon mere worthlessness.* God expects the blood of his own Son, which was of insinite value, to redeem worthless man. Would you not wonder to see a wise man to be changing *Pearls* for *pebbles*? yet here it is a greater wonder: the wise God, redeeming by the death of his own Son, sinful man out of the hands of his own justice. Why what is man? are not *all the nations of the world as nothing before him?* and yet upon this nothing, this vanity, is God's insinite wisdom at this cost, that he might save us from eternal death.

Seventhly, *The Son of the Blessing made to be a curse, Gal. 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us.* Observe it, 'tis not said he was ACCURSED for us, but a CURSE for us. *Christ hath delivered us from the curse: but how? by taking the curse upon himself.* You know the curses of the Law that were denounced against sinners: all these curses met together upon one Jesus Christ. How is the book of God's word full from one end to the other with Curses against sinners! what a load then was there upon the back of Christ, when all these curses met together upon him? what a wonder is it that God should be cursing of his own Son! to hear God say, all my curses shall meet upon thee: *cursed shalt thou be in thy body; and cursed shalt thou be in thy soul.* To hear the great God speaking thus to his own Son, *go thou Cursed, I will engage my Justice and wrath against thee, to torment thee and put thee to death.* O what a sight was this! yet thus it was with Jesus Christ. He had as many *torments as members:* and all the torments that he endured had the curse of God in them.

Eighthly, *The Father of mercy forgetting his Bowels to his own Son.* We read of a very strange thing that was done by the *King of Moab, 2 Kings 3. 27. When he saw that the Battle was too sore*

for him, &c. he took his own Son that should have reigned in his stead, and offered him for a burnt offering, what a strange sight was this? yet there is a greater wonder than this to be seen in Christ: to see God sacrificing his own Son, and offering him up for a burnt-offering, to appease his wrath against sinful man: O shall not your hearts stand a wondering at this! to see, he that was a God of mercy to have no mercy for his own son? he that had bowels of pity for you, to have no pity for his Son; O behold and wonder. By this time I hope you are convinced that Christ is *wonderful*.

A SACRAMENTAL *Speech* grounded on

Eph. 3. 19.

And to know the love of Christ, which passeth knowledge.

Quest. Wherein doth the *Love of Christ* appear to be a *surpassing love*? This appears in his putting *himself* into our *Nature*. His putting *himself* into our *room*. Putting *our lives* into his *purchase*, putting *his name* into our *bond*. Putting *our names* into his *will*. Putting *his spirit* into our *hearts*. Putting *his glory* into our *hands*.

First, It appears in *putting himself into our nature*. What admirable love and condescension was this? as we were *Creatures* there was an infinite distance between us and Christ: much more as we are *sinners*, but this infinite condescension was nothing to the love of Christ. He stepped from the Court of his angels, to the reproaches of men at one step. O what a step was this! for Christ to take our nature upon him, is more than for an Emperor to become a beggar. Yea there is no comparison that can express it. This was love indeed; surpassing love, that the Lord Jesus Christ should have such a love to man: that he should become of $\langle \diamond$ \rangle to sinners: flesh of our flesh, and bone of our bone; here is matchless unparalleled love.

Secondly, It appears in *putting himself in our room*. Christ did not only become man with us, he doth not only take the rags of our *Nature* upon him, but our *condition* upon him, the pain, shame, curse that was due to us upon him. He was content to be in our stead: to suffer, dy for us: herein is love, *Christ* knew, before hand, what it would cost him if he would become surety for us: he knew the death we had deserved, the wrath that was our portion; and yet he was content to put himself into our room, that we might be exempted and excused, *Christ* hath put in himself for us, not to be bound for us for a time: but did engage himself, resolving to pay for us that we might be excused. It was much that *Christ* did become man for us: but now that he should not only take our nature upon him, but *our curse* upon him too, and become sin for us, and a curse for us, this makes it more wonderful. It is strange that *Christ* should take our nature upon him; but if you consider the *end why* he did it, this would be more wonderful: it was that he might be miserable, and become capable to be accursed for us! that he might be cursed and killed by the wrath of God! He had not become man, had it not been for this end. Now that he should become man for this end, how great was this? and yet this was his end. When Justice must have *blood*, that he would take his *blood* and give it for us: and that he might, he would take himself a human body and soul.

Thirdly, It appears *in putting our lives into his purchase*. This is another strange expression of the love of *Christ*. O if *Christ* had died for others and not for us: if he had put in others names and not ours, then we might have passed our days with sorrow: and gone into the Mountains, and pined away in sadness. But now that he should leave out any others names and put in ours, O here is distinguishing love! did you ever hear of a man that took in a beggar from the door to be his heir? but suppose such a thing might be done: did you ever hear of a man that took in his enemy to be his heir, and made over all that he hath to him? thus hath *Christ* done for us. Ah Brethren, how may we stand astonished at this love, and say, as he, *John 14. Lord whence is it that thou dost manifest thyself to us and not to the world? That thou hast put in our names and not others? surely here is great grace. O the free grace of God to us! though Christ hath died, yet you know the greatest part of the world shall be never the better for his death. Though he hath died for man, yet the most of men, through the obstinacy and hardness of their hearts do resist him: but he hath overcome the obstinacy of our hearts and hath made us partakers of his death.*

Fourthly, It appears *in putting his name into our bonds*. Herein is the love of *Christ* manifested, in that he should become surety and bound for us. You know that the surety is to set his name to the bond. Now a man will be very wary for whom he is bound; the man is not a man that is insufficient. Did you ever hear of a man that bound himself for one, that he knew that he should pay it himself? thus hath *Christ* done for us: he knew that all our debts would come upon him; and yet notwithstanding he did engage himself for us. Beloved, the debt of sin is a very *formidable debt*: it is such a debt as if so be, the debt of the least sin had been laid upon all the Saints and Angels in glory to give satisfaction for it, they had been drowned in everlasting perdition. But now *Christ* undertook to pay for all out of his own stock, though he knew what it would cost him, if he did become bound for us, O what love is $\langle \diamond \rangle$!

Fifthly, It appears *in putting our names into his will*. Brethren, herein is the love of *Christ* seen towards his people, in that he hath distinguished between them and others. When he made his last Will and Testament, he put in believers names and left out the rest, *Rev. 21. 27. There shall in no wise enter anything that $\langle \diamond \rangle$, &c. But they which are written in the ...mbs book of Life.* This is a privilege indeed to have your names written in his book, upon his will. Our Savior bid his disciples *rejoice in this that their names were written in heaven*, in *Christ's* book, and upon his will: this is matter of joy. But how shall we know whether our names are written in heaven? who shall ascend up into heaven to fetch it down from thence? I answer; we have the copy of his will here upon earth: *This word is the copy of his will* that is in heaven. If our names be in *this book*, our names are in *his heart*. Now let us go to the Law and Testimony, what saith that? that saith, if thou *believe thou shalt be saved. If thou repent and be converted, thy sins shall be blotted out* Act. 3. 19

Sixthly, It appears *in putting his spirit into our hearts*, *Ezek. 36. 27. And I will put my spirit within you.* Brethren, herein is the infinite goodness and love of *Christ* seen, that he should bestow so great a gift upon so unworthy a receiver. O what love is this, that those hearts that have been the stables of unclean $\langle \diamond \rangle$, that *Christ* should take up his abode there! here is strange love indeed. Is it true indeed, *will God dwell on earth*, 1 Kings 8. 27. And if it were matter of

wonder to *Solomon*, that God should show some Token of his presence in so excellent a fabric as that was; what matter of wonder is it that he should come, and make show of his presence in our hearts!

Seventhly, *In putting his glory into our hands*. This is the greatest trust that can possibly be <ϕ> into our hands, this is more worth than all the world: for all the world was made for this end, to promote God's glory. Yea, it is better than the *blood of Christ*: for the end is better than the means. Now the blood of Christ was shed to this end, for the glory of God. Now then what a great trust is this, that is entrusted with you in your hands? surely he loves you well, that trusts his glory with you. Your unworthy walking will more dishonor Christ, than anything in the world beside. None can honor *Christ* as you; and none can dishonor him as you: let me put in that by the way. They that have such a Jewel put into their hands, had need be careful. I hope by this time you are fully convinced that the love of *Christ* is a surpassing love.

Use, There are two things that I shall hence press you to. 1. *To Remember*. 2. *Answer and imitate this love of Christ*.

First, *To Remember this Love*. O Christians, be sure that you never forget such love as *this*, *Cant.* 1. 4. *We will remember thy love more than Wine: this is the duty that I am pressing you to, thus to remember Christ's love*. Brethren, methinks it should be impossible for you to forget such love as *this*. Methinks it should be needless to bid you remember *this* love. Let my right hand forget her cunning rather than I should forget the love of Christ. Let my tongue forget to speak, rather than not to speak of this love. We should sooner forget to eat than for get *Christ*. And yet how apt are we notwithstanding, though we have to•... much reason to remember him, to have the memory of Christ and his love out of our minds! the memory of *Christ* should be written upon us in Marble and Brasse, never to be blotted out. Consider *this love is a mindful, and a memorable love*.

First, *A mindful love*. Never had persons so mindful a friend a•... we have in *Christ*: our names are ever before him, they are engraven upon the palms of his hands. He can as soon forget himself as forget us: he can as soon forget his heart as forget us. *Exod.* 28. 29. *And Aaron shall bear the names of the Children in the breast-place of Judgment, upon his heart, when he goeth in unto the holy place for a memorial before the Lord continually*. Here you may see what a mindful friend *Christ* is, for these things were typical of *Christ*. Observe•..., (1.) The *place* where the names were to be written; upon the *breast-place* of judgment upon his heart. (2.) The <ϕ> why they were written there: For a *memorial* before the Lord. He hath your names there that he might never forget you. (3.) Observe the •...*petuity* of *this*; for a memorial before the Lord *continually*. And observe, these were to be carried by the high priest before God when he went into the high place. *Christ* hath not forgotten our names, now he is gone into the high place. You know how it was with the *Butler* when he was gone into *Pharaoh's* presence, he forgot *Joseph and all his afflictions*. But *Christ*, he remembers *Joseph and his afflictions* all the while, though he be in heaven.

(Secondly,) It is a *memorable Love*. As Moses spake of the night of Israel's deliverance, it is a *night much to be remembered*: so say I of this love of Christ; it is a love never to be forgotten. If Christ do bear your names upon his heart, methinks that you should ever bear his name upon your hearts. The love of Christ is worthy to be for a perpetual memorial upon our hearts. And therefore I may say to you of Christ, as they of him, *he is worthy for whom thou shouldst do this*.

Quest. But what *kind of remembrance* should we have of this love?

Answ. It must be a *feeling*, and a *lasting remembrance*.

First, A *feeling remembrance*, it should not be a bare *Historical remembrance* of Christ, but all your affections should be drawn out after Christ. He did not only remember you, his remembrance of you was an *affectionate remembrance*; he hath made it to appear with a witness. Such should our remembrance of Christ be.

(Secondly,) A *lasting remembrance*, it should not be at the quickening of a Sermon or the like, but an abiding remembrance of him. Brethren, our remembrance of Christ should be a living remembrance. It should be with us as with a loving husband that hath lost his wife; it seems that where ever he is, she should be with him: thus it should be with us, we should have Christ ever with us. What Solomon speaks of the *Law of Christ* we should say of the *remembrance of Christ*. When we go it should lead us, when we awake it should talk with us, Prov. 26. 22. So Cant. 1. 13. *A bundle of Myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts*. That is, say the *Dutch Divines*, the love of my beloved, especially of his death and sufferings, shall continually be upon my heart; and I will keep it close with me, to be my *Nose-gay*: and the like. He shall lie between my breasts; that is, I will keep the remembrance of his love upon my heart to comfort me.

Secondly, As you should remember, so you should be careful to *imitate and answer his love*. Beloved, as the *Apostle* says of God's love to you; *what manner of love is this, &c*. So it should be said of your love to Christ, *what manner of love is this that you bear to Christ?* It should be such a love, as that people may be forced to say, *what manner of love is this that they bear to Christ?* Labor to have such a love to Christ, so great a love, as that all other things may be nothing to you in comparison of the love of Christ. And when you have loved Christ as much as you can, *weep* that you can love him no more.

A SACRAMENTAL Speech, grounded on

Eph. V. 2.

But walk in love as Christ also hath loved us, and given himself for us, an offering and a sacrifice unto God.

MY beloved, this subject, of the *love of Christ* to sinners, is indeed an inconceivable Subject. I have been backward to meddle with it, for how shall I speak of that which I do not know? For *the love of Christ passeth all knowledge*. Yet I shall a little open it to you, and shall make it

appear that the love of Christ is great to his people: though I cannot comprehend it in the length and breadth, and height and depth of it, yet this we may know, that he hath a very tender love to us, *Rev. 1. 5. To him that loved us, and washed us from our sins in his own blood. Christ hath loved us:* and would you have a proof of his love to us? he hath loved us *and washed us.* He found us in our sins as swine in the mire; and yet he loved us and washed us, when he was fain to stop his breath as it were and hold his nostrils, yet he would come and wash us: yea he would make a bath of his *own blood.* Christ commended *Mary,* that she washed his feet with her tears: but how is the love of *Christ* commended in that he hath washed us *in his blood?* Christ hath our names down upon his book, *Rev. 21. 27. There shall in no wise enter into it anything that desileth, &c. But they that are written in the book of life.* Mark, Christ keeps his book for you, lest you should be forgotten, or there should be any mistake. It is a *metaphor* taken from men that keep their books, because they will not let anything be mistaken or forgotten. Yea, but books may be mislaid: therefore Christ hath your names written *on his breast.* The *High priest* was to have the names of the twelve Tribes upon his breast. So doth Christ, he hath you, for remembrance sake, engraven upon his hands, *Isaiah 4. 9. 15. Can a woman forget her sucking child, &c. She may forget: but I have engraven thee upon my hands:* yea he hath you upon *his heart.* He challengeth all the world for his love to you. He tells you that a woman may forget her child, but he will not forget you. A woman cannot choose, but have a very tender respect for her child: for this child (saith she) have I born many a bitter throw and pain: now, for you did Christ travail, *Isaiah 53. 11.* And so the *Apostle Peter,* speaking of the Resurrection of Christ (*Acts 2.*) he tells us, that he being freed from *the pains of death,* it being impossible he should be holden of them. The word in the *Greek* signifies *birth-pains.* Believers, they did as it were, come forth of the womb of his love. There is the very picture of a believer upon the heart of Christ. So that he cannot look upon his hands or *his heart* but he must be put in mind of us: so dear was was *his love* to us. What characters of love be there that cannot be found in Christ? *Love covereth a multitude of faults.* And O how may this be seen in Christ? we have many sins; and yet Christ passeth by them all. *Thou art all fair, there is no spot in thee, Cant. 4. 7.* Again *Love is strong as death.* And so it was in Christ, his love was stronger than death: he under went death itself for us. He was not afraid to pass under the pangs of death that he might redeem us. Again, love fills the heart with love to the person beloved what a dear respect hath Christ for his spouse! everything of theirs is sweet to him. *Come my Love that art in the clefts of the Rock, in the secrets places of the stairs, let me see thy Countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely, Cant. 2. 14.* The Church says she is black but Christ says she is comely. But more particularly, I shall show you some evidences of the greatness of Christ's love. His letters, are letters of Love. His lips, they are lips of Love. His Tokens, are the tokens of Love. His Test...meant, is the evidence of Love. His Blood is a stream of Love.

1. His letters are the letters of Love, the Gospel, is the book sent down from heaven, wherein every chapter is a letter of love. Thou art ready to faint sometimes, Christian, and unbelief is ready to prevail: here thou mayst read the promises under Christ's own hand, sent down from heaven to thee. Here thou mayst read how love did care for thee, when thou wast in thy blood; he said *Live.* Here thou mayst read what expressions of love there was between

Christ and thee, when he was wooing of thee: here are the letters of *his* love. Here thou mayst read those loving, melting passages of *his*, whereby he wooed thee and prevailed with thee. Here he shows, though he be absent for a while, yet he will come again. Here he hath set the time and the day when thou shalt be married to him: even when the body of *Christ* is complete. O how canst thou hear these letters of love, and not be in love with *Christ* again?

Secondly, *His lips are lips of love, the kisses of his mouth are sweeter than wine; the words of his mouth are better than life. His lips drop as the Honey-comb. Never man spake like this man: all that heard him bare him witness, and wondered at the gracious words that proceeded out of his mouth.* Well did *Mary* choose to sit at the seat of *Christ*, rather than at the feast: she found more sweet in the Honeycomb of *Christ's* lips, than at the feast. Let us but look over the last sermon of *Christ*, and the last prayer of *Christ*, and how may this set us a loving of *Christ*.

Look over his last sermon, *John* 14. 15 and 16. chapters, how lovingly doth he dispute down the unbelieving fears of our hearts? *Let not your heart be troubled.* And he propounds loving arguments: though he be gone, he will send us *the comforter*: and he will not be long from us neither, and then we shall be in no worse a case or place than he himself. And in the mean time, *his* going from us is out of love to us: not because he wanted love for us, but because he went to prepare a place for us.

Look into his last prayer, and how lovingly doth he carry us in *his* arms to *his* Father, when he was going out of the world, begging *his* Father that he would sanctify us, and keep us from the evil of the world, and that he would at length bring us to enjoy *his* glory.

Thirdly, *His tokens are tokens of love.* As a woman will be often looking over her tokens, because in these she sees the heart of her beloved; so if you would be in love with *Christ* be often looking over the love-tokens of *Christ*. Thou canst not turn thy eye but thou must see his tokens. But there are three or four tokens especially that you should be looking into.

(First,) He hath sent thee a pardon for thy sins. O what a blessed token is this? *Psa.* 32. 1, 2. *Blessed is the man whose sin is forgiven, &c.* He is blessed and blessed again: over and over blessed; he is a thrice happy man that hath got *his* pardon, why, this is the token that *Christ* hath sent thee that art a believer. O look after thy pardon, and thou shalt find that thy pardon is written in the blood of *Christ*: for it was *his* blood that made satisfaction. He loved thee, and therefore washed thee from thy sins in *his* blood. O with what joy and sweetness shouldst thou look over thy pardon, Christian! it is that which must carry thee through all thy dissiculties. Doth the Devil assault thee? do but show thy pardon and this will worst him. Doth the Lord frown upon thee? show him thy pardon, this will silence him. Doth thy Conscience accuse thee? show it thy pardon, and that will quiet it.

(Secondly,) He hath sent thee a Patent for heaven, this hath *Christ* given you that are believers: he hath made over to you in *his* Gospel a sirm conveyance of heaven. So that I may say a believer hath as true a right to heaven as *Christ* can make him; yea as *Christ* hath himself. *You are they that have endured in my temptations, and I appoint unto you a Kingdom as my Father hath appointed me, &c.* Now believers, can you tell the worth of this token? can you cast

up the worth of endless glory? can you tell what God and heaven is worth? then you may tell me what this token is worth; never was there such a token sent as this is?

(Thirdly,) He hath sent thee the golden chain of the *Jewels and bracelets of thy graces*. As when the servant of *Abraham*, went to take *Rebekah* for wife to *Isaac* he gave her bracelets, &c. So hath *Christ* to you: he hath given you the chain of all the graces. These are the Jewels he hath adorned you with. Dost thou find any faith, love, &c. in thee? though it be like a grain of Mustard-seed, and like a spark on the hearth? O bless the Lord *Christ* upon the bended knees of thy soul, that he hath given thee this. He hath done more for thee in this, than he hath done for all the world beside. O how thankful should you be, that have received such a token from him? Christian, when ever thou dost feel the operation of the spirit of *Christ* within thee, let this mind thee of the love of him that hath sent thee all this.

(Fourthly,) He hath sent thee the *seal and testimony of his spirit*. Hast thou received the spirit of adoption teaching thee to cry *Abba Father*? It was he that sent it. Hast thou so sure a guide, as the sweet compassionate spirit? so loving a Counselor as the spirit of *Christ* in thee? O take notice of the love of *Christ's* in sending him to thee.

Fourthly, *His testament is the evidence of love*, beloved, it is impossible for me to utter, or you to conceive the riches of *Christ's* love expressed to you in *his testament*, *his Covenant*: herein, Christian, thou mightest read the strange love of *Christ* to thee, in that he hath given thee his testament, and delivered it to thee as his act and deed, sealed with his own blood. O how much did *David* make of this? It was the last words of that sweet singer of *Israel*. *Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure and this is all my sa'vation and all my desire*, 2 *Sam.* 23. He had all that heart could wish sor in this Covenant. O Christian, hath *Christ* given thee his covenant? O make much of this covenant, 'tis a sweet token indeed. O the great privileges and sweet immunities that are conveyed to believers here! freedom from sin; from the guilt and power of sin. Freedom from misery; from the wrath of God, the curse of the law, from the sting of death, from the evil of the world, from the danger of hell. And beside all this, what legacies hath he given thee in the covenant? God for thy Father, himself for thy Savior, his spirit for thy comforter and sanctifier, his Ministers for thy teachers, his ordinances for thy furtherance in grace: there he hath given thee thy adoption and assurance for heaven. Do but look over this, and say if thou canst, that *Christ* hath not loved thee.

Fifthly, *His Blood is a stream of love*, dost thou doubt of the love of *Christ*? do but look upon him on his cross, how his feet and hands and heart are pierced: thou mayst see the love of *Christ* flowing out of every part.

Use, Now since *Christ* hath so loved you, you that are his people do you love *him again* O where should you bestow your love, place your affections, fix your hearts but here? I shall give you two motives. He *desires* your love: and he *deserves* your love.

First, *Consider he desires your love*. You have seen a little how *Christ* doth love you; and what doth he expect, but that you should love him again? and can there be anything less that he could require! O methinks thou shouldest give up thy heart to *Christ*. This is all that he

expects for this love, that you should love him again. This *Christ* will accept, and nothing short of this will he accept. Love cannot be satisfied, but by love again. It must be paid in its own coin, *Cant.* 8. 7. *If a man would give all the substance of his house for love, it would be utterly contemned.* As no Treasure in the world can buy love, purchase love; so no sufficiency in the world will be sufficient for love, unless, you give love your love again, 1 *Cor.* 13. 3. Now Christian, be persuaded then to give away thy heart out of hand to *Christ*. O bestow thy love upon him, whereast thou such a thing in thee, but that thou shouldst love *Christ*? doth any man plant a vineyard, and not expect to eat of the fruit of it? hath he put love into thee, and doth not he expect that thou shouldst love him?

Secondly, *He deserves your love.* I may say of him as they of the *Centurion*: *he is worthy thou shouldst do this thing for him; for he loveth our nation. Worthy is the lamb that was slain to receive honor and strength, &c.* He is worthy to receive all, that you can give unto him. If there were anything else that were worthy of your love, there might be some excuse that you did not bestow it upon *Christ*. But alas there is nothing here that doth deserve your love. As *Paul* said, *was Paul Crucified for you, &c.* so may I say were these things crucified for you? but *Christ* was crucified for you: he hath deserved your love. This is he that came in to the world *to seek and to save.* That came and found you naked and dead and wounded: and then let out his blood and cured you. This is he that when he came, you spit upon him, and refused him; yet he would not be put off from you so, but he would do you good. How often hath he come and refreshed you with the refreshings of his love? how often hath he taken you into his galleries and filled you with his secrets? you that are believers may remember the places where he hath given you visits, and made you taste of the powers of the world to come.

A SACRAMENTAL *Speech*, grounded on

Math. 15. 28.

O woman, great is thy faith.

WE have read many noted and remarkable stories of sundry great exploits, that have been done by the renowned worthies of the world: but there are no exploits nor achievements, so renowned as those that been done by *faith*.

The Scripture give us many instances of this kind; and shows us how greatly the Lord Jesus Christ was pleased with the lively actings of his people's faith. Faith is of great price with, and shall obtain great praise from the Lord Jesus Christ.

In this *chapter*, you have a most notable victory that was obtained by a poor woman, by the power and strength of her faith, Here a poor weak woman by the strength of her faith wrestling with Jesus Christ, obtains the victory; that he could no longer hold but grants her request. Her faith did notably discover itself in putting her upon *saying to Christ*. Nature will send men in their distresses to *natural helps*; but faith will send them to Christ, to seek their help in him. And then her faith discovers itself in putting her upon *pursuing of Christ*. Christ seems to give a repulse to her faith, *he answereth her not a word*; he was resolved

to put her faith to it: that he might exercise her faith. Yea when the *Disciples* came to speak for her; he answered, *I am not sent but to the lost sheep of the house of Israel*. But she makes another onset upon *Christ*. Then came she, and *worshipped, saying, Lord help me*. Well, but he gives her another repulse, he seems to put her off with a check; 'tis not meet to give the *Children's bread to dogs*. But behold the importunity of faith; she pursues the victory still, she confesses that she was but a dog, but she pleads that she might have the privilege of a dog: even the *dogs have the crumbs that fall from their masters table*, and though I be a dog, yet let me have the crumbs. Well now, he could no longer hold, but, as *Joseph* he breaks out in the praise of this woman's faith. *O woman great is thy faith*.

In *Luke 5*. you have the *sick of the Palsy* suing to *Christ* for cure and observe how earnest he is, when they could not find which way to come to *Christ*, they *went to the house top and let him down in the midst before Jesus*. Here was a lively faith indeed, it could by no means be kept off from *Christ*, and how greatly was *Christ* pleased with this? *Be of good cheer, thy sins are forgiven thee*. O this was the voice that faith would have had: this was the word that faith looked for. As *Christ* is pleased with faith, so he gratifies it, and gives it the answer that it would have, what word can be so sweet to faith, as *Son thy sins are forgiven thee?*

Quest. But why is *Christ* so greatly pleased with his people's faith.

Answ. First, Because this is the *great thing commanded by him*. *Christ* lays more stress upon this command than upon all the rest: to wit the command of believing, *John 6. 29. This is the work of God, that ye believe on him whom he hath sent. This is THE work of God*. THE work with an emphasis, none to this; This is the great command, *1 John 3. 23. This is his command, that we should believe on the name of his Son Jesus Christ*. There are many other commands, but this is the great command of all. And therefore 'tis that *Christ* doth so generally please himself in, his people's faith: because this is the great thing that he requires of us.

Secondly, Because this is that which doth *set so great esteem upon him*. *Christ* prizes faith, for faith above all things prizes *Christ*, and gives glory to *Christ*. *Christ* is not magnified and glorified in anything so much, as by his people's faith. Faith empties us of ourselves, and gives all the glory to *Jesus*: makes us vile in our own eyes, and magnifies *Christ* in our eyes, *1 Pet. 2. 7. Unto you therefore that believe he is precious*. Faith and *Christ* they are mutually precious one to another. O the sweet embraces there are between these two friends when they meet! O precious faith, faith *Christ*, 2. P...t. ⟨◇⟩ . ⟨◇⟩ . And O precious *Christ*, saith faith. O precious Savior, saith faith, and O precious servant, saith *Christ*. •...aith saith, *none but Christ*; and *Christ* saith, *none but faith: only believe*. Since therefore *Christ* is so precious unto faith, no wonder that faith is so precious unto *Christ*.

Now then beloved, stir up your faith; abound in the lively exercise of your faith: and thereby you may be very pleasing to *Jesus Christ* nothing will please him like this. If thou art a believer, I know it is in thine heart to please thy Lord. If thou knewest what would please him, woulst thou not do it? How is the church pleased, to think how she would please *Jesus Christ*? *Cant. 1. 12. While the King fitteth at his Table, my ⟨◇⟩ sendeth forth the smell thereof*. It gave her great content, to think how she would please *Jesus Christ*. Would you know how to

please Jesus Christ? here you are directed: be much in believing, learn the skill of believing; be much in the exercise of your faith. As *David danced before...e the Ark with all his might*, so put forth your faith with vigor and activity. In this above all things you will be pleasing to Jesus Christ. We read how *Herod* was pleased with *Herodias* daughter when she danced before him, *Mar. 6. 22.* insomuch that *he swore to her, to give her what she should ask, even to the half of his Kingdom.* Thus do thou put forth thy faith in a lively activity, and he will be pleased infinitely with this, that he will swear to thee thou shalt have thy asking. Now for a lively faith, to lay hold of Christ. Where is thy faith, Christian, try now what thy faith can do.

Quest. But wherein should your faith act so vigorously, that you may please Jesus Christ?

Answ. First, In a way of Annihilation. Or emptying yourselves of yourselves. This was the way, the *Centurion's* faith did please Christ so much, making him so little in his own eyes. And this was the way the *woman of Canaan* did please Christ with her faith. Faith is a grace that will exceedingly little us, and abase us, it will make thee that art as big as a Camel, to be little enough to go through an eye of a needle. It will make thee seem less and worse than nothing. It will make thee not only to cease admiring thyself, but to abhor thyself, and repent in dust and ashes. It will show thee what *Christ* is; and seeing him by thee, thou shalt disappear, and see nothing in thyself but unworthiness. The glow-worm shines in the night; but when the day Springs it cannot so much as be seen. When this Orient Sun *Christ* ariseth, to the eye of faith, then self will not be seen, it will not appear. Faith will lay thee where thou shouldst be, in the dust And then *Christ* will be where he should be, in the Throne. When man stands for a Cypher th...n *Christ* signifies somewhat indeed. When man sets down himself for a Bankrupt, then he s...es out for the *unsearchable riches of Christ.* O be much in exercising thy faith, and that will empty thee to purpose. This is the language of faith, Lord I am undone, do thou set me up, I am a Bankrupt, do thou pay my debt. Lord, my righteousness is but rags: my beauty, is but rottenness: my pedigree, is but baseness: my portion, mere poverty: my power, mere infirmity: Lord, here is work for thee: help Lord! This is the language of faith: and therefore it is, that *Christ* and faith do fit so well together. Faith hath need of everything that *Christ* hath, and *Christ* hath a supply for every want that Faith hath. As for unbelievers, they make light of *Christ*, they are rich, and need not his gold: they are well, and have no need of his salve. But now faith, that empties and humbles the man, and makes him to sue out to *Christ*: faith will fetch out all that is in *Christ*. Lord, here is a beggar for thy bounty Here is a *Lazarus*, for thy cure. Here is a palsy hand, a blind eye, here is a wound for thy salve. *Christ*, he comes as an open fountain, and faith brings an empty vessel. *Christ* comes with a full purse, and faith with an empty hand. *Christ* comes with an open hand, and faith with an open mouth... *Christ* comes giving, and faith comes gaping. Faith comes, Lord, here is a belly for thee to fill: here is a back for thee to cover. I am poor and am robbed of all, I have not a penny left, and none can help me but thee, I starve unless thou help. Thus faith comes as a hungry child fixes his eye upon the eye of his Father, earnestly looking upon him, when some relief will come to him: so doth faith upon *Christ*, looking when somewhat will come to him.

Secondly, *By way of acceptation*, receiving of Christ, *To as many as received him, to them gave he power to become the Sons •...od even to them that believe on his name, John 1. 12.* Faith sits like the *cripple* at the beautiful gate of the *Temple* to receive an alms. Beloved, the Gospel is the great Mart, and your Souls are the ship, and faith is the receiver, to take in the lading. O let your faith be active, that you may go away greatly loaden. As Christ said, *receive you the holy Ghost*, so do you receive Christ: accept of Christ, while he tenders himself to you. While he is tendering himself to you, let your Souls answer, Lord, with my whole heart do I accept thee, I take thee at thy word to all intents and purposes. I take thee not only to receive thy pay, but to fight under thy banner: not only to be justified by thy righteousness, but to be governed by thy laws. This is the great and vital act of faith, that is of absolute necessity to salvation. The Lord Jesus Christ is offered to you. In the name of the eternal God I offer him to you all; see that you take him by faith. O saith faith Lord I accept thee, you will all say we will have Christ, we must perish else: but consider it, be not rash, know the manner of your husband: if you will have Christ, you must not live as you list: you must be under government, and strict government, you must not have him and the world too; you must cast your worldly hopes over board. You must take him upon his own conditions. His condition is very low sometimes in the world, sometimes he hath a bed, and sometimes he hath none: you must run all hazards with him; you must *suffer with him if you* ‹› *reign with him*. Now what saith your faith to this? O saith faith, I will take him with all my heart. Faith saith as *Ruth to Naomi, Ruth 1. 16. whither thou goest, I will go; and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God*

But how must your faith accept of Christ?

(First,) *Accept the person of Christ*. The Lord Jesus Christ is offered in a marriage covenant to you in the Gospel: and a marriage, is not between a *person* and *patrimony*; but *person* and *person*: true faith is not only for the *benefits* of Christ but the *person* of Christ. There is great difference between the *sick man*, and the *sick spouses* taking the *physician*: the sick man takes him for his *skill*, but the spouse for his *person*. The sick man takes him till the cure be done, and than values not the physician: but the spouse for hers in all conditions forever; she takes his person. Thus must your faith do; you must choose the Lord Jesus Christ, not for the *salvation* only that he brings, but the *excellency* that is in him. As Christ will not be contented with anything of yours, but you: so should you do, be contented with nothing of Christ, but himself.

Secondly, *You must accept the pardon of Christ*. Christ, with his person doth offer you all his ‹› . And as 'tis in marriage that then, and then only, and not otherwise shall the wife have the State. So take Christ and you have all the benefits that come by him. He comes with his pardon in his hand, and if you will accept him, you shall have his pardon by him.

(Thirdly,) *The promises of Christ*. All the *promises are in him yea, and in him Amen*. Take Christ and you may lay hold of all the promises as yours.

(Fourthly,) *The purchase of Christ*. 'tis a Kingdom that is offered to you all, in the Gospel: take Christ, and you shall be heirs of a Kingdom. Lay hold of Christ, and you do at the same time lay hold of *eternal life*.

Thirdly, *By way of exultation*, rejoicing in Christ, triumphing in Christ, 2 Cor. 2. 14. *Thanks be to God, that giveth us always cause to triumph in Christ*. Your faith should be triumphing, you should triumph in the victory, mercy, merit, promises, riches, kingdom of Christ. O you that are believers, you have cause indeed always to triumph in Christ. what! have you received the Lord Jesus Christ? are you married to such a Husband? O how should you boast of him, O how should you please him? how should you glory in the booty that you have got? you have got a prize indeed. Thou that hast got Christ, hast a husband indeed: let your hearts rejoice in him Thou art a believer, thou art really espoused to Jesus Christ: thou mayst make as real a claim to the Lord Jesus Christ, as a wife to her Husband. And thou mayest make as real a claim to the purchase of Jesus Christ, as a wife to the state and goods of her Husband. These are not vain and empty words: no, no, there is the greatest reality in the world in this; 'tis as true as anything in the world can be true. Thou hast a real interest in the Lord Jesus Christ, and mayest boldly make thy claim to him as thine own Husband: do I speak anything but what the Lord hath spoken? *you are married unto Christ that was raised from the dead, that you might bring fruit unto God, Rom. 7. 4.* mark, 'tis not my word, 'tis God's word. Take heed thou dost not blaspheme: dost thou think that God doth go to deceive thee? far be it from thy thoughts. Believer, 'tis so: of a truth Christ is thine; thy husband, and thou mayst boldly lay claim to him. Consider what a husband Christ is: is not he the King of the Kings of the earth? This is he unto whom Angels, and authorities and powers are made subject: This is he whom all the Angels of God do worship: Heaven and earth are at his beck: he is exalted above all heavens, and hath a name above every name that is named: this is thy beloved and friend. O should not thy faith triumph in him?

Fourthly, *By way of resignation*, in giving up yourselves to Jesus Christ. Faith, as it takes Christ, so it delivers up the soul to Christ. Faith makes a happy exchange for us, giving away the man to Christ, and receiving Christ for us. Thus, between Christ and a believer, there is a mutual delivery of themselves over to one another. As faith receives Christ, so it gives up the soul to Christ, and all that it hath; Lord, saith faith, I here resign to thee: I quit all claim to myself, I am not my own: and will own it henceforth, that I have no right to myself. I give up soul and body to thee: I will hold back no part of the price. And as faith takes first the *person* of Christ, and then the *benefits* of Christ: so it gives away the *person* of the man to Christ, and then with the person it gives *all the rest*; the estate, interest, and all to Jesus Christ, thus you should be exercising your faith.

Fifthly, *By way of Adoration*, thus saith should put forth its self upon Christ: casting our *Crowns* before him: setting up the Lord Jesus Christ in the throne of his own excellency, and we should admire nothing but him, breaking in pieces all our Idols, and pulling them down, that Christ alone may be exalted.

Sixthly, *By way of Appreciation*, prizing and esteeming of Christ, debasing self and all other excellencies in comparison of Christ: accounting all things but dung for Christ, such was *Paul's* faith.

Seventhly, *By way of Appropriation*, so your faith should put forth itself. It should not only put forth itself in a way of *Affiance* only, leaning upon Christ: but in a way of *assurance*. You should labor to come up to this, not only to believe that Christ died for his people in general; but to believe his death was intended for you in particular to appropriate him to yourself. Thus faith acts upon Christ. This was *Thomas*, his faith when once it was stirred up. *My Lord, and my God*. Applying Christ to himself as his. Lord, saith faith, I am weak, but thou art my strength. I am a sinner, but thou art my righteousness, I am unclean, but thou art my sanctification. I am miserable, but thou art my redemption.

A SACRAMENTAL *Speech* grounded on,

Mark 1. 15.

Repent ye, and believe the Gospel.

MY dearly beloved brethren, you have often heard our Savior preaching to you by his Ambassadors: but now he is come to preach to you, as it were, in his own person. What was said of *Abel* is true of Christ, *he being dead yet speaketh*. Christ being dead yet preacheth to you.

But what doth Christ preach to you, now he is dead?

Why, he preacheth no other thing to you, now he is dead, than he did in his life: Repent, and believe the Gospel. That, Christ preacheth to you, faith and repentance, repentance towards God, and faith in the Lord Jesus Christ.

First, *Repentance towards God*, see here Christian what thy sins hath done. Now is a time to have your hearts filled with sorrow, and your faces with shame, to see what you •...ave brought upon Jesus Christ. Look upon him, every wound in his body, and thorn in his head, calls upon thee to repent. The wounds in his side, and the blood that flowed from thence, calls upon thee to repent. Now let thy repentance by stirring, seeing he calls thee to repentance, what shall stir thee up to repent, if this shall not? here you may see the Lord's severe wrath against sin. See it here in the beloved Son of God, who is slain before your eyes for your sins. Ah, Christian, if thou hadst stood with *Abraham*, and seen the fire of *Sodom*. Or with *Adam*, and seen God commanding, and then thrusting them out of the garden. If thou hadst been in heaven, and seen what the wrath of God did there, what work it made when the *Angels* sinned. Or if thou hadst been in hell, and seen and heard the damned there, how wouldst thou look upon thy sin? O see here, more than all this; God's wrath burning against his own Son, for thy sin.

O see here the love of Christ! in vain were all thy tears and sorrow, had not Christ made way for thee. O see him, and hear him speaking from the cross, my wounds shall heal thy soul, if

thou wilt but repent. These hands shall work out thy salvation, if thou wilt but return and repent. Ah sinner! what is not thy soul melted yet? methinks I should hear thee making thy submission, and return to the Lord, as one that melteth at the word of his Lord. Lord is thy mind thus? shall I have all this if I will but repent? behold, I cover my head with sackcloth. I am the offender, as for this lamb what hath he done? O Lord it repenteth me of my rebellions: I lay down my weapons: I swear, I will be a resolved enemy against sin, as long as I live.

Secondly, *Another thing that Christ in his costly death preacheth to you, is faith.* Faith in our Lord Jesus Christ, he calls upon you to believe now he is upon his cross. Methinks $\langle \diamond \rangle$ hear him calling upon you from the cross. Believe the reality and greatness of my love. Believe the infiniteness of my power. The full expiation of all thy sins. The truth of all God's threatenings. The certainty of all my promises. Thy unquestionable right and title to the Kingdom of glory.

First, *Believe the reality and greatness of my love.* Methinks he speaks thus to thee, O man, what should I have done more to testify my love to thee than I have done? read all the Antiquities, and see whether there was any love like mine! thou canst not believe, but that thy parents love thee, when they take care of thee: but whose love is like mine? did these ever suffer for thee or do for thee what I have done? what are all these sufferings that I have suffered for thee? did I despise my fathers glory, and leave it for thee... & did not love $\langle \diamond \rangle$? O slow of heart to believe all that I have done and suffered for thee! if I did not love thee, what should move me to die for thee? did anything in thee? no, did any profit from thee move me? no, I knew that man is not profitable to God. Was it any returns from thee? no, I knew how thou wouldst be: how unkind thou wouldst be to me. O Christian, doubt not of my love to thee. Doubt not of my help, dost thou think that I would give myself for thee, and will not give my hand for thee? do not doubt that I will cast thee off, dost thou think that I have suffered all this for thee, and that I will cast thee off at last? no, no.

Secondly, *Believe the infiniteness of my power.* This is the language of Christ from his cross, believe the exceeding greatness of my power. He speaks thus: O man, what if thou shouldst have no friend but I, cannot I uphold thee? These shoulders, that did bear up under all that Hell could invent against me, shall not they uphold thee? fear not to commit thyself with confidence to me. See, I am able to keep what thou committest to my trust.

Thirdly, *Believe the full expiation of all thy sins.* I am here a satisfaction for thy sin. Fear not, I am thy atonement, thy peace, thy propitiation of thy sins, what though thou art empty? behold the fullness of my satisfaction, what am I here for? I am cut off, but not for myself, 'tis for thee. This is my meaning in my death: this is the end why I am upon the cross, to make expiation for sin, and bring in everlasting righteousness. All you like sheep are gone... astray, and God hath laid on me the iniquities of you all. Believe it, God will not require the debt of the principal and surety too. Dost $\langle \diamond \rangle$ trouble thee at any time? sprinkled... it but with this blood, and it will be at peace. Art thou afraid to come into the presence... of God? do but carry me with thee, and thou shalt be safe.

Fourthly, *Believe the truth of all God's threatenings*: here thou seest all the threatenings of God executed upon me. See here, and believe what God will do to those that go on in their trespasses. If he laid so much on me, what will he do to them? believe also his threatenings of correcting you, 〈◇〉 you sin: for he will punish your sins with rods, and your iniquities with chastisements.

Fifthly, *Believe the certainty of all my promises*, this is another word that Christ's cross and death speaks to you, what 〈◇〉 the meaning of this death of mine, and of this blood and satisfaction of mine, but that the covenant might be ratified, and all the promises sealed, and nothing diminished, but all my Testament and covenant might be ratified forever? Behold, this blood that flows from my wounds is sprinkled upon the people for the purifying of them. All is as sure as my death and blood can make them. Here thou seest all ratified in my blood. Man, thinkest thou that I would die with a lie in my mouth? dost thou think that I would suffer all this for thee, is I meant not to do thee good?

Sixthly, *Believe thy unquestionable right and title to the Kingdom of glory*. Why here thou dost see the price and ransom, the money paid down: and what meaneth all this thinkest thou, but to buy in thy name into the inheritance?

Now Christians, where is your faith? O methinks your sails should be up. Methinks you should be triumphing, though you are here in the world. As *Paul, Who is he that condemns? it is Christ that died*. Why? what objections can be made? what can unbelief say, that cannot be answered here in the death of Christ? shall I muster up all its force, & tell you what the death of Christ doth speak to it? give me leave to touch upon some of them.

First, methinks I hear unbelief objecting from the *terribleness of God's threatenings*. O says the soul, my heart melteth within me, while I hear the wrath of God threatened against sin, methinks I come lately from Mount *Sinai*, where I heard the Law given with the Trumpet, & a shout, and a curse pronounced upon all that kept not the words of this Law. O how can my soul bear up against all these curses?

But now how sweetly doth the cross of Christ, and death of Christ answer thy fears? Hear thy Saviors language.

O soul be not afraid, do not thou fear and flag: all these threatenings were intended against me; all were fulfilled upon me. Justice hath nothing to say to thee: all the curses are met together upon me. That is the meaning of it: that thou mayst be free, though I take in the wrath of the Lord into my own body. Oh! behold me, behold me: see how full I am of the wrath of God in body and soul: *my soul is exceeding sorrowful even unto death*.

Methinks I should hear thee say, now Lord, I see my liberty, in thy bonds. My salvation, in thy torment and pain. I have seen thy sorrow and out-cry, and understood the meaning and intent of all: that it was to remove the curse from me. Now arise O my soul and inherit the blessing. Therefore was Christ *made a curse that the blessing of Abraham might come upon the Gentiles*. What was the blessing of Abraham? *I will bless thee, and make thee a blessing. I will bless them that bless thee, and curse them that curse thee*. And again, *I establish my Covenant between me*

and thee. Rejoice, O my soul rejoice, and let my soul rejoice in God my Savior. O my soul, God hath blessed thee, and shall bless thee. Fear not, now the mouth of the Law is forever stopped thou shalt never hear one curse more of the flaming mouth of the Law. O soul, what canst thou wish for that is not laid up in the everlasting covenant? he hath said, he will be a God to thee. Canst thou be able to know the immensity of his covenant? all is made over to thee.

Second, *Object.* But sin begins to rise up. The soul begins to cry out of his sins: O the *multitude, multitude of my sins!* they are gone over my head, and I am sore afraid, I have nothing to pay my debt.

But hear now what Christ speaks to thee. This is the language of his death and wounds, fear not sin. *Have I been so long with thee and dost thou not know me, Philip?* so saith he to thy soul, what! been here so long with me, and conversed with me so long, and dost thou not know me yet? are thy sins infinite, and are not my mercies infinite? are thy sins great, and am not I God above all, equal with the father? O look unto me, and rest in the fullness of my satisfaction: I am thy surety. All thy debts be upon me: all thy wants are upon me, what if thou hast nothing to pay? I have enough for me and thee. I am the *Scape-goat* that have carried away thy sin into a land of *forgetfulness*, I have slain the enmity of sin upon the cross, and have reconciled you to my Father. Here is redemption, full redemption, plentiful redemption, behold, my blood speaketh peace to you. Wilt thou not believe the voice of my death and blood to thee? thus Christ's death can speak sufficiently to all that thy sins can say' against thee.

Now doth not thy faith stand upright yet, Christian? methinks I should hear thee say, Lord 'tis enough, thou hast laid down thy life for a ransom: I see my cure in thy wounds. I doubt not but thy blood is sufficient to cleanse me from all my sins.

And who now shall appear-against me? Ah Justice, once a terrible word, now I can see thy face with comfort. Once Justice was so terrible, as never was the face of a judge more terrible to the prisoner at the bar, than that to me, but now 'tis pleasing to me. Once, I had rather have fallen into the lions mouth, than to come to it. O how did my soul grow pale, and my heart ready to die like *Nabal's* within me, when I saw the *balance* held up in one hand, and the *sword* in the *other!* but now, I see, that the death of Christ and his blood shall be put into the balance with me, I am not afraid. Here now see a great wonder: the pure holiness of God taking pleasure in a sinner: and the strictest justice shaking hands with the offender, now the justice of God is become my friend.

Third, *Object.* O but unbelief seems yet to object from the *multitude, and strength, and policy of the enemy.* Methinks I see the trembling soul in the posture of the prophets man, who beheld the mountain beset with Charriots and Horses, and crying out *O Master! what shall we do?* If it were but flesh and blood it were not altogether so much: but 'tis principalities, and powers; who can break thorough the *host of these Philistines?* But Christian, look to this cross: look to a dying *Christ*, look what his death speaks to thee, wherefore art thou ready to fall with these fears, and ready to sink under them? methinks, I see him taking thee by the hand as he did

Peter, O thou of little faith, why didst thou doubt? look here by my cross, and see all thine enemies lie slain by my death: and what wilt thou be afraid, that thy slain-enemies will rise again, and pursue thee? methinks, soul, I should hear thee triumphing and crying out, what can you do, O my enemies? I have seen captivity led Captive: and for whom did he overcome but for me? as for me, now I will throw out the gantlet, and bid defiance to my enemies. Who is he that condemns? It is Christ that died, who shall separate us from the love (or death) of Christ? shall tribulation, or distress, &c. Nay in all these things we are more than conquerors &c. For I am persuaded, that neither death, nor life, &c. shall be able to separate us from the love of God which is in Christ Jesus our Lord. I see now all overcome in the death of Christ. Devils, I fear you not; I behold all your legions in chains, and made captives by Christ. Death, I fear thee not; for I know that thou art slain, by him that had the power of death and devils. I know that thy commission is altered, and thou comest, not with authority to arrest me; but with an invitation, to invite me to feast with the Lord. And thanks be to God who hath given us the victory.

To the most beloved people the flock of Christ in Taunton, Salvation.

Loving and most dearly beloved,

I have lately received your affectionate *letter*; and though I never question your affections to me, and need no verbal testimony; yet I cannot but take it thankfully, and read it delightfully, when I see it attested under your own hands. And I cannot but tell you, you are the people of my cares, the desire of my eyes, the people of my delights, & of my prayers. My labors with you for many years, though some time attended with difficulty, and danger, yet were not tedious; but my time passed like *Jacob's*, when he served for *Rachel* and my sufferings for you are not irksome, through grace, because I trust they are for your edification, and are a seal of my love to you, and more especially of the doctrine of our *Lord Jesus Christ*, which I have long preached among you. The Lord God teach me, with humility, and thankfulness to bear such honor, that I should be set for the defense, and consirmation of the Gospel. And now, my dearly beloved, (though you should not be insensible of God's great visitation upon you, yet) I would not have you inordinately disquieted, that I am removed from you to a prison for a season; but rather imitate the Heroic virtue of that most gracious mother, in the *Martyrologie*; who, when the Son of her bowels came, not to a prison, but to a stake to be sacrificed in the flames for Christ, fell down on her knees, and blessed the Lord, that ever she should be so happy, as to have a Son to suffer for Jesus Christ. Ah my dear flock! how glad should 〈◇〉 be, if God would send me forthwith among you again, to feed you as in the days of old, and to go in and out before you, that you might find pasture? yet be not dismayed, fear not little flock; though you are little, and despised, and hated of all men for Christ's name sake; Christ's relation to you, and tenderness of you is such, that you cannot miscarry. He liveth, and his care liveth. The Godly wife of that worthy *Cornish Divine Mr. Vincent*, being left in great want, with many little Children, would often answer them, when t...y came crying about her for bread, and she had none to give, with this gracious expression, *be quiet, children, our God 〈◇〉*. And surely, that, my brethren, may be a quieting, comforting consideration, both for you and me, though the bread do 〈◇〉 fail. But at length

this gracious woe... being left quite destitute, and her children calling upon her, when she had neither bread nor money, breaks out into a bitter weeping, which one of the little ones observing, he comes, and pulls his mother by the Apron, saying, Mother why do you weep thus? *Is God dead now?* such a rebuke did the Lord send her, by the mouth of a poor babe. Brethren be not dismayed, Christ liveth, and therefore let your *hopes* live, let your *courage* live, let your *faith* live also. Christ liveth ever, therefore *let your hearts live forever*, *Psal. 22. 26.* He liveth to make intercession for you, and from his living, you may be assured of life, *John 14. 19.* of your Justification, *Rom. 8. 34.* Of your Salvation, *Rom. 5. 10.*

Beloved, do but seriously think of *Christ's relation* to you, and you cannot want comfort. Why, *he is not ashamed to call you Brethren.* Even when he was entered upon his state of exaltation, risen from the dead, far above the state of mortals, he owned poor weak believers for his brethren, *John 20. 17. Go to my Brethren. Math. 28. 10. Go tell my Brethren.* Yea when he cometh with all his holy Angels with him, and sits upon the throne of his glory, he will own the very least, and lowest among poor believers, before all the world, for his Brethren, *Math. 25. 31.* with *ver. 40.* keep this, my beloved, as a Cordial at your heart, that Christ stands related to you as your *Brother.* Ah what consolation is here for a considering Christian! for, First, *This may give you boldness with him,* and that, both *in your coming to him. and at his coming to you.* I say *in your coming to him.* It may make you come with *boldness to the throne of grace,* that you have such a friend in court, that can have what he will, that is indeed all and in all in heaven: that you have a kinsman, a Brother there, a man like unto yourselves, of the same race, and nature, and so sensible of human infirmity, *Heb. 4. 15, 16.* Christ's human nature, by which he is a Brother to us, may make us come boldly and with full assurance, *Heb. 10. 19, 20, 22.* We might tremble to approach God's terrible Majesty, to come near the consuming fire, but that we have a brother like unto us, a days-man, a Mediator, the man Christ Jesus, between God and us. Again, it may give us boldness *at his coming to us.* Let not the Terror he will come with affright us Christians; for he is our brother, flesh of our flesh, and bone of our bone. Had even *Dives* himself a regard of his *Brethren,* that they might not come into that place of torment? and shall we think, *Christ* will send his brethren thither? How secure would he be whose life or estate were in controversy; if the matter were put into the hand of his own brother? Secondly, *Then you may presume upon your interest in him.* You may have boldness to speak and confidence to speed. You may make use of him, on all occasions, for yourselves, and for your friends. You cannot stretch your interest. He upbraideth not that you make too bold, or come too often, or ask too much. Thirdly, Then you may *d...d* upon it that *he will help in extremity.* (∞) *friend loves at all times, and a brother is born for adversity,* *Pro. 17. 17.* He is not such a brother as *David's* were *Psa. 69. 8.* Or as *Jobs* were, *Job 6. 14, 15, 16, 17.* He will own and delight in his, in their afflictions, *Canticles 2. 14. 4. you may not question his affection.* Love is the Natural duty, between Brethren, *1 Pet. 3. 8.* Christ hath not only the *name* but the *heart* of a brother. He is not such a brother as *Cain,* that said, *am I my brothers keeper,* that hated his brother in his heart. Nor as *Jacob,* that took his brother by the heel, a *supplanter,* that deceived him of the birth-right. But such a brother as *Joseph* was, who was all along his eminent type. *1. Joseph... Received great unkindnesses, and wretched usage from his Brethren. They conspired against his life, they sold him and pitied him not, when they saw*

the anguish of his soul. And is not the blood of Christ to be found upon the skirts of his Brethren? Touch him, and the body will bleed upon you. Look upon his mangled body: why, *these are the wounds that he hath received in the house of his friends*, by the hands of his brethren: I mean by their sins. *Isa. 53. 5.* 2dly. He shown melting affections to his brethren after their unkindness to him. He weeped aloud over them, *Gen. 45. 1, 2.* to wit with tears of love, and joy. His bowels yearned over his brother, and he *seeks where to weep*, *Gen. 43. 30.* But there are no bowels to *Christ's*. No yearnings like to his. How unkindly had his brethren dealt with him? One sold him, another denied him, all forsook him. Yet when one would have expected a Message of d...iance he sends them a message of peace. The sweetest tidings that ever were sent; *John 20. 17.* Thirdly, *Joseph* was sent before to provide for his brethren, *Gen. 45. 5.* So is Christ. It is his business in heaven to prepare, and provide for his brethren. The provision you have for soul and body is from him: but all this is but as the corn to keep you alive upon the way. What is the store, that *Joseph* hath laid up in *Egypt*? the preparations that Christ hath made in heaven! Fourthly, *Joseph* saved the lives of his brethren, that sought his, *Gen. 45. 7.* And hath not Christ saved them that had their hands in his death? Fifthly, *Joseph* when he frowned with greatest severity, had his heart full of yearnings, and tenderness to his brethren. He spake roughly but could not forbear to turn about, and weep. *Gen. 42. 24.* So it is with Christ. He seems to repulse the *woman of Canaan*, and to put her off: but you know what was all the while in his heart. When he speaks hard sayings, and writes bitter things, and uses us roughly, his thoughts are *thoughts of peace, and not of evil*; peace is in his heart; He doth it but for your trial. When he seems to have forsaken you, he is but a withdrawing behind the curtain. He seems to have exposed you to perish, as *Moses* among the flags; but you see not how he stands like *Moses his Sister* behind the bush, wistly looking, what was done with her brother, the chil•... Sixthly, God so over ruled the wickedness of *Joseph* his brethren, that it tends greatly, to their good and his preferment. So that God made, that horrid sin in slaying Christ to be for our salvation, & his exaltation, *Phil. 2. 〈◇〉*, 9, 10. And the Lord hath preferred him as *Pharaoh* did *Joseph*, *Gen. 41. 41, 42, 43, 44.* Seventhly, *Joseph* provided for his brethren the fat, and the best of all the land. *Gen. 47. 11.* He bid, •...y, and make ready when his brethren were to be with him. *Gen. 43. 16.* And doth not Christ *mingle his wine, and kill his Oxen, and his 〈◇〉*, and think nothing is to good? *Prov. 9. Math. 22.* He calls for the *best robe, and fatted calf*, *Luke 15.* He prepares for you a *Goshen*, the good land, the inheritance of the Saints in light. *Luke 22. 28, 29, 30.* Eighthly, *Joseph* was never satisfied, though he had all the glory of *Egypt*, till he had his brethren down to him. As *Haman*, in another case; boasted of the glory of his riches, and all the things wherein the King had promoted him, above the Princes and servants of the King; and •...t, says he, *all this avails me nothing*, &c. so all the glory to which Christ is exalted, far above all principalities, and powers, wi•...l not content him till he hath his brethren with him; in no worse a place, and no worse a case then himself. *John 17. 24.* Ninthly, *Joseph* presents his brethren unto *Ph•...oh*, and leads them into his presence *Gen. 47. 2.* so doth Christ for believers. He leads them to the father, *John 14. 6.* *Josephs* brethren, who would otherwise have been an abomination (being herdsmen) yet were treated kindly for *Josephs* sake, *Gen. 47.* And so doth God to us for our brothers sake. To conclude, what affliction is there, wherein *Christ's* relation to you will not yield abundant consolation? But I have exceeded, pardon me: it is for two weeks: having

been necessarily diverted from writing to you the week foregoing. The Lord teach you to live upon these cordials, in these sorrowful days. Fare you well, dear brethren: farewell in the Lord.

I am yours in the bonds of the Lord Jesus Christ.

To the much beloved, the flock of Christ in Taunton; grace, and peace.

Most Loving, and beloved.

YOur prisoner in the Lord hath sent these lines to salute you, and to call upon you, or rather to beseech you, *to walk worthy of the high calling in which you, re called in Jesus Christ*. Beloved, our word with you hath not been *yea, and nay*, uncertain and unstedfast. The prison sounds forth to you the same doctrine, that the pulpit ever did: the Lord give you to hear; and receive from the *prisoner*, that which was not so thoroughly embraced from the *preacher*. But what doth the prison preach? it preaches *repentance* to you. God hath called to you from the pulpit often, and now he sendeth to you from the prison, that you should repent. Who is so deaf, as not to hear the louds calls of the living God to *England*, that they should repent? you have long had *Moses and the Prophets*; but now the Lord hath sent you; as it were, what *Dives* asked; that one should come to you *from the dead* and testify to you that you should repent. From the dead, I say for you know, that in the sense of the *Law*, your Ministers are dead. But being dead we yet speak; yea our death; our removal, our silence doth speak; and all speaks the same thing, that you should repent. O that I could lift up my voice to you; that your streets, your houses, your ears, your hearts might be filed with this cry, repent O *Taunton*; repent and turn. Repent O profane, or else your iniquities will be your ruin. Repent O professors or else the Lord will not repent of the evil that he is about to bring upon us. The Lord now ringeth that thundering peal in your ears: *Cleanse your hands ye sinners, purify your hearts ye double-minded, Draw nigh unto God and he will draw nigh unto you. Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of the Lord, and he shall list you up. O hear the voice of the Lord. He that hath an ear to hear let him hear. Repent, O back sliding Children, or else the Lord will fill you with your own ways. Speedily make up the breach, and endeavor to repair your decays, to regain your ground, and recover your first love. O at last bethink yourselves, from whence you are fallen, and repent, and do your first works. Repent O sluggard; when wilt thou awake out of thy sleep? what hath God kindled a fire in his Church, ready to devour us all, and wilt thou sleep with the house on fire about thine ears? What? wilt thou not ply thy bucket, and settle to thy work to purpose? wilt thou lie still and see the Tide coming in upon the? what...ot pluck thy handout of thy Bosom, nor rise out of thy bed-sloth, when the Almighty thunders from heaven, and scatters his lightning, and and sends abroad the tokens of his displeasure? repent O *Laodicean*. The Lord calleth to thee to be *zealous and repent*. Away with this lukewarm profession. Away with this heartless, listlesse, lifeless Religion. The Lord hates this halting and halving in Religion. As good not at all, as not to purpose. Never dream that lazy wishes and idle complaints, and key cold prayers, will carry it.*

Judge in your own selves; *is this* the seeking, knocking, striving, fighting, running, wrestling, that the *Scripture* everywhere requires, as necessary to all that would be saved: but especially necessary at such a day of rebuke *as this is?* O quicken yourselves, call up all your powers, and put you every man his strength to the rope. Cry mightily *as Nineveh* did. Humble yourselves greatly before the Lord *as Manasseh* did. Let prayer be made *without ceasing night and day*, if ever you mean to pray open the prisons, and recover your spiritual privileges. Repent O thou of *Sardis*, that *hast a name to live but art... dead*. The name may serve to deceive thyself, and to deceive others, but *God will not be* $\langle \hat{\phi} \rangle$ *ed*: he searcheth the heart. O prepare for *...is* search and for *his* scrutiny. Woe unto th \bullet ..., *is* he pronounce of thee, and write against thee as against *...elshazzar*; *thou art weighed in the balance and found wanting*. Hear the voice of the living God; hear and live. *Remember what you have received, and heard, and hold fast, and repent: and be watchful, and strengthen the things that remain and are ready to die*, lest the Lord come upon you as an enemy at unawares. Repent O *worldly* professor, that hast Christ in thy mouth and *Mammon* in thy heart. Ah what a *Demas* wilt thou quickly show thyself, except thou repent! how sadly will the fears of loosing thy estate betray thee! How surely will the cares of *this* world choke thee! how surely will the prevailing love of earthly things undo thee! except thou repent, O study the vanity and vexation of the Creatures; the emptiness, insufficiency, transitoriness of present enjoyments; the superlative excellency of Jesus Christ, and his exceeding great reward, till thy very heart do breath with the *Martyr*; *none but Christ*; and with *Paul*, *doubtless I account all things but loss, &c.* O sinner pray over, and study over these things, till thy heart be brought to a low esteem of perishing things. Walk so often with death, till thou art dead to the world, and canst look upon it, as a man would, that should peep out of his grave. Repent, O *sleepers*, that livest in carnal security, and layest not to heart the afflictions of *Joseph*. Doth the whole world ring of God's Judgments upon *England*, and dost not thou awake yet, and call upon thy God? *is* the *Church* afflicted, and tossed with tempests, and not comforted, and yet art not thou roused up? *is* the ship even filled with water, and the disciples crying; *Master save us, we perish*, and all in jeopardy, and yet art thou unasfected? *is* our Lord ready to be betrayed into the hands of Sinners, and *wilt thou sleep on now?* art thou not yet come to thy senses? Alas, that there should be such a disease as security going now, at such a time *as this!* now methinks the dumb should speak, and the dead should wake. Was the tongue of King *Croesus* his son, dumb from his birth, loosed when he saw his *Father* about to be murdered? and shall the Children of *Zion* see the knife even at the throat or heart of their mother; and yet be silent and unmoved? but what do I dwell on particulars? the Lord calleth on all men everywhere to repent. Repent, O *ossicers*, that you have not been so vigilant in the *ossices* which you have born, and in fulfilling the *oaths* that you have taken, in repressing of abounding sins as you should have been. This guilt will lie heavy at many doors, without repentance. Repent, O *Masters*, of your unnecessary hardness, and rigor to the bodies; but especially of your cruelty to the souls of your servants. Have you been as careful to train them up in the knowledge of *their C...eator*, as in the knowledge of *your trades*? have you taught them how to *pray*, as well as how to *work*? and instructed them in the mystery of their salvation, as much as in the mystery of their callings? have you looked for as good an account of the principles of Religion, or or of the Sermon of them, as of the task you have set them? and the work in which you have employed them? O that you

had! repent, O you *•...usbands*, of your harshness, bitterness, not dwelling with your wives as *men of knowledge*. Repent, you *Parents*, of your fond indulgence to Children, sparing their sins, neglecting their souls. Repent you *wives*, of your willfulness, and frowardness, and disrespectfulness to them, towards whom the Almighty calls for your reverence and obedience. Repent, O *Children* of your fearful ingratitude, in slighting and disobeying your Parents, a sin under which the earth do groan. Repent you *Servants*, of your slothfulness, wastfulness, unfaithfulness, and eye-service, and disobedience, that all families almost are filled with the complaint of. O that there might be some way to recover the credit of Religion from the wounds, that it hath received, by the neglect of relative duties: well let every man resolve to mend one. O see what hath been amiss in your hearts, and in your houses, and set upon repenting, and reforming. Without this our prayers will return upon our own heads without an Answer. Never think the storm will cease, till the *Jonas* be thrown over. Beloved, this is that, that God doth wait for. Throw over the head of *Sheba* and the *◊* will be soon broken up.

I am apt to transgress. I shall conclude my Counsels, with my prayers, that a spirit of Repentance and Reformation may be poured out upon you, and so rest,

yours in all manner of obligations to serve you and to suffer for you. Joseph Alleine.

To the dearly beloved the flock of Christ in Taunton, Salvation.

Most loving and dearly beloved,

THE care of you is continually upon me. I desire no other felicity than to serve the glory of Christ in you: and to enjoy him with you. And blessed be *his* name he is no stranger, neither to us, nor you. Let all his prisoners praise him: let all his people praise him. Now is the sweetness, beauty, excellency of Christ to be seen. Now may we learn the suavity of his communion, the worth of *his* promises, the all-sufficiency of *his* fullness. Now taste and see. Sit you down under the safest, sweetest shadow of *his* protection, and eat of his fruit. *The tree is good for food, and pleasant to the eyes, (except fully blind) And a tree to be desired to make one wise.* Take of the fruit thereof and eat, not as *Jonathan*, who tasted but a little of the honey upon the top of *his* rod, but *eat abundantly*. This is no forbidden fruit. Here is no surfeiting. You must live upon him every day, and in every duty. May everyone of you be able to say as *Paul*, *to me to live is Christ*: then you live like Christians when Christ is the staff of your life. When Christ is both its *Spring* and its *end*. When you take *root* in him, and *grow up* into him. May everyone of you be a *tree of Righteousness*, whose roots may spread into him, whose aspiring top may be still shooting upward, reaching out toward him: live as those that have *no life but in him*. And study to be able to say as *Paul*, that it is not you that live, but *Christ living in you*. You live in vain while you live not for him: without Christ you are dead while you live. You are *of him*, and *through him*, and *for him*. From whom shall he have glory, if not from you? the inanimate & unreasonable Creatures, cannot praise him, unless in a dumb and silent manner, as they are the occasion and incentives of our praising him. The devils and ungodly will not praise him. The silver Trumpet of *his* praise is found only in the hands of a few poor believers. Ah! sound you forth *his* praise in the world; let your lips sing, let

your light shine. Let your lives be at last as a candle wasted and burnt out in holding forth the light. Now beloved, study that you may go out with comfort, that you may have your hearts as full as they can hold, with joy; to think when you are ready to breath forth your last, well my days are run out for Christ, and my strength is exhausted in the service of Christ. My time is gone, and my labor done, but my Oil is wasted in the work of God. I have spent my Fathers allowance in my Fathers business. This will make you to arise and say, I will go to my Father, with boldness and confidence: and not as the *Prodigal*, (when he had spent the portion of goods which his Father had allotted him) with diffidence, and fears of his being rejected. You know my business is but to bespeak you for Christ. I have four requests to present you for him. Thus are my requests, but his Commands.

First, *Let the balance be turned by Christ*. Let Christ and his interest turn the scale against all the world. Let him be the Pearl, and the world the dung. Let Jesus be King, and Mammon as a despised broken Idol, or as the stamped Calf. Let Christ be the prize, & the rest but loss. Let gain give way to godliness. Let credit crack rather than Conscience stretch, be nobody with the world rather than dishonor Christ, to keep up your reputation with men. Let all the flowers of pleasures wither, the paint fall off this harlots face, when set by Christ. Let the silver shrines and great *Diana* be as *Nehushtan*. 2. *Kings* 18. 4. And the crown fall from the head of honor, and the great Idol to come down into the dust before Jesus Christ, and lie like *Dagon* before the Ark, with head and hands broken off upon the threshold. Keep the world at your feet as a servant, or rather underfoot as an enemy. But if it hath the heart you are undone. Where Christ hath not the swaying-interest all is rotten at the bottom.

Secondly, *Let the Bias of your wills be set towards Christ*. The needle of the will was at first touched with a magnetick verttue, which turned it towards God, as the needle is turned towards the pole: but now by the fall it hath quite lost its virtue: and will stand anywhere, but where it should. But God by fanctifying grace doth new-touch this needle. & though it may (by an accidental violence) be too too easily shaken yet it will never rest at a wrong point, but be unquiet and in continual restlessness and agitation till it stand direct towards Christ. If anything but Christ would content you, you are none of his. Can you acquiesse nowhere but in him? do your wills cleave to him? is he your settled, resolved choice against all competitors? if so, doubtless it is well between you and him. Thus it must be, Christ must have your assent & consent. The judgment must prize him and the will must choose him as the chief good.

Thirdly, *Let the bent of your affections be to Jesus Christ*. Look upon the height of his stature, and the goodliness of his countenance, and you will say surely he is worthy. Surely this is the Lord's anointed. Frequently, and thoroughly view his excellencies, till your eye affect your heart. Let me set him among the other objects, like *Saul* among the people. and I must say to you as *Samuel*, see you him whom the Lord hath chosen. There is none like him. O let all your affections, be moved at the sight of him, and shout with the joyful people, let the King live, let Christ have all. Let Sorrow sit with the melting penitent, weeping at her Savior's feet. Let your strongest burning love be kindled, when you do but think of Christ, and fire your hearts, and so bring them forth as a flaming sacrifice to welcome him. Let fear make her

obeisance, and with humble reverence and lowliest veneration bow the knee of the soul to Zion's King. Let *Joy* be triumphant when you meditate on *Christ*. And call upon the daughters of Music to praise and celebrate his excellency. Let *desire* be upon the wing, and spread the hands, and open the mouth wide, and pant for him. Let the most lively and pregnant *hope* sit by the way and look for him, and wait for his coming. And get up in every Ordinance like *Zacchaeus* on the *Sycamore-tree* that he might see Jesus as he passeth by; and big with earnest expectation of enjoying him. In a word, you must see to it that *Christ* be *chief* in your affections; That he be your *chief desire*; Your *chief joy*: And this will evidence you to be his: and without this all is unsound.

Fourthly, *Let the Butt of all your Actions be no other but Christ. Whatsoever you do, do all in the name of the Lord Jesus Christ.* Here take your aim. Here let all your designs meet. Hither let all your motions tend. That *Christ may be magnified in you, Phil. 1. 20.* This is a mark undeniable. But he that hath more eye to the pleasing of men, his own advantage, or any worldly good, than to the pleasing and honoring of *Christ*, is no better than a Hypocrite.

I must do as much as I can in a little time, 'tis time now to close. I have given you together in these four heads the highest duties and surest characters of every true believer. I must add nothing farther, but only to send my prayers after my papers, and to let you know the Lord's prison is not without his presence, and most refreshing influence. And that your prisoner is yours

in all Bonds Joseph Alleine.

To the most endearing and beloved people, the servants of Christ in Taunton, Salvation.

Most loving and best beloved,

YOur late most affectionate lines are now in my hands, your hearts cannot but be a most grateful and welcome present to me, I return you mine, not willingly, but thankfully, rejoicing to be yours; while the Lord will your preacher; and while the Lord will your prisoner; still yours. I acknowledge I am not my own. If I have any interest in heaven, it is yours, to be improved for you. If I have any talents of goods they are consessedly yours, your claim, your stock. *By the grace of God I am what I am.* I have nothing, but what I have received from above; and I have received for your use. I love to think how much I am yours. Make your claim with freedom; nothing can please me more. My strength is yours; my labor, my liberty, my losses yours: *Ultimately* Christ's, but nextly yours. I accept with all thankfulness your manifold respects. May whatever honor you put on me reflect upon Christ, whose I am, and whom I serve. He is all, and therefore I must needs be nothing. Let no man set me above my place. I am too to selfish (to my shame and grief I acknowledge it; may your prayers be the cure of it) yet surely, I should choose to be lower, so Christ might sit the higher in all your hearts, I am only the friend of the Bridegroom. My soul rejoiceth to hear how fast you stand, how close you cleave to him; my Joy is now fulfilled. *What greater joy to the friend of the Bridegroom, than to hear the Bridegrooms voice*, how sweetly he converses with his Bride, and she with him, and to see the sweet passages of love between them, when he hath been a means to bring them together? This is my joy, it refreshes me; I am full of

consolation, to hear how tender he is of you; to see him spreading the skirts of his love, the wing of his power and care over you. Happy thou! *Who is like unto thee O people? A people saved of the Lord, the shield of thy strength, the sword of thine excellency.* My dearly beloved, let the name of Jesus be more sweet and precious than ever to you. Verily, I am but his spokesman. Forget me, neglect me, anything if you will but love him, and adore him, and admire him the more. I rejoice, as to hear the sweet voice of the Bridegroom to you, so to hear of your love and $\langle \diamond \rangle$ to him. Surely, the Lord hath a singular blessing for you. A... poor and despised d...spised, the Butt of human malice, the eye-sor... of thy potent enemies! *The Archers have shot sorely at thee, the Hunters have made thee the deer of the Chase, singled from the rest of the $\langle \diamond \rangle$, and designed for the Game, for the prey of the ...ungry pursuers, quick upo... the scent, following upon the scent, with full cry; and yet the beloved of the Lord $\langle \diamond \rangle$ in sasety by him, $\langle \diamond \rangle$, $\langle \diamond \rangle$ cov...reth thee all the day long: thou dwellest between his shoulders.* O people of desires, hear the ...rauld of God: (glorious office! Lord how unworthy am I of this strange grace, who am not worthy to stoop down and unloose the latchet of thy shoes!) yet here me as an $\langle \diamond \rangle$ of God; unto you O people, it is commanded that you *kiss the Son*. That you shall down and worship, not the human Idol, but him whom Jehovah hath set up, and sworn that *every k...e shall bow, and every tongue confess to him*, or be cast into the burning siery surnace os his tormenting wrath, seventimes hotter, yea seventy times seven than $\langle \diamond \rangle$ was. Unto you it is commanded that you receive his mark in your foreheads, by open and bold profession; in your hands, your right hands by suitable works, in a holy diligent, active conversation; above all in your hearts, there he must be set as a seal (as well as write upon the palms of ...our $\langle \diamond \rangle$) by most vehement servant affection. Let everyone of your hearts be all on fire with strongest burning love to the name of Jesus, and offered as a flaming sacri... to him.

Beloved, I am afraid almost to tell you what Christ looks for from you. I think of his mercies to you with fear and great joy. Know my beloved, and remember, that he Looks for great things from you; you have received much, and God will $\langle \diamond \rangle$ much. I beseech you be not as other people. *My mouth is open to you, my heart is enlarged*, but my time is very straight. Sleep hath departed from my eyes to write a few lines unto you: but I am upon your service when you know it not; yet I cannot end, without telling you that you had need look to it, that you be in all things more than ordinary, because the Lord looks for extraordinary prosiciency from you.

Brethren let your hearts be entire with God; be abundant in secret Duties, Prayer, Meditation, Self-examination, Watchfullness, Self-denial. Let none of you be another thing in your Families or Closets, from what he is in the Assembly, and the open profession that he makes. Look to the heartwork, See that you be truly, thoroughly and unreservedly the Lord's. Beware lest with any of you a secret root of Hypocrisy, should spoil a forward and goodly profession. Care above all things in the world, to approve your hearts to the piercing eye of the ...lous God. Let your good works shine before men, but reckon yourselves to be no more, than what you are in secret. Maintain a holy jealousy of yourselves, till upon much prayer, and trial, and self-observation, you have found out by Scripture-marks the certainty

of your state. But I intrench on other things to wade thus far. To my keeper I commend you, and with dearest loves to you all in the Bowels of our Lord, I remain

Your Ambassador in Bonds. Joseph Alleine.

My dear father and brother *Norman* remembers you tenderly, desiring you to hold fast what you have received and heard, and that you be holy, harmless, exemplary, and without offense in the midst of a crooked and perverse generation.

A Practical CASE on

Phil. 3. 13, 14.

This ONE thing I do, I press toward the Mark.

Q. How may we come to make Religion our business?

Rule. 1. You must thoroughly acquaint yourselves with the rule and the compass that Religion steers by. Unless the Mariner know every point of his Compass, he is like to make but foul work of it. The word is a believers Compass, *Gal. 6. 16. As many as walk according to This rule, &c.* A believer walks by Rule, and by this Rule, the Rule of the word; you can never manage the business of Religion, except you do thoroughly know, and often eye your Rule, and put the rule to your work. How can you trade religiously unless you know the Rules you are to deal by? Or pray rightly, if ignorant of the Rules you are to pray by? Beloved, the commandment is exceeding broad, and prescribes you Rules for your whole Man, and sor the right behaving of yourselves in every part of your conversation; Oh hide the word in your hearts! lay up the Rules you are to work by; and the Rules that you are to give by; the Rules that you are to speak by; and the Rules that you are to hear by; and the Rules that you are to examine yourselves by: Be sure there be no part of your conversation, but that you have some Rules that you do set to yourselves about it.

How can you carry yourselves Religiously in your Relations, unless you do conscientiously observe the Rules that you are to carry yourselves by? If wives do not know their Rules, and husbands their Rules, and servants their Rules, and children their Rules, how can you bring your profession to anything? beloved as ever you would make anything of Religion, know the Rules of your places, set it down with yourselves, you husbands, you wives, you children, you servants; these be the Rules that I will walk by, and wherein I sail of these Rules I will see my error, and study to come up to what is lacking.

Resp. 2. You must have the whole lump of the heart leavened and seasoned with Religion, *Matth. 13. 33. The Kingdom of Heaven is like unto leaven which a woman hid, &c.* The word is this leaven, The heart is this lump in which this leaven is hid: now when the whole lump is thoroughly seasoned, then their will be such a suitableness between the heart and the work, that Religion will become a pleasure. A true Christian hath the law of the Spirit of Life within him, he hath a transcript of the word in his soul. Now where the law of Religion is in the heart, there will be a love of, delight in, and propensity to the work of Religion, *Rom. 8. 2.*

Heb. 8. 10. I delight to do thy will, thy law is within my heart, Psal. 40. 8. who naturally careth for your state, Phil. 2. 20. where Religion hath taken deep root in the heart, the concerns of Christ will become its natural care. Now that which is natural is delightful, and when a man loves his work, he will be much in it. Again, that which is natural is constant, so that when the heart is naturalized and habituated to Religion, the man will constantly follow it. To a heart thoroughly sanctified, Religion is the very Element it lives in, whereas a carnal heart in holy exercises is like a fish out of the water, it cannot away with the strictness of a holy self-denying life, when the heart is renewed, and made spiritual, twill naturally mind the things of the Spirit, Rom. 8. 5. Joh. 3. 6.

Rule. 3. You must have these six Principles inwrought and deeply engraven into your souls.

Prin. 1. That Religion is the very end of your being, that you were made and maintained for. This is the end and use of all your powers and faculties, That you may serve and glorise the God that made you, He made you for himself, Prov. 16. 4. For his pleasure you are and were created, Rev. 4. 11. Oh man look upon thyself; think whence thou art, and for what a little while since thou wast not, how camest thou to be? hath not the hand of God framed thee? Think with thyself, wherefore serve all these powers and faculties? To what end were they given me? what to eat, and drink, and sleep, and sport? If I had been a brute, I could have done this, why should it repent the Lord that he hath made me a man, that he hath given me an understanding soul? wherefore have I reason above the rest of the Creatures? but that I should understand the Law of my Creation, and the end of my being, and know my makers ends, and do his pleasure? Better I had never been born, than not to answer my end. Better I had been a Brute, than a Man, unless I glorify God with my understanding and employ my powers and faculties in his service.

Oh let these thoughts live daily upon your hearts, fix it upon yourselves that you are of no use nor worth in the world, except you serve your makers ends: that he is the Potter, and you the Clay; and that you are good for nothing, except you are for the use of him that formed you: think with yourselves; Is it not pity so excellent a piece of God's workmanship, as man is, should be all in vain? That God should lay out so much of his power and wisdom, and grace upon thee, and loose his end at last? That he should furnish Man completely for the end he was made for, and send him into the world to dispatch his business, and Man should forget his errand, and neglect the very end of his being?

Beloved, the reason why men do mind Religion no more, is beause they do mistake their business. And is it not pity, that when Man only of all the vissible Creatures hath an understanding to know his end, he only should mistake and miss his end?

Prin. 2. That look as you do manage the business of Religion, so are you made or marred to all Eternity, settle it upon your hearts, that if this business doth miscarry, you are undone for evermore; you may miscarry in any other business, and yet do well enough at last; your goods may be wreck'd, your friends disengaged, your times spilled, and yet you may be happy; but if you do not go through with the business of Religion you are undone men. This made Paul to ply the Oars, and follow it with such diligence, 1 Cor. 9. 26, 27. So run I, so fight I,

&c. This made him engage with might and main, and put forth every limb in the race, because his Eternal undoing lay upon it: He runs through fire and water, he doth not beat the Air, and brandish his sword like a vapouring coward; he is not like the Fencers that strike as if they could kill each other at every blow, but mean one another no hurt: no, he is earnest, he fights as for the precious Life, least otherwise after all his Preaching and pains he should prove a Castaway, 1 Cor. 9. 27. Sirs, you had need look how you do carry it now, Immortality, Eternity hangs upon it, your patient continuance in well doing, will bring forth Eternal life; but you miss all, if you do not keep doing, and doing well, and patiently continue so doing; If you come short of this, your portion is indignation and wrath.

Sirs, consider where you are, and look about you. Oh you careless sinners, you remiss and Luke-warm Christians, consider what is before you. The furnace is ready heat for you, if you go not through with your work. The Crown is ready prepared, if you hold out in your race; you are speeding on to Eternity, as fast as the wings of time can carry you; and that is more swiftly, than the Eagle flying in the Air.

Believe it, Religion is no trisling matter If thou be careless and idle, and remiss here, thou art a damned Man. If a Man be upon trial for his Life, I warrant you will find him serious here. If a man have a business that will prove his utter ruin, if it miscarry, depending; be sure he will stretch his wits, and engage his interest, and turn every stone. Beloved the reason why Religion is minded with so little care, is because Men do not consider the consequence of Religion. Sirs, can you die, can you burn? If not, take heed of trisling in Religion, and selling Heaven for want of a little Pains-taking. Oh where ever you be unserious, be sure you be serious and in earnest in the business of Religion, and that you may be so, let this ever dwell upon your hearts, that halving and trisling will undo all.

Prin. 3. That nothing is well done except it be Religiously done. *Do all in the name of the Lord Jesus. Whatever you do, do all to the glory of God,* 1 Cor. 10. 31. Col. 3. 17. Remember, that the rules of Religion do not only reach your praying, hearing, almesgiving, &c. but your eating, drinking, trading, marrying. You must not think to put off God with an hour in the morning, and an hour in the evening; you must be serving him throughout the day, managing your callings, visits, discourses, according to his rules. Count that arrow lost, that is not levelled at some Religious end; that hour lost that is not spent Religiously, that visit lost, in which you have not promoted the ends of Religion in yourselves and friends. Count that you eat amiss, unless you eat Religiously. So much of Religion as there is in your actions, so much there is of true gold, so much as there is of self and carnal ends, so much embasing mettle is mingled therewith; your lying down, and rising up must be managed Religiously, or else they are not well managed; and you must impose it upon yourselves, to be serving God not only on your knees, but in your shops, at your Tables, in your journeys, that God may be glory...ied by you in all things.

Prin. 4. That the Trade of Religion of all others, yields the sweetest pleasure, and surest gain. A true Christian is a Merchant Man that dealeth in no small matters, but for goodly Pearls, Mat. 13. 45. A holy Life is a spiritual trading, Mat. 25. 16. Now there is no Trade to this. A Believer Trades for Grace and Glory: Oh how glorious is the prize, and how excellent and

unvaluabable is the income of Religion! *Wisdom is more precious than Rubies, all the things thou canst desire are not to be compared to her*, Read *Prov. 8. 11. & Prov. 3. to the 19.* They that come from the *Indies* laden with Gold and Spices, with Pearls and Diamonds, have but a poor Trade in comparison of a Christian: follow the work of Religion to purpose, and you will find the true Riches flowing in upon you; your faith will grow exceedingly, and your love will abound, and as riches increase, your hearts will be set upon them, and your gains will increase your diligence. Every man will be dealing in that commodity, that yields great profit. The reason why Men have so little heart for Religion is because they have secretly an opinion that there is little to be got by it. They reckon an hour spent in Religion, to be an hour lost. They say in their hearts. *It is in vain to serve God, Mal. 3. 14. And what profit should we have if we pray to him? Job 21. 15.* But when a man tastes the pleasure, and sins the gain of Religion, then he will set to it to purpose, and like the wise Merchant employ all his stock here, *Mat. 13. 44, 46.*

Beloved, as ever you would go through with the work of Religion, you must have your hearts thoroughly possessed with the advantage and profit that comes in by Religion. when a man doth think he can benefit himself more other where, he will have little heart to follow after Christ, but when he knows not where to be better, then he will stick resolvedly to him, *John. 6. 66, 67, 68.* There are two great Pillars upon which Religion stands; The one is a belief that God is, and the other *that he is a rewarder of them that diligently seek him, Heb. 11. 6.* Well let this dwell upon you then, that you cannot better your state, nor promote your happiness any way in all the world, so much as by Religion. No pleasure, nor profit to that of Religion, *Riches and honor are with her, all her ways are pleasantness, she is a tree of Life to them that lay hold upon her, and happy is he that retaineth her, Prov. 3. 17, 18. Here is true delight, Psal. 40. 8. Rom. 7. 22. Here is meat and drink, John 4. 34. work and wages, Psal. 19. 11.*

Pr. 5. That your time is short, and your work great, and must be done now or never. Our Savior made Religion his business, *Luke 2. 49.* And Oh how busy was he! *He went up and down doing good;* and so much was he taken up with his work, that he had not time to take his bread; yea his carnal friends, seeing how earnest he was, said he was besides himself, and began to lay hold on him, *Act. 10. 38. Mark 3. 20, 21.* And what did put him upon this earnest diligence? The sense of the shortness of his time, *John. 9. 4.* Oh Sirs remember with him, that now you have a day to work in, and you have but a day, and the night is hastening upon you, when there is no work to be done: no more praying, no more hearing, no more exhorting, nor admonishing. Now serve your generation, now exhort one another daily; do good with your Estates; call upon your friends daily, for it must be now or never, let it ever dwell upon you, *That there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou art going,* and that will put you upon doing the work of Religion with all your might. Be convinced of the weight of your work, and that will make you answer intervening disturbance that would take you off, as *Nehemiah* did, *Chap. 6. 3.* Then remember of what dreadful consequence tis, your salvation is at stake, and therefore you must work it out with fear and trembling.

Prin. 6. That except you make it your business, all your Religion is in vain. While you halt and halve it in Religion, you come but half way to heaven. Settle it upon your hearts, that except you are throughout Religious, you are Religious to no purpose. Be sure you shall never come to heaven except you seek it in God's order, *Mat. 6. 33. First seek, &c.* It were not suitable to the wisdom of God, so to undervalue his Christ and glory, as to throw them away on those that account other matters better worth their pains and care.

Rule. 4. You must have the love of God and Religion, lying next your hearts; Love is a busy Grace, *1 Thes. 1. 3. Your labor of Love.* We may say of Love, as *Solomon* of the virtuous woman, she layeth her hands to the spindle, and her hands hold the distaff, she eateth not the bread of idleness, she worketh willingly with her hands, *Prov. 31.* Love will constrain you, and put you upon a willing and dilligent keeping God's commandments, *2 Cor. 5. 14. 1 John. 5. 3.* Get your hearts in love with the Laws and Waies of God: who more busy than *David?* Morning, evening, and noon, he was praying and praising, yea talking and thinking of God and his ways, all the day, and all from his love to them, *Psal. 55. 17. & 119. 147. & 118. & 71. 24. Oh how I love thy Law! Psal. 119. 97. Lord I have loved the habitation of thy house, Psal. 26. 8.*

You must beware of taking too much of the world into your hands. When a man's heart and head is full as it can hold of worldly care and businesses, and he cannot tell which way to turn himself, in a crowd and throng of worldly affairs, how can the care of Religion live in such a ones heart? *Luke 10. 41, 42.* If *Martha* will trouble herself about many things, the *ONE THING* needful shall be neglected. You must buy, and marry, and weep, and rejoice, and trade, and care for these things, as if you did it not; not laying too much stress upon these things, nor engaging too eagerly in seeking after them, or else you will neglect the better things, and learn to pray, and hear, and read, as if you did it not, *1 Cor. 7. 30.* Tis true that the work of your callings is part of your business for Heaven; but then you must be sure to keep your affairs so at command, as that you may have so much room for daily Prayer and Meditation, and self-reflection, as may season your worldly business with Religion, and sanctisie it to you, that it may become a help, and not a snare.

Rule 6. You must always work as under your Masters eye. When the Masters eye is known to look on, there is as much work done in an hour, as many times is done in two, when the sense of his oversight doth not quicken the workman, *Psal. 16. 8. I have set the Lord always before me.*

Rule 7. You must ever carry your eye upon your mark. So did *Paul* in the text, *I press towards the Mark, for the prize of the high-calling of God in Christ,* The mark that a Believer ay...s at, is God's Glory, and his own, that God may be glorified in him, and he with God. This glorious prize will animate you to your work, and swallow up the sense of labor and difficulty, and make you for the joy set before you, *to endure the Cross, and despise the shame, Heb. 12. 2.* *Paul* carried the Crown incorruptible in his eye, and that made him with patience invincible to run, and fight, and keep under his body, *1 Cor. 9. 25, 26, 27.* All the afflictions, and reproaches that attended God's poor people and ways, in the time of their thralldom, could not discourage *Moses*, when he eyed the recompense of reward, *Heb. 11. 25. 26.* Keep heaven in sight, and your work will go on with pleasure, and all your difficulties will seem light and

easy, and not worthy once to enter into comparison with the expected bliss, 2 Cor. 4. 17 18.
Rom. 8. 18.

Rule 8. You must at the entrance of every action, remember the Rules that you are to act by. Else in vain do you receive and lay up Rules, if when occasion is, you do not apply them to the particular Case. To what purpose have you rules for prayer, if you do not remember and use them when you come to prayer? To what purpose have you rules to examine yourselves by, if you do not observe them in examining yourselves accordingly? As ever you desire to make anything of your Religion, remember when you come to your tables, the rules that you are to eat by; when you go to your callings, make visits, read, or hear the word, be sure you think on the rules that you are to read by, or discourse by, or hear by, &c. You cannot think of God in every motion, but with a little pains, watchfulness, and prayer, you may come to this, to mind your rule and your end at the entrance of every solemn action. And this I desire you to enjoin upon yourselves, and take a daily account of yourselves, how tis performed. This would be indeed to keep up the power of Christianity. Oh be at the pains to put to this, and you will know what it is to walk with God, and to be in the fear of the Lord all the day long, and will have learnt that happy •...sson, To walk up and down in the name of the Lord, Prov. 23. 17. Zech. 10. 12.

Rule 9. Be sure every morning to set out to a right point of the Compass. If a Man takes a wrong turning and misseth his way at setting forth, he goes miserably out, it may be, a great part of the day, cut out your business in the moning, and let your aim be well; Set the hand of your watch to a right point, and wind it up carefully, and that will be a means to keep it right •...oughout the day. Never rise from your beds but with some such thoughts as these. I will set forth this day in the name of God. Religion shall be my business this day. I will surely spend this day for Eternity, David would begin with God, Ps•...l. 139. ver. 18. & 5. 3.

Rule 10. Let the present days practice be still the me•...ding of the past days errors. If you would go through with the work of Religion, you must take this course. Every evening strictly to examine yourselves about your whole carriage that day with reference to your Duties, Sins, Hearts, Tongues, Tables, Callings, as I have elsewhere directed you; and when you find yourselves tardy in anything this day, be sure to amend it the next day. Was the Appetite too much indulged? when you sit at meat the next day remember the error, and hold the reins faster then. Do you find that you were not heavenly in your discourse? be sure that you be not caught in the same fault again the next day. Have you let loose your Passions, or given your tongues the reins? be humbled, and be sure that you be not caught again the next day in the same fault; else to what purpose are all yourself-examinations? Psal. 119. 59. In vain do we think on our ways, except we turn our feet to God's Testimonies.

Rule 11. You must deny yourselves, and keep under your carnal lusts and affections. Where self bears the sway, that will set you on work, and you shall have enough to do to follow its carnal designs. If you 〈◇〉 your lusts and earnal assections to command you, to be sure they will find you work enough, you then will have little room, and little leisure, but these will be all the day long calling upon you to gratify. One while the appetite will be calling, and there must be time to give to that what it craves, another while revenge will be calling, and

employing you to contrive how to vent it, and give it satisfaction; another while pride will set you on work to satisfy that: and then lust will be calling that you must gratify; and then covetousness will be chiding that you have neglected it, and be putting you on satisfying that. Thus your lusts will find you business night and day; and your employment will be to make *provision for the flesh*, Rom. 13. 14. Get these therefore under, or else the business of Religion will never, can never go on.

Psalm 144. 3.

Lord, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him?

The Psalmist in the foregoing words, had eminently set forth the strange goodness and Grace of God towards him, upon which he breaks out into admiration of him, that ever God should look upon him. *What is man, &c.*

Hence observe.

Doct. *That it is a wonder above all wonders, that ever the great God should make such account of such a thing as man.*

This I shall open to you in these three generals.

- 1. *It will appear if you consider what a great God the Lord is.*
- 2. *What a poor thing Man is.*
- 3. *What a great account the great God hath of this poor thing Man.*

First, *If you consider what a great God the Lord is.* And here I may be confounded, to think that I can speak no more of his greatness. When I am studying to speak to you of his greatness, that comes to my mind, *canst thou by searching find out God?* Alas, we may all complain as Jobs friends did, Job 8. 9. *We are but of yesterday and know nothing*, yet notwithstanding, though we are not able to comprehend, much less to express the greatness of God; yet something we may see, and accordingly should conceive of it, and should labor to set it out to others.

It is seen *in his Works, and Word.*

1. *In his Works.* Herein God doth discover to us his wonderful greatness, Job 36. 24. 25. *Remember that thou magnisie his work which men behold. Every man may see it, man may behold it afar off.* Man may see afar off if he do... but cast his eye as he runs, what a great God that is that made all the world. If we do but cast our eyes upon the Fabric of the world that he hath made; if we look down-ward, and see how every creature serveth its end that it was made for: if we see how the earth hangs upon nothing; if we are in our wits what should we do but praise whatever we are doing? whether plowing, or eating, &c. this Hymn is to be sung to him, *It was he that gave me strength to work, and appetite to eat*, Psal. 19. 1, 2. *The heavens declare the glory of God, and the firmament showeth his handy work; day unto day uttereth speech, &c.* Every

day cloth preach to us this Doctrine, what a great, wise, good, glorious God he is, who doth order every season, and their occurrences, *Rom. 1. 20.* Dost thou find thy heart begin to be listed up with pride? Do...t thou begin to forget thy maker? Do but behold his Works; see if thou canst do any such thing: say, *let there be light*, and see whether there will be light. Try whether thou canst bring forth such a thing as this. This doth God demand of *Job*, Chap. 38. But if man cannot come near any of these works of God, then let him adore his power and greatness, and subject himself to him.

2. *In his word.* What glorious descriptions do we find made of him in the Scriptures? *Psal. 104.*
1. *O Lord thou art very great, &c. Job. 25. 4, 5, 6.* Man, in comparison of God, is but a worm, a vile worm, as the word signifies; such a thing is man. A worm that is bred in flesh, which is the wor...t of all. Now is it not a wonder of all wonders that God should look upon such a one as man? That God that humbles himself to behold the things that are done in heaven, that this great God should look upon us? or take any pleasure or delight in us? O how should we admire this Grace!

Secondly. *If you consider what man is.* What a *Vain*, what a *Vile thing* he is.

1. What a *vain thing* he is. His vanity appears,

1. *By God's testimony of him.* 2. *By man's own hand subscribing to it.*

(1.) *By God's testimony of him, Isa 40. 15, 16, 17. All nation before him are as vanity. They are as the drop of a (∅) , and as the small dust of the balance, &c.*

(2) You shall see *man's own hand subscribing to it.* If you will but look into other places of Scripture, you shall see man setting his own hand to it, *Psal. 39. 11. Surely, every man is vanity, mark, every man.* Men of all Ranks and conditions, *Psal. 62. 9. Surely men of low degree are vanity, and men of high degree are alye: to be laid in the balance, they are altogether lighter than vanity.* The *Psalmist* doth not speak it rashly, but as one that had trial of what man was; and yet he g...ves this as the result of his experience and trial, that if man were put into one balance, and vanity in the other, it would weigh... him down. So *Psal. 39. 5. Verily every man at his best state is altogether vanity: Not vain, but vanity itself: yea every, yea altogether, yea at his best state, he is altogether vanity. Job 11. 11. For he knoweth vain men.* That is the proper Epethite that belongs to man. Man is a *vain thing*, and that in two particulars. He is *Worthless*, and *Useless*.

1. *He is a worthless thing, Job 11. 12. For vain man would be wise.* In the original 'tis *Empty man*. Man is by Nature *empty* of every good thing. So the Apostle, *in me, that is in my flesh dwelleth no good thing.* There is nothing that is spiritually good left; all is lost by man's Apostasy from God. Yea, man is not only nothing worth, but worse than nothing. We use to say that a man that is over head and ears in debt, is many thousands (it may be) worse than nothing: so is man, he is infinitely in his makers debt, and cannot come out, as we acknowledge in that petition *forgive our debts*; where we acknowledge two things. (1) *That we are in debt to God.* (2) *That we cannot pay him.* This is the condition of man, he is infinitely in God's debt, & he cannot pay anything: he hath nothing to pay.

2. *He is a useless thing.* Able to do the Lord no service, *Eph. 2. 1.* Yea when he is recovered by grace, 'tis very poor service, that he can do for his maker. And therefore our Savior teacheth his disciples to say they are unprofitable servants when they have done their duty. Yea we are so far from doing him any acceptable service, that we cannot but sin against him, and offend him. Now put these things together, and doth it not appear to be *a wonder that God should make such account of man?* Is he a *vain thing, Worthless and Useless*, and yet will God set his heart upon him? what a wonder is this!

2. *Man is a vile thing.* If he were only empty of good, this were something; but now he is not only empty of all that is good, but he is full of all that is displeasing to God, *Job 15. ver. 16.* *Man drinketh in iniquity like water.* This is the condition of man, he drinketh in sin as the fish drinks in water: Sin is his proper Element. The filthy carcass lying before us is not more loathsome to us than we are to God in our sins. Man, before God in himself is like a carcass lying in its crawling worms. Now is it not strange that so *vain, yea, so vile* a thing as man have any room in God's heart? How should we cry out with the *Psalmist* here in the text, *Lord what is man, &c.*

Thirdly. This will appear by considering *What great account this great God hath of this poor thing man.*

What great account God hath of him, will appear (1) In what he hath laid out upon him. (2) In what he hath *laid up for him.* (3) By the *near union he hath taken him into, with himself.* (4.) By his *near relation to him.* (5) By his *entertaining such familiar communion with man.*

First. If you consider what God hath laid out upon him. The *care*, and the *cost.*

1. The *care.* Ah brethren, this is strange grace, that the infinite God should lay out his care, his thoughts upon such a thing as man is, yet thus he doth, *1 Pet. 5. 7. For he careth for you.* Now this will appear worthy of your admiration, if you consider what this care is. 'Tis a *Paternal care, a Personal care, a Perpetual care.*

1. *It is a Paternal care. A Fatherly care. As a father pitieth his children, so the Lord pitieth them that fear him.* So *Mal. 3. 17.* God calls them his *Jewels.* Now if a man's house be on fire, he will be sure to save his Jewels. But if a man's children be in the house, he will rather loose his Jewels than his children. And if he saveth any Child, then that that is the dutiful child. *So God will spare them as a son that serveth him.*

Now this Paternal care is, upon that account, *Natural, Constant, Vigorous.*

(1) *It is a natural care which is in fathers, and this is in God.* This the *Apostle* commend ed *Timothy* for, *Phil. 2. 20. That he* (ϕ) *rally cared for their state.* That which is n...tural is delightful: so is God's care of his people; he takes pleasure in it, in his projects and designs to bring his people to glory. Yea God is so *Ambitious* (as we may so speak,) that he is angry when we will not cast our cares upon him. He would have us be careful for nothing.

(2) Upon this account, *it is also constant and uninterrupted.* That whis is Natural is constant. As the fire doth naturally give heat, therefore it always doth so. But that which is contrary to

Nature is quickly gone: As if you heat water over the fire, the heat is quickly gone again; because it is against nature. Now God's care is Natural, and therefore Constant.

(3) That which is Natural is vigorous. That which is done against Nature is done slowly. As when you cast a stone upward. Now God's care is a *Natural* care, and therefore a *vigorous* care.

2. *It is a Personal care.* God will look to us himself, *Isa.* 66. 2. It is true God doth put others to look to us, but he will not trust us with these, but he will look to us himself.

3. *It is a perpetual care.* As when *Daniel* was to be cast into the Lions Den, *Dan.* 6. 14. *The king set his heart upon Daniel to deliver him, &c.* So God's heart is set upon us. He is bent for our good, he is still designing for us, *Psal.* 40. 5. *Many O Lord — are thy thoughts to us ward, &c.*

2. As it appears by the care, so by the cost that God hath laid out upon man. (1) *The Riches of his love.* (2) *The gold of his grace.*

1. *The riches of his love.* The free grace, favor and love of God is called *Riches* in Scripture, *Ephes.* 1. 7. The Apostle speaking of the *Riches* of Christ shows how unsearchable they are, *Ephes.* 3. 8. So *Rom.* 11. 33. *O the depth of the Riches both of the wisdom and knowledge of God.* Now all these were laid out to determine man's deliverance. They are glorious *Riches* that God doth lay out upon his sons and servants, *Rom.* 2. 7. And well may these be called *Riches*. There must be two things to make *Riches*, there must be (1) *Plenty.* (2) *Preciousness.*

First. There must be *Plenty.* For a little of never so good, will never make a man Rich.

Secondly, There *must be Preciousness*, for abundance of that which is worthless will never make a man Rich. Now both of these are in God's Mercy, there is *plenty*, and *'tis precious*. The Mercy and Grace of God is very precious. *David* sought most for this, when others set their hearts upon other things, *Psal.* 4. And as *'tis of great worth*, so *'tis of great plenty*. It is abundance of grace that God doth put forth in repairing man's Nature, and making him a New Creature.

But this great cost of God upon us will further appear, in that he hath laid out upon us. (1) *His Creatures.* (2) *His Christ.*

1. *His Creatures upon us.* That he should lay out all these Creatures upon us, These Heavens, and this Earth to be for the comfort of man, Oh how doth this discover God's goodness to man! This made *David* admire him, *Psal.* 8. 5, 6, 7, 8. Here you may see what an account God doth make of man, in that he should make him a little god among the Creatures; that their sheaf should bow to his sheaf; that they must spend and be spent for man: yea, the invisible Creatures, the Angels, they must be ministering spirits, *for them who are the heirs of Salvation,* *Heb.* 1. ult.

2. *In that he hath laid out his Christ upon us.* This was a costly gift indeed. It is much that God should give his Creatures to die for us, to give us food: but oh that he should give us his *Christ* to die for us, Oh how incredibly hath the Lord advanced man in this! In this he hath

abundantly shown how man was esteemed by him. This shows that he had a great regard to us. We were redeemed by the blood of Christ, which was the blood of God himself, *Act. 20. 28.* Now is it not an admirable thing, that so mean a purchase should be made with so great a price? This was that which God did commend his strange love with, (*1 Joh. 3. 16.*) that he laid down his life for us. Look into thyself man, what hast thou that thou shouldst have this great purchase to be laid out for thee? Oh How should man be continually in the praise... of God!

2. *In the gold of his grace, that God hath la...d out upon m...n.* Grace is called the true Riches, and this hath been laid out upon man, *Rev. 3. 18.* It is called gold, yea 'tis much more precious than gold. When you see the Qu...n attired in Gold, *Psal. 45.* all this is to set forth the Grace that is upon the Saints of God. I tell thee Christian, thou that hast but one dram of Grace, he hath give... thee more than if he had given thee a whole world. In the Creation there were some footsteps of God upon other Creatures; but upon man there was his Image. And now that God should distinguish thee from others by one dram of Grace, this is admirable!

Secondly. It appears what great account this great God hath of this poor thing, Man, *in what he hath laid up for him.* This makes the *Psalmist* to cry out as one overcome with admiration, *Psal. 31. 19. O How great is thy goodness, which thou hast laid up for them that fear thee!* It is much that God hath laid out for us, but more that he hath laid up ...or us. The *Psalmist* could not express it, he could but $\langle \diamond \rangle$ it only, *1 Cor. 2. 9. Eye hath not seen, nor $\langle \diamond \rangle$ heard, neither have entered into the h...rt of man, the things which God hath prepared for them that love him. Eye hath no... seen.* The eye of man hath seen much; especially those that have travailed in other Countries. But the eye of man hath not seen anything that may be compared with this that God hath prepared. Nor *ear heard.* We have heard o... more than we have seen; We have heard of gold Mines and the like, that are in other parts o... the world; but the ear hath not heard of anything like this. And though the eye hath seen much, and the ear hath heard more; yet the heart of man can conceive of more again; yet *the heart of man cannot conceive of what God hath laid up for them that love him.*

Now lay these two together, what God hath laid out upon man, and what he hath laid up for him, and will it not appear that the great God makes a great account of man? How can you choose but cry out in the words of the *Psalmist*, *What is man, &c.* But,

Thirdly. This will appear by *that near union that he hath taken him up into, with himself.* Oh how wonderfully hath God dignified man in this? By uniting his Nature to the nature of man, as 'tis in the second person of the Trinity, *Joh. 1. 14. And the word was made flesh and dwelt among us, or, in us.* That God should take up the nature of man into personal union with himself, what an unspeakable dignity is this! So the Apostle, *he took not upon him the nature of Angels, but the seed of Abraham, Heb. 2. 16.* Herein is man dignified above the Angels of glory, in the near union between God and man in the Godhead. This is that *which the Angels do desire to pry into:* well may the Apostle say, *great is the mystery of godliness:* and this is the top of it, *God manifest in the flesh.* Greatly hath God dignified man in these two things, that Man should be *partaker of the Divine Nature;* and that *God should partake of the Humane Nature.*

1. *That Man should partake of the Divine Nature*, 2 Pet. 1. 4. Oh this is a great privilege that we should bear the Image of God. Let the world scorn at holiness; yet I tell thee, Man, that hast one dram of grace, he hath done more for thee, than he hath done for all the world. How ever this is out of fashion in world, I am sure 'tis not in heaven. O glory in this, you that are made partakers of God's Nature.

2. *In his taking upon him our Humane Nature*. In this, man's Nature is more exalted yet. The Nature of Man in Christ is lifted up *far above all Principalities and Powers*, 1 Pet. 3. ult. *Angels, and Authorities, and Powers being made subject unto him*. This is spoken of Christ, not only in his Divine Nature, but his Humane Nature, for his Divine Nature was there before: therefore it must be understood of his Humane Nature. And he hath all power of Angels and Authorities, and he sends them forth to Minister at his people's need, Heb. 1. $\langle \phi \rangle$, Ephes. 1, 20, 21, 22. *Which he wrought in Christ when he raised him from the dead, and set him at... his own right hand in the heavenly places, far above all Principality, and power, and might, and dominion- And hath put all things under his feet, and gave him to be head over all things to the Church*. Mark, the Man Jesus Christ is head and Lord over all things: for it is spoken of Christ as to his Humane Nature (as I told you before) for 'tis spoken of him as *raised from the dead*, which was his Humane Nature. So that you see how wonderfully man's Nature is exalted in Christ.

Fourthly. *It appears by his near Relation to him*. This is another way by which God hath signified what a great account he hath of man, that he will take him near to himself. You know 'tis a great honor to be next to the King. Now what a great honor is it for a man to be next to God? now he hath taken man near to him. (1) *As a husband*. (2) *As a father*. (3) *As a friend*.

1. *As a Husband*. *They twain shall be one flesh*. God hath owned man in this Relation, Isa. 54. 5. *Thy Maker is thy husband, the Lord of hosts is his name*. O what a thing is this that he should not be ashamed to own us in that Relation! Jer. 3. 14. *I am married unto you*, Eph. 5. 30. *We are flesh of his flesh, and bone of his bone*, Hos. 2. 19. *I will betroth thee unto me forever*. 2 Cor. 11. 2. *I have...spoused you unto one husband*. O what a great exaltation is this, that we should become the *bride of Christ, the wife and spouse of Christ!* what honor hath the Bride, the Lamb's wife! A believer is espoused to Christ: and therefore the Apostle propounds the example of Christ to his Church, unto men towards their wives, to imitate his example in the performance of their duties to them. Now what a wonder is this that such beggars as we are...hold be taken from the dunghill & be made a bride prepared for him!

2. *As a Father*. So he is nearly related to us. This is an astonishing consideration, 1 Joh. 3. 1. O what a wonder is this, that he should take such a thing as man, so near to himself as to make him become his son! That he should take him from the dunghill of sin, From the dungeon of darkness, The family of Satan, The furnace of hell.

There be two dignities conferred upon man here. (1) *He is taken into his family*. (2) *Admitted to sit at his Table*.

(1) *He is taken into his family*, Ephes. 3. 15. *Of whom the whole family in heaven and earth is named*. Mark, the Lord is a great *house-keeper*, and all believers are his *family*. And though these be in

different degrees and orders, some glorified in heaven, and some here on earth; yet we are all but one family; so that we are taken into the same family and household that the Saints in glory be in. And what a dignity is this! *Ephes. 2. 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God.* We that were sometimes strangers, are now by our Adoption become of God's household. You may think they shall not want good keeping, *1 Tim. 5. 8. He that provides not for those of his own house, is worse than an infidel.* God will be sure to provide for those that be of his own house. Now we that are his children, shall thus be provided for. O how doth *David* commend their state that shall be admitted to dwell in God's house? He prefers it above all the honor of Princes dignity, *Psal. 84.* This is our privilege. We are in God's house, of his family. If the Queen of *Sheba* did think the servants of *Solomon* blessed, how much more blessed are they that are the servants of Jesus Christ? *Happy* (said she) *are those thy servants, &c.* but how much more may this be said of God's children.

(2) *We are admitted to sit at his Table.* God doth admit his children to his own Table. This is the children's portion; and when he hath fed them a while at his table here, he will translate them to an upper-table in the other world, *Luk. 23. 28, 29, 30. Ye are they which have continued with me in my Temptations. And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my Table.* This is the privilege of God's children, O what a dignity is this, to sit and eat and drink with Christ at his Table! This is in part given us here, and shall be perfected upon us hereafter. God says to believers as *David* said to *Mephibosheth*, *2 Sam. 9. 7. I will surely show thee kindness, &c. and thou shalt eat bread at my Table continually.* And therefore since we are admitted to this privilege to eat and drink at God's Table, let us do as he, and say with him, *verse. 8. And he bowed himself and said, what is thy servant, that thou shouldest look upon such a dead dog as I am?* When *Nathan* would express the tenderness of the poor man to his $\langle \diamond \rangle$, he doth it by this, (*2 Sam. 12. 3.*) *That it did eat of his own meat, and drink of his own cup, and lay in his bosom:* This is the privilege that Christ vouchsafes us, to eat of his own bread, and drink of his own cup, and be as his children.

3. *The Relation of a friend.* This you know is a very familiar and loving relation. Among...t others there may be some strangeness, but this is a most familiar relation. *Abraham* was called the friend of God. It is the Epithite that Christ gives his Disciples, *I call you friends.* Friends, you know, do unbo some their secrets one to another. Thus it is with God and believers. The Lord opens his secrets to them; and they rip op...n their hearts to God. *The secrets of the Lord are with them that sear him.*

Fifthly. It appears that God makes a great account of man, *in that he doth ente...tain such ...amiliar communion with man.* O how wonderfully doth Go! condescend to man on this account! How familiarly doth he treat with us? He doth open all his mi...d to us. *Joh. 14. 2. In my fathers house are many Mansions, if it were $\langle \diamond \rangle$ so, I would have told you.* Intimating that he would keep back nothing from them that would be sor their good. He tells all his heart and mind to believers. And this account he gives to his father when he leaves the world; he shows his father that he had taught them, and opened his mind to them, *Joh. 17. 6 8, 14.* Christ doth open and reveal the fathers mind and will to believers. And as he is pleased to

converse familiarly with us, so he doth let us converse with him. My Brethren it is an unspeakable dignity that God doth admit man to, in that he will speak with him. Herein Moses did commend the people of *Isra...l*, in that there was no Nation like to them, *that God should speak to them, and they spea... unto God*. This is a glorious privilege that God will speak to man; especially that he will speak to him by his Son, *Heb. 1. 1*. This is more than for God to speak to him out of the fire. This is a great condes...ention on God's part, and exaltation on man's part. And then not only that God should speak to man, but that man should speak to God. Ah brethren, this is that should make us stand amazed, that we should be admitted to speak to the great God. This did astonish *Abraham, Gen. 18. 27. Behold now, I have taken upon me to speak unto the Lord, which am but dust and Ashes*. He wondered at this great dignity •...hat the great God should let him converse with him. That his ear should be open to us, and we should come and knock at his door, and have admission, O what a privilege is this! what an honor is this, that we should have the honor to speak with the King, let him be in what company he w•...ll, and be carried into his bed-chamber! And yet thus it is. Oh admire this rich grace of God, and cry out with the *Psalmist* in the text, *Lord, what is man, that thou takest knowledge of him? or the son of man that thou makest account of him?*

Luk. 15. 23, 24.

Bring hither the fatted Cals, and kill it, and let us eat, and be merry. For this my Son was dead, and is alive again; he was lost, and is found.

MY beloved this text is so full of mercy, on God's part, and so full of comfort for us, that methinks I may close the book, and have done as soon as I have begun: methinks the text might be a Sermon of itself. In it you have set before you the joy and triumph of heaven for the recovery of poor, dead, lost sinners.

1. *You have heavens joy and triumph for them. Bring hither the fatted calf, and kill it and let us eat, and be merry.* Under this is signified the Joy that is in heaven over one returning sinner. The Angels of God, yea, the God of the Angels, do rejoice in the conversion of one lost sinner.

2. *You have the cause of this Joy,* and that was from that blessed and happy change that had passed upon this prodigal. And there is a twofold change that we find upon him, *In his heart, and in his state.*

1. *In his Heart.* That you have in the verses above. *When he came to himself, he said, how mauny hired servants of my fathers, have bread enough, and to spare, and I perish with hunger?* Here is a great change wrought upon his heart, he is now come to his sense...s again. An impenitent finner is beside himself: none in the world is so distracted as he is. All the madness in the world is nothing to this. He that throws fire-brands at his head, is not in so bad a $\langle \diamond \rangle$ as he that throws fire-brands at God. Well, the man is now come to his senses: and what was the effect.

- (1) *He was sensible of his misery, I perish with hunger.* This is one of the first things that God doth for his people, when he brings them home, to make them sensible of their misery.
- (2) *He was sensible of his sin too. Father, I have sinned against heaven and before thee.* Not only misery, but the sense of sin must be set home upon the heart of a poor sinner, or else the conversion will not be true.
- (3) *You have his confession and conversion: His confession, Father I have Sinned.* And his conversion, *he returned home to his Father.*

2. *A change in his State.* When he comes to his father, you shall see what an Alteration it made in his Father.

- (1) *From Nakedness to Clothing, ver. 22. But the father said to his servants, bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.* He was now new clothed from top to toe: yea, not onely for necessity, but for ornament, a ring on his hand. O what a change was here! from Rags to Robes. And no other but the best Robes.
- (2) *From Penury, to Plenty. Bring hither the fatted calf.* Alas! the poor starveling would have been glad but a little before, to have eat of the husks that he fed the swine with, but he could not have them. But now the *fatted calf must be fetched out and killed for him.*
- (3) *From being lost, to be found. He was lost, and is found.*
- (4) *From being dead, to be alive again.*

There are four Observations that I shall commend to you from the words.

1. *Observ. That a Sinner in his Natural condition, is not only diseased, but dead: not only strayed, but lost.*

2. *Obs. That there is a possibility even for dead Sinners to be raised, for lost sinners to be recovered.* Consider this you that are here, that are touched with the sense of your misery. If any souls are touched with the sense of their misery and undone condition, consider this that you may be found. It hath been thus with all the saints of God. They were *dead and lost*; and yet are *alive and are found*: and why may not you as well as they? Oh pray and use the means: Why should not you be turned too?

3. *Obs. That it is a most glorious and blessed change that God doth work in the state of a believer when he bringeth him to himself, from the state that he was in; no less than from being dead to be alive; from being lost to be found.*

4. *Obs. That it is mateer of Heavens joy and triumph, when poor dead Sinners are revived; and lost Sinners are recovered. Bring hither the f...ted calf, &c. and why so? This my son was dead and is alive again; was lost, and is found.*

It is the third of these Observations that I intend to insist upon. *That it is a most blessed and glorious change that God doth work in the state of a believer, &c.* I shall open this in its several parts. It is a great change that God doth work.

(1) *From being dead to be alive.* Regeneration is not such a change as doth consist in performing such a duty, or leaving such a sin that thou couldest not well live in. It is pitiful to think, how many take the leaving of one sin to be the new birth; No, it is no less than from being dead to be alive again.

(2) *It is such a change, as from being lost to be found.* A sinner, in his Natural state is a *lost man*, in a lost condition: but when he is recovered by conversion he is *found* again. *The Son of man is come to seek and save that which was lost.* And so in this *Luke 15.* What was this *lost sheep*, and *lost groat*, and *lost Son*? What was the meaning of all this, but the *recovering of lost Souls*? So that its a great change, a coming from death to life; from being lost to be found. *If our gospel be hid, 'tis hid to those that are lost:* (that is, for the present they are lost,) but when they are converted, then, of lost they are found.

Use. Is it so blessed and glorious a change, that God doth work in the condition of a believer, when he bringeth him to himself; no less than from being dead to be alive, from being lost to be found? *Then you that are believers rejoice in, and be thankful for that blessed and happy condition that God hath translated you into.* Ah brethren, how may you look one upon another, and consider what God hath done for you?

1. *How that you were dead, and are alive again;* You were diseased, yea dead creatures. diseased, full of all that may render you miserable: all diseases are met together in a poor sinner. Now that God hath recovered thy diseased soul, yea, thy dead soul, and brought thee to life again, Oh what matter of joy is this! How should you wonder at so great a change as this? We read that at the Miracles that our Savior did upon the diseased, there was great astonishment among the people; they were amazed at this, but here are more miraculous cures than those; the cure of dead souls is more than the cure of dead bodies. O Brethren, if all the diseased that Christ had cured should have conferred together, what strange stories would they have told? One would have said, I was born deaf; and he said *Ephatha*, and my ears were opened. Another I was born blind and he anointed mine eyes, & I washed and received my sight. Another, I was thirty eight years under a disease, and by a word of his mouth I was healed. Another, I was eighteen years in a sad condition, and by a touch of his garment I was cured. And so of the rest. Ah brethren, you were not only diseased, but dead; and Christ hath recovered you. O! what matter of thankfulness is here? You that are believers, should not look one upon another without wondering. What should move you to wonder if not this? It will be a strange change when we shall see all the sons of *Adam* come forth at last out of their graves; when we shall see those that were buried in the great deep, brought forth by the power of Christ; and made all appear together, this will be a strange change. But the change of dead bodies is not so great as the change of dead souls. O how should you praise God that hath raised you from so great a death as this! How is it that we are taken up no more with wonderment for this that he hath done for our souls? God doth rejoice over it; it is heavens

joy when a lost sinner is found. And doth *God* and Angels take notice of it, and rejoice, and do you not take notice of it? O what ingratitude is this!

This should excite sinners to •...eed their return to *God*; for this will rejoice heaven and earth. Shall I leave my wine (saith the Vine) whereby I make glad the heart of *God* and man? I may say truly, the recovery of a sinner makes glad the heart of *God* and man; not only will Christians and Ministers rejoice over thee when thou turnest to *God*: but *God* himself will rejoice over thee, when thou returnest: he will call for *the fatted Calf*, &c. O the Mirror of unthankfulness, that is upon our hearts, that we should be no more moved with any work that *God* hath done upon our souls! You that are converted and wrought upon by Sanctification, one would think that you should be able to enter upon no other talk than this, to tell what *God* hath done for your Souls. My brethren, if while we are here together, we should see our dead friends, that have been dead ten, or twenty, or thirty years ago, to eat and drink, and walk, and talk, and converse with us, how should we be astonished at it? And how would they wonder one at another? One that died at such a time; and another, that died at such a time and here they live again, and talk again. But now here is a greater wonder than this; here are dead souls, and they are brought together and live again, and talk again. O! me thinks you should wonder to see one another restored from so great a death.

Obj. But you will say, how shall I know that I am recovered from death to life?

Ans. I shall give together the Characters, and the privileges of you that are recovered from death to life, that so your evidence and comfort may be promoted together.

And there are these four that belong to you First. *He hath raised you from a state of corruption and rottenness, to a state of health, and holiness.* You know a state of death is a state of corruption: the grave is a place of rottenness and putrifaction. You that lie in your old lusts still, certainly you have no portion or part in this matter. But you that are changed are brought from this state: a state of *sin*, is a state of *corruption*. The Scripture everywhere speaks of sin by the Metaphor that carries in it the highest pitch of filthiness, *Psal. 14. 3. They are altogether become silthy, or stinking.* And so in *Job 15. 16. How much more abominable and silthy is man, which drinketh in iniquity like water?* Man in his natural state is a most silthy creature: no comparison is 〈◊〉 to set forth the odiousness of his condition, before he is sanctified by grace; and the reason is, because he *drinketh in iniquity like water*. As the fish doth swim in, and take in water naturally: so sin is his very element wherein he doth naturally live as it were. Thus the *Apostle, Rom. 3. 13. Their throat is an open Sepulcher.* And so our Savior compares the Pharisees to *whited Sepulchers*. But now you that are believers, *God* hath raised you from a state of *Rottenness* to a state of *health and holiness*. Grace is the health of the soul; Holiness is the soundness of the soul. An upright heart, is a sound heart. O beloved, what a privilege is this to be translated from a state of corruption, to a state of holiness? O what cause have you of thankfulness, that can find the stamp of *God* again upon your souls? you are highly favored indeed whom *God* hath privileged with this. There is all that is desirable in grace and holiness; Riches, Wealth, beauty, all. How often do we read of the *beauty of Holiness?* And so of its *Riches* too; *I counsel thee to buy of me gold, that thou mayest*

be Rich, Rev. 3. 18. 'Tis the true Riches. And so it is Health and Soundness too, Prov. 3. 8. It shall be health to thy Navel, and marrow to thy bones.

Secondly, *From a state of darkness, to a Land of Light.* You know the grave is a place of darkness; and death, a state of darkness. Thus is it in the Spiritual death. Dead souls are all in darkness, under the power of darkness, *Act. 26. 18.* The grave for our dead bodies is a place of darkness: but the grave for dead souls, is a place of utter darkness, of everlasting darkness. The grave is Formidable, and deep. You know when a body is dead, it must be buried, that it may not annoy us. God hath provided a grave to bury dead souls in out of his sight; and where do you think that this grave is? Why Hell is the grave for dead souls. The rich man was dead, and was buried, but where was he buried? His soul was in Hell, so some translate this place, *And being buried, in Hell he lift up his eyes, Luke, 16. 22, 23.* Hell is a place of darkness, and thick darkness. O that is horrible indeed, that is reserved for poor impenitent sinners; *the blackness of darkness forever, Jude 13.* He doth not only say *darkness*, but *blackness of darkness forever.* Ah brethren, this is that which Christ hath recovered you from, from death to life. If you go down into the grave, and see how the dead do lie in darkness, and silence, how formidable is that! But oh how will it be, to see the grave of hell where dead souls are buried! This was your place before you were sanctified. Ah brethren, what manner of praise, what < ϕ > of deliverance should you compass the throne of God's grace withal, who have such a change wrought upon you?

Thirdly, *From a < ϕ > of Impotence, to a state of power.* A natural state is an impotent state, *Rom. 5. 6. When we were yet without strength, in due time, Christ died for the ungodly.* As a dead man is not able to move a finger to put off the worms that crawl upon his body and face: So a dead soul cannot get the victory over his flesh, and lusts. He is under an impossibility of doing anything acceptable before God. But now God hath given you strength, that you should *leap and walk, < ϕ > praise God.* God did put strength into thy feet when he recovered thee from death to life, that though... should... be able to go thorough dissiculties for his names sake. Brethren, those that are altogether without strength were certainly never brought to a true and spiritual life. If thou art brought from death to life, thou hast some strength. it may be it is but a little strength; But every Saint hath a little strength, so that he doth not live in the wilsul practice of any sin. If thou hast not thus much thou art dead in thy sins.

Fourthly, *From a state of Insensibleness, to a state of Sense.* A Dead man is without sense; He hath Eyes, but he seeth not; and Ears, but he heareth not: And thus it is with a dead soul. But now you that are believers, you are raised from this miserable state. I may say to you, Blessed are your Eyes, for you see; and your Ears, for you hear. O what a change hath he wrought upon you!

1. *He hath opened your eyes, when others are in blindness.* Brethren! what a change is this? How many do you see that live where the Gospel is Preached, and yet remain ignorant? O! what thankfulness should this provoke you to? You are restored to your spiritual sense. Before, you thought it the smallest matter in the world to sin against God: Now, you look upon it after another manner. O how should you bless God in those words of our Savior, *I thank thee,*

O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. O! How many be there of the wise men, & great men of the world that have their eyes closed? God hath hid these things from them that they cannot see them: But your eyes see, give God the glory.

2. *He hath bored your Ears, when others are in deafness.* When others are like the deaf Adder, he hath given you the hearing Ear, the obedient Ear; O! consider this, and be thankful. Thou hast of thyself a heart as obstinate as any other heart i... the world. Now if God hath given thee ears to hear, O bless his Name! How often may we call upon a Dead man, and he never hear? so we may call upon dead souls, and they hear not, with their souls at least, though they hear with their ears.

3. *God hath loosed your Tongues, when others are dumb and silent.* O what mercy is this? Beloved, you could not breath before God your Prayers and Requests with lise and fervor as you do, unless God did unlose your tongues, and open your mouths. Man's lips are locked up, and his tongue tied up, that he cannot utter himself be...ore God; or at least, not with that fervency that others can: O bless the Lord that he hath loosed your tongues.

4. *He hath given you Appetites, when others relish not the things of God.* Dost thou find any *hungerings* and *thirstings* after Christ, and his Righteousness? Is this that which thou dost pant after, to be made more conformable to the Lord? Dost thou pant after Christ, as others pant after the world? O bless God that hath put such a difference between thee and others. When others relish not the things of God, they ar... sapless things; yea, many times they seem burdenfome things to them, God hath given thee such an appetite, that thou findest a relish in them, that nothing goes down so sweetly, as the service of God.

5. *He hath given you your feeling, when some others are past feeling.* We read of some that were *past feeling*, Eph. 4. 19. You know a dead man hath no sense or feeling; if you lay a Mountain upon him, he feels it not: So it is with a dead soul, he feels not the burden of his si...s, he complains not for his sins: Now canst thou say, that thy sins be the greatest trouble to thee in all the world? O bless the Lord for this! It is a great privilege; you that are Believers do groan under this burden, and 'tis your duty so to do; yet under this there is some life, or else you would not feel your corruptions as you do.

And now to close all, let me renew the Exhortation, *Rejoice* and be *Thankful*; that though you *were lost, you are found again*. O remember what a condition you were in when you were lost! Do you not remember what bitterness did seize upon you? How many times did you give up your souls, and did believe that you should never be found, or restored? And did God find you when you were lost? O consider who it was that found you. Christ came from Heaven to Earth to take thee up, poor lost sheep, upon his shoulders, to carry thee to Heaven; O be not forgetful, •...ut *Rejoice*, and be *Thankful*.

A Letter sent by him to an Intimate Friend.

NOW will I make known to my dearest Friend, some of the thoughts of my heart this morning, before I begin to write to thee; There was once a poor soul imprisoned in 〈◇〉 ,

and clogged with the Iron fetters of corruption, that retired within itself, and would needs take a view of the best and worst sight imaginable at once. Well, he sets open the Floodgates, and in he dives into the fathomless depths of an evil heart, but there he could sinned no bottom; Then up he springs, and begins to take the Dimensions, and view the Massy weight of the Crown incorruptible: His heart grew hot within him, and while he was musing, the fire burned, and on a sudden he pathetically smites on his breast, and out he breaks into this Language,

Ah wretch, what a sight is here! methinks my heart is like the Chambers of Imagery, I can turn me no way, but the loathsome sight and silthy stench of my Corruptions comes up into my Eyes and Nostrils, my pollutions are so foul, that I cannot tell how to look upon them, and yet so common, so universal, that I cannot look besides them: which way soever I look into myself, I can cast my eye on nothing but the loathsome sight of some filthy Ulcer, which makes me filthy in my own eyes, and how much more to the pure eyes of my spotless maker; when I turn my eye inward, and go about from Cell to Cell, I pass from one to the other, and am fain to write, *Lord have mercy upon me* on every door: Every faculty is as a cage of unclean Birds, and O the noisome lusts that lodge and live within them! I looked into my memory, and O what a Magazine of wickedness was there! weak I find it, and slippery when any good is committed to it: Alas, methinks I am like a narrow mouthed bottle, that takes in but drops when the bounty of Heaven pours down by showers. Though the dew of Heaven distill as the rain, yet how little do I take in? how much is spilled besides? but yet this is not all, there is a leak in my Vessel that lets all that is good run out, only the dregs are left behind. 'Tis little good that I take in amongst a world of evil, and presently my Rudder lets go the good corn, and the chaff is kept behind: Capacious it is to receive, faithful to retain what should be forgotten: well thought I, I will shut up this, but I heard the voice, as to the Prophet of old, speaking to me, *turn thine Eyes, and thou shalt see yet greater Abominations than these*. Look into thine understanding. But good Lord, what a sight have I here? why it is all overspread with *Egyptian* darkness; yea, much more intolerable, it being not my plague only, but my sin: Alas, how do I grope about in blindness and ignorance, and wander in the path of error, and though the light shine in darkness; yet the darkness comprehendeth it not: How mean and shallow is my capacity? so dull that I cannot conceive, nor apprehend the mysteries of Godliness, but am ready to ask with unskillful *Nicodemus*, what do these things mean? what Riddles are many Gospel truths to my soul? I am apt rather to dispute them, than to believe them; as if I had rather judge of things by the light of reasons candle, than God's Sun: O fool that I am, and slow of heart to believe, how is my understanding tied to my senses, that I am apt to believe little but what I see? what poor low conceptions have I of God, how little a portion do I know of him? he goeth by me, and I see him not; he passeth on, and I perceive him not; how little is it that my understanding will reach too? and how grossly do I apprehend and conceive that little? Although Christ hath anointed my eyes, yet my imperfect sight of the things of the Gospel is like his we read of, who saw men walking as trees. But you, O Blessed Souls who are now in Glory, you see face to face what I see in a glass darkly; your Sun is risen, you see by the clearest Meridian light, what I am fain to grope for in the dark; those mists of darkness and ignorance are dispelled from your understandings,

and you have the blessedness to see, what I have scarce faith to believe; Thrice happy Souls, your day ends not, your Sun sets not, you have perfect day, no clouds overcast you; you have perfect knowledge, no scruples molest you; you are perfect light, and perfect life: The mysteries hid from us, are made known to you, your light is increased, your capacities are enlarged, your veil removed, and *you are filled with all the fullness of God*: mysterious Providences are all unravelled to you, you see the glorious contexture of every piece, and all the art and contrivances of that curious Tapestry, of which I can see but here an arm, and there a leg, and know not how to put passages together, nor what to make of them. O when shall that which is in part be done away? when shall the day dawn, and the day star arise in my heart? my soul waits for the Lord, more than they that wait for the morning, yea, more than they that wait for the morning. Alas, how doth my spirit sink oftentimes, when I consider the imperfections of my understanding? how I am at every turn baffled and posed in my own thoughts, and perplexed in a labyrinth of difficulties, out of which I cannot extricate myself. Oh when will the time come that I shall see as I am seen; and that I shall have all my objections answered, my doubts resolved, my difficulties removed? Ah this cloud of flesh, what glory dost thou keep from shining in upon me? how can I see through all this dirt? well but in thy light Lord I shall see light: In the mean while I should be contented, if I could walk up to that dim light I have; but alas: I have so stubborn, so headstrong a will, that it will not use the light I have; my understanding is backward in assenting to the truths propounded, but how much more backward is my will in consenting and practicing? so that I am even like them in the Prophet, *Brutish in my knowledge*. Who would believe, did they see my coldness, and deadness... in •...oly Duties, how remiss I am, when begging pardon of sin, for mortifying and quickening grace, that I were begging for my life? who would think by my negligence in the ways of God, and that wretched indifferency that is in my heart, that I did believe the *Kingdom of Heaven was to be taken by violence, and that the gate was so strait, and the way so narrow that leads to life*. Oh Hypocrisy! I preach up diligence, and I live in sloth; I preach up humility, and live in pride; I speak of the vanity of the creature, yet I idolize it; of the sinfulness of sin, yet I cherish it; of the lise of faith, yet am a stranger to it. I believe that sin is the greatest evil, and that God's wrath is the greatest Curse; but alas! how strangely do I live below these principles! how am I apt and ready notwithstanding, to choose sin, rather than affliction, and venture the displeasure of the Almighty, to gain credit and applause amongst men? If it be hard to believe, how much harder is it to practice? I know but little, and yet how little do I of what I know? The flesh is still lusting against the spirit, so that I cannot do the things that I would; yet though my strength be but weak, how short do I come of doing all I can? and what a secret Antipathy is there in my heart against the truths of God, and the ways of God? though my understanding be over-poured with the evidence of truth; yet I do not receive it in the love of it. O the deep enmity that there is in my heart against Christ, notwithstanding all the personal excellencies that I know to be in him, and all the benefits I have received from him! he shed his heartblood for me, and yet I do begrudge any service for him. Oh how willingly did he bear the Cross for me! Yea, was exceedingly straitened till that Baptism was accomplished, *I delight (saith he) to do thy will O God*, and yet he tells us this was the will of his Father, that he should lay down his life for his Sheep; yet do I murmur to bear anything from or for him. Alas, he did far more readily part with his life

for me, than I do with a lust for him; Yea, those sins that were my Savior's Murderers, do I entertain and cherish in my heart, and yet I say I love him; but how can I love two Masters? so much of the love of sin as there is in my heart, so much enmity is there against Christ; and O how much is there then in my heart? to this day I flatter myself that I love him, but alas! where is my tenderness of his honor, my care to please him, my zeal for him, my delight in him, my longing after him: Ah where are these fruits of my love to him? Alas! what a stranger am I to these things! well may he reply upon me, as she upon *Sampson*, *How canst thou say thou lovest me, when thy heart is not with me?* I can see him pouring out his Soul on the Cross for me, praying, sweating, bleeding for me, conflicting with the Torments of Hell for me, and wrestling with the wrath of the infinite God for me, that I might be delivered; and yet, O Rock of Adamant that I am, I bleed not, I melt not, I mourn not, I can read the story of his Loveletters to my soul, and view all the passages of his love to me, his compassions towards me, his care of me, his provision for me, upholding, protecting, strengthening, deliveri...g me; yet nothing moves me: Ah how I read the story of his bitter death and passion, with dry eyes, and a hard heart! and all passes away like a Tale that is told; sometimes it may be my heart may be warmed, and my affections will seem to be in a flame, and O then what I will do, how I will live, how zealously I will act, and how cheerfully I will suffer for Christ, *I will spend and be spent for him*, not a lust shall be spared, not a duty that shall be baulked; but alas! *my Righteousness is like the morning dew, and like the ea...lie cloud that vanisheth away*. 'Tis strange to see how soon my fire is out, and my affections congealed, upon a sudden I am all over ice again, and O what a rubbing and a chafing must I use, to keep alive a little heat, a little warmth! and all is scarce enough neither, when will the blessed time come, when shall I be swallowed up in Love? Oh Blessed are you who are now with Christ, that live continually in the sweet embraces of those blessed Arms, you are all the Beloved Disciples, and have the privilege to lean on his Breast; you are always in the Lap, and are warmed continually in his bosom, when my affections freeze with cold, you feel the beatings of his heart, and see the tender workings within, the warm influence whereof melts you into the like affection; and thus are you forever Blessed, receiving, and returning love; when my wretched heart to this day retains abundance of enmity against him, who loved me, and gave himself for me. A great misery it is not to have a return of love, but my misery is not to return love for love. Ah wretched heart, who can but be out of love with such a heart, as will not be in love with such a Savior? Oh it troubles me, not so much that I receive no more Love Tokens from him, but that I can send him no more. I beg not so much to be beloved by him, as that I may love him: I could be content to have fewer expressions of love from him, so I might have more love wrought in my heart towards him: well, but the time will come when my spark shall be all in a flame, and I shall be all love, when I shall forever dwell in God, and dwell in Love. I shall shortly be where no nipping winter shall cool the heat of my affections, where no waters shall be able to quench my flame, no, my fire shall never go out more; But I shall be continually taken up in loving and admiring, and my soul shall be forever possessed with perfect Love: I shall then need no pains to warm, no Sermons to quicken me, no faith to raise me; but mine eye shall affect my heart, and my fowl shall make me as the Chariots of *Aminadab*. I hear of him now by the hearing of the Ear, at a great distance, but then my Eye shall see him; yea, with these eyes shall I see God, with these

Arms shall I embrace him; then shall I see the wounds in his side, and in his heart, and put my singer into the print of the nails, and be no more faithless, but believing; O blessed time, when he shall take me by the hand, and own me before Men and Angels, me unworthy wretch, when I shall hear that ravishing Sentence from his blessed mouth, *Come thou blessed of my Father, come inherit the Kingdom that I have prepared for thee, that I have purchased for thee*: Surely then I shall not need to be bid to love him, when *David* had made an end of speaking, it is said, *The heart of Jonathan was knit with the heart of David, and he loved him as his own Soul*: So surely will it be with me, when I have heard that blessed sentence; no jarring then between my understanding and my will; between my will and my affections; between myself and my brethren, but a sweet and perfect Harmony. Star-light shall, then become perfect day, and my affections and life perfectly consonant, and I shall forever join with that blessed Choir praising, and admiring that love, that now I have so much ado to believe, sing out the high praises of our God, and of the Lamb, who hath loved us, and washed us from our sins in his own blood. O will it not be a welcome time? I know you begin to cry out, *how long Lord, how long*; why this is thy portion, embrace it, count upon it; let us lift up our heads, the day of our redemption draws nigh; *yet a little while, and he that shall come, will come, and will not tarry*.

I would have my Friend inflamed by this, though all this while I have scarce gotten myself into any heat. Well, I conclude with the Martyr, pray, pray, pray; I know you do, but be importunate; I know you are, but continue to be, and the Lord fill you with himself, and cherish you in the secrets of his presence; Farewell,

Christ's and Yours Joseph Alleine.

FINIS.

P-JA1-8. The way to true happiness in a serious treatise - Alleine, Joseph, 1634-1668., R. A. (Richard Alleine), 1611-1681., Baxter, Richard, 1615-1691.

THE WAY TO True HAPPINESS In a Serious TREATISE, SHEWING

- I. What Conversion is not, and correcting some Mistakes about it.
- II. What Conversion is, and wherein it consisteth.
- III. The Necessity of Conversion.
- IV. The Marks of the Unconverted.
- V. The Miseries of the Unconverted.
- VI. Directions for Conversion.
- VII. Motives to Conversion.

By *Joseph Alleine*, late Preacher of the Gospel at *Taunton* in *Somersetshire*.

LONDON, Printed, and are to be sold by *Nevill Simmons* at the *Princes Arms* in *St. Paul's Church-yard*, 1678.

TO THE READER.

He that hath an Ear to hear let him hear.

Precious Souls,

There is that *Life* and *Light* and *Love* in every *true Believer*, but especially in every *Faithful Minister* of Christ, which engageth them to long and labor for your Salvation. *Life* is communicative and active. It maketh us sensible that Faith is not a Fantasie, nor true Religion a Stage-play, nor our hopes of our Eternal Happiness a Dream. And as we desire nothing more for ourselves, than to have more of the Holy Life which we have, alas in so small a measure; so what is it that we should more desire for others? With the eye of an infallible (though too weak) faith, we see the Heaven which you neglect, and the blessed Souls in Glory with Christ, whose companions you might be forever: we see the multitudes of Souls in Hell, who came thither by the same way that you are going in: who are shut out of the glorious presence of God, and are now among those Devils that deceived them, remembering that they had their good things here, *Luk. 16. 25*. And how they spent the Day of their Visitation, and how light they once set by God, by Christ, by Heaven, by Mercy, whilst Mercy was an earnest solicitour for their Hearts: And with our bodily eyes we see at the same time, abundance of poor sinners living about us, as if there were no God, no Christ, no Heaven, no Hell, no Judgment, no nor Death to be expected; as if a man were but a master beact, to rule the rest, and feed upon them, and perish with them. And if it were your own case, to see what Souls do in Heaven and Hell, and at once to see how unbelievably, carelessly and senselessly most men live on earth, as if there were no such difference in

another World, would it not seem a pitiful sight to you? If you had once seen the five Brethren of *Dives* on Earth, eating, drinking, laughing and merry, clothed and faring daily with the best, and at the same time seen their Brothers Soul in Hell, begging in vain for a little ease, and wishing in vain that one from the dead might go warn his Brethren, that they come not to that place of Torment, would it not seem to you a pitiful sight? would not pity have made you think, [*Is there no way to open these Gentlemens eyes? No way to acquaint them what is become of their Brother, and where Lazarus is, and whither they themselves are going? No one driveth or forceth them to Hell, and will they go thither of themselves? and is there no way to stop them or keep them back?*] Did you but see yourselves what we see by faith (believing God) and at once beheld the Saints in Heaven, the lost despairing Souls in Hell, and the senseless sensual sinners on earth, that yet will lay none of this to heart, sure it would make you wonder at the stupidity of mankind. Would you not say, O what a deceiver is the Devil that can thus lead on souls to their own damnation? Oh what a cheater is this transitory World, that can make men so forget the World where they must live forever! O what an enemy is this flesh, that thus draweth down men's Souls from God! O what a besotting thing is sin that turneth a reasonable soul into worse than a beast! what a bedlam is this wicked world, when thousands are so busily laboring to undo themselves and others, and gratifying the Devil, against the God and Savior, who would give them everlasting blessed life.

And as we have such a sight as this by Faith to make us pity you, so have we so much *taste* of the goodness of God, the *sweetness* of his ways, and the *happiness* of believers, as must needs make us wish that you had but once tried the same delights, which would turn the pleasures of sin into detestation. God knoweth that we desire nothing more for *ourselves*, than the *Perfection* and *Eternity* of this *Holiness and Happiness* which we *believe and taste*. And should we not desire the same for you?

And being thus moved with necessary pity, we ask of God, what he would have us to do for your Salvation. And he hath told us in Scripture that the preaching of his Gospel, to acquaint you plainly with the truth, and earnestly and frequently entreat you to turn from the Flesh and World to God by Jesus Christ, is the means with which his grace is ready to concur for your Salvation; when obstinate resistance causeth the Holy Spirit to forsake the Sinner and leave him to himself, to follow his own Counsels, Lusts and Wills.

In this hope we undertook the Sacred Ministry, and gave up ourselves to this great and most important work: in the great sense of our unworthiness, but yet in the sense of your Souls Necessity. We were not such Fools at our first setting out, as not to know it must be a life of labor, self-denial and patience, and the Devil would do his worst to hinder us, and that all sorts of his instruments would be ready to serve him against our Labors, and against your Souls. *Christ our Captain* saved us by *Patient Conquest*, and so must we save *our selves and you*: And so must you *save your lives* under Christ, if ever you be saved. It was no strange thing to *Paul* that bonds and afflictions did everywhere abide him, nor did he account his life dear that he might finish his course with joy, and the Ministry committed to him by the Lord, *Acts 20. 23, 24*. It was no strange thing to him to be *forbidden to preach to the Gentiles that they might be saved*, by such as were *filling up the measure of their sins*, and were under God's *uttermost*

wrath on Earth, 1 *Thes.* 2. 15, 16. Devils and Pharisees, and most where they came, both high and low, were against the Apostles preaching of the Gospel, and yet they would not sacrilegiously and cruelly break their Covenant with Christ, and perfidiously desert the Souls of Men, even as their Lord for the Love of Souls, did call *Peter Satan*, that would have tempted him to save his life and flesh, instead of making it • sacrifice for our sins, *Mat.* 16. 23.

What think you should move us to undertake a calling so contrary to our fleshly ease and interests? Do we *not know* the way of *Ease and Honor*; of *Wealth and Pleasures*, as well as others? and have we not *flesh* as well as others? Could we not be content that the Cup of reproach and scorn and slander and poverty and labors, might pass from us, if it were not for the will of God and your salvation? Why should we love to be the lowest, and trodden down by malignant Pride, and counted as the filth of the World and the Off-scouring of all things, and represented to Rulers, wh•m w• honor, as scismaticks, disobedient, turbulent, unruly, by every Church-usurper, whom we refuse to make a God of? Why give you not over this preaching of the Gospel, at the will of Satan, that is for the everlasting *suffering* of your souls, under the pretence of making us *suffer*? Is not all this that you may be converted and saved? If we be herein besides ourselves, it is for you. Could the words of the ignorant or proud, have persuaded us, that either your wants and dangers are so inconsiderable, or your other supplies and helps sufficient, that our labors had been unnecessary to you, God knoweth we should have readily obeyed the *silencing sorts of Pastors*, and have betaken us to some other land where our service had been more necessary. Let shame be the hypocrites reward, who taketh not the saving of souls, and the pleasing of God, for a sufficient reward, without Ecclesiastical Dignities, preferments, or worldly wealth.

I have told you our *motives*: I have told you our *business* and• the terms of our undertaking. It is God and you *sinners* that next must tell us what our entertainment and success shall be. Shall it be still neglect, and unthankful contempt, and turning away your ear and heart, and saying, we have somewhat else to mind? Will you still be cheated by this deceiving World? And spend all your days in pampering your guts, and providing for your flesh that must lie rotting very shortly in a Grave? Were you made for no better work than this? May not we bring you to some sober thoughts of your condition, nor one hour seriously to think whither you are going? What! not to *one awakened look* into the World where you must be forever? Nor one heart-raising thought of the everlasting Glory? Not one heart-piercing thought of all your Savior's love, nor one •ear for all your sinful lives? O God forbid: Let not our labor be so despised. Let not your God, your Savior, and your souls be set so light by. O let there be no profane person among you like *Esau*, who for one morsel sold his birth-right.

Poor sinners! We talk not to you as on a stage, in customary words, and because that talking thus is our trade. We are in as good earnest with you as if we saw you all murdering yourselves, and we are persuading you to save your lives. Can any man be in jest with you who believeth God? who by Faith foreseeeth whither you are going, and what you lose, and where the game of sin will end? It is little better to jest with you now in Pulpit or in private, than to stand jesting over your departing souls, when at death you are breathing out your l•st.

Alas, with shame and grief we do confess, that we never, speak to you of these things as their truth and weight deserve, nor with the skill and wisdom, the affection and fervency which beseemeth men engaged in the saving of poor souls. But yet you may perceive that we are in good sadness with you. (For God is so.) What else do we study for, labor for, suffer for, live for? Why else do we so much trouble ourselves, and trouble you with all this ado, and anger them that would have had us silent? For my own part, I will make my free Confession to you to my shame: that I never grow cold and dull and pittiless to the Souls of others, till I first grow too cold and careless of my own (unless when *weakness* or *speculative studies* cool me, which I must confess they often do.) We never cease pitying you, till we are growing too like you, and so have need of pity ourselves.

When through the mercy of my Lord, the prospect of the world of souls which I am going to, hath any powerful operation on myself. O then I could spend and be spent for others. No words are too earnest, no labor too great, no cost too dear, the frowns and wrath of malignant opposers of the preaching of Christ's Gospel are nothing to me. But when the World of Spirits do disappear, or my Soul is clouded, and receiveth not the *vi•all illuminating* influences of Heaven, I grow cold first to myself, and then to others.

Come then poor sinners, and help us who are willing at any rate to be your helpers. As we first crave God's help, so we next crave yours. Help us, for we cannot save you against your wills, nor save you without your consent and help. God himself will not save you without you; and how should we? know that the Devil is against us, and will do his worst to hinder us; and so will all his Ministers by what names or titles soever dignified or distinguished. But all this is nothing, if you will but take our parts yourselves: I mean if you will take Christ's part, and your own, and will not be against yourselves. Men and Devils cannot either help or hinder us in saving you as you may do yourselves. If *God* and *you* be for us, who shall be against us?

And if *you will help us*, give over striving against God, and Conscience, give over fighting against Christ and his Spirit: take part no more with the World and the flesh which in your Baptism you renounced: set your hearts to the message which we bring you. Allow it your *manlike sober thoughts*; search the Scriptures, and see whether the things which we speak be so or no. We offer you nothing but what we have resolvedly chosen ourselves: and that after the most serious deliberation that we can make. We have many a time looked round about us, to know what is the happiness of man: And had we found better for *ourselves*, we had offered better to *you*. If the World would have served *our turns*, it should have served yours also; and we would not have troubled you with the talk of *another world*; but it will not; I am sure it will not serve your turns, to make you happy, nor shall you long make that sorry self-deceiving shift with it as now you do.

But if you will not *think* of these things; if you will not use the reason of men, alas what can we do to save your souls? O pity them Lord, that they may pity themselves. Have mercy on them, that they may have some more mercy on themselves. Help them that they may help themselves and us. If you still refuse, will not *your loss* be more than *ours*: If we lose our Labor (which to ourselves we shall not;) if we lose our hopes of your Salvation: what is this to

your everlasting loss of Salvation itself? And what is our suffering for your sakes, in comparison of your endless sufferings.

But, O, this is it that breaketh our hearts, that we leave you under more guilt than we found you; and when we have laid out life and labor to save you, the impenitent souls must have their pains increased, for the refusing of these Calls. And that it will be part of your Hell, to think forever how madly you refused our Counsel, and what pains and cost and patience were used to have saved you, and all in vain. It will be so: it must needs be so: Christ saith *it shall be easier for Sodom and Gomorrah in the day of Judgment than for the rejectors of his Gospel-calls*. The Nature of the *thing*, and the nature of *Justice* certainly tell you, that it must be so.

O turn not our complaints to God against you: Turn us not from beseeching you to be reconciled to God, to tell him you will not be reconciled. Force us not to say, that we earnestly invited you to the Heavenly Feast, and you would not come. Force us not to bear this Witness against you, *Lord, we could have born all our labor and sufferings for them, much easilier, if they would but have yielded to thy grace. But it was they themselves that broke our hearts, that lost our labor, that made us preach and entreat in vain: It was easier to preach without maintenance, than without success. It was they that were worse to us than all the Persecutors in the World. How oft would we have gathered them, but they would not, but are ungathered still?* How many Holy, Faithful Ministers have I known these eleven years last past, who have lived in pining poverty and want, and hardly by Charity got Bread and Clothing; and yet if they could but have truly said [Lord the Sermons, which I preach privately and in danger, have won many Souls to thee] it would have made all this burden easy. But I tell thee senseless and impenitent Sinner, thou that deniedst God thy Heart, and thou that deniedst them thy Conversion, which was the end of all their labors hast dealt much more cruelly with them, than they that denied the *Levites* Bread.

Poor Sinners! I know that I am speaking all this to those that are *dead in sin*: but it is a *death* consisting with a *natural life*, which hath a *capacity of spiritual life*: Or else I would no more speak to you than to a stone. And I know that you are *blind* in sin: but it is a *blindness* consisting with a *reasonable* faculty, which is capable of *spiritual illumination*: Or else I would no more persuade you than I would do a beast. And I know that you are in the fetters of your own lusts: your *wills*, your *love*, your *hearts* are turned away from God, and strongly bewitched with the dreams and dalliances with the flesh and world: But your wills are not *forced* to this Captivity: Surely those *wills* may be changed by God's Grace, when you clearly see sufficient reason for to change them: Else I would as soon preach (were I capable) to Devils and damned souls. Your case is not yet desperate, O make it not desperate: There is just the same hope of your *Salvation* as there is of your *Conversion* and *perseverance*, and no more. Without it there is no hope: and with it you are safe, and have no cause to doubt and fear. Heaven may be yet yours if *you will*. Nothing but your own Wills, refusing Christ and a holy life, can keep you out. And shall that do it? Shall Hell be your own choice? And *will* you, I say *will* you not be saved.

O think better what you do! God's terms are reasonable: His Word and Ways are *good* and *equal*: Christ's Yoke is easy and his Burden light, and his Commandments are not grievous to

any, but so far as blindness and a bad and backward heart doth make them so. You have no true reason to be *unwilling*: God and Conscience shall one day tell you and all the World that you had no reason for it. You may as wisely pretend reason to cut your throats, to torment yourselves, as plead reason against a true Conversion unto God. Were I persuading you not to kill yourselves, I would make no question, but you would be persuaded. And yet must I be hopeless when I persuade you from everlasting misery, and not to prefer the world and flesh before your Savior and your God, and before a sure everlasting joy? God forbid!

Reader, I take it for a great mercy of God, that before my head lieth down in the duct, and I go to give up my account unto my Judge, I have this opportunity once more, earnestly to bespeak thee for thy own Salvation. I beg it of thee, as one that must shortly be called away, and speak to thee no more, till we come unto our endless state, that thou wouldst but sometimes retire into thyself, and use the reason of a man, and look *before* thee whither thou art going; and look behind thee how thou hast lived, and what thou hast been doing in the World till now; and look *within* thee, what a case thy soul is in, and whether it be ready to enter upon Eternity, and look *above* thee what a Heaven of Glory thou dost neglect, and what a God thou hast to be thine everlasting *Friend* or *Enemy*, as thou *chooseth* and as thou *livest*, and that thou art always in his sight: *Yea* and look *below thee*, and think where they are, that died unconverted. And when thou hast soberly thought of all these things, then do as God and true Reason shall direct thee. And is this an unreasonable request? I appeal to God, and to all Wise Men, and to thy own Conscience when it shall be awakened. If I speak *against thee*, or if all this be not for *thy good*, or if it be not *true* and *sure*, then regard not what I say: If I speak not that message which God hath commanded his Ministers to speak, then let it be refused as contemptuously as thou wilt. But if I do but in Christ's name and stead, beseech thee to be reconciled to God, 2 Cor. 5. 19, 20. refuse it at thy peril: And if God's beseeching thee shall not prevail against thy sloth, thy lust, thy appetite, against the desires of thy flesh, against the dust and shadows of the World, remember it when with fruitless cries and horror, thou art *beseeking him* too late.

I know, poor Sinner, that *Flesh* is brutish, and lust and appetite have no reason: But I know that *thou* hast reason thyself which was given thee to over-rule them; and that he that will not be a *Man* cannot be a *Saint*, nor a *Happy man*. I know that thou livest in a *tempting* and a *wicked* world, where *things* or *persons* will be daily hindering this. But I know that this is no more to a man, that by *Faith* seeth *Heaven* and *Hell* before him, than a Grain of Sand is to a Kingdom, or a blast of Wind, to one that is fighting or flying for his life, *Luke 12. 4*. O man! that thou didst but know the difference between that which the Devil and sin will give thee, if thou wilt sell thy soul and Heaven, and that which God hath promised and sworn to give thee, if thou wilt heartily give up thyself to him.

I know that thou mayest possibly fall into Company (at least among some sots and drunkards) that will tell thee, all this is but troublesome preciseness, and making more ado than needs: But I know withal what that Man deserveth, who will believe a Fool before his Maker: (for he can be no better than a Miserable Fool, that will contradict and revile the Word of God, even the Word of Grace that would save Men's Souls.)

And, alas, it is possible thou mayest hear some of the Tribe of *Levi*, (or rather of *Cain*,) deriding this *Serious Godliness* as mere *Hypocrisy*, and *Fanaticism*, and *Self-conceitedness*: As if you must be *no better* than the Devils slaves, lest you be *Proud* in *thinking* that you are *better than they*; That is, you must go with them to Hell, lest in Heaven you be *Proud Hypocrites* for *thinking* yourselves *happier* than they.

It may be they will tell you, that this talk of *Conversion* is fitter for *Pagans* and *Infidels* to hear, than *Christians* and *Protestants*. Because such men's big Looks or Coats may make the poison the easilier taken down, I will entreat thee but as before God to answer these following questions, or to get them answered, and then judge whether it be *they* or *we* that would deceive thee? and whether as men use to talk against *Learning* that have *none themselves*, so such men prate not against *Conversion* and the *Spirit* of God, because they have no such thing themselves?

Quest. 1. I pray ask these men, whether it be a Puritan or Fanatick Opinion that men *must die*? and what all the Pomp, and Wealth, and Pleasure of the World will signify to a departing Soul? Ask them whether they will live on Earth forever, and their merry hours, and Lordly looks will have no end? And whether it be but the conceit of Hypocrites and Schismatics, that their Carcases must be rotting in a dark-some Grave?

Quest. 2. Ask them whether man have not an *Immortal Soul*, and a longer life to live when this is ended? *Luke 12. 41.*

Quest. 3. Ask them whether reason require not every man, to think more seriously of the place or state where he must be forever, than of that where he must be for a little while, and from whence he is posting day and night. And whether it be not wiser to lay up our treasure where we must stay, than where we must not stay, but daily look to be called away and never more to be seen on earth? *Mat. 6. 19, 20. 2 Cor. 4. 16, 17, 18. and 5. 1, 2, 3, 6, 7, 8.*

Quest. 4. Ask them whether God should not be loved with all our heart, and soul, and might? *Mat. 22. 27.* And whether it be not the mark of an ungodly miscreant, to be a lover of pleasure more than God, *2 Tim. 3. 4.* and a lover of this World above him? *1 Joh. 2. 15, 16.* And whether we must not *seek first God's Kingdom* and his *Righteousness*, *Mat. 6. 33.* and *labor most* for the meat that never perisheth, *John. 6. 27.* and strive to enter in at the strait gate, *Luke 13. 24.* and *give all diligence to make our calling and election sure*? *2 Pet. 1. 10.*

Quest. 5. Ask them whether without. Holiness any shall see God? *Heb. 12. 14 Mat. 5. 8. Tit. 2. 14.* And whether the carnal mind is not enmity to God, and to be carnally minded is not death, and to be spiritually minded, life and peace? And whether if you live after the flesh you shall not die, and be condemned? and they shall live and be saved that walk after the spirit? and whether any man be Christ's that hath not his spirit. *Rom. 8. 1, 5, 6, 7, 8, 9, 13.*

Quest. 6. Ask them whether any man have a *Treasure* in Heaven, whose heart is not there? *Mat. 6. 21.* And whether this be not the difference between the *wicked* and the *Godly*, that the first do make *their bellies their God's*, and mind earthly things, and are *Enemies* to the *Cross of Christ* (though perhaps not his name) and the latter have *their conversation* in Heaven, and

being risen with Christ do seek and set their affections on things above, and not on the things that are on earth, to which they are as dead, and their life is hid (or out of sight,) with Christ in God, till Christ appear, and then they shall appear, (even openly to all the world) with him in Glory. Phil. 3. 18, 19, 20. Col. 4. 1, 2, 3• 4. 5.

Quest. 7. Ask them whether it be credible or suitable to God's word or workings that he that will not give them the fruits of the earth without their labor, nor feed and clothe them without themselves; will yet bring them to Heaven without any care, desire, or labor of their own? When he hath bid him Care not for th• one, and called for their greatest diligence for the other, Mat. 6. 25. 33. Joh. 6• 27. Yea, ask them whether these be not the two first articles of all Faith and Religion, 1. That God is; 2. That he is the rewarder of them that diligently seek him, Heb. 11. 6.

*Quest. 8. Ask them, yea ask your eyes, your ears, your daily experience in the World, whether all or most that call themselves Christians, do in good sadness thus live to God in the Spirit, and mortify the flesh with its affections and lusts, and seek first God's Kingdom and Righteousness, and love him above all, and lay up treasure and heart in Heaven? or rather whether most be not lovers of the World, and lovers of pleasure more than God, and live not after the flesh, and mind not most the things of the flesh? I mention not now the drunkards, the flesh pleasing Gentlemen, that live in *Pride, Fulness and Idleness*, and *Sport*, and *Play* away their precious time; nor the filthy Fornicator nor the merciless Oppressors nor the malignant Haters of a Godly life, nor the perjured and perfidious betrayers of men's souls and of the Gospel or their Countries Good; nor such other men of seared Conscience, whose misery none questioneth, but such as are as blind and miserable. It's not these only I am speaking of; but the common, worldly, fleshly and ungodly ones.*

Quest. 9. Ask them whether the name of a Christian will save any of these ungodly persons? And whether God will like men the better for lying and calling themselves Christians when they are none indeed? and whether they dare preach to the people that a Christian Drunkard, or a Christian Fornicator, or Oppressor, or a Christian worldling, needeth no Conversion?

Quest. 10. Ask them whether they say not themselves that Hypocrisy is a great aggravation of all other sin? and whether God hath not made the Hypocrites and Unbelievers to be the standards in Hell? Luke 25. 51. And whether seeking to abuse God by a Mock Religion, do make such false Christians better than the poor Heathens and Infidels, or much worse? and whether he be not an Hypocrite that professeth to be a Christian, and a servant of God, when he is none, nor will be? And whether he that knoweth his Masters will and doth it not, shall not have the sorest stripes, or punishment. Luke 12. 47.

Quest. 11. Ask them whether in their baptism (which is their Christening, as a Covenant,) they did not renounce the flesh, the World, and the Devil, and vow and deliver up themselves to God, their Father, their Savior and their Sanctifier? And whether all or most men perform this vow? And whether a perjured Covenant-breaker against God, is fitter for Salvation, than one that never was baptized.

Quest. 12. Ask them whether the *holy nature* of God be not so contrary to sin, as that it is blasphemy to say that he will take into Heav•n, and into the bosom of his eternal delights, any unholy unrenewed Soul, *1 Pet. 1. 15, 16.*

Quest. 13. Ask them why it was that Christ came into the World? whether it was not to save his people from their sins, *Mat. 1. 21.* And to destroy the works of the Devil, *1 Joh. 3. 8.* and to purify to himself, a peculiar people zealous of good works, *Tit. 2. 14.* And to bring home straying souls to God, *Luk. 15.* and to be the way to the Father, *John 14. 6.* And whether Christ save that soul that is not converted by him and saved from his sins? Or whether it be the *dead Image* only of a *Crucified Jesus*, that is *all their Savior*, while they will have no more of him?

Quest. 14. Ask them why they believe, and were baptized into the *Holy Ghost*, and whether a man can enter into the Kingdom of Heaven, that is not born of the *Spirit* as well as of *Water*, *Joh. 3. 3, 5, 6.* and that is not converted, and begins not the world as it were anew, in a teachable, tractable newness of life, like a little child? *Mat. 18. 3.* And whether it be not a certain truth; that, *If any man have not the spirit of Christ the same is none of his*, *Rom. 8. 9.*

Quest. 15. Ask them why Christ gave the world so many warnings of the damnableness of the *Pharisees Hypocrisy*; if *Hypocritical Christians* may be saved. And what were these *Pharisees*? They were the *Masters* of the Jewish Church? The *Rabbies* that must have *high places, high titles, and ceremonies, formal garments*, and must be revered of all: That gave God lip-service without the heart, and made void his commands, and worshipped him in vain, teaching for doctrines the commandments of men, and strictly •the Mint & Cumin, while love mercy, and Justice were past by? Who worshipped God with abundance of Ceremonies and built the Tombs, and garnished the Sepulchers of the Saints; while they killed and persecuted those that did imitate them, and hated the living Saints, and honored the dead. They were the bitterest enemies and murderers of Christ, on pretence that he was a blasphemer, and a seditious enemy to *Caesar* and the common peace, and one that spake against the Temple: They were the greatest Enemies of the Apostles. And silencers of those that preached Christ's Gospel, and persecuted them that called on his name. And had these no need of *Conversion*, because they could say, God is our Father (when the Devil was their Father, *Joh. 8. 44.*) and that they were *Abraham's Seed*? and are not *Hypocritical Christians, Drunken Christians, Fornicating Christians, Carnal, Worldly, Infidel-Christians*, (the contradiction is your own) *Persecuting Christians, Falsenamed Hypocritical Christians*, as bad, yea worse, as they abuse a more excellent profession? *Mat. 15. 7, 8. and 23. and 22. 18. and 6. 2. &c. Luke 12. 1.*

Quest. 16. Doth not the *Holy State* of Heaven require Holiness in all that shall possess it? Can an unholy soul there *see and love and praise and delight* in God forever, and in the holy society and employment of the Saints? *Rev. 21. 27.* Is he not liker a *Mehometan* than a Christian, that looketh for a sensual and unholy Heaven?

Quest. 17. What is the difference between the *Church* and the *World*? Is not the Church a holy Society of regenerate souls? Yea the *Church visible*, is only those that in baptism vow *Holiness*

and *profess* it. Look those hypocrites in the face and see whether they do not blush, when they repeat in the Creed, *I believe in the Holy Ghost, I believe in the Holy Catholic Church, and the communion of Saints*, who shall have the *forgiveness of sins, and live ever-lasting*. Ask them whether they mean, *Holy Adulterers, holy worldlings, holy perjured persons?* Ask them whether they mean a *Communion of Saints* in a Tavern, in a Play-house, in a Gaming-house, in a Whore-house •or a jesting, canting stage-play Communion? If the Church *be holy*, be holy if you will be of the Church: If it be a Communion of Saints, make it not a Communion of Swine, and make not Saints and their Communion seem odious either for their infirmities, or their crossness to your carnal interests or conceits.

Quest. 18. Ask them whether there be a *Heaven* and a *Hell*, or not? If not, why are they pretended Christians? If there be, will God send one man to *Heaven*, and another to *Hell*, to so vast, so amazing a difference of states, if there be no great difference between them here? If *Holiness* no more differenced Christians from others, than *saying a Sermon, or saying over a Prayer*, doth difference one from an Infidel, where were the *Justice of God* in saving some and damning others? and what were *Christianity* better than the Religion of *Antonine, Plato, Socrates, Seneca, Cicero, Plutarch*, if not much worse? Go into *London streets*, and when you have talked with *living prudent men*, then go to the *Painters shop* and see a *comely picture*, and to the *Looking-glass* and see the *appearances* of each passenger in a Glass, and to the *Periwig-shops*, and set a *wodden-head with a periwig* upon the Bulk, and you have seen somewhat like the difference of a *Holy Soul*, and of a *dead and dressed formal hypocrite*, *Psal. 23. 27.*

Quest. 19. Ask them whether *Kings* and *all men* make not a great difference between man and man; the loyal and perfidious, the obedient and the disobedient? And whether they difference not themselves between a friend and a foe, one that loveth them, and one that robbeth, beateth, or would kill them. And shall not the most Holy God more difference between the righteous and the wicked? *Mal. 3. 17, 18.*

Quest. 20. But if they are deaed in every point save carnal interests, ask them why they are *Preachers* or *Priests?* And if Conversion and holiness be a needless thing, what use they themselves are of? and why the Country must be troubled with them, and pay them Tythes, and owe them reverence? When these twenty Questions are well answered, conclude that you may be saved without Conversion.

But if poor soul, thou art fully convinced, and askest, *What should I do to be Converted?* The Lord make thee willing and save thee from hypocrisy and I will quickly tell thee in a few words.

- 1. Give not over sober thinking of these things, *till thy heart be changed*, *Psal. 119. 59.*
- 2. *Come to Christ*, and take him for thy Savior, thy Teacher, thy King, and he will pardon all that's past and save thee, *Joh. 1. 12. and 3. 16. and 5. 40. 1 Joh. 5. 11, 12.*
- 3. Believe *God's love*, and the *pardon of sin*, and the *everlasting Joys of Heaven*, that thou mayest feel that all the pleasures of the World and flesh, are dung in comparison of

the *Heavenly delights*, of *Faith* and *Hope*, and holy *Love*, and peace of Conscience and sincere obedience.

- 4. Sin no more willfully, but *forbear that which thou mayest forbear*, Isa. 55. 7.
- 5. *Away from temptations*, occasions of sin and *evil company*, and be a companion of the humble, holy, heavenly, and sincere, *Psal. 119. 115, 63.*
- 6. *Wait on God's spirit in the diligent, constant use of his own means*, Read, hear, meditate, pray: Pray hard for that grace that must convert thee: wait thus, and thou shalt not wait in vain, *Psal. 25. and 37. 34. and 69. 6.*

Pity O Lord and persuade these Souls: Let not Christ's Blood, his Doctrine, his Example, his Spirit, be lost unto them, and they lost forever. Let not Heaven be as no Heaven to them, while they dream and dote on the shadows in this world. And O save this Land from the greater destruction, than all our late plagues, and flames, and divisions, which our sins and thy threatenings, make us fear. O Lord in thee have we trusted, Let us never be confounded.

Having thus contributed my endeavor in this Preface to the furtherance of the design of this excellent Book. I must tell thee, Reader, that I take it for an honor to commend so masculine a birth unto the World: The Midwife of *Alexander* or *Aristotle* need not be ashamed of her office. Who the Author of this Treatise was, how he preached, how he lived, how he suffered (and for what) and how he died, his Life and Letters lately printed fully tell you: and I earnestly commend the reading of them to all, but especially to Ministers, not to tell them what men have been here forbidden to preach Christ's Gospel, and for what, nor what men they are that so many years have done it: but to tell you what men Christ's Ministers should be: But say not he killed himself with excessive Labor, and therefore I will take warning, and take my ease. For, 1. He lived in perfect health all his days, notwithstanding his labors, till after his hard and long imprisonment. 2. It was not the greatest labors of his times of liberty that hurt him, but his preaching 6 or 7 or 8 times a week after that he was silenced, because he could not speak to all his people at once. O make not an ill use of so excellent an example. Say not like *Judas*, *what needs this waste?* His labor, his life, his sufferings, his death were not in vain. The ages to come that read his Life, and read this little popular treatise, and his *Call to Archippus* shall say, they were not in vain. And though he was cut off in the midst of his age, and his longer labors, and more elaborate writings thus prevented, take thank fully this small but methodical, warm, and serious tractate: Read it seriously, and it cannot be but it must do thee good.

I am one that have looked into Books and Sciences, and Speculations of many sorts, and seriously tell thee as a dying man, that after all my searches and experience, I have found that *Philosophical enquiries* into the *Divine Artifices* and the *Nature of things*, hath among a greater number of uncertainties, a great many pretty pleasant probabilities, which a holy Soul can make good use of in admiring God, and may find us a lawful kind of sport; but in the moralities which Atheists count uncertainties, the *knowledge of God*, and *our duty*, and *our hopes*, the *doctrine and practice of Holiness*, *Temperance*, and *Charity*, and *Justice*, and the *diligent*

seeking and joyful hopes of life everlasting, is all the true Wisdom, the goodness, the Rest and Comfort of a soul: whatever be our plea, this is the satisfying certainty, the Business, and the beautifying improvement of our lives.

I have done, when I have sought to remove a little scandal, which I foresaw; that I should myself write the Preface to his life, where himself and two of his friends make such a mention of my name, which I cannot own; which will seem a praising him for praising me. I confess it looketh ill favouredly in me: But I had not the power of other men's writings, and durst not therefore forbear that which was his due. Had I directed their pens they should have gone a middle way, and only esteemed me [a very unworthy servant of Christ, who yet longs to see the peace and prosperity of his Church] and should have forborne their undeserved praise, as other men should have done their slanderous libels. But if the Reader get no harm by it, I assure him the use I made of it was, to lament that I am really *so much worse* than they esteemed me; and fear lest I should prove yet *worse than* I discern myself, who see so much sin and weakness, in my betters, and much more in myself, as to make it the *constant sentiment* of my soul, that PRIDE of men's GREATNESS, WISDOM, and GOODNESS, is the first part of the DEVILS IMAGE on man's soul, and DARKNESS is the second, and MALIGNITY the third.

Richard Baxter.

READER,

HOW well were it if there were no more Unconverted ones among us, than those to whom this is directed? Unconverted *persons* how many are there, but how few Unconverted *Readers* especially of such Books as this before thee? A Play or a Romance better suits the lusts, and therefore must have more of the eye of such; what will *cherish* the evil heart is only grateful, not what will *change* it.

How many are there to whom this is directed, who will not know, that *they are the men?* and how little hope is there that this *Excellent Treatise* should reach its end, with those who apprehend not themselves concerned in it? Art not thou one of them? Art thou a Convert, or art thou yet in thy Sins? What is Sin? What is Conversion? It may be, thou canst tell me neither, and yet a Convert thou sayst thou art. But to what purpose is it then like to be, for the Servant of God to treat with thee about this matter? Let him bid thee believe, thou art a believer already; let him bid thee repent and turn to the Lord, that work thou sayst is not now to do. What can there be said to this man, that's like to bring him to good? Friend, know thyself better, or thou perishest without remedy. Thou mayest pray, but what hope is there in thy praying? Thou mayest read, but what hope is there in thy reading. Yet read on, this little hope there is; in this Book there's *Eye-Salve* that may heal thee of thy blindness. In this Book there is a *Glass* that will show thee thy face. Dost thou know thine own face when thou seest it? Behold thy very Image in those marks that are given of an Unconverted Person; Read and consider them, and then say, if thou be not the man.

Be willing to know thyself, and to know the worst of thy case? wink not at the light, hide not thyself from thine own soul. Wilt thou never know thy disease, till it be past remedy.

Much of our hardest Work would be over, if we could see the sinners to whom we are sent, to be *convinced sinners*. If we could but open the blind eyes, there were hope we should shortly raise the dead.

Sinner, of a truth, thou art in evil case whether thou know it or not; thou art among the dead, and there is but a step betwixt thee and Hell. Thou wilt not believe it though it be told thee, yet once again let me beseech thee, come to the Glass that is here presented to thee, and narrowly observe whether the very marks of the dead be not found upon thee.

If there be a miscarriage in this first work, if thou wilt not understand thy misery and thy danger, there's an end of all hopes concerning thee. Whilst self-ignorance abides upon thee, all the Counsels, that are necessary to a man in thy case, will do thee no good; they are never like to prosper with thee, because thou wilt not count them proper for thee. Who will be persuaded to do that, which he believes is already done? Who will take the Counsel of the Physician that does not think himself sick? The man of God may spare his pains of persuading thee to Conversion, whilst thou art confident thou art converted already. Who will be at the pains of repentance that concludes he hath repented? Who will bear the labor and the pangs of the new birth that is confident he is already passed from death to life?

But Friend, let me a little reason with thee; thou art confident it is well with thee, yet why wilt thou not yield to thus much at least, to put it to the question, *am I not mistaken?* Thou art worse than mad, if thou thinkest such a question may not be put. Dost thou know that thy heart is false and deceitful, and yet because it speaks *good* concerning thee, must it not be questioned whether it speak *truth* or no? Be so wise as to conclude *I may be mistaken*, and thus come to the trial whether thou art mistaken or not.

And if upon trial by the marks that are before thee, thou come to be undeceived, and see thyself wrapped up in that misery which hitherto thou wouldst not suspect, the next news I expect to hear from thee is, *What must I do to be saved?* O were it come to that once! Then thou hast an answer at hand in those *Means* thou wilt find prescribed thee: And because they are such as thou wilt hardly be persuaded to use, take in the *Motives* that follow, and these will help down the means. Consider both the one and the other, and if thou dost not find the Means proper, and the Motives weighty, I think I shall do thee no wrong if I tell thee, thou art still of a blind mind, and an harder heart.

Friend, the matter which this little Book comes to treat with thee about, is of highest importance; 'tis a matter of Life or Death. If thou sayest, The Terms upon which Life is offered, are hard; consider, is it not harder to die? He is worthy to die who will lose his Soul to save his Labor. If thou couldest step down into the Deep, and take a turn or two with those Damned Souls, who are drench'd with Fire and Brimstone, and bound in Everlasting Chains of Vengeance, and should ask them, *Now what do you think of the terms upon which life was offered? Now what think you of that Repentance, of that Obedience, of that Circumspection, Self-denial, and the greatest Severity which by the Gospel were imposed upon you? if you might once again have the same terms granted you for your Redemption from this place of Torment, would you yet say, hard terms! Let me rather die this death forever, than live such a life! let me broil in this Furnace,*

rather than escape with such difficulty! shouldst thou ask them thus that have felt what 'tis to be damned, what answer dost thou think they would make? O friend, never again groan under the difficulties of Conversion, till thou believe them to be worse than Hell. But I will not farther anticipate my worthy Author.

Nor is there much need I should commend either himself or his works; for the Author himself, thou mayest at a small charge get acquaintance with him in that History of his life and death, which is extant; concerning which I shall only say,

Sic mihi contingat vivere sicque mori.

And for this work of his, what commendation I shall give of it, would be needed no longer than till thou hast read it over. Thou wilt find such wine in it as needs no Bush. This only I shall say, as far as my credit will go, it is exceedingly well worth thy most serious perusal. O mayest thou hear that voice, (such a voice from Heaven there is whether thou hear it or no) *Tolle & lege, take up and read.* Read Friend, and read over again. Read and understand, understand and pray, pray and consider, and consent unto him, who by the Pen of his servant calls to thee from Heaven, *Why wilt thou die? Turn and live.* O suffer this word of instruction and exhortation, to open thy blind eyes, to turn thee from darkness to light, from the power of Satan unto God, that thou mayest receive forgiveness of sins, and an inheritance among them that are sanctified. *Et cum talis fueris memento mei.* When it is thus with thee, then pray for

The Friend and Servant of thy Soul, *Richard Alleine.*

Mr. JOSEPH ALLEINE'S CALL TO THE UNCONVERTED.

DEarly Beloved, and longed for, I gladly acknowledge myself a debtor to you all, and am concerned, as I would be found a good steward to the Household of God, to give to everyone his Portion. But the Physician is most solicitous for those Patients, whose case is most doubtful and hazardous, and the Fathers bowels are especially turned towards his dying child. The numbers of the unconverted souls among you, call for my most earnest compassions, and hasty diligence to pluck them out of the burning, *Iud. 23.* and therefore to these first I shall apply myself in these lines.

But whence shall I fetch my arguments, or how shall I choose my words? Lord, wherewith shall I woo them? whereby shall I win them? Oh that I could but tell! I would write unto them in tears, I would weep out every argument, I would empty my veins for Ink, I would petition them on my knees; verily (were I able) I would, (O how thankfully I would!) if they would be prevailed with to repent and turn.

How long have I travelled in birth with you? how frequently have I made suit to you? how often would I have gathered you? how instant have I been with you? this is that I have prayed for, and studied for, for many years, that I might bring you to God: O that I might but do it! Will you yet be entreated? O what a happy man might you make me, if you would but hearken to me, and suffer me to carry you over to Jesus Christ.

But, Lord, how insufficient am I for this work! I have been many a year woing for thee, but the Damsel would not go with me. Lord, what a task hast thou set me to do! Alas, wherewith shall I pierce the scales of Leviathan, or make the heart to feel that is hard as a stone; hard as a piece of the nether millstone! Shall I go and lay my mouth to the grave, and look when the dead will obey me and come forth? shall I make an Oration to the Rocks? or declaim to the Mountains, and think to move them with arguments? shall I give the blind to see? From the beginning of the world was it not heard that a man opened the eyes of the blind. But thou, O Lord, canst pierce the scales, and prick the heart of the Sinner. I can but shoot at rovers and draw the bow at a venture, and do thou direct the arrow between the joints of the harness, and kill the sin, and save the Soul of the sinner, that casts his eyes into these labors.

But I must apply myself to you, to whom I am sent: yet I am at a great loss. Would to God I knew how to go to work with you! would I stick at the pains? God knoweth, you yourselves are my witnesses, how I have followed you in private, as well as in public, and have brought the Gospel to your doors, testifying to you the necessity of the new birth, and persuading you to look in time after a sound and through change. Beloved, I have not acted a part among you, to serve my own advantage; our Gospel is not yea, and nay. Have not you heard the same truths, from the Pulpit, by public labors, and by private letters, by personal instructions? Brethren, I am of the same mind as ever, that holiness is the best choice, that there is no entering into Heaven, but by the straight passages of the second birth: that without holiness you shall never see God, *Heb. 12. 14.* Ah my beloved! refresh my bowels in the Lord. *If there be any consolation in Christ, any comfort of love, any fellowship of the spirit, any bowels and mercies, fulfil you my joy.* Now give yourselves unto the Lord: *2 Cor. 8. 5.* Now set your faces to seek him. Now set up the Lord Jesus in your hearts, and set him up in your houses. Now come in and kiss the Son, *Psal. 2. 12.* and embrace the tenders of his mercy. Touch his Scepter, and live: why will you die? I beg not for myself; but fain I would have you happy: This is the prize I run for, and the white I aim at. My souls desire and prayer for you is, that you may be saved, *Rom. 10. 1.*

The famous *Lycurgus*, having instituted most strict and whole••m L•ws for his people, told them he was necessitated to go a journey from them, and got them to bind themselves in an oath, that his laws should be observed, till his return. This done, he went into a voluntary banishment, and never returned more, that they might, by virtue of their oath, be engaged to the perpetual observing of his laws. Methinks I should be glad of the hard conditions which he endured (though I love you tenderly) so I might but hereby engage you throughly to the Lord Jesus Christ

Dearly beloved, would you rejoice the heart of your Minister? Why then, embrace the counsels of the Lord by me: forgo your sins: set to prayer: up with the worship of God in your families: keep at a distance from the corruptions of the times. What greater joy to a Minister, than to hear of souls born unto Christ by him, and that his Children walk in the truth? *2 John 4.*

Brethren, I beseech you suffer a friendly plainness and freedom with you in your deepest concernments. I am not playing the orator, to make a learned speech to you, nor dressing

my dish with eloquence, wherewith to please you. These lines are upon a weighty errand indeed, viz. to convince, and convert, and save you. I am not baiting my hook with Rhetoric, nor fishing for your applause, but for your souls. My work is not to please you, but to save you; nor is my business with your fancies, but your hearts. If I have not your hearts, I have nothing. If I were to please your ears, I could sing another song. If I were to preach myself, I would steer another course; I could then tell you a smoother tale: I would make you pillows, and speak you peace; for how can *Ahab* love this *Micaiah*, that always prophesies evil concerning him? *1 Kings* 22. 8. But how much better are the wounds of a Friend, than the fair speeches of the Harlot, who flattereth with her lips, till the Dart strike through the liver, and hunteth for the precious life? *Prov.* 7. 21, 22, 23. and *Prov.* 6. 26. If I were to quiet a crying Infant, I might sing him to a pleasant mood, or rock him asleep: but when the child is fallen into the Fire, the parent takes another course; he will not now go to still him with a song or trifle. I know, if we speed not with you, you are lost: if we cannot get your consent to arise, and come away, you perish forever. No Conversion, and no Salvation: I must get your good will, or leave you miserable.

But here the difficulty of my work again recurs upon me. Lord choose my stones out of the rock. *1 Sam.* 17. 40, 45. I come in the name of the Lord of Hosts, the God of the Armies of *Israel*. I come forth like the stripling against *Goliath*, to wrestle not with flesh and blood, but with Principalities and Powers, and the Rulers of the darkness of this World. *Eph.* 6. 12. This day let the Lord smite the Philistine, and spoil the strong man of his Armor, and give me to fetch off the captives out of his hand. Lord choose my words, choose my weapons for me, and when I put my hand into the bag, and take thence a stone, and sling it, do thou carry it to the mark and make it sink, not into the forehead, *1 Sam.* 17. 40. but the heart of the unconverted sinner, and smite him to the ground, with *Saul* in his so happy fall, *Acts* 9. 4. Thou hast sent me, as *Abraham* did *Eliezer*, to take a wife unto my master thy son. *Gen.* 24. 4. But my discouraged soul is ready to fear, the woman will not be willing to follow me. O Lord God of my Master, I pray thee send me good speed this day, and show kindness to my Master, and send thine Angel before me and prosper my way, that I may take a wife unto thy son, *Gen.* 24. 12. That as the servant rested not, till he had brought *Isaac* and *Rebekah* together, so I may be successful to bring Christ and the souls of my people together, before we part

But I turn me unto you. Some of you do not know what I mean by conversion, and in vain shall I persuade you to that which you do not understand; and therefore for your sakes, I shall show *what this Conversion is*. Others do cherish secret hopes of mercy, though they continue as they be; and for them I must show *the necessity of Conversion*. Others are like to harden themselves with a vain conceit, that they are converted already; unto them I must show *the marks of the Unconverted*. Others, because they feel no harm, fear none, and so sleep upon the top of the mast; to them I shall show *the misery of the unconverted*. Others sit still, because they see not their way out; to them I shall show *the means of Conversion*. And finally for the quickening of all, I shall close with *the motives of Conversion*.

CHAP. I. Showing the Negative, what Conversion is not, and correcting some mistakes about it.

LET the blind *Samaritans* worship they know not what, *John*. 4. 22. Let the Heathen *Athenians* superscribe their Altar to the unknown God, *Acts* 17. 23. Let the guileful *Papists* commend the mother of destruction, *Hos.* 4. 6. for the mother of devotion: they that know man's constitution, and the nature of the reasonable souls operation, cannot but know, that the understanding having the Empire in the Soul, he that will go rationally to work, must labor to let in the light here. *Ignorantis non est consensus*. And therefore that you may not mistake me, I shall show you what I mean by the conversion I persuade you to endeavor after.

It is storied, that when *Jupiter* let down the golden Chaplets from Heaven, all of them but one were stolen: Whereupon (lest they should lose a relique of so great esteem) they made five others so like it, that if any were so wickedly minded, as to steal that also, they should not be able to discern which was it. And truly my beloved the Devil hath made many counterfeits of this Conversion, and cheats one with this, and another with that; and such a craft and artifice he hath, in this mystery of deceits, that (if it were possible) he would deceive the very Elect. Now that I may cure the damnable mistakes of some, who think they are converted when they are not; as well as remove the troubles, and fears of others, that think they are not converted, when they are; I shall show you the nature of conversion, both negatively, or what it is not; and positively, what it is.

We will begin with the negative.

1. *It is not the taking on us the Profession of Christianity*. Doubtless Christianity is more than a name. If we will hear *Paul*, it lies not in word, but in power, *1 Cor.* 4. 20. If to cease to be Jews and Pagans, and to put on the Christian profession had been true conversion, (as this is all, that some would have to be understood by it) who better Christians than they of *Sardis* and *Laodicea*? These were all Christians by profession, and had a name to live, but because they had but a name, are condemned by Christ, and threatened to be spewed out, *Rev.* 3. 1, 16. Are there not many that name the name of the Lord Jesus, that yet depart not from iniquity? *2 Tim.* 2. 19. and profess they know God, but in works deny him? *Tim.* 1. 16. And will God receive these for true converts, because turned to the Christian Religion? What, converts from sin, when yet they do live in sin! 'Tis a visible contradiction. Surely if the lamp of profession would have served the turn, the foolish Virgins had never been shut out, *Mat.* 25. 3, 12. We find not only professors but Preachers of Christ, and Wonder-workers turned off, because evil workers, *Mat.* 7. 22. 23.

2. *It is not the being washed in the laver of Regeneration*, or putting on the badge of Christ in baptism. Many take the press-money, and wear the Livery of Christ, that yet never stand to their colors, nor follow their leader. *Ananias* and *Sapphira*, and *Magus* were baptized as well as the rest. How fondly do many mistake here, deceiving, and being deceived! dreaming, that effectual grace is necessarily tied to the external administration of Baptism, (which what is it, but to revive the Popish element, of the Sacraments working grace, *ex opere operato*?) and so every Infant should be regenerated, not only (*Sacramento tenens*) sacramentally, but really and properly. Hence men do fancy, that being regenerated already, when baptized, they need no further work.

But if this were so, then all that were baptized (in their infancy) must necessarily be saved: because the promise of pardon and salvation is made to conversion and regeneration. *Acts* 3. 19. *1 Pet.* 1. 3, 4. *Mat.* 19. 28. Our Calling, Sanctification, (as to the beginnings of it) or Conversion (which are but the same thing, under different conceptions and expressions;) is but a middle link in the golden chain, fastened to election at the one end, and glorification at the other, *Rom.* 8. 30. *2 Thes.* 2. 13. *1 Pet.* 1. 2. The silver cord may not be broken, nor the connection between Sanctification and Salvation, between grace and glory, impiously violated, *Mat.* 5. 8. If we are indeed begotten again, it is to an inheritance incorruptible reserved in Heaven for us, and the divine power is engaged to keep us for it, *1 Pet.* 1. 5. And if the very regenerate may perish at last in their sins. we will no more say, that he that is born of God, his seed remaineth in him, and that he cannot sin, *1 John.* 3. 9. *i.e.* unto death, now that it is impossible to deceive the very elect, *Mat.* 24. 24.

And indeed were this true, then we need look no farther to see our names written in Heaven, than only to search the Register, and see whether we were baptized: then I would keep the certificate of my baptism, as my fairest evidence for Heaven, and should come by assurance of my gracious state, with a wet finger: then men should do well to carry but a certificate of their baptism under the Registers hand, when they died (as the Philosopher would be buried with the bishops bond in his hand, which he had given him for the receiving his alms in another world:) and upon sight of this, there were no doubt of their admission into Heaven.

In short, if there be no more necessary to conversion or regeneration, than to be turned to the Christian Religion, or to be baptized in infancy, this will fly directly in the face of that Scripture, *Mat.* 7. 14. as well as multitudes of others. For first, we will then no more say, *strait is the gate and narrow is the way*: for if all that are baptized, and of the true Religion, are saved, the door is become heavenly wide, and we will henceforth say, wide is the gate, and broad is the way, that leadeth unto life; for if this be true, whole Parishes, yea whole Countries, and whole Kingdoms may go in a breast, and we will no more teach, that the righteous is scarcely saved, or that there is need of such a stir in taking the Kingdom of Heaven by violence and striving to enter in. Surely if the way be so easy as many make it, that there is little more necessary, than to be regenerated in our baptism, and cry God mercy, and be absolved by the Minister at our end, 'tis more ado than needs, to put ourselves to such running, and seeking, and knocking, and fighting, and wrestling, as the word requires, as necessary to salvation. Secondly, if this be true, we will no more say, *few there be that find it*: yea we will rather say, *few there be that miss it*: we will no more say, that of the many that are called, *but few are chosen* *Mat.* 22. 14. and that even of the professing *Israel*, *but a remnant shall be saved*, *Rom.* 11. 5. If this Doctrine be true, we will not say anymore with the Disciples, *Who then shall be saved?* but rather *who then shall not be saved?* Then if a man be called a brother (that is, a Christian) and be baptized, though he be a fornicator, or a railer, or covetous, or a drunkard, yet he shall inherit the Kingdom of God, *1 Cor.* 5. 11. *1 Cor.* 6. 9, 10.

But the *Arminian* will reply; such as these though they did receive regenerating grace in Baptism, are since fallen away, and must be renewed again, or else they cannot be saved.

I answer, 1. That there is an infallible connection between regeneration and salvation, as we have already shown, and I itch to be farther evidencing, but that 'tis against designed brevity. 2. Then men must be again born again, which carries a great deal of absurdity in its very face. And why may not men be twice born in nature, as well as in grace? Why not as great an absurdity to be twice regenerated as to be twice generated? But 3. and above all, This grants however the thing I contend for, that whatever men do, or pretend to receive in baptism, if they be found afterwards to be grossly ignorant or profane, or formal, without the power of godliness, they must be born again, or else be shut out of the Kingdom of God. So then, they must have more to plead for themselves, than their baptismal regeneration.

Well, in this you see all are agreed, that be it more or less that is received in baptism, if (when men come to years) they are evidently unsanctified, they must be renewed again by a thorough and powerful change, or else they cannot escape the damnation of Hell: Friends and Brethren be not deceived, God is not mocked; *Gal. 6. 7.* Whether it be your baptism or what ever else that you pretend, I tell you from the living God, that if any of you be a prayerless person, *Job. 15. 14.* or unclean, or malicious, or covetous, or riotous, or a scoffer, or a lover of evil company, *Prov. 13. 20.* In a word, if you are not holy, strict, and self-denying Christians, *Heb. 12. 14. Mat. 16. 24.* you cannot be saved, except you be transformed by a further work upon you, and renewed again by repentance.

Thus I have shown, that it is not enough to evidence a man to be regenerate, that he hath been baptized; effectual grace not necessarily accompanying baptism, as some have vainly asserted. But I must answer one Objection before I pass.

Obj. The Sacraments do certainly attain their ends, where man doth not *ponere obicem*, or lay some obstruction, which Infants do not.

Sol. I answer, it is not the end of Baptism to regenerate, 1. Because then there would be no reason, why it should be confined only to the seed of Believers: for both the law of God, and the nature of Charity, requires us to use the means of conversion for all, as far as we can have opportunity. Were this true, no such charity as to catch the children of Turks and Heathens, and baptize them, and dispatch them to Heaven out of hand; like the bloody Wretches, that made the poor Protestants (to save their lives) to swear they would come to Mass, and that they would never depart from it, and then put them forthwith to death, saying, *They would hang them while in a good mind.* 2. Because it presupposeth regeneration, and therefore cannot be intended to confer it. In all the express instances in Scripture, we find that baptism doth suppose their repenting, believing, receiving the Holy Ghost, *Acts 8. 37. Acts 2. 38. Acts 10. 47. Mark 16. 16.* And to imagine, that baptism was instituted for an end of which not one of the first subjects was capable (for they were all adult persons and supposed to have faith and repentance according as they professed, and their children were not baptized till after them, in their right,) were no little absurdity. Were this Doctrine true, baptism would make Disciples, but we find it doth bespeak them such before hand, *Mat. 28. 19.* 3. Because Baptism, being but a Seal of the Covenant, cannot convey the benefits, but according to the tenor of the Covenant, to which it is set. Now the Covenant is conditional, therefore the Seal conveys conditionally. The Covenant requires faith and

repentance, as the condition of the grand benefits, pardon, and life, *Act. 16. 31. Acts 3. 19.* And what the Covenant doth not convey but upon these conditions, the Seal cannot. So that Baptism doth presuppose faith and repentance in the subject, without which it neither doth, nor can convey the saving benefits: otherwise the Seal should convey contrary to the tenor of the Covenant to which it is affixed.

3. *It lies not in a moral righteousness.* This exceeds not the righteousness of the Scribes and Pharisees, and therefore cannot bring us to the Kingdom of God, *Mat. 5. 20. Paul,* while unconverted, was touching the righteousness which is in the Law blameless, *Phil. 3. 6.* None could say black is thine eye. The selfjusticiary could say, *I am no Extortioner, Adulterer, Unjust, &c. Luke 18. 11.* Thou must have something more than all this to show, or else (however thou mayest justify thyself) God will condemn thee. I condemn not morality, but warn you not to rest here. Piety includes morality, as Christianity doth humanity, and grace reason. But we must not divide the tables.

4. *It consists not in an external conformity to the rules of Piety.* 'Tis too manifest, men may have a form of godliness, without the power, *2 Tim. 3. 5.* Men may pray long, *Mat. 23. 14.* and fast often, *Luke 18. 12.* and hear gladly *Mat. 12. 20.* and be very forward in the service of God, though costly and expensive, *Isaiah 1. 11.* and yet be strangers to Conversion. They must have more to plead for themselves, than that they keep their Church, and give alms, and make use of prayer, to prove themselves sound Converts. No outward service but an hypocrite may do it; even to the giving all his goods to the poor, and his members to the fire, *1 Cor. 13. 3.*

5. *It lies not in the chaining up of corruption, by education, human laws, or the force of incumbent affliction.* 'Tis too common and easy, to mistake education for grace; but if this were enough, who a better man than *Iehoasb*? While *Iehojadah* his uncle lived, he was very forward in God's service, and calls upon him to repair the house of the Lord, *2 Kings 12. 2, 7.* But here was nothing more than good education all this while: for when his good Tutor was taken out of the way, he appears to have been but a wolf chained up; and falls off to Idolatry.

6. *In short, it consists only in illumination, or conviction, in a superficial change, or partial reformation.* An Apostate may be a man enlightened, *Heb. 6. 4.* and a *Felix* tremble under convictions, *Acts 24. 23.* and a *Herod* amend many things, *•ar. 6. 20.* 'Tis one thing to have sin alarmed only by convictions, and another to have it captivated and crucified by converting grace. Many, because they have been troubled in conscience for their sins, think well of their case; miserably mistaking conviction for Conversion. With these *Cain* might have passed for a Convert, who ran up and down the World, like a man distracted under the rage of a guilty conscience, till with building and business he had worn it away, *Gen. 4. 13, 14.* Others think, that because they have given off their riotous courses, and are broken off from evil company, or some particular lust, and reduced to sobriety and civility, they are now no other than real Converts; forgetting that there is a vast difference between being sanctified, and civilized; and that many seek to enter into the Kingdom of Heaven, *Luke 13. 24.* and are not far from it, *Mark 12. 34.* and arrive to the almost of Christianity, *Acts 26. 28.* and yet fall short at last. While conscience holds the whip over them, many will pray, hear, read, and

forbear their delightful sins: but no sooner is this Lyon asleep, but they are at their vomit again. Who more religious than the Jews, when God's hand was upon them? *Psal.* 78. 34, 35. but no sooner was the affliction over, but they forgot God, and shown their Religion to be but a fit, v. 36, 37. Thou mayest have disgorged a troublesome sin, that will not sit in thy stomach, and have escaped the gross pollutions of the World, and yet not have changed thy swinish nature all the while *2 Pet.* 2. 20, 22.

You may cast the lead, out of the rude mass, into the more comely proportion of a plant, and then into the shape of a beast, and thence into the form and features of a man: but all the while it is but lead still. So a man may pass through divers transmutations, from ignorance to knowledge, from profaneness to civility, thence to a form of Religion, and all this while he is but carnal and unregenerate, while his nature remains unchanged.

Application. Hear then, O sinners hear; as you would live, so come and hear; *Isaiah.* 55. 3. Why would you so willfully deceive yourselves, or build your hopes upon the sand? I know he shall find hard work of it, that goes to pluck away your hopes. It cannot but be ungrateful to you, and truly it is not pleasing to me. I set about it, as a Surgeon, when to cut off a purified Member from his well-beloved friend; which of force he must do, but with an aking heart, a pitiful eye, a trembling hand. But understand me, Brethren, I am only taking down the ruinous house, (which will otherwise speedily fall of itself, and bury you in the rubbish,) that I may build fair, and strong and firm forever. The hope of the wicked shall perish, if God be true of his word. *Prov.* 11. 7. And wert not thou better, O sinner, to let the word convince thee now in time, and let go thy false and self-deluding hopes, than to have death too late to open thine eyes, and find thyself in hell, before thou art awake? I should be a false and faithless Shepherd, if I should not tell you, that you who have built your hopes upon no better grounds, $\langle \diamond \rangle$ these orementioned, are yet in your $\langle \diamond \rangle$. Let your conscience speak; what is it, that you have to plead for yourselves? Is it that you wear Christ's livery? that you bear his name? that you are of the visible Church? that you have knowledge in the points of Relig•••, are civilized, perform religious duties, are just in your dealings, have been troubled in conscience for your sins? I tell you from the Lord, these pleas will never be accepted at God's Bar. All this though good in itself, will not prove you converted, and so will not suffice to your salvation. Oh look about you, and bethink yourselves of turning speedily and soundly. Set to praying and to reading, and studying your own hearts; rest not, till God hath made through work with you: for you must be other men, or else you are lost men.

But if these be short of Conversion, what shall I say of the profane sinner? It may be, he will scarce cast his eyes, or lend his ears to this discourse: but if there be any such reading, or within hearing, he must know from the Lord that made him, that he is far from the Kingdom of God. May a man be civilized and not converted, where then shall the Drunkard, and Glutton appear? May a man keep company with the wise Virgins, and yet be shut out? Shall not a companion of fools much more be destroyed? *Prov.* 13. 20. May a man be true and just in his dealing, and yet not be justified of God? What then will become of thee, O wretched man, whose conscience tells thee thou art false in thy trade, and false of thy word, and makest thine advantage by a lying tongue? If men may be enlightened, and brought to the

performance of holy duties, and yet go down to perdition, for resting in them, and sitting down on this side of Conversion: what will become of you, O miserable families, that live as without God in the World? And of you, O wretchless sinners, with whom God is scarce in all your thoughts: that are so ignorant, that you cannot, or so careless, that you will not pray? O repent and be converted; break off your sins by righteousness: away to Christ for pardoning and renewing grace: give up yourselves to him, to walk with him in holiness, or else you shall never see God. Oh that you would take the warnings of God! In his name I once more admonish you. Turn you at my reproof. *Prov.* 1. 2. 3. Forsake the foolish and live, *Prov.* 9. 6. Be sober, righteous, godly. *Tit.* 2. 12. Wash your hands you sinners, purify your hearts ye double minded. *James* 4. 8. Cease to do evil, learn to do well, *Isaiah.* 1. 16, 17. But if you will on, you must die. *Ezek.* 33. 11.

CHAP. II. Showing positively what Conversion is.

I May not leave you with your eyes half open, as he that saw men as trees walking. *Mar.* 8. 24. The word is profitable for doctrine, as well as reproof; *2 Tim.* 3. 16. And therefore having thus far conducted you by the shelves and rocks of so many dangerous mistakes, I would guide you at length into the harbor of truth.

Conversion then (in short) lies, in the thorough change both of the heart, and life. I shall briefly describe it in its nature and causes.

1. *The author it is the spirit of God;* and therefore it is called, the sanctification of the spirit; *2 Thes.* 213. and the renewing of the holy Ghost. *Tit.* 3. 5. Yet not excluding the other persons in the Trinity: For the Apostle teacheth us, to bless the Father of our Lord Jesus Christ, for that he hath begotten us again: *1 Pet.* 1. 3. and Christ is said to give repentance to *Israel;* *Acts* 5. 31. and is called the everlasting Father, *Isaiah.* 9. 6. and we his seed, and the Children which God hath given him, *Heb.* 2. 13. *Isaiah.* 53. 10. O blessed birth! Seven Cities contended for the birth of *Homer:* but the whole Trinity Fathers the new creature. Yet is this work principally ascribed to the Holy Ghost, and so we are said to be born of the spirit. *John.* 3. 8.

So then it is a work above man's power. We are born, not of the will of the flesh, nor of the will of man; but of God. *John* 1. 31. Never think thou canst convert thyself. If ever thou wouldst be savingly converted, thou must despair of doing it in thine own strength. *Ier.* 31. 18. It is a Resurrection from the dead, *Rev.* 20. 5. *Eph.* 1. 2. a new creation, *Gal.* 6. 15. *Eph.* 2. 10. a work of absolute omnipotency: *Eph.* 1. 19. Are these out of the reach of human power? If thou hast no more than thou hadst by thy first birth, a good nature, a meek and chaste temper, &c. thou art a very stranger to true conversion. This is a supernatural work.

2. The moving cause is Internal, or External.

The Internal mover is only free grace. Not by works of righteousness which we have done: but of his own mercy he saved us—by the renewing of the Holy Ghost, *Tit.* 3. 5. Of his own will begat he us, *I am.* 1. We are chosen and called unto Sanctification, not for it. *Eph.* 1. 4.

God finds nothing in man to turn his heart, but to turn his stomach: enough to provoke his loathing, nothing to provoke his love. Look back upon thyself, O Christian. Take up thy

verminous rags: Look upon thyself in thy blood. *Ez.* 16. 6. O reflect upon thy swinish nature, thy filthy swill, thy once beloved mire. *2 Pet.* 2. Canst thou think without loathing of thy trough and draugh? Open thy sepulcher, *Mat.* 23. 27. Art not thou almost struck dead with the hellish damp? behold thy putrid soul, thy loathsome members. O stench unsufferable, if thou dost but sense thine own putrifaction! *Psal.* 14. 3. Behold thy ghastly visage, thy crawling lusts, thy slime and corruption. Do not thine own clothes abhor thee? *Job.* 9. 31. How then should holiness and purity love thee. Be astonished O Heavens at this, be moved O Earth. *Ier.* 2. 12. Who but must needs cry. Grace! Grace! *Zech.* 4. 7. Hear and blush you Children of the most high. O you unthankful generation! that free grace is no more in your mouths, in your thoughts; no more adored, admired, commended by such as you. One would think you should be nothing but praising and admiring God, whatever you are. How can you make a shift to forget such grace, or to pass it over with a slight and seldom mention? What but free grace should move God to love you, unless enmity could do it, or deformity could do it, unless vomit, or rottenness could do it? How affectionately doth *Peter* lift up his hands? *Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again.* *1 Pet.* 1. 3. How feelingly doth *Paul* magnify the free mercy of God in it? *God who is rich in mer•• for his great love wherewith he loved us; hath quickened us together with Christ; by Grace are ye saved,* *Eph.* 2. 4, 5.

The external mover is the merit and intercession of the blessed Jesus. He hath obtained gifts for the rebe••ious; *Psal* 68. 18. and through him it is, that God worketh in us, what is well pleasing in his sight, *Heb.* 13. 21. Through him are all spiritual blessings bestowed upon us in ••venly things, *Eph.* 1. 3. He intercedeth for the Elect, that believe not. *John.* 17. 20. Every Convert is the fruit of his travel. *Isaiah,* 53. 11. O never was infant born into the world with that difficulty, that Christ endured for us. How emphatically he groaneth in his travel? All the pains that he suffered on his Cross they were our birth pains, *Act.* 2. 24. 〈 in non-Latin alphabet 〉 the pulls and throws that Christ endured for us. He is made sanctification to us, *1 Cor.* 1. 30. He sanctified himself (that is set apart himself as a sacrifice) that we may be sanctified. *John* 17. 19. We are sanctified through the offering of his body once for all, *Heb.* 10. 10.

'Tis nothing then without his own bowels, but the merit and intercession of Christ, that prevails with God to bestow upon us converting grace. If thou art a new creature, thou knowest to whom thou owest it, to Christ's pangs and prayers. Hence the natural affection of a believer to Christ. The •oal doth not more naturally run after the Dam, nor the suckling to the dugs, than a believer to Jesus Christ. And whither else shouldst thou go? If any in the World can show that for thy heart, that Christ can, let them carry it. Doth Satan put in, doth the World court thee, doth sin sue for thy heart? Why, were these crucified for thee? *1 Cor.* 1. 13. O Christian, love and serve the Lord while thou hast a being. Do not even the Publicans love those that love them? And show kindness to them that are kind to them? *Mat.* 5. 46, 47.

3. The Instrument is either Personal, or Real.

The personal is the Ministry. *I have begotten you to Christ through the Gospel*, 1 Cor. 4. 15. Christ's Ministers are they that are sent to open men's eyes, and to turn them to God. Acts 26. 18.

O unthankful World, little do you know what you are doing, while you are persecuting the Messengers of the Lord. These are they whose business is (under Christ) to save you. Whom have you reproached and blasphemed? Against whom have you exalted your voice, and lifted your eyes on high? *Isaiah*. 37. 23. These are the servants of the most high God, that show unto you the way of salvation, Acts 16. 17. and do you thus requite them, O foolish and unwise? *Deut.* 32. 6. O sons of ingratitude, against whom do you sport yourselves? against whom make ye a wide mouth, and draw out the tongue? *Isaiah*. 57. 3. These are the Instruments that God useth to convert and save you: and do you spit in the face of your Physicians, and throw your Pilots overboard? Father forgive them, for they know not what they do.

The Instrument Real is the word. We were begotten by the word of truth. This is it that enlightens the eyes, that converteth the soul, *Psa*, 19. 7, 8. that maketh wise to salvation, 2 *Tim.* 3. 15. This is the incorruptible seed, by which we are born again. 1 *Pet.* 1. 33. If we are washed, 'tis by the word, *Eph.* 5. 26. •f we are sanctified, 'tis through the truth, *John*. 17. 17. This generates faith, and regenerates us. *Rom.* 10. 17. *I am.* 1. 18.

O ye Saints, how should you love the word? for by this you have been converted. O ye sinners, how should you ply the word? for by this you must be converted. No other ordinary means but this. You that have felt its renewing power, make much of it while you live, be forever thankful for it. Tie it about your necks, write it upon your hands, lay it in your bosoms. *Prov.* 6. 21, 22. When you go let it lead you, when you sleep let it keep you, when you wake let it talk with you. Say with holy *David*, I will never forget thy precepts, for by them hast thou quickened me. *Psal.* 119, 93. You that are unconverted, read the word with diligence, flock to it, where powerfully preached; fill the porches, as the multitude of the impotent, blind, halt, withered, waiting for the moving of the water. *John* 5. 3. Pray for the coming of the spirit in the word. Come off thy knees to the sermon: and come to thy knees from the sermon. The seed doth not prosper because not warred by prayers and tears, nor covered by meditation.

4. *The final cause is man's salvation, and God's glory.* We are chosen through sanctification to Salvation, 2 *Thes.* 2. 13. Called that we might be glorified, *Rom.* 8. 30. but especially, that God might be glorified, *Isaiah*. 60. 21. that we should show forth his praises, 1 *Pet.* 2. 9. and be fruitful in good works, *Col.* 1. 10.

O Christian, do not forget the end of thy calling, let thy light shine, *Mat.* 5. 16. Let thy Lamp burn, let thy Fruits be good, and many, and in season, *Psal.* 1. 3. Let all thy designs fall in with God's, that he may be magnified in thee, *Phil.* 1. 20. Why should God repent that he hath made thee a Christian, as in the time of the old world, that he made them men? *Gen.* 6. 6. Why shouldst thou be an eye sore in his Orchard, *Luk.* 7. by thy unfruitfulness? or a son that causeth shame, as it were a grief to thy father, and a bitterness to her that bare thee, *Prov.*

17. 25. *Prov. 10. 5.* O let the womb bless thee that bare thee, *Prov. 17. 21.* He that begets a fool doth it to his sorrow; and the father of a fool hath no joy.

5. *The subject is the elect sinner, and that in all his parts and powers, members and mind.* Whom God predestinates, them only he calls. *Rom. 8. 30,* None are drawn to Christ by their calling, nor come to him by believing, but his sheep, those whom the father hath given him, *1 John 6. 37, 44.* Effectual calling runs parallel with eternal election. *2 Pet. 1. 10.*

Thou beginnest at the wrong end, if thou disputest first about thine election. Prove thy conversion, and then never doubt of thine election. Or canst thou not yet prove it? Set upon a present and thorough turning. Whatever God's purposes be (which are secret) I am sure his promises are plain. How desperately do rebels argue? If I am elected I shall be saved, do what I will: If not, I shall be damned, do what I can. Perverse sinner, wilt thou begin where thou shouldest end? Is not the word before thee? What saith it? *Repent and be converted, that your sins may be blotted out, Acts. 3. 19. If you mortify the deeds of the body, you shall live, Rom. 8. 13. Believe and be saved, Act. 16. 31.* What can be plainer? Do not stand still, disputing about thine election, but set to repenting and believing. Cry to God for converting grace. Revealed things belong to thee, in these busy thyself. 'Tis just (as one well) that they that will not feed on the plain food of the word, should be choked with the bones. What ever God's purposes be, I am sure his promises be true. Whatever the decrees of Heaven be, I am sure, that if I repent and believe I shall be saved; and that if I repent not, I shall be damned. Is not here plain ground for thee: and wilt thou yet run upon the rocks.

More particularly, this change of conversion passes throughout in the whole subject. A carnal person may have some shreds of good morality, a little near the list, but he is never good throughout the whole cloth, the whole body of Holiness and Christianity; Feel him a little further near the ridge, and you shall see him to be but a deceitful piece. Conversion is not a repairing of the old building, but it takes all down and erects a new structure: it is not the putting in a patch or sowing on a list of holiness; but with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the top-stone all fire-new. He is a new man, *Eph. 4. 24.* a new creature. All things are become new, *2 Cor. 5. 17.* Conversion is a deep work, a heart work; *Acts 2. 37,* and *16. 14.* it turns all upside down, and makes a man begin a new world. It goes *throughout* with men, *throughout* the Mind, *throughout* the Members, *throughout* the motions of the whole life.

1. *Throughout the mind.* It makes an universal change within. First it turns the balance of the judgment, so that God and his Glory do weigh down all carnal and worldly interests. *Acts 20. 24. Phil. 1. 20. Psal. 73. 25.* It opens the eye of the mind, and makes the scales of its native ignorance to fall off, and turns men from darkness to light. *Acts 26. 18. Eph. 5. 8. 1 Pet. 2. 9.* The man that before saw no danger in his condition, now concludes himself lost, and forever undone, *Acts 2. 37.* except renewed by the power of Grace. He that formerly thought there was little hurt in sin, now comes to see it to be the chief of evils; he sees the unreasonableness, unrighteousness, the deformity and the filthiness that is in sin, so that he is affrighted with it, loathes it, dreads it, flies it, and even abhors himself for it, *Rom. 7. 15.*

Job 42. 6. *Ezek.* 36. 31. He that could see little sin in himself, and could find no matter for confession (as it was said of that learned Ignoramus *Bellarmino* (who it seems while he knew so much abroad, was a miserable stranger to himself,) that when he was to be confessed by the Priest, could not remember anything to confess but was fain to run back to the sins of his youth) I say he that could not find matter for confession, unless it were some few gross and staring evils, now sin reviveth with him, *Rom.* 7. 9. he sees the rottenness of his heart, and desperate and deep pollution of his whole nature: he cries, unclean, unclean, *Lev.* 13. 4. 5. Lord purge me with Hyssop, wash me thoroughly, create in me a new heart, *Psal.* 51. 2, 7, 10. He sees himself altogether become filthy, *Psal.* 14. 3. corrupt both root and tree, *Mat.* 7. 17, 18. he writes *unclean* upon all his parts, and powers, and performances, *Isaiah.* 63. 6. *Rom.* 7. 18. He discovers the nasty corners that he was never aware of, and sees the blasphemy, and theft, and murder, and adultery that is in his heart, which before he was ignorant of. Heretofore he saw no form nor comeliness in Christ, no beauty that he should desire him; but now he finds the hid treasure, and will sell all to buy this field. Christ is the pearl he seeks, sin the puddle he loathes.

Now according to this new light, the man is of another mind, another judgment, than before he was: Now God is all with him: he hath none in Heaven nor in Earth like him, *Ps.* 73. 25. He prefers him truly before all the World: his favor is his life: the light of his Countenance is more than Corn and Wine and Oil, (the good that he formerly inquired after, and set his heart upon, *Psal.* 4. 6, 7.) Now let all the World be set on one side, and God alone on the other? Let the Harlot put on her paint, and gallantry, and present herself to the soul (as when Satan would have tempted our Savior with her) in all the glory of her Kingdoms, yet the soul will not fall down and worship her; but will prefer a naked, yea a crucified, persecuted Christ before her, *Phil.* 3. 8. *1 Cor.* 22. Not but that a Hypocrite may come to yield a general assent to this, that God is the chief good: yea the wiser Heathens (some few of them) have at last stumbled upon this: but there is a difference between the absolute, and comparative judgment of the understanding. No Hypocrite comes so far, as to look upon God, as the most desirable and suitable good to him, and thereupon to acquiesce in him. This was the converts voice; *The Lord is my portion saith my soul Whom have I in Heaven but thee? and there is none upon earth, that I desire besides thee. God is the strength of my heart and my portion forever, Psal.* 73. 25, 26. *Lam.* 3. 24.

Secondly, it turns the bias of the Will, both as to means and end (1.) The intension of the wist is altered, Ezek. 36. 26. *Ier.* 31. 33. *Isaiah* 26. 8, 9. Now the man hath new ends and designs. Now he intends God above all, and desires and designs nothing in all the world so much, as that Christ may be magnified in him, *Phil.* 1. 20. He accounts himself more happy in this, than in all that the earth could yield, that he may be serviceable to Christ, and bring him glory in his generation. This is the Mark he aims at, that the name of Jesus may be great in the world, and that all the sheaves of his brethren may bow to this sheaf.

Reader, dost thou view this and never ask thyself, whether it be thus with thee? Pause a while, and breathe on this great concernment.

2. *The election also is changed*, so that he chooses another way, *Psal. 119. 30.* He pitches upon God as his blessedness, and upon Christ as the principal, and holiness as the subordinate means, to bring him to God. *John. 14. 6. Rom. 2. 7.* He chooses Jesus for his Lord. *Col. 2. 6.* He is not merely forced into Christ by the storm, nor doth he take Christ for bare necessity, as the man begged from the gallows, when he takes the wife, rather than the halter: but he comes off freely in the choice. This match is not made in a fright, as with the terrified conscience, or dying sinner, that will seemingly do anything for Christ, but doth only take Christ, rather than hell: but he deliberately resolves, that Christ is his best choice, *Phil. 1. 23.* and would rather have him to choose, than all the good of this world, might he enjoy it while he would. Again, he takes holiness for his path. He doth not out of mere necessity submit to it: but he likes and loves it. *I have chosen the way of thy Precepts, Psal. 119. 173.* He takes God's testimonies not as his bondage, but as his heritage, yea his heritage forever: *v. 111.* he counts them not his burden, but his bliss, not his cords but his cordials. *1 John. 5. 3. Psal. 119. 14, 16, 47.* He doth not only bear, but take up Christ's yoke. He takes not holiness, as the stomach doth the loathed potion, (which it will down with rather than die) but as the hungry doth his beloved food. No time passes so sweetly with him (when he is himself) as that he spends in the exercises of holiness; these are both his aliment, and his element, the desire of his eyes, and the joy of his heart. *Job. 23. 12. Psal. 119. 82, 131, 162, 174. Psal. 63. 5.*

Put thy conscience to it as thou goest, whether thou art the man. O happy man, if this be thy case! But see thou be thorough and partial in the search.

Thirdly, it turns the bent of the affection. 2. Cor. 7. 11. These run all in a new channel. The *Jordan* is now driven back, and the water runs upward against its natural course.

Christ is his *Hope*, *1 Tim. 1. 1.* this is his prize *Phil. 3. 8.* here his eye is, here his heart is. He is contented to cast all over board (as the merchant in the storm, ready to perish) so he may but keep this Jewel.

The thirst of his *Desires* is, not after gold, but grace, *Phil. 3. 13.* He hungers after it, he seeks it as silver, he digs for it as for hid treasure: he had rather be gracious, than be great; he had rather be the holiest man on earth, than the most learned, the most famous, most prosperous. While carnal, he said: Oh! If I were but in great esteem, and rolled in wealth, and swim'd in pleasure, if my debts were paid, and I and mine provided for, then I were a happy man: but now the tune is changed. Oh, saith the Convert, if I had but my corruptions subdued; if I had such measures of grace, such fellowship with God, though I were poor and despised, I should not care, I should account myself a blessed man. Reader, is this the language of thy soul?

His *Joy*s are changed. He rejoiceth in the ways of God's testimonies, as much as in all riches, *Psa. 119. 14.* He delights in the Law of the Lord, wherein once he had little favor. He hath no such Joy, as in the thoughts of Christ, the fruition of his company, the prosperity of his people.

His *Cares* are quite altered. He was once set for the World, and any scraps of by-time, nothing (too often) was enough for his soul. Now he gives over caring for the Asses, and sets his heart

on the Kingdom. Now all the cry is, *What shall I do to be saved?* Acts. 16. 30. His great solicitude is, how to secure his soul. Oh! how he would bless you, if you could but put him out of doubt of this!

His *Fears* are not so much of suffering, but of sinning, Heb. 11. 25, 27. Once he was afraid of nothing so much as the loss of his estate, or esteem, the displeasure of friends, the scorns of the great: nothing sounded so terrible to him, as pain, or poverty, or disgrace. Now these are little to him, in comparison of God's dishonor, or displeasure. How warily doth he walk, left he should tread on a snare? He feareth always, he looks before and behind; he hath his eye upon his heart, and is often casting over his shoulder, left he should be overtaken with sin, Psal. 39. 1. Prov. 28. 14. Eccles. 2. 14. It kills his heart to think of losing God's favor; this he dreads as his only undoing, Psal. 51. 11, 12. Psal. 119. 8. No thought in the world doth pinch him and pain him so much, as to think of parting with Christ.

His *Love* runs a new course. My Love was crucified (said holy *Ignatius*) that is, my Christ. This is my beloved, saith the Spouse Cant. 5. 16. How doth *Augustine* often pour his loves upon Christ.

He can find no words sweet enough. Let me see thee, O Light of mine eyes. Come, O thou joy of my spirit; Let me behold thee, O the gladness of my heart. Let me love thee, O life of my soul. Appear unto me, O my great delight, my sweet comfort, O my God, my life, and the whole glory of my soul. Let me find thee, O desire of my heart: Let me hold thee, O love of my soul. Let me embrace thee, O heavenly Bridegroom. Let me possess thee, O eternal blessedness, &c.

His *Sorrows* have now a new vent. 2 Cor. 7. 9. 10. The view of his sins, the sight of a Christ crucified, that would scarce stir him before, now how much do they affect his heart?

His *Hatred* boils, his *Anger* burns against sin, Psal. 119. 104. He hath no patience with himself: he calls himself fool, and beast, and thinks any name too good for himself, when his indignation is stirred up against sin, Psal. 73. 22. Prov. 30. 2. He could once swill in it, with too much pleasure; now he loathes the thought of returning to it, as much as of licking up the filthiest vomit.

Commune then with thine own heart, and attend the common and general current of thine affections, whether it be towards God in Christ, above all other concernments. Indeed sudden and strong commotions of the affections and sensitive part, are oftentimes found in hypocrites; especially where the natural constitution leads thereunto: and contrariwise, the sanctified themselves are many times without sensible stirrings of the affections, where the temper is more slow, dry and dull. The great inquiry is, whether the judgment and will be standingly determined for God, above all other good, real or apparent: and if the affections do sincerely follow their choice, and conduct, though it be not so strongly and sensibly, as is to be desired, there is no doubt, but the change is saving.

2. *Thorowout the Members.* These that were before the instruments of sin, are now become the holy utensils of Christ's living Temple, Rom. 6. 16. 1 Cor. 3. 16. He that before made, as it were,

a band or a barrel of his body, now possesseth his vessel in sanctification, and honor, in temperance, chastity, and sobriety, as dedicated to the Lord, 1 *Thes.* 44. *Gal.* 5. 22, 23. 1 *Cor.* 6. 19, 20.

The *Eye* that was once a wandering eye, a wanton eye, a haughty, a covetous eye, is now employed, as *Mary*, in weeping over her sins, *Luk.* 7. 38. in beholding God in his works *Psal.* 8. 3. in reading his word, *Acts* 8. 30. in looking up and down for objects of mercy, and opportunities for his service.

The *Ear* that was once open to Satan's call, and that (like a vitiated palat) did relish nothing so much as filthy, or at least frothy talk, and the fools laughter, is now bored to the door of Christ's house, and open to his discipline. It saith, *Speak Lord for thy servant heareth.* It cries with him, *veniat verbum Domini*, and waits for his word as the rain, and relishes them more than the appointed food, *Job* 23. 12. than the honey and the honey comb, *Psal.* 19. 10.

The *Head*, that was the shop of worldly, designs, is now filled with other matters, and set on the study of God's will, *Psal.* 1. 2. *Psal.* 119. 97. and the man beats his head, not so much about his gain, but about his duty. The *thoughts* and *cares* that now fill his head are principally, how he may please God, and fly sin.

His *Heart*, that was a sty of filthy Insts, is now become an altar of Incense, where the fire of divine love is ever kept in, and whence the daily sacrifice of prayer and praises, and sweet incense of holy desires, ejaculations, and anhelations are continually ascending, *Psal.* 108. 1.

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The *Mouth* is become a well of life, his *Tongue* as choice silver, and his *Lips* feed many: Now the salt of grace hath seasoned his speech, and eat out the corruption, *Col.* 4. 6. and cleanseth the man from his filthy communication, flattery, boasting, railing, lying, swearing, backbiting, that once came like the flashes proceeding from the hell that was in the heart. *James* 3. 6. 7. The *Throat*, that was once an open sepulcher, *Rom.* 3. 13. now sends forth the sweet breath of prayer, and holy discourse, and the man speaks in another Tongue, in the Language of *Canaan*, and is never so well, as when talking of God, and Christ, and the matters of another World. His *Mouth* bringeth forth wisdom, his *Tongue* is become the silver Trumpet of his makers praise, his glory and the best member that he hath.

Now here you shall have the hypocrite halting. He speaks it may be like an Angel, but he hath a covetous eye, or the gain of unrighteousness in his hand. Or the hand is white, but his heart is full of rottenness, *Mat.* 13. 27. full of unmortified cares, a very oven of lust, a shop of pride, the seat of malice. It may be with *Nebuchadnezzar's* Image, he hath a Golden head, a great deal of knowledge: but he hath feet of clay, his affections are worldly, he minds earthly things, and his way and walk are sensual, and carnal, you may trace him in his secret haunts, and his footsteps will be found in some by-paths of sin. The work is throughout with him.

3. *Thorowout the motives, or the life, and practice.* The new man takes a new course, *Eph.* 2. 2, 3. His Conversation is in Heaven, *Phil.* 3. 20. No sooner doth Christ call by effectual grace, but he strait way becomes a follower of him, *Mat.* 4. 20. When God hath given the new heart and

writ his law in his mind, he forthwith walks in his statutes and keeps his judgments, *Ezek.* 36. 26, 27.

Though sin may dwell (God knows a wearisome and unwelcome guest) in him, yet it hath no more dominion over him. *Rom.* 6. 14, 7. He hath his fruit unto holiness, *Rom.* 6. 22. and though he makes many a blot, yet the law and life of Jesus is that he eyes, as his copy, *Psal.* 119. 30. *Heb.* 12. 2. and hath an unfeigned respect to all God's commandments, *Ps.* 119. 6. He makes conscience even of little sins & little duties, *Psal.* 119. 113. His very infirmities which he cannot help, though he would, are his souls burden, and are like the dust in a man's eye, which though but little, yet are not a little troublesome. [O man, Dost thou read this, and never turn in upon thy soul by self-examination?] The sincere Convert is not one man at Church, and another at home: he is not a Saint on his knees, and a Cheat in his shop: he will not tithe mint and cummin, and neglect mercy and judgment, and the weighty matters of the Law: he doth not pretend piety and neglect morality, *Mat.* 23. 14. but he turns from all his sins and keeps all God's Statutes, *Ezek.* 18. 21. though not perfectly (except in desire and endeavor) yet sincerely, not allowing himself in the breach of any, *Rom.* 7. 15. Now he delights in thy word, and sets himself to prayer, and opens his hand, (if able) and draws out his soul to the hungry, *Rom.* 7. 22. *Psal.* 109. 4 *Isaiah.* 58. 10. He breaketh off his sins by righteousness, and his iniquities by showing mercy to the poor, *Dan.* 4. 27. and hath a good conscience willing in all things to live honestly, *H•b.* 13. 18. and to keep without offense towards God and men.

Here again you shall find the unsoundness of many professors, that take themselves for good Christians. They are partial in the law, *Mat.* 2. 9. and take up with the cheap and easy duties of religion, but they go not thorough with the work. They are as a cake not turned, half roasted, and half raw. It may be you shall have them exact in their words, punctual in their dealings, but then they do not exercise themselves unto godliness; and for examining themselves, and governing their hearts, to this they are strangers. You may have them duly at the Church, but follow them to their families, and there you shall see little but the world minded, or if they have a road of family duties, follow them to their closets, and there you shall find their souls are little looked after. It may be they seem otherwise religious, but bridle not their tongues, and so all their religion is in vain, *I am.* 1. 26. It may be they come up to closet and family prayer; but follow them to their shops, and there you shall find them in a trade of lying, or some covert and cleanly way of deceit. Thus the hypocrite goes not throughout in the course of his obedience.

And thus much for the subject of Conversion.

6. The terms are either from which, or to which.

1. The terms from which we turn in this motion of Conversion, *are* sin, Satan, *the* world, *and* our own righteousness.

first, *Sin.* When a man is converted, he is forever out with sin: yea with all sin. *Psal.* 119. 128. but most of all with his own sins, and especially with his bosom sin, *Psal.* 18. 23. Sin is now the But of his indignation, *2 Cor.* 7. 11. he thirsts to bathe his hands in the blood of his sins.

His sins set abroad in sorrows. It is sin that pierces him and wounds him: he feels it like a thorn in his side, like a prick in his eyes, he groans and struggles under it, and not formally, but feelingly cries out, *O wretched man*: he is not impatient of any burden so much as of his sin, *Psal.* 40. 12. If God should give him his choice, he would choose any affliction, so he might be rid of sin. He feels it like the cutting gravel in his shoes, pricking, and paining him as he goes.

Before Conversion he had light thoughts of sin: he cherished it in his bosom, as *Uriah* his lamb: he nourished it up, and it grew up together with him; it did eat as it were of his own meat, and drank of his own cup, and lay in his bosom, and was to him as a daughter: but when God opens his eyes by conversion, he throws it away with abhorrence, *Isaiah.* 30. 22. as a man would a loathsome toad, which in the dark he had hugged fast in his bosom, and thought it had been some pretty and harmless bird. When a man is savingly changed, he is not only deeply converted of the danger, but defilement of sin: and O how earnest is he with God to be purified? He loathes himself for his sins, *Ezek.* 36. 31. He runs to Christ, and casts himself into the fountain opened for sin and for uncleanness, *Zec.* 13. 31. If he fall what a stir is there to get all clean again? He flies to the word, and washes, and rubs, and rinches, laboring to cleanse himself from all filthiness both of flesh and spirit: He abhors his once beloved sin, *Psal.* 18. 23. as a cleanly nature doth the trough, and mire, wherein he sees the swine delight.

The sound Convert is heartily engaged against sin. He wrestles with it, he wars against it. He is too often foiled, but he never yields the cause, nor lays down the weapons; but he will up, and to it again, while he hath breath in his body. He will never give quiet possession, he will make no peace; he will give no quarter, he falls upon it, and fires upon it, and is still disquieting of it with continual alarms. He can forgive his other enemies; he can pity them, and pray for them, *Acts* 7. 60. but here he is implacable, here he is set upon revenge: he hunteth, as it were, for the precious life; his eye shall not pity, his hand shall not spare, though it be a right hand or a right eye: Be it a gainful sin, most delightful to his nature, a support to his esteem with carnal friends; yet he will rather throw his gain down the kennel, see his credit fall, or the flower of pleasure whither in his hand, than he will allow himself in any known way of sin, *Luke* 19. 8. He will grant no indulgence, he will give no toleration, but he draws upon sin where ever he meets it, and frowns upon it with his unwelcome salute, *Have I found thee, O mine enemy!*

Reader, hath conscience been at work, while thou hast been looking over these lines? Hast thou pondered these things in thine heart? Hast thou searched the book within, to see if these things be so? If not, read it again, and make thy conscience to speak whether or no it be thus with thee.

Hast thou crucified thy flesh with its affections and lusts; and not only confessed, but forsaken thy sins; all sin in thy servant desires, and the ordinary practice of every deliberate and willful sin in thy life? If not, thou art yet unconverted. Doth not conscience fly in thy face, as thou readest, and tell thee that thou livest in away of lying for thy advantage, that

thou usest deceit in thy calling, that there is some way of secret wantonness that thou livest in? why then, do not deceive thyself, thou art in the gall of bitterness, and bond of iniquity.

Doth not thy unbridled tongue, thy brutish intemperance, thy wicked company, thy neglect of prayer, of hearing and reading the word, now witness against thee, and say, *We are thy works and we will follow thee?* Or if I have not hit the right, doth not the bird within tell them, there is such or such a way, that thou knowest to be evil, that yet for some carnal respect thou dost tolerate thyself in, and art willing to spare? If this be the case, thou art to this day unregenerate, and must be changed or condemned.

Secondly, *Satan*. Conversion binds the strong man, spoils his armor, casts out his goods, turns men from the power of Satan unto God, *Acts* 26. 18. Before, the Devil could no sooner hold up his finger to the sinner, to call him to his wicked company, sinful games, filthy delights, but presently he follows, like an Ox to the slaughter, and a fool to the correction of the stocks, as the bird that hasteth to the prey, and knoweth not that it is for his life. No sooner could Satan bid him lie, but presently he had it upon the top of his tongue, *Act*. 5. 3. no sooner could Satan offer a wanton object, but he was stung with lust. The Devil could do more with him than God could. If the Devil say, away with these family duties, be sure they shall be rarely enough performed in his house. If the Devil say, away with this strictness, this preciseness, he will keep far enough from it. If he tells him there's no need of these closet duties, he shall go from day today and scarce perform them. But now he is converted, he serves another master, and takes quite another course, *1 Pet.* 4. 4. he goes and comes at Christ's beck. *Col.* 3. 24. Satan may sometimes catch his foot in his trap; but he will no longer be a willing captive. He watches against the snares and baits of Satan, and studies to be acquainted with his devices. He is very suspicious of his plots, and is very jealous, in what comes athwart him, lest Satan should have some design upon him. He wrestles against principalities and powers, *Eph.* 6. He entertains the messenger of Satan as men do the messenger of death. He keeps his eye upon his enemy. *1 Pet.* 5. 8. and watches in his duties, lest Satan should put in his foot.

Thirdly, the *World*. Before sound faith, a man is overcome of the world. Either he bows down to *Mammon*, or idolizes his reputation, or is a lover of pleasure, more than a lover of God, *2 Tim.* 3. 4. Here's the root of man's misery by the fall; he is turned aside to the creature, instead of God, and gives that esteem, confidence, affection to the creature, that is due to him alone, *Rom.* 1. 25. *Mat.* 10. 37. *Prov.* 18. 11. *Ier.* 17. 5.

O miserable man! What a deformed monster hath sin made thee. God made thee little lower than the Angels, sin little better than the devils, *John.* 6. 70. and 8. 44. a monster that hath his head and heart, where his feet should be, and his feet kicking against Heaven, and everything out of place, the world, that was formed to serve thee, is come to rule thee; and the deceitful harlot hath bewitched thee with her enchantments, and made thee bow down and serve her.

But converting grace sets all in order again, and puts God in the Throne, and the world at his footstool, *Psal.* 73. 25. Christ in the heart, and the world under feet, *Eph.* 3. 17. *Rev.* 12. 1. So

Paul, I am crucified to the world, and the world to me, Gal. 6. 14. Before this change all the cry was *who will show us any (worldly) good:* but now he sings another tune. *Lord lift thou up the light of thy countenance upon me,* and take the corn and wine whose will, *Psal. 4. 6. 7.* Before, his hearts delight and content was in the world; then the Song was, *Soul take thine ease, eat, drink and be merry, thou hast much goods laid up for many years:* but now all this is withered, and there is no comeliness that he should desire it, and he tunes up with the sweet Psalmist of Israel, *The Lord is the portion of mine inheritance; the lines are fallen to me in a fair place, and I have a goodly heritage.* He blesses himself, and boasts himself in God, *Psal. 34. 2. Lam. 3. 24.* nothing else can give him content. He hath written vanity and vexation upon all his worldly enjoyments, *Ec. 1. 2.* and loss and dung upon all human excellencies, *Phil. 3. 7, 8.* He hath life and immortality now in chase, *Rom. 2. 7.* he trades for grace and glory, and hath the Crown incorruptible in pursuit, *1 Cor. 9. 25.* His heart is set in him to seek the Lord, *1 Chron. 22. 19.* and *2 Chron. 15. 15.* He first seeks the Kingdom of Heaven and the righteousness thereof, and religion is no longer a matter by the by with him, but the main of his care, *Mat. 6. 33. Psal. 27. 4.* Now the gaudy idol is become *Nehushtan;* *2 Kings 18. 4.* and he up and treads upon it, as *Diogenes* trampling on *Plato's* hangings, and saying *Calco Platonis fastum.* Before the world had the swaying interest with him: He would do more for gain than godliness, *1 Tim. 6. 5.* more to please his friend, or his flesh, than to please the God that made him, and God must stand by till the world were first served; but now all must stand by: he hates father and mother and life and all in comparison of Christ, *Luke 14. 26.*

Well then, pause a little, and look within. Doth not this nearly concern thee? Thou pretendest for Christ; but doth not the world sway thee? Dost thou not take more real delight and content in the world, than in him? Dost not thou find thyself better at case when the World goes to thy mind, and thou art encompassed with carnal delights, than when retired to prayer and meditation in thy closet, or attending upon God's Word and Worship? No surer evidence of an unconverted estate, than to have the things of the world uppermost in our aims, love, and estimations, *John. 2. 15. I am. 4. 4.*

With the sound convert Christ hath the supremacy. How dear is this name to him? How precious is its savor? *Cant. 1. 3. Psal. 45. 8.* The name of Jesus is engraven upon his heart, *Gal. 4. 19.* and lies as a bundle of mirth between his breasts, *Cant. 1. 13. 14.* Honor is but air, and laughter is but madness, and *Mammon* is fallen like *Dagon* before the Ark, with hands and head broken off on the threshold, when once Christ is savingly revealed. Here is the pearl of great price to the true Convert; here is his treasure, here is his hope, *Mat. 13. 44. 45.* This is his glory: My beloved is mine, and I am his, *Gal. 6. 14. Cant. 2. 16.* O 'tis sweeter to him to be able to say, Christ is mine, than if he could say, the Kingdom is mine, the *Indies* are mine.

Fourthly, *your own Righteousness.* Before conversion, man seeks to cover himself with his own sig-leaves, *Phil. 3. 6, 7.* and to lick himself whole with his own duties, *Mic. 6. 6, 7.* He is apt to trust in himself, *Luk. 16. 15.* and *18. 9.* and set his own righteousness, and to reckon his Counters for Gold, and not submit to the righteousness of God, *Rom. 10. 3.* But Conversion changes his mind; now he casts away his filthy rags, and counts his own righteousness, but a menstruous cloth: he casts it off, as a man would the verminous tatters of a nasty beggar,

Isaiah. 64. 6. Now he is brought to poverty of spirit. *Mat*. 5. 3. complains of and condemns himself, *Rom*. 7. and all his inventory is, *poor, and miserable, and wretched, and blind, and naked*, *Rev*. 3. 17. he sees a world of iniquity in his holy things, & calls his once idolized righteousness, but flesh, and loss, and dogsmeat, and would not for a thousand worlds be found in himself, *Phil*. 3. 4, 7, 8, 9. His finger is ever upon his sores, *Psal*. 51. 3. his sins, his wants. Now he begins to set a high price upon Christ's righteousness: he sees the need of a Christ in every duty, to justify his person, and justify his performances: he cannot live without him, he cannot pray without him; Christ must go with him, or else he cannot come into the presence of God; he leans upon the hand of Christ and so he bows himself in the house of his God. He sets himself down for a lost undone man without him. His life is hid in Christ, as the life of a man in the heart. He is fixed in Christ, as the roots of the tree spread in the earth for stability and nutriment. Before, the news of a Christ was a stale and sapless thing: but now how sweet is a Christ? *Augustine* could not relish his before so much admired *Cicero*, because he could not find the name of Christ, How pathetically cries he? *Dulcissime, amantisbenignis. Caris. &c. quando te videbo? quando satiabor de pulcritudine tua? Medit. c. 37. O most sweet, most loving, most kind, most dear, most precious, most desired, most lovely, most fair, &c.* all in a breath, when he speaks of and to his Christ. In a word, the voice of the Convert is, with the Martyr, *None but Christ*.

2. The terms which are either Ultimate, or Subordinate and Mediate.

The *Ultimate* is God the Father, Son, and Holy Ghost, whom the true Convert takes, as his All-sufficient and eternal blessedness. A man is never truly sanctified, till his very heart be in truth set upon God, above all things, as his portion and chief good. These are the natural breathings of a believers heart, *Thou art my portion O Lord, Psal. 1. 9. 57. My soul shall make her boast in the Lord, Psal. 34. 2. My expectation is from him: he only is my rock, and my salvation, he is my defense: in God is my salvation, and my glory, the rock my strength, and my refuge is in God, Psal. 62. 1, 2, 5, 6, 7. Psal. 18. 1, 2.*

Would you put it to an issue, whether you be converted or not, now then let thy soul and all that is within thee attend.

Hast thou taken God for thy happiness? Where doth the content of thy heart lie? Whence doth thy choicest comfort come in? Come then, and with *Abraham* lift up thine eyes, Eastward, and Westward, and Northward, and Southward, and cast about thee what it is, that thou wouldst have in Heaven or earth to make thee happy. If God should give thee thy choice, as he did to *Solomon*, or should say to thee, as *Ahasuerus* to *Esther*, *What is thy petition, and what is thy request, and it shall be granted thee; Esther 5. 3.* What wouldst thou ask? go into the gardens of pleasure, and gather all the fragrant flowers from thence: would these content thee? Go to the treasures of *Mammon*, suppose thou mightest lade thyself, while thou wouldst from hence: go to the towers, to the trophies of honor; what thinkest thou of being a man of renown, and having a name like the name of the great men of the earth? Would any of this, all this suffice thee, and make thee count thyself a happy man, if so then certainly thou art carnal and unconverted. If not, go further; wade into the divine excellencies, the store of his mercies, the hiding of his power, the deeps unfathomable of his All-sufficiency.

Doth this suit thee best, and please thee most? Dost thou say, *'Tis good to be here. Mat. 17. 4. Here I will pitch, here I will live and die?* Wilt thou let all the world go, rather than this? Then 'tis well between God and thee: Happy art thou, O man, happy art thou, that ever thou wast born. If a God can make thee happy, thou must needs be happy: for thou hast avouched the Lord to be thy God, *Deut. 26. 17.* Dost thou say to Christ, as he to us, *Thy father shall be my father, and thy God my God, John. 20. 17.* Here is the turning point. An unsound professor never takes up his rest in God; but converting grace does the work, and so cures the fatal misery of the fall, by turning the heart from its idols, to the living God, *1 Thes. 1. 9.* Now says the soul, *Lord, whither should I go? Thou hast the words of eternal life, John. 6. 68.* Here he centers, here he settles. Oh 'tis as the entrance of Heaven to him, to see his interest in God. When he discovers this, he saith, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. Psal. 116. 7.* and it is even ready to breath out *Simeons* song, *Lord, now lettest thou thy servant depart in peace, Luke 2. 29.* and saith, with *Jacob*, when his old heart revived at the welcome tidings, *It is enough, Gen. 45. 28.* When he sees he hath a God in Covenant to go to; *this is all his salvation and all his desire, 2 Sam. 23. 5.*

Man, is this thy case? Hast thou experienced this? Why, then blessed art thou of the Lord. God hath been at work with thee, he hath laid hold on thine heart by the power of converting grace, or else thou couldst never have done this.

The *Mediate* term of Conversion is either *Principal*, or *less Principal*.

The *Principal* is Christ, the only mediator between God and Man, *1 Tim. 2. 5.* His work is to bring us to God, *1 Pet. 3. 18.* he is the way to the Father, *John. 14. 6.* the only plank on which we may escape, the only door by which we may enter, *John. 10. 9.* Conversion brings over the soul to Christ, to accept of him, *Col. 2. 6.* as the only means to life, as the only way, the only name given under Heaven, *Acts 4. 12.* He looks not for salvation in any other, but him; nor in any other with him; but throws himself on Christ alone; as one that should cast himself with spread arms upon the Sea.

Here (*saith the convinced sinner*) here I will venture, and if I perish, I perish: If I die, I will die here. But Lord suffer me not to perish under the pitiful eyes of thy mercy. Intreat me not to leave thee, or to turn away from following after thee, *Ruth 1. 16.* Here I will throw myself. If thou kick me, if thou kill me, *Job 13. 15.* I will not go from thy door.

Thus the poor soul doth venture on Christ, and resolvedly adhere to him. Before Conversion, the man made light of Christ, minded the Farm, Friends, Merchandise, more than Christ: *Mat. 22. 5.* now Christ is to him as his necessary food, his daily bread, the life of his heart, the staff of his life, *Phil. 3. 9.* His great design is, that Christ may be magnified in him, *Phil. 1. 20.* His heart once said, as they to the Spouse, *What is thy beloved, more than another? Cant. 5. 9.* He found more sweetness in his merry company, wicked games, earthly delights, than in Christ. He took Religion for a fancy, and the talk of great enjoyments for an idle dream. But now to him to live is Christ. He sets light by all that he accounted precious for the excellency of the knowledge of Christ, *Phil. 3. 8.*

All of Christ is accepted by the sincere Convert. He loves not only the wages, but work of Christ, *Rom. 7. 22.* not only the benefits, but the burden of Christ. He is willing not only to tread out the corn, but to draw under the yoke: he takes up the commands of Christ, yea and the Cross of Christ, *Mat. 11. Mat. 16. 24.*

The unsound closes by the halves with Christ: he is all for the salvation of Christ, but he is not for sanctification: he is for the privileges, but appreciates not the person of Christ. He divides the offices and benefits of Christ. This is an error in the foundation. Who so loveth life, let him beware here. 'Tis an undoing mistake, of which you have been often warned, and yet none more common. Jesus is a sweet name, but men love not the Lord Jesus in sincerity, *Eph. 6. 24.* They will not have him, as God offers, *To be a Prince and a Savior, Acts 5. 3.* They divide what God hath joined, the King, and the Priest. Yea they will not accept the salvation of Christ, as he intends it; they divide here. Every man's voice is for salvation from suffering; but they desire not to be saved from sinning. They would have their lives saved; but withal they would have their lusts saved. Yea many divide here again, they would be content to have some of their sins destroyed; but they cannot leave the lap of *Delilah*, or divorce the beloved *Herodias*. They cannot be cruel to the right eye, or right hand: the Lord must pardon them in this thing, *2 Kings 5. 18.* Oh be infinitely tender here: your souls lie upon it. The sound Convert takes a whole Christ, and takes him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ, upon his terms, upon any terms. He is willing of the dominion of Christ, as well as deliverance by Christ; he saith with *Paul, Lord what wilt thou have me to do? Acts 9. 6.* Any thing Lord. He sends the blank to Christ to set down his own Conditions, *Acts 2. 37. Acts 16. 30.*

The *less Principal* is the *Laws, Ordinances, and ways of Christ*. The heart that was once set against these, and could not endure the strictness of these bonds, the severity of these ways, now falls in love with them, and chooses them as its rule and guide forever, *Psal. 119. 111, 112.*

Four things (I observe) God doth work in every sound Convert, with reference to the Laws and ways of Christ, by which you may come to know your estates, if you will be faithful to your own souls; and therefore keep your eyes upon your hearts, as you go along.

1. *The Judgment is brought to approve of them, and subscribe to them, as most righteous, and most reasonable, Psal. 119. 128, 137, 138.* The mind is brought to like the ways of God, and the corrupt prejudices that were once against them, as unreasonable, and intolerable, are now removed. The understanding assents to them all, as holy, just, and good. *Rom. 7. 12.* How is *David* taken up with the excellencies of God's Laws? How Doth he expatiate in their praises, both from their inherent qualities, and admirable effects, *Psal. 19. 8, 9, 10, &c.*

There is a twofold judgment of the understanding, *Judicium absolutum, & comparatum*. The absolute judgment is, when a man thinks such a course best in the general, but not for him, or not under the present circumstances he is in, *pro hic & nunc*. Now a Godly man's judgment is for the ways of God, and that not only the absolute, but comparative judgment: he thinks them not only best in general, but best for him. He looks upon the rules of Religion, not only

as tolerable, but desirable, yea more desirable than gold, fine gold, yea much fine gold, *Psal.* 19. 10. His judgment is settledly determined, that 'tis best to be holy, that 'tis best to be strict: that it is in itself the most eligible course; and that 'tis for him the wisest and most rational, and desirable choice. Hear the godly man's Judgment; *I know O Lord that thy judgments are right. I love thy Commandments above Gold, Yea above fine gold. I esteem all thy precepts concerning all things to be right, and I hate every false way, Psal.* 119. 127, 128. Mark, he did approve of all that God required, and disallowed of all that he forbad, *Righteous are thou O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous, and very faithful. Thy word is true from the beginning; and everyone of thy righteous judgments endureth forever, Psal.* 119. 86. 160. 102, 163. See how readily and fully he subscribes; he declares his assent, and consent to it, and all and everything therein contained.

2. *The desire of the heart is to know the whole mind of Christ, Psal.* 119. 125. 124. 169. *Psal.* 25. 4, 5. He would not have one sin discovered, nor be ignorant of one duty required. 'Tis the natural and earnest breathing of a sanctified heart, *Lord if there be any way of wickedness in me, do thou discover it. What I know not, teach thou me, and if I have done iniquity, I will do it no more.* The unsound is willingly ignorant, *2 Pet.* 3. 5. loves not to come to the light, *John.* 3. 20. He is willing to keep such or such a sin, and therefore is loath to know it to be a sin, and will not let in the light at that Window. Now the gracious heart is willing to know the whole latitude and compass of his makers Law. *Psal.* 119. 18, 19, 27, 33, 64, 66, 68, 73, 108, 124. He receives with all acceptation the word that convinceth him of any duty that he knew not, or minded not before; or discovereth any sin that lay hid before, *Psal.* 19. 11.

3. *The free and resolved choice of the will is determined for the ways of Christ, before all the pleasures of sin and prosperity of the World, Psal.* 119. 127, 103, 162. His consent is not extorted by some extremity of anguish, nor is it only a sudden and hasty resolve: but he is deliberately purposed, and comes off freely in the choice, *Psal.* 17. 3. *Psal.* 119. 30. True, the flesh will rebel, yet the prevailing part of his Will is for Christ's Laws and Government; so that he takes them not up as his toil or burden, but his bliss, *1 John.* 5. 3. *Psal.* 119. 60, 72. When the unsanctified goes in Christ's ways, as in Gyves and Fetters, he doth them naturally, *Psal.* 40. 8. *Ier.* 31. 33. and counts Christ's Law, his liberty, *Psal.* 119. 32, 45. *James.* 1. 25. *He is willing in the beauties of holiness, Psal.* 110. 3. and hath this inseparable mark, *That he had rather (if he might have his choice) live a strict and holy life, than the most prosperous and flourishing life in the world, 1 Sam.* 10. 26. *There went with Saul a band of men whose hearts God had touched.* When God touches the hearts of his chosen, they presently follow Christ, *Mat.* 4. 22. and (though drawn) do freely run after him, *Can.* 1. 4. and willingly offer themselves to the service of the Lord, *2 Chron.* 7. 16. seeking him with their whole desire. *2 Chron.* 15. 15. Fear hath its use, but this is not the main spring of motion with a sanctified heart. Christ keeps not his subjects in by force, but is King of a willing people. They are (through his grace) freely resolved for his service, and do it out of choice, not as slaves, but as the Son or Spouse, from a spring of love, and a loyal mind. In a Word, the laws of Christ are the Converts love. *Psal.* 119. 159, 163, 167. desire, v. 5, 20, 40. delight, v. 77. 92, 103, 111, 143. and continual study, v. 99. 79. *Psal.* 2. 2.

4. *The bent of his course is directed to keep God's Statutes, Psal. 119. 4, 8, 167, 168.* 'Tis the daily care of his life to walk with God. He seeks great things: he hath noble designs, though he fall too short. He aims at nothing less than perfection; he desires it, he reaches after it, he would not rest in any pitch of grace, till he were quite rid of sin, and had perfected holiness, *Phil. 3. 11, 12, 13, 14.*

Here the hypocrites rottenness may be discovered. He desires holiness (as one well) only as a Bridge to Heaven, and enquires earnestly, what is the least that will serve his turn; and if he can get but so much as may just bring him to Heaven, this is all he cares for. But the sound Convert desires holiness for holiness sake, *Psal. 119. 97. Matt. 5. 6.* and not only for Heaven sake. He would not be satisfied with so much as might save him from Hell; but desires the highest pitch. Yet desires are not enough. What is thy way and thy course? Is the drift and scope of thy life altered? Is holiness thy trade, and religion thy business, *Rom. 8. 1. Mat. 25. 16. Phil. 3. 20.* If not, thou art short of sound Conversion.

Application. And is this, that we have described, the Conversion that is of absolute necessity to salvation? then be informed, 1. That strait is the gate, and narrow the way that leadeth unto life. 2. That there be but few that find it. 3. That there is need of a Divine power savingly to convert a sinner to Jesus Christ.

Again, then be exhorted, O man, that readest, to turn in upon thine own self. What saith conscience? Doth it not begin to bite? Doth it not twitch thee as thou goest? Is this thy judgment, and this thy choice, and this thy way? that we have described? If so, then 'tis well. But doth not thy heart condemn thee, and tell thee, there is such a sin thou livest in against thy Conscience? Doth it not tell thee, there is such and such a secret way of wickedness, that thou makest no bones of? Such or such a duty, that thou makest no conscience of?

Doth not conscience carry thee to thy closet, and tell thee how seldom prayer, and reading is performed there? Doth it not carry thee to thy family, and show thee the charge of God, and the souls of thy children and servants, that be neglected there? Doth not conscience lead thee to thy shop, thy trade, and tell thee of some mystery of iniquity there? Doth it not carry thee to the Ale-shop, or to the Sack-shop, and round thee in thine ear for the loose company thou keepest there, the precious time thou mispendest there, for the talents of God which thou throwest down this sink, for thy gaming, and thy swilling, &c. Doth it not carry thee into the secret chamber, and read thee a Curtain Lecture?

O Conscience do thy duty. In the name of the living God I command thee, discharge thine office. Lay hold upon this sinner. Fall upon him, arrest him, apprehend him, undeceive him. What, wilt thou slatter and sooth him, while he lives in his sins? Awake, O conscience: What meanest thou, O sleeper? What hast thou never a reproof in thy mouth? What, shall this soul die in his careless neglect of God and eternity, and thou altogether hold thy peace? What, shall he go on still in his trespasses, and yet have peace? O rouse up thyself: and do thy work. Now let the Preacher in the bosom speak. Cry aloud and spare not, lift up thy voice like a Trumpet; let not the blood of this soul be required at thy hands.

CHAP. III. Of the Necessity of Conversion.

IT may be you are ready to say, what meaneth this stir? And are apt to wonder, why I follow you with such earnestness, still ringing one lesson in your ears, *That you should repent and be converted*, Acts 3. 19. But I must say unto you, as *Ruth to Naomi*, *entreat me not to leave you, nor to turn aside from following after you*, Ruth 1. 16. Were it a matter of indifferency, I would never keep so much ado. Might you be saved as you be, I would gladly let you alone. But would you not have me solicitous for you? when I see you ready to perish? As the Lord liveth, before whom I am, I have not the least hopes to see ever a one of your faces in Heaven, except you be converted. I utterly despair of your salvation, except you will be prevailed with to turn thoroughly, and give up yourselves to God in holiness and newness of life. Hath God said, *Except you be born again, you cannot see the Kingdom of God*, John 3. 3. and yet do you wonder, why your Ministers do so painfully travel in birth with you? Think it not strange, that I am earnest with you to follow after holiness, and long to see the Image of God upon you. Never did any, nor shall any enter into Heaven, by any other way but this. The Conversion described, is not an high pitch of some taller Christians, but every soul, that is saved, passes this universal change.

It was a passage of the Noble Roman, when he was hasting with Corn to the City in the $\langle \diamond \rangle$ mine, and the Mariners were loath to set sail in the foul weather, *Necessarium est navigare, non est necessarium vivere*. Our voyage is of more necessity than our lives. What is it that thou dost account necessary? Is thy Bread necessary? Is thy breath necessary? Then thy Conversion is much more necessary. Indeed, this is the *Vnum necessarium*, the one thing necessary. Thine estate is not necessary: thou mayest sell all for the Pearl of great price, and yet be a gainer by the purchase. Mat. 13. 45. Thy life is not necessary: thou mayest part with it for Christ to infinite advantage. Thine esteem is not necessary: thou mayest be reproached for the name of Christ, and yet happy, yea much more happy in reproach, than in repute. 1 Pet. 4. 4. Mat. 5. 10, 11. But thy Conversion is necessary, thy damnation lies upon it, and is it not needful in so important a case to look about? Upon this one point depends thy making, or marring to all eternity.

But I shall more particularly show the necessity of Conversion in five things: for without this,

1. *Thy being is in vain*. Is it not pity thou shouldst be good for nothing, an unprofitable burden of the earth, a wart, or wen in the body of the universe. Thus thou art, while unconverted, for thou canst not answer the end of thy being. Is it not for the divine pleasure thou art and wert created, Rev. 4. 11. Did not he make thee for himself, Prov. 16. 4. Art thou a man, and hast thou reason? Why then bethink thyself, why, and whence thy being is. Behold God's workmanship in thy body, and ask thyself, to what end did God rear this fabric? Consider the noble faculties of thy Heaven-born soul: to what end did God bestow these excellencies? To no other, than that thou shouldst please thyself, and gratify thy senses. Did God send men like the swallows, into the world, only to gather a few sticks and dirt, and build their nests, and breed up their young, and then away? The very heathens could see further than this. Art thou so fearfully and wonderfully made, Psal. 139. 14. and dost thou not yet think with thyself, surely it was for some noble and raised end?

O man, set thy reason a little in the chair. Is it not pity such a goodly fabric should be raised in vain? Verily thou art in vain, except thou art for God. Better thou hadst no being, than not be for him. Wouldst thou serve thy end? Thou must repent, and be converted.

without this thou art to *no purpose*, yea to *bad purpose*.

First, to *No purpose*. Man unconverted, is like a choice instrument, that hath every string broke, or out of tune. The spirit of the living God must repair, and tun• it, by the grace of regeneration, and sweetly move it by the power of actuating grace, or else thy prayers will be but howlings• and all thy services will make no music in the ears of the most holy. *Eph.* 2. 10. *Phil.* 2. 13. *Hos.* 7. 14. *Isaiah.* 1. 15. All thy powers and faculties are so corrupt in thy natural state, that except thou be purged from dead works, thou canst not serve the living God, *Heb.* 9. 14. *Tit.* 1. 15.

An unsanctified man, cannot work the work of God. 1. *He hath no skill in it.* He is altogether as unskillful in the work, as in the word of righteousness, *Heb.* 5. 13. There are great mysteries as well in the practices, as principles of godliness: now the unregenerate knoweth not the mysteries of the Kingdom of Heaven, *Mat.* 13. 11. 1 *Tim.* 3. 10. You may as well expect him that never learned the Alphabet to read, or look for goodly music on the Lute, from one that never set his hand to an instrument, as that a natural man should do the Lord any pleasing service. He must be first taught of God, *John.* 6. 45. taught to pray, *Luk.* 11. 1. taught to profit, *Isaiah* 48. 17. taught to go, *Hos.* 11. •. or else he will be utterly at a loss.] 2. *He hath no strength for it.* How weak is his heart? *Ezek.* 16. 30. He is presently tired: the Sabbath• what a weariness it it? *Mal.* 1. 13. He is without strength, *Rom.* 5. 6. yea stark dead in sin, *Eph.* 2. 5.] 3. *He hath no mind to it:* he desires not the knowledge of God's ways, *Job* 21. 14. He doth not know them, and he doth not care to know them, *Psal.* 82. 5. He knows not, neither will he understand.] 4. *He hath neither due instruments, nor materials for it.* A man may as well hew the marble without tools; or limn without colors or instruments, or build without mat•rials, as perform any acceptable service without the graces of the Spirit, which are both the materials, and instruments in the work. Alms-giving is not a service of God, but of vain glory, unless dealt forth by the hand of divine love. What is the prayer of the lips, without grace in the heart, but the carcass without the life? What are all our con•essions, unless they be the exercises of godly sorrow and unfeigned repentance? What our petitions, unless animated all along with holy desires, and faith in the divine attributes and promises? What our praises and thanksgivings, unless from the Love of God, and a holy gratitude, and sense of God's mercies in the heart? So that a man may as well expect the trees should speak, or look for Logic from the bruits, or motion from the dead, as for any service holy and acceptable to God, from the unconverted. When the tree is evil, how can the fruit be good? *Mat.* 7. 18.

Secondly, to *bad purpose*. The unconverted soul is a very cage of unclean birds, *Rev.* 18. 2. a sepulcher full of corruption and rottenness, *Mat.* 23. 27. a loathsome carcass full of crawling worms, and sending forth a hellish and most noisome savor in the nostrils of God. *Psal.* 14. 3. O dreadful case! Dost thou not yet see a change to be needful? Would it not have grieved one, to have seen the golden conseciated Vessels of God's Temple turned into quaffing bowls for drunkenness, and polluted with the idols service, *Dan.* 5. 2, 3. Was it such

an abomination to the Jews, when *An•us* set up the picture of a swine at the entrance of the Temple? How much more abominable then would it have been, to have had the very Temple itself turned into a stable, or a sty, and to have the holy of holies served like the house of *Baal*, to have the Image of God taken down, and be turned into a draught-house, *2 Kings* 10. 27. This is the very case of the unregenerate: all thy members are turned into instruments of unrighteousness, *Rom.* 6. 19. servants of Satan; and thy inmost powers into the receptacles of uncleanness, *Eph.* 2. 2. *Tit.* 2. 15. You may see the goodly guests within, by what comes out. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, &c.* This black guard discovers what a Hell there is therein.

Oh abuse unsufferable! to see a heavenborn soul abased to the filthiest drudgery, to see the glory of God's creation, the chief of the ways of God, the Lord of the Universe, a lapping with the prodigal at the trough, or licking up with greediness the most loathsome vomit. Was it such a lamentation to see those that did feed delicately, to sit desolate in the streets? and the precious sons of Zion comparable to fine gold, to be esteemed as earthen pitchers; and those that were clothed in scarlet to embrace dunghills? *Lam.* 4. 2, 5. And is it not fearful much more, to see the only thing that hath immortality in this lower world, and carried the stamp of God, to become as a vessel wherein there is no pleasure? (which is but the modest expression of the vessel, men put to the most sordid use.) Oh indignity intolerable! Better thou wert dashed in a thousand pieces, than continue to be abused to so filthy a service.

II. *Not only man, but the whole visible creation is in vain, without this.* Beloved, God hath made all the visible creatures in Heaven and earth for the service of man, *Ier.* 22. 28. and man only is the spokesman for all the rest. Man is in the universe, like the tongue in the body, (which speaks for all the members.) The other creatures cannot praise their maker, but by dumb signs and hints to man, that he should speak for them. Man is, as it were, the High Priest of God's creation, to offer the Sacrifice of praise, for all his fellow creatures, *Psal.* 147, and 148. and 150. The Lord God expecteth a tribute of praise from all his works, *Psal.* 10•. 22. now all the rest do bring in their tribute to man, and pay it in by his hand. So then, if man be false, and faithless, and selfish, God is wronged of all, and shall have no active glory from his works.

Oh dreadful thought to think of! That God should build such a world as this, and lay out such infinite power, and wisdom and goodness thereupon, and all in vain; and man should be guilty at last, of robbing, and spoiling him of the glory of all. Oh think of this, while thou art unconverted, all the offices of the creatures to thee are in vain: thy meat nourishes thee in vain, the Sun holds forth his light to thee in vain, the Stars, that serve thee in their courses by their most powerful, though hidden influence, *Judges* 5. 20. *Hos.* 2. 21, 22. do it in vain; thy Cloaths warm thee in vain; thy Beast carries thee in vain: in a word, the labor unwearied, and continual travel of the whole creation (as to thee) is in vain. The service of all the creatures, that drudge for thee, and yield forth their strength unto thee (that therewith thou shouldst serve their maker) is all but lost labor. Hence the whole Creation groaneth under the abuse of the unsanctified world, *Rom.* 8. 22. that pervert them to the service of their lusts, quite contrary to the very end of their being.

III. *Without this thy Religion is in vain.* Jam. 1. 26. All thy religious performances will be but lost; for they can neither *please God*, Rom. 8. 8. nor *save thy soul*, 1 Cor. 13. 2, 3. which are the very ends of Religion. Be thy services never so specious, yet God hath no pleasure in them. *Isaiah*. 1. 14. *Mal.* 1. 10. Is not that man's case dreadful, whose Sacrifices are as murder, and whose prayers are a breath of abomination? *Isaiah* 66. 3. *Prov.* 28. 9. Many under convictions think they will set upon mending, and that a few prayers and alms will salve all again: but alas, sirs, while your hearts remain unsanctified, your duties will not pass. How punctual was *Jehu*? and yet all was rejected, because his heart was not upright, *2 Kings* 10. with *Hos.* 1. 4. How blameless was *Paul*? and yet being unconverted all was but loss, *Phil.* 3. 6, 7. Men think they do much in attending God's service, and are ready to twit him with it, *Isaiah* 58. 3. *Mat.* 7. 22. and set him down so much their debtor, when as their persons being unsanctified) their duties cannot be accepted.

O soul, do not think when thy sins pursue thee, a little praying and reforming thy course will pacify God: thou must begin with thine heart: if that be not renewed, thou canst no more please God, than one that having unspeakably offended thee, should bring thee his vomit in a dish to pacify thee, or having fallen into the mire, should think with his loathed embraces to reconcile thee.

It is a great misery to labor in the fire. The Poets could not invent a worsers Hell for *Sisyphus* than to be getting the barrel still up the hill, and then that it should presently fall down again and renew his labor. God threatens it, as the greatest of temporal judgments, that they should build and not inhabit, plant and not gather, and their labors shall be eat up by strangers, *Deut.* 28. 30, 38, 39, 41. Is it so great a misery to lose our common labors, to *ow* in vain, and build in vain? how much more to lose our pains in Religion, to pray, and hear, and fast in vain? This is an undoing and eternal loss. Be not deceived, if thou goest on in thy sinful estate, though thou shouldst spread forth thine hands, God will hide his eyes; though thou make many prayers, he will not hear, *Isaiah* 1. 15. If a man without skill, set about our work, and *m*rr it in the doing, though he take much pains, we give him but small thanks. God will be worshipped after the due order, 1 *Chron.* 15. 13. If a servant do our work, but quite contrary to our order, he shall have rather stripes than praise. God's work must be done according to God's mind, or he will not be pleased; and this cannot be, except it be done with a holy heart, 2 *Chron.* 25. 2.

IV. Without this, thy hopes are in vain, *Job* 8. 12, 13. The Lord hath rejected thy confidence, *Ier.* 2. 37.

First, thy hopes of comfort here are in vain. 'Tis not only necessary to the safety, but comfort of your condition, that you be converted. Without this, you shall *ot* know peace, *Isaiah* 49. 8. Without the fear of God, *ou* cannot have the comforts of the Holy Ghost. *Acts* 9. 31. God speaks peace only to his people, and to his Saints, *Psal.* 85. 8. If you have a false peace, continuing in your sins, 'tis not of God's speaking; and then you may guess the Author. Sin is a real Sickness, *Isaiah* 1. 5. yea the worst of sickness, tis a leprosy in the head, *Levite.* 13. 44. the plague in the heart, 1 *Kings* 8. 32. 'tis brokenness in the bones, *Psal.* 51. 8. it pierceth, it

woundeth, it racketh, it tormenteth, 1 Tim. 6. 10. A man may as well expect ease, when his diseases are in their strength, or his bones out of joint, as true comfort, while in his sins.

O wretched man, that canst have no ease in this case, but what comes from the deadliness of thy disease! You shall have the poor sick man, saying in his lightness, he is well; when you see death in his face. He will needs up and about his business, when the very next step is like to be into the grave. The unsanctified often feel nothing amiss, they think themselves whole, and cry not out for the Physician, but this shows the danger of their case.

Sin doth naturally breed distempers and disturbance in the soul. What a continual tempest and commotion is there in a discontented mind? What an eating evil is inordinate care? What is passion, but a very fever in the mind? What is lust but a fire in the bones? What is Pride, but a deadly tympany? or covetousness, but an unsatiabl• and unsufferable thirst? or malice and envy, but venom in the very heart? spiritual sloth is but a scurvy in the mind, and carnal security a mortal lethargy; and how can that soul have true comfort that is under so many diseases? But converting grace cures, and so eases the mind, and prepares the soul for a settled, standing, immortal peace. *Great peace have they that love thy commandments, and nothing shall offend them*, Psal. 119. 165. They are the ways of wisdom that afford pleasure and peace. *Prov. 3. 17. David had infinitely more pleasure in the word, than in all the delights of his Court*, Psal. 119. 103, 127. The Conscience cannot be truly pacified, till soundly purified. *Heb. 10. 22. Cursed is that peace, that is maintained in a way of sin*, Deut. 29. 19, 20. Two sorts of peace are more to be dreaded, than all the troubles in the world; peace with sin, and peace in sin.

Secondly, Thy hopes of Salvation hereafter are in vain: yea worse than in vain, they are most injurious to God, most pernicious to thyself; there is death, desperation, blasphemy in the bowels of this hope. 1. T• is death in it. Thy confidence shall be rooted out of thy tabernacles, (God will up with it root and branch) *it shall bring thee to the King of terrors*, Job 18. 14. Though thou mayest lean upon this house it will not stand, Job 8. 15. but will prove like a ruinous building, which when a man trusts to, it falls down about his ears. 2. *There is desperation in it. Where is the hope of the hypocrite, when God takes away his soul?* Job 27. 8. Then there is an end forever of his hope. Indeed, the hope of the righteous hath an end, but then 'tis not a destructive, but a perfective end; his hope ends in •ruition, others in frustration, *Prov. 10. 28. The godly must say at death, it is finished; but the wicked, it is perished; and in too sad earnest bemoan himself, (as he in a mistake) Where now is my hope? He hath destroyed me, I am gone, and my hope is removed like a tree*, Job 19. *The righteous hath hope in his death*, Prov. 14. 32. When nature is dying, his hopes are living: when his body is languishing, his hopes are flourishing, his hope is a living hope, 1 Pet. 1. 3. 〈 in non-Latin alphabet 〉 , but others are dying, yea a damning, soul-undoing hope. *When a wicked man dieth his expectation shall perish; and the hope of unjust men perisheth*, Prov. 11. 7. *It shall be cut off, and prove like the spiders web*, Job 8. 14. which he spins out of his own bowels, but then comes death with the broom, and takes down all, and so there is an eternal end of his confidence, wherein he trusted. *For the eyes of the wicked shall sail, and their hope sh••• be as the giving up of the Ghost*; Job 11. 2. •cked men are settled in their carnal hope and will not be beaten out of it. They hold it fast, they will not let

it go. Yea but death will knock off their fingers. Though we cannot undeceive them, death and judgment will. When death strikes his dart through thy liver, it will let out thy soul, and thy hopes together. The unsanctified have hope only in this life, 1 Cor. 15. 19. and therefore are of all men most miserable. When death comes, it lets them out into the amazing gulf of endless desperation. 3. *There is blasphemy in it.* To hope we shall be saved, though continuing unconverted, is to hope, we shall prove God a liar. He hath told you, that so merciful and pitiful as he is, he will never save you notwithstanding, if you go on in ignorance, or a course of unrighteousness, *Esa. 27. 11. 1 Cor. 6. 9.* in a word, he hath told you, that whatever you be, or do, nothing shall avail you to salvation, without you be new creatures, *Gal. 6. 15.* Now to say, God is merciful, and we hope he will save us nevertheless, is to say in effect, we hope God will not do as he saith. We may not set God's attributes at variance. God is resolved to glorify mercy, but not with the prejudice of truth, as the presumptuous sinner will find to his everlasting sorrow.

Object. Why, but we hope in Jesus Christ, we put our whole trust in God, and therefore doubt not, but we shall be saved.

Answ. 1. This is not to hope in Christ, but against Christ. To hope to see the Kingdom of God, without being born again, to hope to find eternal life in the broad way, is to hope Christ will prove a false Prophet. 'Tis *David's* plea, *I hope in thy word*, *Psal. 119. 81.* but this hope is against the word. Shew me a word of Christ for thy hope, that he will save thee in thine ignorance, or profane neglects of his service, and I will never go to shake thy confidence.

2. *God doth with abhorrency reject this hope.* Those condemned in the Prophet, went on in their sins, yet (saith the Text) they will lean upon the Lord, *Mic. 3. 11.* God will not endure to be made a prop to men in their sins. The Lord rejects those presumptuous sinners, that went on still in their trespasses, and yet would stay themselves upon the God of *Israel*, *Isaiah 48. 1, 2.* as a man would shake off the briars (as one well) that cleave to his garment.

3. *If thy hope were anything worth, it would purify thee from thy sins*, *1 John. 3. 3.* but cursed is that hope, which doth cherish men in their sins.

Obj. Would you have us to despair?

Ans. You must despair of ever coming to Heaven as you are, *Act. 2. 37.* that is, while you remain unconverted. You must despair ever to see the face of God without holiness: but you must by no means despair of finding mercy, upon your thorough repentance and conversion: neither may you despair of attaining to repentance and conversion, in the use of God's means.

V. *Without this all that Christ hath done and suffered will be (as to you) in vain; John. 13. 8. Tit. 2. 14.* that is, it will no way avail to your salvation. Many urge this as sufficient ground for their hopes, that Christ died for sinners: but I must tell you, Christ never died to save impenitent and unconverted sinners (so continuing.) *2 Tim. 2. 19.* A great divine was wont, in his private dealings with souls, to ask two questions, 1. What hath Christ done for you? 2. What hath Christ wrought in you? Without the application of the spirit in Regeneration, we can have no

saving interest in the benefits of Redemption. I tell you from the Lord, Christ himself cannot save you, if you go on in this estate.

I. *It were against his trust.* The Mediator is the servant of the Father, *Isaiah* 42. 1. shows his commission from him, acts in his name, and pleads his command for his justification: *John* 10. 18, 36. *John* 6. 38, 40. And God hath committed all things to him, entrusted his own glory, and the salvation of his elect with him, *Mat.* 11. 27. *John.* 17. 2. Accordingly, Christ gives his Father an account of both parts of his trust, before he leaves the world. *John.* 17. 4, 6, 12. Now Christ should quite cross his fathers glory, his greatest trust, if he should save men in their sins; for this were to overturn all his counsels, and offer violence to all his attributes.

First, *To overturn all his counsels;* of which this is the order, that men should be brought through sanctification, to salvation, *2 Thes.* 2. 13. He hath chosen them that they should be holy. *Eph.* 1. 4. They are elected to pardon and life, through sanctification, *1 Pet.* 1. 2. If thou canst repeal the Law of God's immutable counsel, or corrupt him, whom the Father hath sealed, to go directly against his Commission, then, and not otherwise, mayest thou get to Heaven in this condition. To hope that Christ will save thee while unconverted, is to hope that Christ will falsify his trust. He never did, nor will, save one soul, but whom the Father had given him in election, and drawn to him in effectual calling, *John* 6. 37, 44. Be assured, Christ will save none, in a way contrary to his Fathers will, who came on purpose to do his will, *John* 6. 38.

Secondly, *To offer violence to all his attributes* 1. *To his Justice.* For the righteousness of God's Judgment lies, in rendering to all according to their work, *Rom.* 2. 5, 6. Now, should men sow to the flesh, and yet of the spirit reap everlasting life, *Gal.* 6. 7, 8. where were the glory of Divine Justice, since it should be given to the wicked, according to the work of the righteous? 2. *To his holiness.* If God should not only save sinners, but save them in their sins, his most pure and strict holiness would be exceedingly defaced. The unsanctified, is in the eyes of God's holiness, worse than a swine or viper, *Mat.* 23. 33. *2 Pet.* 2. 22. Now what cleanly nature could endure to have the filthy swine bed and board with him in his parlor, or bed chamber? It would offer extremest violence to the infinite purity of the divine nature, to have such to dwell with him. They cannot stand in his judgment, they cannot abide in his presence, *Psal.* 1. 5. *Psal.* 5. 4, 5. If holy *David* would not endure such in his house, no nor in his sight, *Psal.* 101. 3, 7. shall we think God will? Should he take men as they be, from the trough to the table, from the Harlots lips, from the sty and draught to the glory of Heaven, the world would think God were at no such a distance from sin, nor had such dislike of it, as we are told he hath: they would conclude, God were altogether such a one as themselves (as they wickedly did, but from the very forbearance of God, *Psal.* 50. 21.) 3. *To his veracity.* For God hath declared from Heaven, *That if any shall say they shall have peace, though he should go on in the imagination of his heart: his wrath shall smoke against that man, Deut.* 29. 19, 20. *That they (only,) that confess, and for sake their sins, shall find mercy, Prov.* 28. 13. *That they that shall enter into his hill, must be of clean hands, and a pure heart, Psal.* 24. 3, 4. Where were God's truth, if notwithstanding all this, he should bring men to salvation without Conversion? O desperate sinner, that darest to hope, that Christ will put the lie upon his Father, and nullify his word

to save thee! 4. *To his wisdom.* For this were to throw away the choicest mercies, on them that would not value them, nor were any way suited to them. *First*, they would not value them. The unsanctified sinner puts but little price upon God's great Salvation, *Mat.* 22. 5. He sets no more by Christ, than the whole by the Physician, *Mat.* 9. 12. he prizes not his balm, values not his cure, tramples upon his blood, *Heb.* 10. 29. Now, would it stand with wisdom, to force pardon and life, upon them that would give him no thanks for them? Will the all-wise God (when he hath forbidden us to do it) throw his holy things to dogs, and his pearls to swine, that would (as it were) but turn again and rent him, *Mat.* 7. 6. This would make mercy to be despised indeed. Wisdom requires, that life be given, in a way suitable to God's honor; and that God provide for the securing his own glory, as well as man's felicity. It would be dishonorable to God, to set his Jewels in the snouts of swine (continuing such) and to bestow his choicest riches on them, that have more pleasure in their swill, than the Heavenly delights that he doth offer. God should lose the praise and glory of his grace, if he should cast it away on them, that were not only unworthy, but unwilling. *Secondly*, they are no way suited to them. The Divine Wisdom is seen in suiting things each to other, the means to the end, the object to the faculty, the quality of the gift to the capacity of the receiver. Now, if Christ should bring the unregenerate sinner to Heaven, he could take no more felicity there, than a Beast if you should bring him into a beautiful room, to the society of learned men, and a well furnished table; when as the poor thing had much rather be grazing with his fellow bruits. Alas, what should an unsanctified creature do in Heaven! He could take no content, because nothing suits him. The place doth not suit him, he would be but *piscis in arido*, quite out of his element, as a swine in the parlor, or a fish out of water. The company doth not suit him. What communion hath darkness with light, corruption with perfection? Filth and rottenness, with glory and immortality? The employment doth not suit him. The anthems of Heaven fit not his mouth, suit not his ear. Canst thou charm thy Beast with Music? or wilt thou bring him to thy Organ, and expect that he should make thee melody, or keep time with the skilful Choir? Or had he skill, he would have no will, and so could find no pleasure, no more than the nauseous stomach in the meat, on which it hath newly sur-eited. Spread thy table with delicates before a languishing patient, and it will be but a very offense. Alas, if the poor man think a Sermon long, and say of a Sabbath, *What a weariness is it?* *Mal.* 1. 13. how miserable would he think it, to be held to it to all eternity? 5. *To his Immutability, or else to his Omniscieny, or Omnipotency.* For this is enacted in the Conclave of Heaven, and enrolled in the degrees of the Court above, that none but *the pure in heart shall ever see God*, *Mat.* 5. 8. This is laid up with him, and sealed among his treasures. Now if Christ, yet, bring any to Heaven unconverted, either he must get them in without his Fathers knowledge, and then where is his Omniscieny? or against his will, and then where were his Omnipotency? or he must change his will, and then where were his Immutability?

Sinner, wilt thou not yet give up thy vain hope of being saved in this condition? Saith *Bildad*, *shall the earth be forsaken for thee? or the rocks removed out of their place?* *Job* 18. 4. May not I much more reason so with thee? Shall the Laws of Heaven be reversed for thee? Shall the everlasting foundations be overturned for thee? Shall Christ put out the eye of his Fathers Omniscieny, or shorten the arm of his eternal power for thee? Shall divine justice be

violated for thee? or the brightness of the glory of his holiness be blemished for thee? Oh the impossibility, absurdity, blasphemy, that is in such a confidence! To think Christ will ever save thee in this condition, is to make thy Savior to become a sinner, and to do more wrong to the infinite Majesty, than all the Wicked on Earth, or Devils in Hell ever did, or could. And yet wilt thou not give up such a blasphemous hope?

II. *Against his Word.* We need not say, *who shall ascend into Heaven to bring down Christ from above? Or who shall descend into the deep to bring up Christ from beneath? The word is nigh us.* Rom. 10. 6, 7, 8. Are you agreed, that Christ shall end the controversy? Hear then his own words: *Except you be converted you shall in no wise enter into the Kingdom of Heaven,* Mat. 18. 3. *You must be born again,* John. 3. 7. *If I wash thee not thou hast no part in me,* John. 13. 8. *Repent or perish,* Luk. 13. 3. One word, one would think, were enough from Christ; but how often and earnestly doth he reiterate it, verily, verily, verily, verily except a man be born again he shall not see the Kingdom of God, John. 3. 3, 5. Yea he doth not only assert, but prove the necessity of the new birth, viz. from the fleshliness and filthiness of man's first birth, John. 3. 6. by reason of which, man is no more fit for Heaven than the beast is for the Chamber of the Kings presence. And wilt thou yet believe thine own presumptuous confidence, directly against Christ's word? He must go quite against the Law of his Kingdom, and Rule of his Judgment, to save thee in this estate.

III. *Against his Oath.* He hath lifted up his hand to Heaven, he hath sworn, that those that remain in unbelief, and know not his ways (that is, are ignorant of them, or disobedient to them) shall not enter into his rest, *Psal. 95. 11. Heb. 3. 18.* and wilt thou not yet believe, O sinner, that he is in earnest? Canst thou hope he will be forsworn for thee? The Covenant of Grace is confirmed by an oath, and sealed by blood, *Heb. 6. 17. Heb. 9. 16, 18, 19. Mat. 26. 28.* But all must be made void, and another way to Heaven found out, if thou be saved, living and dying unsanctified. God is come to his lowest and last terms with man, and hath condescended as far as with honor he could, hath set up his pillars, *〈◊〉 a Ne plus ultra.* Men cannot be saved, while unconverted, except they could get another Covenant made, and the whole frame of the Gospel (which was established forever, with such dreadful solemnities) quite altered, and would not this be a distracted hope?

IV. *Against his Honor.* Christ will so show his love to the sinner, as withal to show his hatred to sin. Therefore he that names the name of Jesus must depart from iniquity, *2 Tim. 2. 19.* and deny all ungodliness; and he that hath hope of life by Christ must purify himself as he is pure, *1 John. 3. 3. Tit. 2. 12.* otherwise Christ would be thought a fautor of sin. The Lord Jesus would have all the world to know, though he pardon sin, he will not protect it. If holy *David* shall say, *depart from me all you workers of iniquity,* *Psal. 6. 8.* and shall shut the doors against them, *Psal. 101. 7.* shall not such much more expect it from Christ's holiness? Would it be for his honor, to have the dogs to the table? or to lodge the swine with his children? or to have *Abraham's bosom*, to be a nest of Vipers.

V. *Against his Offices.* God hath exalted him to be a *Prince and a Savior,* *Acts. 5. 31.* he should act against both, should he save men in their sins. It is the Office of a King.

Parcere subjectis, & d•bellare sup•rbos.

To be a terror to evil doers, and a praise to them that do well, Rom. 13. 3, 4. He is a Minister of God, a revenger to •ecute wrath on him that doth evil. Now should Christ favor the ungodly (so continuing) and take those to reign with him, that would not that he should reign over them, Luke 19. 27. this were quite against his office. He therefore reigns, that he may put his enemies under his feet: 1 Cor. 15. 25. now should he lay them in his bosom he should cross the end of his regal power. It belongs to Christ, as King, to subdue the hearts, and slay the lusts of his chosen, Psal. 45. 5. Psal. 110. 3. What King would take the rebels, in open hostility, into his Court? What were this but to betray Life, Kingdom, Government and all together? If Christ be a King, he must have homage, honor, subjection, &c. Mal. 1. 6. now to save men while in their natural enmity, were to obscure his dignity, lose his authority, bring contempt on his Government, and sell his dear-bought rights for naught.

Again, as Christ should not be a Prince, so neither a Savior, if he should do this. For his Salvation is spiritual, he is called Jesus, because he saves his people *from* their sins, Mat. 1. 21. So that should he save them *in* their sins, he should be neither Lord nor Jesus. To save men from the punishment, and not from the power of sin, were to do his work by halves, and be an imperfect Savior. His office, as the *Deliverer*, is, *to turn away ungodliness from Jacob, Rom. 11. 26. He is sent to bless men in turning from them their iniquities, Acts 3. 26. to make an end of sin, Dan. 9. 24. so that he should destroy his own designs, and nullify his offices, to save men abiding in their unconverted estate.*

Application. Arise then, what meanest thou O sleeper? Awake, O secure sinner, lest thou be consumed in thine iniquities. Say as the Lepers, *if we sit here we shall die, 2 King. 7. 3, 4.* Verily, it is not more certain thou art now out of hell, than that thou shalt speedily be in it, except thou repent and be converted: there is but this one door for thee to escape by. Arise then, O sluggard, and shake off thine excuses. How long wilt thou slumber, and fold thine hands to sleep? *Prov. 6. 10, 11.* Wilt thou lie down in the midst of the Sea, or sleep on the top of the mast, *Prov. 23. 24.* There is no remedy; but thou must either turn or burn. There is an unchangeable necessity of the change of thy condition, except thou art resolved to bide the worst of it, and try it out with the Almighty. If thou lovest thy life, O man, arise, and come away. Methinks I see the Lord Jesus laying the merciful hands of an holy violence upon thee: methinks he carries it like the Angels to Lot, *Gen. 19. 15. &c. Then the Angels hastened Lot, saying arise, lest thou be consumed. And while he lingered, the men laid hold upon his hand, the Lord being merciful unto him, and they brought him without the City and said, Escape for thy life, stay not in all the plain, escape to the mountain, lest thou be consumed.*

Oh how willful will thy destruction be, if thou shouldst yet harden thyself in thy sinful state! But none of you can say, but you have had fair warning. Yet methinks I cannot tell how to leave you so. It is not enough to me to have delivered my own soul. What, shall I go away without my errand? Will none of you arise, and follow me? Have I been all this while speaking in the wind? Have I been charming the deaf adder, or allaying the tumbling Ocean with arguments? Do I speak to the trees or rocks, or to men? to the tombs and monuments of the dead, or to a living auditory? If you be men, and not senseless stocks, stand still, and

consider whither you be going, If you have the reason and understanding of men, dare not to run into the flames, and fall into hell with your eyes open: but bethink yourselves, and set to the work of repentance. What, men, and yet run into the pit, when the very beasts will not be forced in! What, endowed with reason, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein distinguished from the very bruits, that they have no foresight of, and a care to provide for the things to come; and will you not hasten your escape from eternal torments? O show yourselves men, and let reason prevail with you: is it a reasonable thing for you to contend against the Lord your maker? *Isaiah* 45. 9. or to harden yourselves against his word? *Job* 9. 4. as though the strength of *Israel* would lie? *1 Sam.* 15. 29. Is it reasonable that an understanding creature should lose, yea live quiet against the very end of his being, and be as a broken pitcher, only fit for the dunghill? Is it tolerable, that the only thing in this world that God hath made capable of knowing his will, and bringing him glory, should yet live in ignorance of his maker, and be unserviceable to his use, yea should be engaged against him, and spit his venom in the face of his creator? Hear, O Heavens, and give ear, O earth, and let the creatures without sense be judge, if this be reason, that man, when God hath nourished and brought him up, should rebel against him, *Isaiah*. 1. 2. Judge in your own selves: Is it a reasonable undertaking, for briars and thorns, to set themselves in battle against the devouring fire? *Isaiah* 27. 4. or for the potsherd of the earth to strive with his maker? If you will say, this is reason, surely the eye of reason is quite put out. And, If this be not reason, then there is no reason that you should continue as you be, but 'tis all the reason in the world, you should forth with repent a d turn.

What shall I say; I could spend myself in this argument. Oh that you would but hearken to me! that you would presently set upon a new course! will you not be made clean? When shall it once be? What, will nobody be persuaded? Reader, shall I prevail with thee for one? Wilt thou sit down and consider the forementioned arguments, and debate it, whether it be not best to turn? Come and let us reason together. Is it good for thee to be here? Wilt thou sit still, till the tide come in upon thee? Is it good for thee to try whether God will be so good as his word? and to harden thyself in a conceit, that all is well with thee, while thou remainest unsanctified?

But I know you will not be persuaded, but the greatest part will be as they have been, and do as they have done. I know the drunkard will to his vomit again, and the deceiver will to his deceit again, and the lustful wanton to his dalliance again. Alas, that I must leave you where you were! in your ignorance or looseness, or in your lifeless formality and customary devotions! However, I will sit down and bemoan my fruitless labors, and spend some sighs over my perishing hearers.

O distracted sinners! What will their end be? What will they do in the day of visitation? *Whither will they flee for help? Where will they leave their glory? Isaiah*, 10. 3. How powerfully hath sin bewitched them? How effectually hath the God of this world blinded them? How strong is their delusion? How uncircumcised their ears? How obdurate their hearts? Satan hath them at his beck: but how long may I call, and can get no answer? I may dispute with them year

after year, and they will give me the hearing, and that is all. They must and will have their sins, say what I will. Though I tell them there is death in the cup, yet they will take it up. Though I tell them 'tis the broad way and endeth in destruction, yet they will on in it. I warn them, yet cannot win them. Sometimes I think, the mercies of God will melt them, and his winning invitations will overcome them: but I find them as they were. Sometimes that the terror of the Lord will persuade them: yet neither this will do it. They will approve the word, like the Sermo, commend the Preacher: but they will yet live as they did. They will not deny me, yet they will not obey me. They will flock to the word of God, and sit before me as his people, and hear my words: but they will not do them. They value and will plead for Ministers; and I am to them as the lovely song of one that hath a pleasant voice: yet I cannot get them to come under Christ's yoke. They love me, and will be ready to say they will do anything for me: but for my life I cannot persuade them to leave their sins, to forgo their evil company, their intemperance, their unjust gains, &c. I cannot prevail with them, to set up prayer in their families and closets: yet they will promise me, like the forward son, that said, *I go sir, but went not*, Mat. 21. 30. I cannot persuade them to learn the principles of Religion, though else *they will die without knowledge*, Job 36. 12. I tell them their misery; but they will not believe, but 'tis well enough. If I tell them particularly, I fear for such reasons their state is bad, they will judge me censorious: or, if they be at present a little awakened, are quickly lull'd asleep by Satan again, and have lost the sense of all.

Alas for my poor hearers! Must they perish at last by the hundreds, when Ministers would so fain save them? What course shall I use with them that I have not tried? What shall I do for the daughter of my people? Jer. 9. 7. O Lord God help. Alas, shall I leave them thus! If they will not hear me, yet do thou hear me. Oh that they might yet live in thy sight! Lord save them, or else they perish. My heart would melt to see their houses on fire about their ears, when they were fast in their beds: and shall not my soul be moved within me to see them falling into endless perdition? Lord have compassion, and save them out of the burning. Put forth thy divine power, and the work will be done: but as for me, I canit prevail.

CHAP. IV. Showing the Marks of the Unconverted.

WHile we keep aloof in generals, there is little fruit to be expected. It is the hand-fight that does execution. *David*. is not awakened by the Prophets hovering at a distance, in parabolical insinuations: he is forced to close with him, and tell him home, *Thou art the man*. Few will in words deny the necessity of the new birth; but they have a self deluding confidence, that the work is not now to do. And because they know themselves free from that gross hypocrisy, that doth take up Religion merely for a color to deceive others, and for the covering of wicked designs, they are confident of their sincerity, and suspect not that more close hypocrisy (where the greatest danger lies) by which man deceiveth his own soul, *James* 1. 26. But man's deceitful heart is such a matchless cheat, and self delusion so reigning and so fatal a disease, that I know not whether be the greater, the difficulty, or the displicency, or the necessity of the undeceiving work that I am now upon. Alas for my unconverted hearers! They must be undeceived, or undone. But how shall this be effected? *Hic labor, hoc opus est.*

Help, O all searching light, and let thy discerning eye discover the rotten foundation of the selfdeceiver; and lead me, O Lord God, as thou didst thy Prophet, into the chambers of Imagery, and dig through the wall of sinners hearts, and discover the hidden abominations that are lurking out, of sight in the dark. O send thine Angel before me; to open the sundry Wards of their hearts, as thou didst before *Peter*, and make even the Iron gates to fly open of their own accord. And as *Jonathan* no sooner tasted the Honey, but his eyes were enlightened: so grant, O Lord, that when the poor deceived souls, with whom I have to do, shall cast their eyes into these lines, their minds may be illuminated, and their consciences convinced and awakened, that they may see with their eyes, and hear with their ears, and be converted, and thou mayest heal them.

This must be premised, before we proceed to the discovery, that it is most certain men may have a confident persuasion, that their hearts and states be good, and yet be unsound. Hear the Truth himself, who shows in *Laodicea's* case, that men may be wretched and miserable, and poor, and blind, and naked, and yet know it not; yea they may be confident they are rich and increased in grace. *Rev. 3. 17. There is a generation that is pure in their own eyes, and yet is not washed from their filthiness, Prov. 30. 12.* who better persuaded of his case, than *Paul*, while yet he remained unconverted? *Rom. 7. 9.* So that they are miserably deceived, that take a strong confidence, for a sufficient evidence. They that have no better proof, than barely a strong persuasion, that they are converted, are certainly, as yet, strangers to Conversion.

But to come more close: as it was said of the adherents of Antichrist, so here; some of the unconverted carry their marks in their foreheads, more openly; and some in their hands, more covertly. The Apostle reckons up some, upon whom he writes the sentence of death, as in these dreadful catalogues, which I beseech you to attend with all diligence, Eph. 5. 5, 6. For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath an inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience, *Rev. 21. 8.* But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death, *1 Cor. 6. 9, 10.* Know you not, that the unrighteous shall not inherit the Kingdom of God? be not deceived, neither fornicators, nor idolators, and adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, or extortioners, shall inherit the Kingdom of God. See *Gall. 5. 19, 20, 21.* Woe to them that have their names written in these bedrolls: such may know, as certainly, as if God had told it them from Heaven, that they are unsanctified, and under an impossibility of being saved in this condition.

There are then these several sorts, that, past all dispute, are unconverted, they carry their marks in their foreheads.

- 1. *The unclean.* These are ever reckoned among the goats, and have their names, whoever be left out, in all the fore-mentioned catalogues, *Eph. 5. 5. Rev. 21. 8. 1. Cor. 5. 9, 10.*

- 2. *The Covetous*. These are ever branded for idolaters, and the doors of the Kingdom are shut against them by name. *Eph. 5. 5. Col. 3. 5. 1 Cor. 6. 9, 10.*
- 3. *Drunkards*, not only such as drink away their reason, but withal, yea above all, such as are too strong for strong drink. The Lord fills his mouth with woes against these, and declares them to have no inheritance in the Kingdom of God, *Isaiah. 5. 11, 12, 22. Gal. 5. 21.*
- 4. *Liars*. The God that cannot lie hath told them, that there is no place for them in his Kingdom, no entrance into his hill; but their portion is with the Father of lies (whose children they are) in the lake of burnings, *Psal. 15.1, 2, Rev. 21. 8, 27. John. 8. 44. Prov. 6. 17.*
- 5. *Swearers*. The end of these men without deep and speedy repentance, is swift destruction, and most certain and unavoidable condemnation, *I am. 5. 12. Zech. 5. 1, 2, 3.*

Railers and *Back-biters*, that love to take up a reproach against their Neighbor, and fling all the dirt they can in his face, or else wound him secretly behind his back; *Psal. 15. 1. 3. 1 Cor. 6. 10. 1 Cor. 5. 11.*

- 7. *Thieves*, *Extortioners*, *Oppressors*, that grind the poor, over-reach their brethren, when they have them at an advantage, these must know, that *God is the avenger of all such*, *1 Thes. 4. 6.* Hear O ye false and purloining and wasteful servants: Hear, O ye deceitful tradesmen, hear your sentence. God will certainly hold his door against you, and turn your treasures of unrighteousness into treasures of wrath, and make your ill-gotten silver and gold, to torment you like burning Metal in your bowels, *1 Cor. 6. 9, 10. I am. 5. 2, 3.*
- 8. *All that do ordinarily live in the profane neglect of God's worship*, that hear not his word, that call not on his name, that restrain prayer before God, that mind not their own nor their families souls, but live without God in the world, *John. 8. 47. Job. 15. 4. Psal. 14. 4. Psal. 79. 6. Eph. 2. 12. & 4. 18.*
- 9. *Those that are frequenters and lovers of evil company*. God hath declared, he will be the destruction of all such, and that they shall never enter into the hill of his rest, *Prov. 13. 20. Psal. 15. 4. Prov. 9. 6.*
- 10. *Scoffers at Religion*, that make a scorn of precise walking, and mock at the messengers and diligent servants of the Lord, and at their holy profession, and make themselves merry with the weaknesses and failings of professors. Hear ye despisers, hear your dreadful doom, *Prov. 19. 29. 2 Chron. 36. 16. Prov. 3. 34.*

Sinner, consider diligently, whether thou art not to be found in one of these ranks: for if this be thy case, thou art in the gall of bitterness and bond of iniquity; for all these do carry their marks in their foreheads, and are undoubtedly the sons of death.

And if so, the Lord pity our poor Congregations; Oh how little a number will be left, when these ten sorts are set out! Alas on how many doors, on how many faces must we write, Lord have mercy upon us! Sirs, what shift do you make to keep up your confidence of your good estate, when God from heaven declares against you, and pronounces, you in a state of damnation? I would reason with you, as God with them; *How canst thou say I am not polluted?* Ier. 2. 23. *See thy way in the valley, know what thou hast done.* Man, is not thy conscience privy to thy tricks of deceit, to thy chamber pranks, to thy way of lying? Yea are not thy friends, thy family, thy neighbors, witnesses to thy profane neglects of God's worship, to thy covetous practices, to thy envious and malicious carriage? may not they point at thee as thou goest, there goes a gaming Prodigal; there goes a drunken *Nabal*, a companion of evildoers; there goes a railer, or a scoffer, a loose liver? Beloved, God hath written it as with a Sun beam, in the book out of which you must be judged, that these are not the spots of his Children, and that none such (except renewed by converting grace) shall ever escape the damnation of Hell.

Oh that such of you would now be persuaded to repent and turn from all your transgressions, or else iniquity will be your ruin! *Ezek. 18. 30.* Alas for poor hardened sinners! Must I leave you at last where you were? Must I leave the tipler still at the Ale-bench? Must I leave the wanton still at his dalliance? Must I leave the malicious still in his venom? And the drunkard still at his vomit? However you must know, that you have been warned, and that I am clear of your blood. And whether men will hear, or whether they will forbear, I will leave these three scriptures with them, either as thunderbolts to awaken them, or as *earing Irons* to harden them to a reprobate sense, *Psal. 68. 21. God shall wound the head of his enemies, and the hairy scalp of such an one, as goeth on still in his trespasses, Prov. 29. 1. He that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy, Prov. 1. 24, &c. Because I have called, and ye refused, I have stretched out my hand, and no man regarded. &c. I will mock at your calamity —when your destruction cometh as a whirlwind.*

And now I imagine, many will begin to bless themselves, and think all is well, because they cannot be spotted with the grosser evils above mentioned. But I must further tell you, that there are another sort of unsanctified persons, that carry not their marks in their foreheads, but more secretly and covertly in their hands. These do frequently deceive themselves and others, and pass for good Christians, when they are all the while unsound at bottom. Many pass undiscovered, till death and judgment bring all to light. Those self-deceivers seem to come even to Heaven gate with confidence of their admission• and yet are turned off at last, *Mat. 7. 22.* Brethren, Beloved, I beseech you deeply to lay to heart, and firmly to retain this awakening consideration: *That Multitudes miscarry by the hand of some secret sin, that is not only hidden from others, but (for want of observing their own hearts) even from themselves.* A man may be free from open pollutions, and yet die at last by the fatal hand of some unobserved iniquity: And there be these eleven hidden sins, by which souls go down by numbers into the chambers of death. These you must search carefully for, and take them as black marks (wherever they be found) discovering a graceless and unconverted estate. As you love your lives read them carefully, with a holy jealousy of yourselves, lest you should be the persons concerned.

1. *Gross Ignorance.* Ah how many poor souls doth this sin kill in the dark, *Hos.* 4. 6. while they think verily they have good hearts, and are in the ready way to Heaven! This is the murderer that dispatches thousands in a silent manner, when (poor hearts!) they suspect nothing, and see not the hand that mischiefs them. You shall find whatever excuses you have for ignorance, that 'tis a soul undoing evil, *Isaiah.* 27. 11. 2 *Thes.* 1. 8. 2 *Cor.* 4. 3. Ah would it not have pitied a man's heart to have seen that woeful spectacle, when the poor Protestants were shut up a multitude together in a barn, and a butcher comes with his inhumane hands warm in human blood, and leads them one by one blindfold to a block, where he slew them (poor Innocents!) one after another by the scores in cold blood? But how much more should our hearts bleed, to think of the hundreds in great Congregations, that ignorance doth butcher in secret, and lead them blindfold to the block? Beware this be none of your case. Make no pleas for ignorance. If you spare that sin, know that that will not spare you. Will a man keep a murderer in his bosom?

2. *Secret reserves in closing with Christ.* To forsake all for Christ, to hate father and mother, yea and a man's own life for him, this is a hard saying, *Luk.* 14. 26. Some will do much, but they will not be of the religion that will undo them; they never come to be entirely devoted to Christ, nor fully to resign to him. They must have the sweet sin. They mean to do themselves no harm. They have secret exceptions for life, liberty, or estate. Many take Christ thus hand over head, and never consider his self-denying terms, nor cast up the cost; and this error in the foundation mars all, and secretly ruins them forever, *Luk.* 14. 28. *Mat.* 13. 21.

3. *Formality in Religion.* Many stick in the bark, and rest in the outside of Religion, and in the external performances of holy duties; *Mat.* 23. 25. and this oftentimes doth most effectually deceive men, and doth more certainly undo them, than open looseness; as it was in the Pharisees case, *Mat.* 21. 31. They hear, they fast, they pray, they give alms, and therefore will not believe but their case is good, *Luk.* 18. 11. whereas resting in the work done, and coming short of the heart-work, and the inward power and vitals of Religion, they fall at last into the burning, from the flattering hopes, and confident persuasions, of their being in the ready way to Heaven, *Matth.* 7. 22, 23. Oh dreadful case, when a man's Religion shall serve only to harden him, and effectually to delude and deceive his own Soul!

4. *The prevalency of false ends in holy duties.* *Mat* 23. 25. This was the bane of the Pharisees Oh how many a poor soul is undone by this, and drops into hell, before he discerns his mistake! He performs good duties, and so thinks all is well, and perceives not that he is acted by carnal motives all the while. It is too true, that even with the truly sanctified, many carnal ends will oft times creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and to bear the greatest sway, *Rom.* 14. 7. But now when the main thing that doth ordinarily carry a man out to religious duties, shall be some carnal end, as to satisfy his conscience, to get the repute of being religious, to be seen of men, to show his own gifts and parts, to avoid the reproach of a profane and irreligious person, or the like, this discovers an unbound heart, *Hos.* 10. 1. *Zech.* 7. 5, 6. O Christians, if you would avoid self-deceit, see that you mind, not only your acts, but withal, yea above all, your ends,

5. *Trusting on their own righteousness*, Luke 18. 9. This is a soul undoing mischief, Rom. 10. 3. When men do trust in their own righteousness, they do indeed reject Christ's. Beloved, you had need be watchful on every hand, for not only your sins, but your duties may undo you. It may be you never thought of this, but so it is, that a man may as certainly miscarry by his seeming righteousness, and supposed graces, as by gross sins; and that is, when a man doth trust to these as his righteousness before God, for the satisfying his justice, appeasing his wrath, procuring his favor, and obtaining of his own pardon: for this is to put Christ out of office and make a Savior of our own duties and graces. Beware of this, O professors; you are much in duties, but this one fly will spoil all the ointment. When you have done most, and best, be sure to go out of yourselves to Christ, reckon your own righteousness but rags, Psal. 143. 2. Phil. 3. 8. Isaiah 64. 6. Neh. 13. 22.

6. *A secret enmity against the strictness of religion*. Many moral persons, punctual in their formal devotion, have yet a bitter enmity against preciseness, and hate the life and power of religion, Phil. 3. 6. compared with Act. 9. 1. They like not this forwardness, nor that men should keep such a stir in religion. They condemn the strictness of Religion, as singularity, indiscretion, and intemperate zeal; and with them a lively preacher, or lively Christian, is but a heady fellow. These men love not holiness, as holiness, (for then they would love the height of holiness) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

7. *The resting in a certain pitch of Religion*. When they have so much as will save them (as they suppose,) they look no further, and so show themselves short of true Grace, which will ever put men upon aspiring to further perfection. Phil. 3. 12, 13. Prov. 4. 18.

8. *The predominant love of the World*. This is the sure evidence of an unsanctified heart. Mar. 10. 37. 1 John. 2. 15. But how close doth this sin lurk oftentimes under a fair covert of forward profession? Luke 8. 14. Yea such a power of deceit is there in this sin, that many times when everybody else can see the man's worldliness and covetousness, he cannot see it himself, but hath so many colors, and excuses, and pretences for his eagerness on the world, that he doth blind his own eyes, and perish in his self deceit. How many professors be there, with whom the world hath more of their heart and affections than Christ? Who mind earthly things, and thereby are evidently after the flesh, and like to end in destruction? Rom. 8. 25.. Phil. 3. 19. Yet ask these men; and they will tell you confidently, they prize Christ above all, God forbid else! and see not their own earthly mindedness for want of a narrow observation of the workings of their own hearts. Did they but carefully search, they would quickly find that their greatest content is in the world, Luke 12. 19. and their greatest care and main endeavor to get and secure the world, which are the certain discoveries of an unconverted sinner. May the professing part of the world take earnest heed, that they perish not by the hand of this sin unobserved. Men may be and often are kept off from Christ, as effectually by the inordinate love of lawful comforts, as by the most unlawful courses, Mat. 22. 5. Luke 14. 18, 19, 20, 24.

9. *Reigning malice and envy against those that disrespect them, or are injurious to them*, 1 John. 2. 9, 11. O how do many that seem to be religious remember injuries, and carry grudges, and will

return men as good as they bring, rendering evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the rule of the Gospel, the pattern of Christ, and the nature of God, *Rom.* 12. 14, 17. *1 Pet.* 2. 21, 23. *Neh.* 6. 17. Doubtless where this evil is kept boiling in the heart, and is not hated, resisted, mortified, but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death. *Mat.* 18. 34, 35. *1 John* 3. 14, 15.

Reader doth nothing of this touch thee? art thou in none of the forementioned ranks? O search, and search again; take thy heart solemnly to task. Woe unto thee, if after all thy profession, thou shouldest be found under the power of ignorance, lost in formality, drowned in earthly mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, leavened with hypocrisy, and carnal ends in God's service, imbittered against strictness: this would be a sad discovery that all thy Religion were in vain. But I must proceed.

10. *Unmortified Pride.* When men love the praise of men, more than the praise of God; and set their hearts upon men's esteem, applause and approbation, it is most certain, they are yet in their sins, and strangers to true conversion. *John* 12. 43. *Gal.* 1. 10. When men see not, nor complain of, nor groan under the pride of their own hearts, it's a sign they are stark dead in sin. O how secretly doth this sin live and reign in many hearts, and they know it not, but are very strangers to themselves! *John.* 9. 40.

11. *The prevailing love of pleasure,* *2 Tim.* 3. 4. This is a black mark. When men give the flesh the liberty that it craves, and pamper, and please it, and do not deny and restrain it: when their great delight is in gratifying their bellies, and pleasing their senses; whatever appearance they may have of Religion, all is un•ound. *Rom.* 16. 18. *Tit.* 3. 3. A flesh-pleasing life cannot be pleasing to God, *They that are Christ's, have crucified the flesh,* and are careful to cross it, and keep it under, as their enemy, *Gal.* 5. 24. *1 Cor.* 9. 25. 26, 27.

12. *Carnal security, or a presumptuous and ungrounded confidence, that their condition is already good.* *Rev.* 3. 17. Many cry peace and safety, when sudden destruction is coming upon them, *1 Thes.* 5. 3. This was that which kept the foolish Virgins sleeping, when they should have been working; upon their beds, when they should have been at the markets. *Mat.* 25. 5, 10. *Prov.* 10. 5. They perceived not their want of Oil, till the bridegroom was come; and while they went to buy, the door was shut. And oh that these foolish Virgins had no successors! where is the place, yea where is the house almost, where these do not dwell? Men are willing to cherish in themselves, upon never so s•ght grounds, a hope that their condition is good, and so look not out after a change, and by this means perish in their sins. Are you at peace? Shew me upon what grounds your peace is maintained. Is it a Scripture peace? Can you show the distinguishing marks of a sound believer? Can you evidence that you have something more than any Hypocrite in the world ever had? If not, fear this peace, more than any trouble; and know, that a carnal peace doth commonly prove the most mortal enemy of the poor soul, and while it smiles and kisses, and speaks it fair, doth fatally smite it as it were under the fifth rib.

By this time methinks I hear my reader crying out with the Disciples, who then shall be saved? Set out from among our Congregations all those ten ranks of the profane on the one hand; and then besides take out all these twelve sorts of close and self-deceiving Hypocrites on the other hand, and tell me then whether it be not a remnant that shall be saved. How few will be the sheep that shall be left, when all these shall be separated, and set among the Goats? For my part, of all my numerous hearers, I have no hope to see any of them in Heaven, that are to be found among these two and twenty sorts that are here mentioned, except by found conversion they be brought into another condition.

Application. And now Conscience do thine office. Speak out, and speak home to him that heareth or readeth these lines. If thou find any of these marks upon him, thou must pronounce him utterly unclean. *Levite. 13. 44.* Take not up a lie into thy mouth: speak not peace to him, to whom God speaks no peace. Let not lust bribe thee, or self-love, or carnal prejudice blind thee. *I subpoena* thee from the Court of Heaven, to come and give in evidence. I require thee in the name of God to go with me to the search of the suspected house. As thou wilt answer it at thy peril, give in a true report of the state and case of him that readeth this book. Conscience wilt thou altogether hold thy peace at such a time as this? I adjure thee by the living God, that thou tell us the truth. *Mat. 26. 63.* Is the man converted or is he not? Doth he allow himself in any way of sin, or doth he not? Doth he truly love, and please, and prize and delight in God above all other things, or not? Come, put it to an issue. How long shall this soul lie at uncertainties? Oh Conscience bring in th• verdict. Is this man a new man, or is he •jot? How dost thou find it? hath there passed a through and mighty change upon him, or not? When was the time, where was the place, or what was the means, by which this through change of the new birth was wrought in this soul? Speak Conscience. Or if thou canst not tell time and place, Canst thou show scripture evidence, that the work is done? Hath the man been ever taken off from his false bottom, from the false hopes, and false peace wherein once he trusted? Hath he been deeply convinced of sin, and of his lost and undone condition, and brought out of himself, and off from his sins, to give up himself entirely to Jesus Christ? Or dost thou not find him to this day under the power of ignorance, or in the mire of profaneness? Hast not thou taken upon him the gains of unrighteousness? Dost not thou find him a stranger to prayer, a neglecter of the word, a lover of this present world? Dost not thou often catch him in a lie? Dost not thou find his heart fermented with malice, or burning with lust, or going after his covetousness? Speak plainly to all the forementioned particulars: canst thou acquit this man, this woman, from being any of the two and twenty sorts here described? If he be found with any of them, set him aside, his portion is not with the Saints. He must be converted and made a new creature, or else he cannot enter into the Kingdom of God.

Beloved, be not your own betrayers, do not deceive your own hearts, nor set your hands to your own ruin, by a willful blinding of yourselves. Set up a tribunal in your own breasts. Bring the word and conscience together. *To the Law and to the Testimony. Isa. 8. 20.* Hear what the word concludes of your estates. O follow the search, till you have found how the case stands. Mistake here, and perish. And such is the treachery of the Heart, the subtlety of the temper, and the deceitfulness of sin, *Ier. 17. 9. 2 Cor. 11. 3. Heb. 3. 13.* all conspire to fla••er

and deceive the poor soul, and withal so common and easy it is to be mistaken, that it's a thousand to one, but you will be deceived, unless you be very careful, and thorough, and impartial in the enquiry into your spiritual conditions. Oh therefore ply your work: go to the bottom: search as with candles: weigh you in the balance; come to the standard of the Sanctuary: bring your coin to the touch stone. You have the archest cheats in the world to deal with: a world of counterfeit Coin is going: happy is he, that takes no Counters for Gold. Satan is master of deceits: he can draw to the life: he is perfect in the trade: there is nothing but he can imitate. You cannot wish for any Grace, but he can fit you to a hair with a Counterfeit. Trade warily: look on every piece you take: be jealous: trust not so much as your own hearts. Run to God to search you and try you, to examine you and prove your reins. *Psal.* 26. 2. *Psal.* 139. 23, 24. If other helps suffice not to bring all to an issue, but you are still at a loss, open your cases faithfully to some Godly and faithful Minister. *Mal.* 2. 7. Rest not, till you have put the business of your eternal welfare out of question. *Pet.* 2. 10. *O searcher of hearts, put thou this soul upon and help him in the search.*

CHAP. V. Showing the Miseries of the Unconverted.

SO unspeakably dreadful is the case of every unconverted soul, that I have sometimes thought, if we could but convince men, that they are yet unregenerate, the work were upon the matter done. But I sadly experience, that such a spirit of sloth and slumber (*Rom.* 11. 8. *Mat.* 13. 15) possesses the unsanctified, that though they be convinced, that they are yet unconverted; yet they oftentimes carelessly sit still: and what through the avocation of sensual pleasures, or hurry of worldly business, or noise and clamour of earthly cares, and lusts, and affections, *Luke* 8. 14. the voice of Conscience is drowned, and men go no farther than some cold wishes, and general purposes of repenting and amending. *Acts* 24. 25.

It's therefore of high necessity, that I do not only convince men that they are unconverted; but that I also endeavor, to bring them to a sense of the fearful misery of this estate.

But here I find myself aground at first putting forth. What Tongue can tell the heirs of Hell sufficiently of their misery, unless 'twere *Dives* his that was tormented in that flame? *Luke* 16. 24. Where is the ready Writer, whose pen can decipher their misery, that are without God in the world? *Eph.* 2. 12. This cannot fully be done, unless we knew the infinite ocean of that bliss and perfection which is in that God, which a state of sin doth exclude men from. Who knoweth (saith *Moses*) the power of thine anger? *Psal.* 90. 11. And how shall I tell men, that which I do not know? Yet so much we know, as one would think would shake the heart of that man, that had the least degree of spiritual life and sense.

But this is yet the more posing difficulty, that I am to speak to them that are without sense. Alas, this is not the least part of man's misery upon him, that he is dead, stark dead in trespasses and sins. *Eph.* 2. 1.

Could I bring Paradise into view, or represent the Kingdom of Heaven to as much advantage, as the tempter did the Kingdoms of the world and all the glory thereof to our Savior: or could I uncover the face of the deep and devouring gulf of Tophet in all its terrors, and open the gates of the infernal furnace, alas he hath no eyes to see it, *Mat.* 13. 14, 15. Could I paint

out the beauties of holiness, or glory of the Gospel to the life; or could I bring above• board the more than diabolical deformity and ugliness of sin, he can no more judge of the loveliness and beauty of the one, nor the filthiness and hatefulnes of the other, than the blind of colors. He is alienated from the life of God through the ignorance that is in him, because of the blindness of his heart. *Eph.* 4. 18. He neither doth nor can know the things of God, because they are spiritually discerned. *1 Cor.* 2. 14. His eyes cannot be savingly opened, but by converting grace, *Acts* 26. 18. he is a child of darkness, and walks in darkness, *1 John* 1. 6. yea the light in him is darkness. *Mat.* 6. 2, 3.

Shall I ring his knell, or read his sentence, or sound in his ear, the terrible trump of God's judgments, that one would think should make both his ears to tingle, and strike him into *Belshazer's* fit, even to appall his countenance, and loose his joints, and make his knees smite one against another? Yet alas! he perceives me not: he hath no ears to hear. Or shall I call up all the daughters of music, and sing the song of *Moses*, and of the Lamb• yet he will not be stirred. Shall I allure him with the joyful sound, and the lovely song and glad-tidings of the Gospel? with the most sweet and inviting calls, comforts, cordials, of the divine promises, so exceeding great and precious? it will not affect him savingly, unless I could find him ears, *Mat.* 13. 15. as well as tell him the news.

Shall I set before him the feast of fat things, the wine of wisdom, the bread of God, the tree of life, the hidden *Manna*? he hath no appetite for them, no mind to them. *1 Cor.* 2. 14. *Mat.* 22. 5. Should I press the choicest grapes, the heavenly closters of Gospel-privileges, and drink to him in the richest wine of God's own cellar, yea of his own side, of set before him the delicious honey-comb of God's Testimonies, *Psal.* 19. 10. alas he hath no taste to discern them. Shall I invite the dead to arise and eat the banquet of their funerals? No more can the dead in sin, savor the holy food wherewith the Lord of life hath spread his table.

What then shall I do? shall I burn the brimstone of hell at his nostrils? or shall I open the box of Spikenard, very precious, that filleth the whole house of this universe with its perfume, *Mark* 14. 3. *John.* 12. 8. and hope that the savor of Christ's ointments, and the smell of his garments will attract him? *Psal.* 45. 8. Alas! dead sinners are like the dumb Idols, they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not, neither speak they through their throat. *Psal.* 1. 5, 6, 7. They are destitute of all spiritual sense and motion.

But let me try the sense that doth last leave us, and draw the Sword of the word: yet lay at him while I will, yea though I choose mine arrows out of God's quiver, and direct them to the heart, nevertheless he feeleth it not; for how should he, being past feeling? *Eph.* 4. 19. So that though the wrath of God abideth on him, and the mountainous weight of so many thousand sins, yet he goes up and down as light, as if nothing ailed him. *Rom.* 7. 9. In a word, he carries a dead soul in a living body, and his flesh is but the walking Cossin of a corrupted mind, this is twice dead, *Jude* 12. rotting in the slime and putre•action of noisome lusts, *Mat* 23. 27, 28.

Which way then shall I come at the miserable objects that I have to deal with? who shall make the heart of stone to relent, *Zech. 7. 12.* or the lifeless carcase to feel and move? That God that is able of Stones to raise up Children unto *Abraham, Mat. 3. 9.* that raiseth the Dead, *2 Cor. 1. 9.* and melteth the Mountains, *Nah. 1. 5.* and strikes water out of the flints, *Deut. 8. 15.* that loves to work like himself, beyond the hopes and belief of man, that peopleth his Church with dry bones, and planteth his Orchard with dry sticks; he is able to do this. Therefore I bow my knee to the most high God, *Eph. 3. 14.* and as our Savior prayed at the Sepulcher of *Lazarus, John. 11. 38, 41.* and the Shunamite ran to the man of God, for her dead Child, *2 Kings 4. 25.* so doth your mourning Minister kneel about your graves, and carry you in the arms of prayer to that God, in whom your help is found.

Oh thou all powerful Jehovah, that workest, and none can let thee; that hath the keys of hell and of death, pity thou the dead souls that lie here intombed, and roll away the grave-stone, and say, as to Lazarus when already stinking, Come forth. Lighten thou this darkness, O inaccessible light, and let the day spring from on high, visit the darksome region of the dead to whom I speak: for thou canst open the eyes that death itself hath closed. Thou that formedst the ear, canst restore the hearing. Say thou to these ears, Ephatah, and they shall be opened. Give thou eyes to see thine excellencies; a taste that may relish thy sweetness; a scent that may savor thine ointments; a feeling that may sense the privilege of thy favor, the burden of thy wrat•, the weight intolerable of unpardoned sin: and give thy servant command to prophesy to the dry bones, and let the effect of t•is prophesy be, as of thy Prophet, when he prophesied the valley of dry bones into a living army, exceeding great, *Ezek. 37. 1. &c.* The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones. He said unto me, prophesy upon these bones, and say unto them; O ye dry bones, hear the word of the Lord: Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up fles• upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise and behold a shaking, and the bones came together bone to his bone. And when I beheld, Loe the sinews and the flesh came up upon them, and covered them above, but there was no breath in them. Then said he unto me; prophesy unto the wind, prophesi• son of man, and say to the wind: thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

But I must proceed, as I am able, to unfold that misery, which I confess no tongue can unfold, no heart can sufficiently comprehend. Know therefore, that while thou art unconverted.

1. The infinite God is engaged against thee.

It is no small part of thy misery, that thou *art without God. Eph. 2. 12.* How doth *Micah* run crying after the *Danites, You have taken away my God's, and what have I more? Judges. 18. 23, 24.* O what a mourning then must thou lift up, that art without God, that canst lay no claim to him, without daring usurpation! Thou must say of God, as *Sheba of David; We have no part in*

David, *neither have we inheritance in the son of Jesse.* 2 Sam. 20. 1. How pitiful and piercing a moan is that of Saul in his extremity; *The Philistians are upon me, and God is departed from me?* 1 Sam. 28. 15. Sinners what will you do in the day of your visitation? whither will you flee for help? where will you leave your glory? *Isaiah* 10. 3. What will you do when the *Philistines* are upon you? When the World shall take its eternal leave of you, when you must bid your friends, houses, lands, farewell for evermore? What will you do then, I say, that have never a God to go to? Will you call on him, will you cry to him for help? alas he will not own you, *Prov.* 1. 28, 29. he will not take any knowledge of you, but send you packing, with an *I never knew you.* *Mat.* 7. 23. They that know what 'tis to have a God to go to, a God to live upon, they know a little what a fearful misery it is to be without God. This made that holy man cry out, *Let me have a God, or nothing. Let me know him and his will, and what will please him, and how I may come to enjoy him, or would I had never had an understanding to know anything, &c.*

But thou art not only without God, but *God is against thee,* *Ezek.* 5. 8, 9. *Nah.* 2. 13. Oh if God will but stand a neuter, though he did not own, nor help the poor sinner, his case were not so deeply miserable. Though God should give up the poor creature to the will of all his enemies, to do their worst with him; though he should deliver him over to the tormentors, *Mat.* 18. 34. that devils should tear and torture him to their utmost power and skill; yet this were not half so fearful. But God himself will set against the sinner; and believe it, *'tis a fearful thing to fall into the hands of the living God.* *Heb.* 10. 31. There's no friend like him, no enemy like him. As much as Heaven is above the Earth, Omnipotency above Impotency, Infinity above Nullity, so much more horrible is it, to fall into the hands of the living God, than into the paws of Bears, or Lions, yea furies, or devils. God himself will be thy tormentor; thy destruction shall come from the presence of the Lord. *2 Thes.* 1. 9. *Tophet is deep and large, and the wrath of the Lord like a river of brimstone doth kindle it.* *Isaiah* 30. 33. If God be against thee, who shall be for thee; *If one man sin against another, the Judge shall Judge him: but if a man sin against the Lord, who shall entreat for him?* 1 Sam. 2. 25. *Thou, even thou, art to be feared; and who shall stand in thy sight, when •ce thou art angry?* *Psal.* 76. 7. Who is that God, that shall deliver you out of his hands? *Dan.* 3. 15. *Can Mammon? Riches profit not in the day of wrath,* *Prov* 11. 14. *Can Kings, or Warriours? No, they shall cry to the Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?* *Rev.* 6. 15, 16, 17.

Sinner, methinks this should go like a dagger to thine heart, to know that God is thine enemy. Oh whither wilt thou go, where wilt thou shelter thee? There is no hope for thee unless thou lay down thy weapons, and sue out thy pardon, and get Christ to stand thy friend, and make thy peace. If it were not for this, thou mightest go into some howling wilderness, and there pine in sorrow, and run mad for anguish of heart and horrible despair. But in Christ there is a possibility of mercy for thee, yea a proffer of mercy to thee, that thou mayest have God to be more for thee, than he is now against thee. But if thou wilt not forsake thy sins, nor turn thoroughly and to purpose unto God, by a sound Conversion, the wrath of God abideth on thee, and he proclaims himself to be against thee, as in the Prophet *Ezek.* 5. 8. *Therefore thus saith the Lord God, Behold, I even I am against thee.*

I. *His face is against thee, Psal. 34. 16. The face of the Lord is against them that do evil, to cut off the remembrance of them. Woe unto them whom God shall set his face against. When he did but look upon the host of the Egyptians, how terrible was the consequence? Ezek. 14. 8. I will set my face against that man, and will make him a sign, and a proverb, and will cut him off from the midst of my people, and you shall know that I am the Lord. 2. His heart is against thee: He hateth all the workers of iniquity. Man, doth not thine heart tremble to think of thy being an object of God's hatred? Ier. 15. 1. Though Moses and Samuel stood before me, yet my mind could not be towards this people, cast them out of my sight. Zech. 7. 8. My soul loathed them, and their souls also abhorred me. 3. His hand is against thee. 1 Sam. 12. 14, 15. All his attributes are against thee.*

First, *His Justice is like a flaming sword unsheathed against thee. If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine adversaries, and will reward them that hate me. I will make mine arrows drunk with blood, &c. Deut. 32. 40, 41. So exact is Justice, that 'twill by no means clear the guilty, Exod. 34. 7. God will not discharge thee, he will not hold thee guiltless, Exod. 20. 7. but will require the whole debt in person of thee, unless thou canst make a Scripture claim to Christ and his satisfaction. When the enlightened sinner looks on justice, and sees the balance in which he must be weighed, and the sword by which he must be executed, he feels an earth quake in his breast. But Satan keeps this out of sight, and persuades the soul while he can; that the Lord is all made up of mercy, and so •ulls it asleep in sin. Divine Justice is very strict; it must have satisfaction to the utmost farthing; it denounceth indignation and wrath, tribulation and anguish, to every soul that doth evil, Rom. 2. 8, 9. It curseth everyone that continueth not in everything that is written in the law to do it. Gal. 3. 19. The justice of God to the unpardoned sinner, that hath a sense of his misery, is more terrible, than the sight of the Bailiff or creditor to the bankrupt debtor, or than the sight of the Judge and Bench to the robber, or of the Irons and gibbet to the guilty murderer. When justice sits upon life and death, Oh what dreadful work doth it make with the wretched sinner? Bind him hand and foot, cast him into outer darkness, there shall be weeping and gnashing of teeth. Mat. 22. 13. Depart from me ye cursed into everlasting fire. Mat. 25. 41. This is the terrible sentence that justice pronounceth. Why sinner, by this severe justice must thou be tried; and as God liveth, this killing sentence shalt thou hear, unless thou repent and be converted.*

Secondly, *The holiness of God is full of antipathy against thee. Psal. 5. 4, 5. He is not only angry with thee (so he may be with his own children) but he hath a fixed, rooted, habitual displeasure against thee: he loathes thee, Zech. 11. 8. and what is done by thee, though for substance commanded by him: Isaiah. 1. 14. Mal. 1. 10. As if a man should give his servant never so good meat to dress; yet if he should mingle filth, or poison with it, he would not touch it. God's nature is infinitely contrary to sin, and so he cannot but hate a sinner out of Christ.*

O what a misery is this, to be out of the favor, yea under the hatred of God! *Eccles. 5. 4. Hos. 9. 15. that God can as easily lay aside his nature and cease to be God, as not to be contrary to thee, and detest thee, except thou be changed and renewed by grace! O sinner, how darest thou to think of the bright and radiant Sun of purity, upon the beauties, the glory of holiness*

that is in God! *The Stars are not pure in thy sight; Job 25. He humbleth himself to behold the things that are done in Heaven. Psal. 113.* Oh those light and sparkling eyes of his! What do they espy in thee? and thou hast no interest in Christ neither, that he should plead for thee. Methinks I should hear thee crying out astonished, with the Bethshemites, *Who shall stand before this holy Lord God? 1 Sam. 6. 20.*

Thirdly, *The power of God is mounted like a mighty Cannon against thee.* The glory of God's power is to be displayed, in the wonderful confusion and destruction of them that obey not the Gospel. *2 Thes. 1. 8, 9.* He will make his power known in them, *Rom. 9. 22.* How mightily he can torment them. For this end he raiseth them up, *that he might make his power known. Rom. 9. 17.* O man, art thou able to make thy party good with thy maker? No more than a silly reed, against the Cedars of God, or a little cock-boat, against the tumbling ocean; or the children's bubbles, against the blustering winds. Sinner, the power of God's anger is against thee: *Psal. 90. 11.* and power and anger together, make fearful work. 'Twere better thou hadst all the world in arms against thee, than to have thee power of God against thee. There is no escaping his hands, no breaking his prison. *The thunder of his power who can understand? Job 26. 14.* Unhappy man that shall understand it by feeling it! *If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength; who hath hardened himself against him, and prospered? Which removeth the Mountains and they know it not, which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the Sun, and it riseth not; and sealeth up the stars. Behold he taketh away, who can hinder him? who will say unto him, what dost thou? If God will not withdraw his anger, the proud helpers do stoop under him. Job 9. 3, 4, 5, 6. &c.* And art thou a fit match for such an antagonist? Oh consider this, you that forget God, lest he tear you in pieces, and there be none to deliver you. *Ps. 50. 22.* Submit to mercy. Let not dust and stubble stand it out against the Almighty. Set not briars and thorns against him in battle, lest he go through them, and consume them together: but *lay hold on his strength, that you may make peace with him, Isaiah 27. 4, 5. We to him that striveth with his maker. Isaiah 45. 9.*

Fourthly, *The wisdom of God is set to ruin thee.* He hath ordained his arrows and prepared the instruments of death and made all things ready. *Psal. 11. 12, 13.* His counsels are against thee, to contrive thy destruction. *Ier. 18. 11.* He laughs in himself, to see, how thou wilt be taken and ensnared in the evil day. *Ps. 37. 13. The Lord shall laugh at him, for he seeth that his day is coming.* He sees how thou wilt come down mightily in a moment; how thou wilt wring thine hands, and tear thine hair, and eat thy flesh, and gnash thy teeth for anguish and astonishment of heart, when thou seest how thou art fallen remedilessly into the pit of destruction.

Fifthly, *The truth of God is sworn against thee. Psal. 95. 11.* If he be true and faithful, thou must perish if thou goest on. *Luk. 13. 3.* Unless he be false of his word, thou must die, except thou repent. *Ezek. 33. 11. If we believe not yet, he abideth faithful, he cannot deny himself. 2 Tim. 2. 13.* That is, he is faithful to his threatenings; as well as promises, and will show his faithfulness in our confusion, if we believe not. God hath told thee, as plain as it can be spoken, *That if he wash thee not, thou hast no part in him. John 13. 8. that if thou livest after the flesh, thou shalt die,*

Rom. 8. 13. That, except thou be converted thou shalt in no wise enter into the Kingdom of Heaven; Mat. 18. 3. and he abideth faithful, he cannot deny himself. Beloved, as the immutable faithfulness of God in his promise and oath, afford believers strong consolation; Heb. 6. 18. so they are to unbelievers, for strong consternation and confusion. O sinner tell me what shift dost thou make to think of all the threatenings of God's word, that stand upon record against thee? Dost thou believe their truth, or not? If not, thou art a wretched idol, and not a Christian; and therefore give over the name and hopes of a Christian. But if thou dost believe them, O heart of steel that thou hast, that canst walk up and down in quiet, when the truth and Faithfulness of God is engaged to destroy thee: that if God Almighty can do it, thou shalt surely perish, and be damned. Why man, the whole book of God doth testify against thee, while thou remainest unsanctified: it condemns thee in every leaf, and is to thee, like Ezekiel's roll, written within and without with lamentation, and mourning, and woe: Ezek. 2. 10. and all this shall surely come upon thee and overtake thee, Deut. 28. 15. except thou repent. Heaven and earth shall pass away, but one jot, or tittle of this word shall never pass away. Mat. 5. 18.

Now put all this together, and tell me, if the case of the Unconverted be not deplorably miserable. As we read of some persons, that had bound themselves in an oath, and in a curse to kill Paul: so thou must know, O sinner, to thy terror, that all the attributes of the infinite God are bound in an oath to destroy thee, *Heb. 3. 18.* O man what wilt thou do? whither wilt thou fly? If God's omniscience can find thee, thou shalt not escape. If the true and faithful God will save his oath, perish thou must, except thou believe and repent. If the Almighty hath power to torment thee, thou shalt be perfectly miserable in soul and body to all eternity, unless it be prevented by thy speedy Conversion.

II. *The whole creation of God is against thee. The whole creation (saith Paul) groaneth and travelleth in pain. Rom. 8. 22.* But what is it that the creation groaneth under? why, the fearful abuse that it is subject to, in serving the lusts of unsanctified men. And what is it that the creation groaneth for? why, for freedom and liberty from this abuse; for *the creature is very unwillingly subject to this bondage. Rom. 8. 19, 20, 21.* If the unreasonable and inanimate creatures had speech and reason, they would cry out under it, as bondage unsufferable, to be abused by the ungodly, contrary to their natures, and the ends that the great Creator made them for. It is a passage of an eminent Divine; The liquor that the drunkard drinketh, if it had reason as well as a man, to know how shamefully 'tis abused and spoiled, it would groan in the barrels against him, it would groan in the Cup against him, it would groan in his throat, in his belly against him. It would fly in his face, if it could speak. And if God should open the mouth of the Creatures, as he did the mouth of Balaam's Ass, the proud man's garments on his back would groan against him. There is never a creature but if it had reason to know how 'tis abused, till a man be converted, it would groan against him. This land would groan to bear him, the air would groan to give him breathing, their houses would groan to lodge them, their beds would groan to ease them, their food to nourish them, their clothes to cover them, and the creature would groan to give them any help and comfort, so long as they live in sin against God. Thus far he. Methinks this should be a terror to an unconverted soul, to think that he is a burden to the Creation. *Luke 13. 7. Cut it down why cumbereth it the Ground. If*

the poor inanimate creatures could but speak, they would say to the ungodly, as *Moses to Israel; Must we fetch you water out of the rock, ye rebels? Numb. 2. 10.* Thy food would say, *Lord, must I nourish such a wretch as this, and yield forth my strength for him, to dishonor thee withal? No, I will choke him rather, if thou wilt give me commission:* The very air will say, *Lord, Must I give this man breath, to set his tongue against Heaven, and scorn thy people, and vent his pride and wrath, and filthy communication, and belch out oaths and blasphemy against thee? No, if thou but say the word: he shall be breathless for me.* His poor beast would say, *Lord, must I carry him upon his wicked designs? No, I will break his bones, I will end his days rather, if I may have but leave from thee.* A wicked man the earth groans under him, and Hell groans for him, till death satisfies both, and unburdens the earth, and stops the mouth of Hell with him. While the Lord of Hosts is against thee, be sure the Hosts of the Lord are against thee, and all the creatures as it were up in arms, till upon a man's conversion, the controversy being taken up between God and him, he makes a covenant of peace with the creatures for him. *Job 5. 22, 23, 24. Hos. 2. 18, 19, 20.*

III. *The roaring Lion hath his full power upon thee, 1 Pet. 5. 8.* Thou art fast in the paw of that Lion, that is greedy to devour; *in the snare of the Devil, led captive by him at his will, 2 Tim. 2. 26.* *This is the spirit that worketh in the children of disobedience, Eph. 2. 2.* His drudges they are, and his lusts they do. He is the ruler of the darkness of this world: *Eph. 6. 12.* that is of ignorant sinners, that live in darkness. You pity the poor *Indians*, that worship the Devil for their God, but little think that 'tis your own case. Why, 'tis the common misery of all the unsanctified, that the Devil is their God. *2 Cor. 4. 4.* Not that they do intend to do him homage and worship, they will be ready to defy him, and him that should say so by them; but all this while they serve him, and come and go at his beck, and live under his Government. His servants you are, to whom you yield yourselves to obey. *Rom. 6. 16.* O how many then will be found the real servants of the Devil, that take themselves for no other than the children of God? he can no sooner offer a sinful delight or opportunity for your unlawful advantage, but you embrace it. If he suggest a lie, or prompt you to revenge, you readily obey. If he forbid you to read, or pray, you hearken to him, and therefore his servants you are. Indeed he lies behind the curtain, he acts in the dark and sinners see not who setteth them on work: but all the while he leads them in a string. Doubtless the liar intends not a service to Satan but his own advantage: yet 'tis he that stands in the corner unobserved, and putteth the thing into his heart. *Act. 5. 3. John 8. 44.* Questionless *Judas* when he sold his Master for money, and the *Chaldeans* and *Sabaeans* when they plundered *Job*, intended not to do the Devil a pleasure, but to satisfy their own covetous thirst: yet 'twas he that acted them in their wickedness. *John. 13. 27. Job 1. 12, 15, 17.* Men may be very slaves and common drudges for the Devil, and never know it, nay they may please themselves in the thoughts of a happy liberty, *2 Pet. 2. 19.*

Art thou yet in ignorance, and not turned from darkness to light? why thou art under the power of Satan. *Act. 26. 18.* Dost thou live in the ordinary and willful practice of any known sin? Know that thou art of the Devil. *1 John 3. 8.* Dost thou live in strife, or envy, or malice? verily he is thy Father. *John. 8. 40, 41.* O dreadful case! How ever Satan may provide his slaves with divers pleasures, *Tit. 3. 3.* yet it is but to toll them into endless perdition. The Serpent comes with the apple in his mouth, O but (with *Eve*) thou seest not the deadly sting in his

tail. He that is now thy tempter, will be one day thy tormentor. O that I could but give thee to see how black a master thou servest, how filthy a drudgery thou dost, how merciless a Tyrant thou gratifiest, all whose pleasure is, to set thee on work to make thy perdition and damnation sure, and to heat the furnace hotter and hotter, in which thou must burn for millions of millions of ages.

IV. *The guilt of all thy sins lies like a mountain upon thee.* Poor soul! Thou feelest it not, but this is that which seals thy misery upon thee. While unconverted, none of thy sins are blotted out: *Act. 3. 19.* they are all upon the score against thee. Regeneration and remission are never separated: the unsanctified are unquestionably unjustified, and unpardoned. *1 Cor. 6. 11.* •*Pet. 1. 2. Heb. 9. 14.* Beloved, it's a fearful thing to be in debt, but above all in God's debt: for there is no arrest so formidable as his, no prison so horrible as his. Look upon an enlightened sinner, who feels the weight of his own guilt, and oh how frightful are his looks, how fearful are his complaints! His comforts are turned into wormwood, and his moisture into drought, and his sleep departeth from his eyes. He is a terror to himself and all that are about him, and is ready to envy the very stones that lie in the street, because they are senseless, and feel not his misery; and wishes he had been a dog, or a toad, or serpent rather than a man, because then death had put an end to his misery, whereas now it will be but the beginning of that which will know no ending.

How light soever you may make of it now, you will one day find the guilt of unpardoned sin to be a heavy burden. This is a millstone that whosoever falleth upon it shall be broken, but upon whomsoever it shall fall, it shall grind him to powder. *Mat. 21. 44.* What work did it make with our Savior? It pressed the very blood (to a wonder) out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

Oh think of thy case in time. Canst thou think of that threat without trembling, *Ye shall die in your sins, John. 8. 24.* Oh better were it for thee to die in a goal, die in a ditch, in a dungeon, than die in thy sins. If death, as it will take away all thy other comforts, would take away thy sins too, it were some mitigation. But thy sins will follow thee, when thy friends leave thee, and all worldly enjoyments shake hands with thee. Thy sins will not die with thee, *2 Cor. 5. 10. Rev. 20. 12.* as a prisoners others debts will; but they will to judgment with thee, there to be thine accusers; and they will to hell with thee, there to be thy tormentors. Better to have so many fiends and furies about thee, than thy sins to fall upon thee and fasten in thee. Oh the work that these will make with thee! Oh look over thy debts in time! How much art thou in the books of everyone of God's laws? How is everyone of God's commandments ready to arrest thee, and take thee by the throat for innumerable bonds that it hath upon thee? What wilt thou then do, when they shall altogether lay it in against thee? Hold open the eyes of conscience to consider this, that thou mayest despair of thyself, and be driven to Christ, and fly for refuge, to lay hold upon the hope that is set before thee. *Heb. 6. 18.*

V. *Thy raging lusts do miserably enslave thee.* While unconverted, thou art a very servant to sin: it reigns over thee, and holds thee under its dominion, till thou art brought within the bond of God's covenant. *John 8. 34, 36. Tit. 3. 3. Rom. 6. 12, 14. Rom. 6. 16, 17.* Now there's no such Tyrant as sin. Oh the filthy and fearful work, that it doth engage its servants in! would it not

pierce a man's heart to see a company of poor creatures drudging and toiling, and all to carry together faggots and fuel for their own burning? Why, this is the employment of sins drudges. Even while they bless themselves in their unrighteous gains, while they sing and swill in pleasures, they are but treasuring up wrath and vengeance for their eternal burning; they are but laying in powder and bullets, and adding to the pile of *Tophet*, and flinging in Oil to make the flame rage the fiercer. Who would serve such a master, whose work is drudgery, and whose wages is death? *Rom.* 6. 23.

What a woeful spectacle was that poor wretch possessed with the legion? Would it not have pitied thine heart to have seen him among the tombs, cutting, and wounding of himself? *Mark* 5. 5. This is thy case, such is thy work. Every stroke is a thrust at thine heart. *1 Tim.* 6. 10. Conscience indeed is now asleep; but when death and judgment shall bring thee to thy senses, then thou wilt feel the raging smart and anguish of every wound. The convinced sinner is a sensible instance of the miserable bondage of sin. Conscience flies upon him, and tells him what the end of these things will be and yet such a slave is he to his lusts, that on he must, though he see it will be his endless perdition: and when the temptation comes, lust gets the bit in his mouth, breaks all the cords of his vows and promises, and carries him head-long to his own destruction.

VI. *The furnace of eternal Vengeance is heated ready for thee. Isaiah.* 30. 33. Hell and destruction open their mouths upon thee, they gape for thee, they groan for thee, *Isaiah.* 5. 14. waiting as it were with a greedy eye, as thou standest upon the brink, when thou wilt drop in. If the wrath of a man may be, *as the roaring of a Lion, Prov.* 19. 12. *more heavy than the sand; Prov.* 27. 3. What is the wrath of the infinite God? If the burning furnace heated in *Nebuchadnezers* fiery rage, when he commanded it to be made yet seven times hotter, were so fierce as to burn up even those that drew near it, to throw the three children in: *Dan.* 3. 19, 22. How hot is that burning oven of the Almighty's fury? *Mal.* 4. 1. Surely this is seventy times seven more fierce. What thinkest thou, O man, of being a faggot in hell to all eternity? *Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee, saith the Lord of hosts? Ezek.* 22. 14. Canst thou dwell with everlasting burnings? Canst thou abide the consuming fire? *Isaiah.* 33. 4. When thou shalt be as a glowing Iron in hell, and thy whole body and soul shall be as perfectly possessed by God's burning vengeance, as the fiery sparkling iron, when heated in the fiercest forge? Thou canst not bear God's whip: how then wilt thou endure his scorpions? Thou art even crushed, and ready to wish thyself dead, under the weight of his finger: how then wilt thou bear the Weight of his loins? The most patient man that ever was, did curse the day that ever he was born, *Job* 3. 1. and even woo death to come and end his misery, *Job* 7. 15, 16. when God did but let out one little drop of his wrath. How then wilt thou endure, when God shall pour out all his vials, and set himself against thee to torment thee? when he shall make thy conscience the tunnel, by which he will be pouring his burning wrath into thy soul forever; and when he shall fill all thy powers as full of torment, as they be now full of sin? When immortality shall be thy misery, and to die the death of a brute, and be swallowed into the gulf of annihilation, shall be such a felicity, as a whole eternity of wishes, and an Ocean of tears shall never purchase? Now thou canst put off the evil day, and canst laugh and be merry, and forget the terror of the Lord, *2 Cor* 5. 11. but how

wilt thou hold out, or hold up, when God shall cast thee into a bed of torments, *Rev. 2. 22.* and make thee to lie down in sorrows? *Isaiah. 50. 11.* When roarings and blasphemy shalt be thine only music, and the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, shall be thine only drink? *Rev. 14. 10.* When thou shalt draw in flames for thy breath, and the horrid stench of sulphur shall be thine only perfume? In a word, when the smoke of thy torment shall ascend forever and ever, and thou shalt have no rest night nor day, no rest in thy conscience, no ease in thy bones, but thou shalt be an execration, and an astonishment, and a curse, and a reproach for evermore? *Ier. 42. 18.*

O sinner, stop here; and consider. If thou art a man, and not a senseless block, consider. Bethink thyself where thou standest: why upon the very brim of this furnace. As the Lord liveth and thy soul liveth, there is but a step between thee and this, *1 Sam. 20. 3.* Thou knowest not, when thou liest down, but thou mayest be in before the morning: thou knowest not when thou risest, but thou mayest drop in before the night. Darest thou make light of this? Wilt thou go on in such a dreadful condition, as if nothing ailed thee? If thou putt'st it off, and sayest, this doth not belong to thee; look again over the foregoing Chapter, and tell me the truth, are none of those black marks found upon thee? Do not blind thine eyes, do not deceive thyself: see thy misery while thou mayest prevent it. Think what 'tis to be a vile cast-out, a damned reprobate, a vessel of wrath, into which the Lord will be pouring out his tormenting fury, while he hath a being, *Rom. 9. 22.*

Divine wrath is a fierce, *Deut. 32. 22.* devouring, *Isaiah 33. 14.* everlasting, *Mat. 25. 41.* unquenchable fire; *Mat. 3. 12.* and thy soul and body must be the fuel upon which it will be feeding forever, unless thou consider thy ways, and speedily turn to the Lord by a found conversion. They that have been only singed by this fire, and had no more but the smell thereof passing upon them; Oh what amazing spectacles have they been. Whose heart would not have melted, to have heard *Spira's* outcries, to have seen *Chaloner* that monument of Justice, worn to skin and bones, blaspheming the God of Heaven, cursing himself, and continually crying out, *O torture, torture, torture, O torture, torture,* as if the flames of wrath had already took hold on him? To have heard *Rogers* crying out, *I have had a little pleasure, and now I must to Hell for evermore;* wishing but for this mitigation, that God would but let him lie burning forever behind the back of that fire (on the hearth) and bringing in this sad conclusion still, at the end of whatever was spoken to him, to afford him some hope, *I must to Hell, I must to the furnace of Hell, for millions of millions of Ages.* O If the fears and forethoughts of the wrath to come be so terrible, so intolerable, what is the feeling of it!

Sinner, 'tis but in vain to flatter you: this would be but to toll you into the unquenchable fire: know ye from the living God, that here you must lie, with these burnings must you dwell, till immortality die, and immutability change, till Eternity run out, and omnipotency is no longer able to torment, except you be in good earnest renewed throughout by sanctifying grace.

VII. *The Law dischargeth all its threats and curses at thee. Gal. 3. 10. Rom. 7.* Oh how dreadfully doth it thunder? It spits fire and brimstone in thy face. Its words are as drawn swords, and as the sharp arrows of the mighty, it demands satisfaction to the uttermost, and cries, Justice,

Justice. It speaks blood, and war, and wounds, and death against thee. Oh the execrations, and plagues and deaths, that this murdering• piece is loaded with (read *Deut. 28. 15, 16. &c.*) and thou art the mark at which this shot is levelled. Oh man, away to the strong hold, *Zech. 9. 12.* away from thy sins: haste to the sanctuary, the City of refuge, *Heb. 6. 18.* even the Lord Jesus Christ; hide thee in him, or else thou art lost without any hope of recovery.

VIII. *The Gospel itself binds the sentence of eternal damnation upon thee.* *Mark 16. 16.* If thou continuest in thine impenitent and unconverted estate, know that the Gospel denounceth a much sorer condemnation, than ever would have been for the transgression only of the first Covenant. *Is it not a dreadful case, to have the Gospel itself fill its mouth with threat• and thunder, and damnation? To have the Lord to roar from Mount Zion against thee? Joel 3. 16. Hear the terror of the Lord.* He that believeth not shall be damned. Except ye repent, ye shall all perish. *Luke 13. 3.* This is the condemnation that light is come into the world, and men love darkness rather than light. *John 3. 19.* He that believeth not, the wrath of God abideth on him, *Joh. 3. 36.* If the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation? *Heb. 2. 2, 3.* He that despised *Moses law*, died without mercy: Of how much sorer punishment shall he be thought worthy• that hath trampled underfoot the sons of God•*Heb. 10. 28, 29.*

Application. And is it true indeed? Is this thy misery? yea 'tis as true as God is. Better open thine eyes and see it now, while thou mayest remedy it, than blind and harden thyself, till to thine eternal sorrow, thou shalt feel what thou wouldst not believe: and if it be true, what dost thou mean to loiter, and linger in such a case as this?

Alas for thee poor man, how effectually hath sin undone thee, and depraved thee, and despoiled thee even of the reason to look after thine own everlasting good! Oh miserable Caitiff, what stupidity and senselessness hath surprised thee! Oh let me knock up and awake this sleeper. Who dwells within the walls of this flash? Is there ever a soul here, a rational understanding soul? Or art thou only a walking Ghost, a senseless lump? Art thou a reasonable foul, and yet so far brutified, as to forget thyself immortal, and to think thyself to be as the beasts that perish? Art thou turned into flesh, that thou favourest nothing but gratifying the sense, and making provision for the flesh? Or else having reason to understand the eternity of thy future state, dost thou yet make light of being everlastingly miserable? which is to be so much below a brute, as it is worse to act against reason, than to act without it. O unhappy soul, that wast the glory of man, the mate of Angels, and the image of God! that wast God's representative in the world, and hadst the supremacy amongst the creatures, and the dominion over thy makers works! Art thou now become a slave to sense, a servant to so base an Idol, as thy belly? for no higher felicity, than to fill thee with the wind of man's applause, or heaping together a little refined earth, no more suitable to thy spiritual, immortal nature, than the dirt, and sticks? Oh why dost thou not bethink thee where thou shalt be forever? Death is at hand, *the Judge is even at the door. I am. 5. 9.* Yet a little whil•, and *time shall be no longer. Rev. 10. 5, 6.* And wilt thou run the hazard of continuing in such a state, in which if thou be overtaken, thou art irrecoverably miserable.

Come then, arise, and intend thy nearest concernments. Tell me whither art thou going? What, wilt thou live in such a course, wherein every act is a step to perdition? And thou dost not know, but the next night, thou mayest make thy bed in hell? Oh! If thou hast a spark of reason, consider, and turn, and hearken to thy very friend, who would therefore show thee thy present misery, that thou mightest in time make thine escape, and be eternally happy.

Hear what the Lord saith; *Fear ye not m^e saith the Lord? Will ye not tremble at my presence? Ier. 5. 22.* O sinners, do you make light of the wrath to come? *Mat. 3. 7.* I am sure there is a time coming, when you will not make light of it. Why, the very *Devils do believe and tremble, James 2. 19.* What, you more hardened than they? Will you run upon the edge of the Rock? will you play at the hole of the Asp! will you put your hand upon the Cockatrice den? Will you dance about the fire, till you are burnt? or dally with devouring wrath, as if you were at a point of indifferency, whether you did escape it, or endure it? O madness of folly! *Solomon's mad man, that casteth fire-brands, and arrows and death, and saith, am I not in jest? Prov. 26. 18.* is nothing so distracted as the willful sinner, *Luke 15. 17.* that goeth on in his unconverted estate without sense, as if nothing ailed him. The man that runs on the cannons mouth, that sports with his blood, or lets out his life in a frolic, is sensible, sober, and serious, to him that goeth on still in his trespasses. *Psal 68. 21. For he stretcheth out his hand against God, and strengtheneth himself against the ALMIGHTY. He runneth upon him, even upon his neck, upon the thick bosses of his Buckler. Job 15. 25, 26.* Is it wisdom to delay with the second death, or to venture into the lake that burneth with fire and brimstone, *Rev. 21. 8.* as if thou wert but going to wash thee or swim for thy recreation? Wilt thou as it were fetch thy vieze, and jump into eternal flames, as the children through the bonfire? What shall I say? I can find out no expression, no comparison whereby to set forth the dreadful distraction of that soul, that shall go on in sin.

Awake, awake, *Eph. 5. 14.* Oh sinner, arise and take thy flight. There is but one door that thou mayest fly by, and that is the strait door of conversion and the new birth. Unless thou turn unfeignedly from all thy sins, and come into Jesus Christ, and take him for the Lord thy righteousness, and walk in him in Holiness and newness of life, as the Lord liveth, it is not more certain that thou art now out of Hell, than that thou shalt without fail be in it, but a few days and nights from hence. Oh set thine heart to think of thy case• Is not thine everlasting misery or welfare that which doth deserve a little consideration? Look again over the miseries of the unconverted. If the Lord hath not spoken by me, regard me not, But if it be the very word of God, that all this misery lies upon thee, what a case art thou in? Is it for one that hath his senses to live in such a condition, and not to make all possible expedition for preventing his utter ruin? O man, who hath bewitched thee, *Gal. 3. 1.* that in the matters of the present life thou shouldest be wise enough to forecast thy business, foresee thy danger, and prevent the mischief; but in matters of everlasting consequence should be slight and careless, as if they little concerned thee? Why is it nothing to thee to have all the attributes of God engaged against thee? Canst thou do well without his favor? Canst thou escape his hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and hell groaning for thee, and yet think thy case good enough? Art thou in the

paw of the Lion, under the power of corruption, in the dark and noisesome prison, fettered with thy lusts, working out thine own damnation, and is not this worth the considering? Wilt thou make light of all the terrors of the law, of all its curses, and thunderbolts, as if they were but the report of the Children's pot-guns, or thou wert to war with their paper pellets? dost thou laugh at hell and destruction, or canst drink the envenomed cup of the Almighty's fury, as if it were but a common potion?

Gird up now thy loins like a man, for I will demand of thee, and answer thou me. *Job* 40. 7. Art thou such a *Leviathan*, as that the scales of thy pride should keep thee from thy makers coming at thee? Wilt thou esteem his arrows as straw, and the instruments of death as rotten wood? Art thou chief of all the children of pride, even that thou shouldst count his darts as stubble, and laugh at the shaking of his spear? Art thou made without fear, and contemnest his barbed irons? *Job* 41. Art thou like the horse, that paweth in the valley, and rejoiceth in his strength: he goeth out to meet the armed men? Dost thou mock at fear and art not affrighted, neither turnest back from God's sword? When his quiver rattleth against thee, the glittering Spear and the shield? *Job* 39. 21, 22, 23. Well, if the threats and calls of the word will not fear thee, nor awaken thee, I am sure death and judgment will. Oh what wilt thou do when the Lord cometh forth against thee, and in his fury falleth upon thee, and thou shalt feel what thou readest? If when *Daniel's* enemies were cast into the den of Lions both they and their wives and their children, the Lions had the Mastery of them, and brake all their bones in pieces, ere ever they came at the bottom of the den, *Dan.* 6. 24. what shall be done with thee, when thou fallest into the hands of the living God? When he shall gripe thee in his Iron arms, and grind and crush thee to a thousand pieces in his wrath?

Oh do not then contend with God. Repent and be converted, so none of this shall come upon thee. *Isaiah.* 55. 6, 7. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy on him, and to our God for he will abundantly pardon.

CHAP VI. Containing DIRECTIONS for Conversion.

Mark 10. 17. And there came one, and kneeled to him, and asked him; Good Master, what shall I do, that I may inherit eternal life?

BEfore thou readest these Directions, I advise thee, yea I charge thee before God, and his holy Angels, to resolve to follow them, (as far as conscience shall be convinced of their agreeableness to God's word, and thy estate,) and call in his assistance, and blessing that they may succeed. And as I have sought the Lord, and consulted his oracles, what advice to give thee; so must thou entertain it, with that awe, reverence, and purpose of obedience, that the word of the living God doth require.

Now then attend. *Set thine heart unto all that I shall testify unto thee this day; for it is not a vain thing, it is your life, Deut.* 32. 4. 6. This is the end of all that hath been spoken hitherto, to bring you to set upon turning, and making use of God's means for your Conversion. I would not trouble you, nor torment you before the time with the forethoughts of your eternal misery,

but in order to your making your escape. Were you shut up under your present misery, without remedy, it were but mercy (as one speaks) to let you alone, that you might take in that little poor comfort, that you are capable of, here in this world. But you may yet be happy: if you do not willfully refuse the means of your recovery. Behold, I hold open the door unto you: arise and take your flight. I set the way of life before you, walk in it, and you shall live, and not die. *Deut.* 30. 19. *Ier.* 9. 16. It pities me to think, you should be your own murderers, and throw yourselves headlong, when God and men cry out to you, as *Peter* in another case to his master, *Spare thyself*. A noble Virgin, that attended the Court of *Spain*, was wickedly ravished by the King; and hereupon exciting the Duke her Father to revenge, he called in the Moors to his help, who when they had executed his design, miserably wasted and spoiled the Country: which this Virgin laying so exceedingly to heart, shut herself up in a Tower belonging to her Fathers house, and desired her Father and Mother might be called forth: and bewailing to them her own wretchedness, that she should have occasioned so much misery and desolation to her Country, for the satisfying of her revenge, she told them she was resolved to be avenged upon herself. Her Father and Mother besought her to pity herself and them: but nothing would prevail, but she took her leave of them, and threw herself off the battlements, and so perished before their faces.

Just thus is the willful destruction of ungodly men. The God that made them beseecheth them, and crieth out to them, as *Paul* to the distracted Jailor, when about to murder himself, *Do thyself no harm*. The Ministers of Christ forewarn them and follow them, and fain would hold them back. But alas! No expostulations, nor obtestations will prevail; but men will hurl themselves into perdition, while pity itself looketh on.

What shall I say? Would it not grieve a person of any humanity, if in the time of a reigning plague he should have a receipt (as one well) that would infallibly cure all the Country, and recover the most hopeless patients, and yet his friends and neighbors should die by the hundreds about him, because they would not use it? Men and Brethren, though you carry the certain symptoms of death in your faces, yet I have a receipt that will cure you all, that will cure infallibly. Follow but these few directions, and if you do not then win Heaven, I will be content to lose it.

Hear then, Oh sinner, and as ever thou wouldst be converted and saved, embrace this following counsel.

Dir. I. *Set it down with thyself as an undoubted truth, that it is impossible for thee ever to get to Heaven, in this thine unconverted state.* Can any other but Christ save thee? And he tells thee he will never do it, except thou be regenerated and converted. *Mat.* 18. 3. *John* 3. 3. Doth he not keep the keys of Heaven? And canst thou get in without his leave, as thou must, if ever thou comest thither in thy natural condition, without a sound and through renovation?

Dir. II. *Labor to get a thorough sight and lively sense and feeling of thy sins.* Till men are weary and heavy laden, and pricked at the heart, and stark sick of sin, they will not come to Christ in his way, for ease and cure, nor to purpose enquire, *What shall we do?* *Mat.* 11. 28. *Acts* 2. 37. *Mat.* 9. 12. They must set themselves down for dead men, before they will come unto Christ,

that they may have life, *John* 5. 40. Labor therefore to set all thy sins in order before thee. Never be afraid to look upon them, but let thy spirit make diligent search, *Psal.* 77. 6. Enquire into thine heart, and into thy life, Enter into a thorough examination of thyself, and of all thy ways, *Psal.* 119. 59. that thou mayest make a full discovery; and call in the help of God's spirit, in the sense of thine own inability hereunto: for it is his proper work to convince of sin. *John* 16. 8. Spread all before the face of thy conscience, till thine heart and eyes be set abroad. Leave not striving with God, and thine own soul, till it cry out under the sense of thy sins, as the enlightened Jailor, *What must I do to be saved? Acts* 16. 30. To this purpose

Meditate of the numerousness of thy sins. David's heart failed when he thought of this, and considered that he had more sins than hairs, *Ps.* 40. 12. This made him to cry out upon the multitudes of God's tender-mercies. *Psal.* 51. 1. The loathsome carcase doth not more hatefully swarm with crawling worms, than an unsanctified soul with filthy lusts. They fill the head, the heart, the eyes and mouth of him. Look backward, where was ever the place, what was ever the time, in which thou didst not sin? Look inward, what part or power canst thou find in soul or body, but it is poisoned with sin? What duty dost thou ever perform into which this poison is not shed? Oh how great is the sum of thy debts, who hast been all thy life long running upon the hooks, and never didst, nor canst pay off one penny? Look over the sin of thy nature, and all its cursed brood, the sins of thy life. Call to mind thy Omissions, Commissions, the sins of thy thoughts, of thy words, of thine actions; the sins of thy youth, the sins of thy years, &c. Be not like a desperate Bankrupt, that is afraid to look over his books. Read the records of conscience carefully. These books must be opened sooner, or later. *Rev.* 20. 12.

Meditate upon the aggravations of thy sin, as they are the grand enemies against the God of thy life, against the life of thy soul; in a word they are the public enemies of all mankind. How do David, Ezra, Daniel and the good Levites aggravate their sins, from the consideration of their injuriousness to God, their opposition to his good and righteous Laws, the mercies, the warnings that they were committed against. *Nehem.* 9. *Dan.* 9. *Ezra.* 9. O the work that sin hath made in the world! This is the enemy that hath brought in death, that hath robbed and enslaved man, that hath blacked the devil, that hath digged hell; *Rom.* 5. 12. *2 Pet.* 2. 4. *John* 8. 34. This is the enemy that hath turned the creation upside down, and sown dissension between man and the creatures, between man and man, yea between man and himself, setting the sensitive part against the rational, will against judgment, lust against conscience? yea worst of all, between God and man, making the lapsed sinner, both hateful to God, and a hater of him. *Zec.* 11. 8. O man, how canst thou make so light of sin? This is the traitor that sucked the blood of the Son of God, that sold him, that mocked him, that scourged him, that spat in his face, that digged his hands, that pierced his side, that pressed his soul, that mangled his body, that never left, till it had bound him, condemned him, nailed him, crucified him, and put him to open shame. *Isaiah.* 53. 4, 5, 6. This is that deadly poison, so powerful of operation, as that one drop of it, shed upon the root of mankind, hath corrupted, spoiled, and poisoned, and undone his whole race at once. *Rom.* 5. 18, 19. This is the common butcher, the bloody executioner, that hath killed the Prophets, that hath burnt the Martyrs, that hath murdered all the Apostles, all the Patriarchs, all the Kings and Potentates, that hath destroyed Cities,

swallowed Empires, butchered and devoured whole Nations. What ever was the weapon that 'twas done by, sin was it that did the execution. *Rom. 6. 23.* dost thou yet think it but a small thing? If *Adam* and all his children could be digged out of their graves, and their bodies piled up to Heaven, and an inquest were made, what matchless murderer were guilty of all this blood: it would be all found in the skirts of sin. Study the nature of sin, till thy heart be brought to fear and loath it. And meditate on the aggravations of thy particular sins, how thou hast sinned against all God's warnings, against thine own prayers, against mercies, against corrections, against clearest light, against freest love, against thine own resolutions, against promises, vows, covenants of better obedience, &c. charge thy heart home with these things, till it blush for shame, and be brought out of all good opinion of itself, *Ezra. 9. 6.*

Meditate upon the desert of sin. It crieth up to Heaven: It calls for vengeance, *Gen. 18. 24.* Its due wages is death, damnation. It pulls the curse of God upon the soul and body. *Gal. 3. 10. Deut. 28.* The least sinful word or thought, •aies thee under the infinite wrath of God Almighty, *Rom. 2. 8, 9. Mat. 12. 36.* Oh what a load of wrath, what a weight of curses, what treasure of vengeance have all the millions of thy sins then deserved! *Rom. 2. 5. John. 3. 36.* Oh judge thyself that the Lord may not judge thee. *1 Cor. 11. 31.*

Meditate upon the deformity, and defilement of sin, 'Tis as black as hell, the very image and likeness of the Devil drawn upon thy soul, *1 John 3. 8, 10.* It would more affright thee, to see thyself the hateful deformity of thy nature, than to see the devil. There is no mire so unclean, no vomit so loathsome, no carcase or carrion so offensive, no plague or leprosy so noisome as sin, in which thou art all enrolled, and covered with its odious filth, whereby thou art rendered more displeasing to the pure and holy nature of the glorious God, than the most filthy object, composed of whatever is hateful to all thy senses, can be to thee. *Job 15. 15, 16.* Couldst thou take up a toad into thy bosom? Couldst thou cherish it and take delight in it? Why, thou art as contrary to the pure and perfect holiness of the divine nature, and as loathsome as that is to thee, *Mat. 23. 33.* till thou art purified by the blood of Jesus, and the power of renewing grace.

Above all other sins, fix the eye of Consideration on these two. 1. The sin of thy nature. 'Tis to little purpose to lop the branches, while the root of original corruption remains untouched. In vain do men lave out the streams, when the fountain is running, that fills up all again. Let the axe of thy repentance (with *David's*) go to the root of sin, *Psal. 51. 5.* Study how deep, how close, how permanent it is, thy natural pollution; how universal it is, till thou dost cry out with *Paul's* feeling, upon thy body of death. *Rom. 7. 24.* Look into all thy parts and powers, and see what u•clean vessels, what styes, what dunghills, what sinks they are become. *Heu miser, quid sum? vas sterquilinii, concha putredinis; plenus faetore & horrore. August. Solil. c. 2.* The heart is never soundly broken, till thoroughly convinced of the heynousness of original sin. Here fix thy thoughts. This is that that makes thee backward to all good, prone to all evil; *Rom. 7. 15.* that sheds blindness, pride, prejudices, unbelief into thy mind; enmity, inconstancy, obstinacy, into thy will; inordinate heats and colds into thy affectious; insensibleness, benumbedness, unfaithfulness into thy conscience, slipperiness into thy memory, and in a word, hath put every wheel of thy soul out of order, and made it of an

habitation of holiness, to become a very hell of iniquity. *James* 3. 6. This is that that hath defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteousness, and servants of sin; *Rom.* 6. 19. that hath filled the head with carnal and corrupt designs, *Mic.* 2. 1. the hands with sinful practices, *Isaiah* 1. 15. the eyes with wandering and wantonness, *2 Pet.* 2. 14. the tongue with deadly poison; *I am.* 3. 8. that hath opened the ears to tales, flattery, and filthy communication, and shut them against the instruction of life; *Zech.* 7. 11, 12. and hath rendered thy heart a very mint and forge of sin, and the cursed womb of all deadly conceptions; *Mat.* 15. 16. So that it poureth forth its wickedness without ceasing, *2 Pet.* 2. 14. even as naturally freely, unweariedly, as a fountain doth pour forth its waters, *Ier.* 6. 7. or the raging Sea doth cast forth mire and dirt. *Isaiah* 57. 20. And wilt thou yet be in love with thyself, and tell us any longer of thy good heart? O never leave meditating on this desperate contagion of original corruption, till with *Ephraim* thou bemoan thyself, *Ier.* 31. 8. & with deepest shame and sorrow smite on thy breast as the Publican, *Luke* 18. 13. and with *Job* abhor thyself and repent in dust and ashes, *Job* 42. 6, 2. The particular evil that thou art most addicted to. Find out all its aggravations. Set home upon thy heart all God's threatenings against it. Repentance drives before it the whole herd, but especially sticks the arrow in the beloved sin, and singles this out, above the rest, to run it down, *Psal.* 18. 23. O labor $\langle \diamond \rangle$ make this sin odious to thy soul, and double thy guards, and thy resolutions against it, because this hath, and doth, most dishonor God, and endanger thee.

Dir. III. *Strive to affect thy heart with deep sense of thy present misery.* Read over the foregoing Chapter again and again, and get it out of the book into thine heart. Remember when thou liest down, that for ought thou knowest, thou mayest awake in flames, and when thou risest up, that by the next night thou mayest make thy bed in hell. Is it a just matter to live in such a fearful ease? to stand tottering upon the brink of the bottomless pit, and to live at the mercy of every disease, that if it will but fall upon thee; will send thee forthwith into the burnings? Suppose thou sawest a condemned wretch hanging over *Nebuchadne•ar's* burning fiery furnace, by nothing but a twine thread, which were ready to break every moment, would not thine heart tremble for such an one? Why thou art the man. This is thy very case, O man, woman, that readest this, if thou be yet unconverted. What if the thread of thy life should break? (Why, thou knowest not but it may be the next night, yea the next moment) where wouldst thou be then? whither wouldst thou drop? Verily, upon the crack but of this thread, thou fallest into the lake, that burneth with fire and Brimstone, where thou must lie scalding and sweltering in a fiery Ocean, while God hath a being, if thou die in thy present case. And doth not thy soul tremble as thou readest? Do not thy tears bedew the paper, and thy heart throb in thy bosom? Dost thou not yet begin to smite on thy breast, and bethink thyself what need thou hast of a change? O what is thy heart made of! Hast thou not only lost all regard to God, but art without any love and pity to thyself?

Oh study thy misery, till thy heart do cry out for Christ, as earnestly, as ever a drowning man did for a boat, or the wounded for a Chirurgeon. Men must come to see the danger, and feel the smart of their deadly sores and sickness, or else Christ will be to them a Physician of no value, *Mat.* 9. 12. Then the manslayer hastens to the City of refuge, when pursued by the

avenger of blood. Men must be even forced, and fired out of themselves, or else they will not come to Christ. 'Twas distress and extremity, that made the Prodigal think of returning, *Luke* 15. 16, 17. While *Laodicea* thinks herself rich, increased in goods, in need of nothing, there is little hope. She must be deeply convinced of her wretchedness, blindness, poverty, nakedness, before she will come to Christ for his Gold, raiment, eyesalve, *Rev.* 3. 17, 18. Therefore hold the eyes of conscience open, amplify thy misery, as much as possible. Do not fly the sight of it, for fear it should fill thee with terror. The sense of thy misery is but as it were the suppuration of the wound, which is necessary to the cure. Better fear the torments that abide thee now, than feel them hereafter.

Dir. IV. *Settle it upon thine heart, that thou art under an everlasting inability ever to recover thyself.* Never think thy praying, reading, hearing, confessing, amending will do the cure. These must be attended; but thou art undone if thou restest in them, *Rom.* 10. 3. Thou art a lost man, if thou hopest to escape drowning upon any other plank, but Jesus Christ, *Act.* 4. 1. Thou must unlearn thyself, and renounce thine own wisdom, thine own righteousness; thine own strength, and throw thyself wholly upon Christ, as a man that swimmeth casteth himself upon the water, or else thou canst not escape. While men trust in themselves, and establish their own righteousness, and have confidence in the flesh they will not come savingly to Christ, *Luke* 18. 19. *Phil.* 3. 3. Thou must know thy gain to be but loss and dung, thy strength but weakness, thy righteousness rag's and rottenness, before $\langle \diamond \rangle$ will be on effectual closure between Christ and he, *Phil.* 3. 7, 8, 9. *2 Cor.* 3. 5. *Isaiah.* 64. 6. Can the lifeless carcase shake off his grave cloths, and loose the bonds of death? Then mayest thou recover thyself, who $\langle \diamond \rangle$ dead in trespasses and sins, and under an impossibility of serving thy maker (acceptably) in this condition, *Rom.* 8. 8. *Heb.* 11. 6. Therefore, when thou goest to pray, or meditate, or to do any of the duties, to which thou art here directed: go out of thyself, call in the help of the spirit, as despairing to do anything pleasing to God, in thine own strength. Yet neglect not thy duty, but lie at the pool, and wait in the way of the spirit. While the *Eunuch* was reading, then the Holy Ghost sent *Philip* to him, *Act.* 8. 28, 29. when the Disciples were praying, *Act.* 4. 31. when *Cornelius* and his friends were hearing, *Acts* 10. 44. then the Holy Ghost fell upon them, and filled them all. Strive to give up thyself to Christ. Strive to pray, strive to meditate, strive an hundred and an hundred times, try to do it as well as thou canst, and while thou art endeavoring in the way of thy duty, the Spirit of the Lord will come upon thee, and help thee to do, what of thyself thou art utterly unable unto, *Prov.* 1. 23.

Dir. V. *Forthwith renounce all thy sins.* If thou yield thyself to the contrary practice of any sin, thou art undone, *Rom.* 6. 16. In vain dost thou hope for life by Christ, except thou depart from iniquity, *2 Tim.* 2. 19. Forsake thy sins, or else thou canst not find mercy: *Prov.* 28. 13. Thou canst not be married to Christ, except divorced from sin. Give up the traitor, or you can have no peace with Heaven. Cast the head of *Sheba* over the wall. Keep not *Delilah* in thy lap. Thou must part with thy sins, or with thy soul. Spare but one sin, and God will not spare thee. Never make excuses: thy sins must die, or thou must die for them, *Psal.* 68. 21. If thou allow of one sin, though but a little, a secret one, though thou mayest plead necessity, and

have a hundred shifts and excuses, for it, the life of thy soul must go for the life of that sin; *Ezek. 18. 21.* and will it not be dearly bought?

Oh sinner, hear and consider. If thou wilt part with thy sins, God will give thee his Christ: Is not this a fair exchange? I testify unto thee this day, that if thou perish, it is not because there was never a Savior provided, nor life tendered: but because thou preferredst (with the Jews) the Murderer before thy Savior, sin before Christ, and lovedst darkness rather than light, *John 3. 19.* Search thy heart therefore with candles, as the Jews did their houses for Leven, before the Pass-over: Labor to find out thy sins. Enter into thy Closet, and consider, what evil have I lived in? what duty have I neglected towards God! what sin have I lived in against my brother? and now strike the darts through the heart of thy sin, as *Joab* did through *Absalom's*, *2 Sam. 18. 14.* Never stand looking upon thy sin, nor rolling the morsel under thy tongue, *Job 20. 12.* but spit it out as poison, with fear and detestation. Alas, what will thy sins do for thee, that thou shouldst stick at parting with them? They will flatter thee, but they will undo thee, and cut thy throat while they smile upon thee, and poison thee while they please thee, and arm the justice and wrath of the infinite God against thee. They will open hell for thee, and pile up fuel to burn thee. Behold the gibbet that they have prepared for thee. Oh serve them like *Haman*, and do upon them the execution, they would else have done upon thee. Away with them, crucify them, and let Christ only be Lord over thee.

Dir. VI. *Make a solemn choice of God for thy portion and blessedness, Deut. 26. 17.* With all possible devotion and veneration avouch the Lord for thy God. Set the world with all its glory, and paint, and gallantry, with all its pleasures and promotions on the one hand, and set God with all his infinite excellencies and perfections on the other, and see that thou do deliberately make thy choice, *Josh. 24. 15.* Take up thy rest in God, *John. 6. 68.* Set thee down under his shadow, *Cant. 2. 3.* Let his promises and perfections turn the scale against all the world. Settle it upon thy heart, that the Lord is an all-sufficient portion, that thou canst not be miserable, while thou hast a God to live upon. Take him for thy shield and exceeding great reward. God alone is more than all the world. Content thyself with him. Let others carry the preferments and glory of the world, place thou thy happiness in his favor, and the light of his countenance, *Psal. 5. 6, 7.*

Poor sinner, thou art fallen off from God, and hast engaged his power, and wrath against thee. Yet know that of his abundant grace, he doth offer to be thy God again in Christ. *2 Cor. 6. 17, 18.* What sayest thou man? Wilt thou have the Lord for thy God? Why take this counsel, and thou shalt have him. Come to him by his Christ, *John. 14. 6.* Renounce the idols of thine own pleasure, gain, Reputation • *1 Thes. 1. 9.* Let these be pulled out of the Throne, and set God's interest upermost in thine heart. Take him as God, to be chief in thine affection, estimations, intentions; for he will not endure to have any set above him, *Rom. 1. 25. Psal. 73. 25.* In a word, thou must take him in all his *Personal relations*, and in all his *essential perfections*.

First, In all his personal relations. *God the Father must be taken for thy Father, Ier. 3. 4. 19. 22. O come to him with the Prodigal, Father, I have sinned against Heaven, and in thy sight, and am not worthy to be called thy Son: but since of thy wonderful mercy, thou art pleased to take*

me, that am of myself a dog, a swine, a devil, to be thy child, I solemnly take thee for my Father, I commend myself to thy care, and trust to thy providence, and cast my burden on thy shoulders. I depend on thy provision, and submit to thy corrections, and trust under the shadow of thy wings, and hide in thy chambers, and fly to thy name. I renounce all confidence in myself, I repose my confidence in thee, I depose my concernments with thee. I will be with thee, and for no other. *Again, God the Son must be taken for thy Savior, for thy redeemer, and righteousness, John 1. 2. He must be accepted, as the only way to the Father, and the only means of life, Heb. 7. 25. O then put off the raiment of thy captivity, on with the wedding garment, and go and marry thyself to Jesus Christ.* Lord I am thine, and all that I have, my body, my soul, my name, my estate. I send a bill of divorce to my other lovers, I give my heart to thee. I will be thine undividedly, thine everlastingly. I will set thy name on all I have, and use it only as thy goods, as thy loan, during thy leave, resigning all to thee. I will have no King but thee: reign thou over me. Other Lord's have had dominion over me: but now I will make mention of thy name only, and do here take an oath of fealty to thee, promising and vowing to serve, and love, and fear thee, above all competitors. I disavow mine own righteousness, and despair of ever being pardoned and saved for mine own duties, or graces, and lean only on thine all-sufficient sacrifice and intercession, for pardon, and life, and acceptance before God. I take thee for mine only guide and instruction, resolving to be led and directed by thee, and to wait for thy counsel, and that thine, shall be the casting voice with me. *Lastly, God the Spirit must be taken for thy sanctifier, Rom. 8. 9, 14. Gal. 5. 16, 18. for thine Advocate, thy Counselor, thy Comforter, the teacher of thine ignorance, the pledge and earnest of thine inheritance, Rom. 8. 26. Psal. 73. 24. John 14. 16. Eph. 1. 14. John 14. 26. Eph. 4. 30. Awake thou North wind, and come thou South, and blow upon my Garden, Cant. 4. 16. Come thou Spirit of the most high; here is a house for thee, here is a Temple for thee. Here do thou rest forever; dwell here, and rest here. Lo I give up the possession to thee, full possession. I send thee the keys of my heart, that all may be for thy use, that thou mayest put thy goods thy graces into every room. I give up the use of all to thee, that every faculty, and every member may be thine instrument, to work righteousness, and do the will of my Father, which is in Heaven.*

Secondly, *In all his essential perfections.* Consider how the Lord hath revealed himself to you in his word: will you take him as such a God? O sinner, here's the blessedst news that ever came to the sons of men. The Lord will be thy God, *Gen. 7. 17. Rev. 21. 3.* if thou wilt but close with him in his excellencies. Wilt thou have the merciful, the gracious, the sinpardonning God, to be thy God? O yes (saith the sinner) I am undone else. But he further tells thee, I am the holy, and sin-hating God. If thou wilt be owned as one of my people, thou must be holy, *1 Pet. 1. 16.* holy in heart, holy in life. Thou must put away all thine iniquities, be they never so near, never so natural, never so necessary to the maintaining thy fleshly interest. Unless thou wilt be at defiance with sin, I cannot be thy God. Cast out the leaven: put away the evil of thy doings: cease to do evil, learn to do well, or else I can have nothing to do with thee, *Isaiah. 1. 16, 17, 18.* Bring forth mine enemies, or there is no peace to be had with me. What doth thine heart answer? *Lord, I desire to have thee as such a God. I desire to be holy, as thou are holy, to be made partaker of thy holiness. I love thee, not only for thy goodness and mercy, but for thy holiness and thy purity. I take thy holiness for my happiness. Oh! be to me a fountain of holiness: set on me the*

stamp and impress of thy holiness. I will thankfully part with all my sins at thy command. My willful sins I do forthwith forsake; and for my infirmities, that I cannot get rid of, though I would, I will strive against them in the use of thy means. I detest them, and will pray and war against them, and never let them have quiet rest in my soul. Beloved, whosoever of you will thus accept the Lord for his God, he shall have him.

Again, he tells you; I am the All-sufficient God, *Gen. 17. 1.* Will you lay all at my feet, and give it up to my dispose, and take me for your only portion? Will you own and honor mine All-sufficiency? Will you take me as your happiness and Treasure, your hope and bliss? I am a Sun and Shield, all in one: will you have me for your all? *Gen. 1. 15. Psal. 84. 11.* Now what dost thou say to this? Doth thy mouth water after the onions and flesh-pots of *Egypt*? art thou loath to exchange thy earthly happiness, for a part in God: and though thou wouldest be glad to have God and the world too, yet thou canst not think of having him, and nothing but him, but hadst rather take up with the earth below, if God would but let thee keep it, as long as thou wouldest? This is a fearful sign. But now if thou art willing to sell all for the Pearl of great price; *Mat. 12. 46.* If thine heart answer, *Lord I desire no other portion but thee. Take the Corn, and the Wine, and the Oil whoso will, so I may have the light of thy countenance. I pitch upon thee for my happiness. I gladly venture myself on thee, and trust myself with thee. I set my hopes in thee, I take up my rest with thee. Let me hear thee say, I am thy God, thy salvation, and I have enough, all I wish for. I will make no terms with thee, but for thyself. Let me but have thee sure, let me be able to make my claim, and see my title to thyself, and for other things, I leave them to thee. Give me more, or less, anything or nothing, I will be satisfied in my God.* Take him thus and he is thine own.

Again, he tells you; I am the Sovereign Lord. If you will have me for your God, you must give me the supremacy, *Mat. 6. 24.* I will not be an underling. You must not make me a second to sin, or any worldly interest. If you will be my people, I must have the rule over you. You must not live at your own list. Will you come under my yoke? Will you bow to my Government? Will you submit to my discipline? to my word, to my rod? Sinner, what sayest thou to this? *Lord I had rather be at thy command, than live at mine own list. I had rather have thy will to be done, than mine. I approve of and consent to thy laws, and account it my privilege to lie under them. And though the flesh rebel, and often break over bounds, I am resolved to take no other Lord but thee. I willingly take the Oath of thy supremacy and acknowledge thee for my liege Sovereign, and resolve all my days to pay the tribute of worship, obedience, and love, and service to thee, and to live to thee as the end of my life.* This is a right accepting of God.

To be short, he tells you; I am the true and faithful God. If you will have me for your God, you must be content to trust me, *2 Tim. 1. 12. Prov. 3. 5.* Will you venture yourselves upon my word, & depend on my faithfulness, and take my bond for your security? Will you be content to follow me, in poverty, & reproach, and affliction here, and to see much going out, and little coming in, and to tarry till the next world for your preferment? *Mat. 9. 21.* I deal much upon trust, will you be content to labor, and suffer, and to tarry for your returns till the Resurrection of the just? *Luke 14. 14.* The womb of my Promise will not presently bring forth; will you have the patience to wait? *Heb. 10. 36.* Now beloved, what say you to this? Will you have this God for your God? Will you be content to live by faith, and trust him for an unseen

happiness, an unseen Heaven, an unseen Glory? Do your hearts answer, *Lord, we will venture our souls upon thee, we commit ourselves to thee: we roll upon thee, we know whom we have trusted: we are willing to take thy word: we will prefer thy promises, before our own possessions; and the hopes of Heaven, before all the enjoyments of the Earth. We will wait thy leisure. What thou wilt here, so that we may have but thy faithful promise for Heaven hereafter?* If you can in truth, and upon deliberation, thus accept of God, he will be yours. Thus there must be, in a right Conversion to God, a closing with him suitable to his excellencies. But when men close with his mercy, but not with his sinhating holiness and purity; or will take him for their benefactor, but not for their Sovereign; or for their Patron, but not for their Portion, this is no thorough, and so no sound Conversion.

Dir. VII. *Accept of the Lord Jesus, in all his Offices, with all his inconveniences, as thine.* Upon these terms Christ may be had. Sinner, thou hast und one thyself, and art plunged into the ditch of most deplorable misery, out of which thou art never able to climb up. But Jesus Christ is able and ready to help thee, and he freely tenders himself to thee, *Heb. 7. 25. John. 7. 37.* Be thy sins never so many, never so great, of never so long continuance, yet thou shalt be most certainly pardoned and saved, if thou dost not wretchedly neglect the offer, that in the name of God is here made unto thee. The Lord Jesus calleth to thee, to look unto him and be saved, *Isaiah 45. 22.* to come unto him, and he will in no wise cast thee out, *John 6. 37.* Yea he is a suitor to thee, and beseecheth thee to be reconciled, *2 Cor. 5. 20.* he crieth in the streets, he knocketh at thy door, he wooeth thee to except of him, and live with him: *Prov. 1. 20. Rev. 3. 20.* if thou diest, 'tis because thou wouldst not come to him for life, *John 5. 40.* Now accept of an offered Christ, and thou art made forever. Now give up thy consent to him, and the match is made, all the world cannot hinder. Do not stand off because of thine unworthiness. Man, I tell thee, nothing in all the world can undo thee, but thine unwillingness. Speak man, art thou willing of the match? Wilt thou have Christ in all his relations to be thine; thy King, thy Priest, thy Prophet? Wilt thou have him with all his inconveniences? Take not Christ hand over head, but sit down first, and count the cost. Wilt thou lay all at his feet? Wilt thou be content to run all hazards with him? Wilt thou take thy lot with him, fall where it will? Wilt thou deny thyself, take up thy Cross, and follow him? Art thou deliberately, understandingly, freely, fixedly, determined to cleave to him in all times, and conditions? If so, my soul for thine, thou shalt never perish, *John 3. 16.* but art passed from death to life. Here lies the main point of thy salvation, that thou be found in thy covenant-closure with Jesus Christ, and therefore if thou love thy life, see that thou be faithful to God and thy soul here.

Dir. VIII. *Resign up all thy powers and faculties, and thy whole interest to be his.* They gave their own selves unto the Lord, *2 Cor. 8. 5.* Present your bodies as a living Sacrifice, *Rom. 12. 1.* *The Lord seeks not yours, But you. Resign therefore thy body with all its members to him, and thy soul with all its powers, that he may be glorified in thy body and in thy spirit, which are his, 1 Cor. 6. 20.* In a right closure with Christ, all the faculties give up to him. The Judgment subscribes, Lord thou art worthy of all acceptation, chief of ten thousand. Happy is the man that findeth thee. All the things that are to be desired, are not to be compared with thee, *Prov. 3. 13, 14, 15.* *The understanding lays aside •s corrupt reasonings and cavils, and its prejudices against Christ and his*

ways. It is now past questioning and disputing, and casts it for Christ against all the World. It concludes, it's good to be here, and sees such a treasure in this field, such value in this pearl, as is worth all. Mat. 13. 44. Oh here's the richest bargain that ever I made: here's the richest prize that ever man was offered: here's the sovereignst remedy that ever mercy prepared: he is worthy of my esteem, worthy of my choice, worthy of my love, worthy to be embraced, adored, admired for evermore, Rev. 5. 12. I approve of his Articles: his terms are righteous and reasonable, full of equity and mercy. *Again, the will resigns. It stands no longer wavering, nor wishing and wouling, but is pe•emptorily determined.* Lord, thy love hath overcome me: thou hast won me, and thou shalt have me. Come in Lord, to thee I freely open, I consent to be saved in thine own way, thou shalt have anything, thou shalt have all, let me have but thee. *The memory gives up to Christ:* Lord, here is a storehouse for thee. Out with this trash; lay in thy treasure. Let me be a granary, a repository of thy truths, thy promises, thy Providences, *The Conscience comes in;* Lord I will ever side with thee. I will be thy faithful register. I will warn when the sinner is tempted, and smite when thou art offended. I will witness for thee, and judge for thee, and guide into thy ways, and will never let sin have quiet in this soul. *The affections also come in to Christ. O faith Love,* I am sick of thee. *O saith Desire,* now I have my longing. Here's the satisfation I sought for. Here's the desire of nations. Here's bread for me, and balm for me, all that I want. *Fear bows the knee with awe and veneration.* Welcome Lord, to thee will I pay my homage. Thy word and thy rod shall command my motions. Thee will I reverence and adore, before thee will I fall down and worship. *Grief likewise puts in,* Lord thy displeasure and thy dishonor, people's calamities, and mine own iniquities shall be that, that shall set me abroad. I will mourn when thou art offended, I will weep when thy cause is wounded. *Anger likewise comes in for Christ:* Lord nothing so enrages me, as my folly against thee, that I should be so befooled and bewitched, as to hearken to the flatteries of sin, and temptations of Satan against thee. *Hatred too will side with Christ.* I protest mortal enmity with thine enemies, that I will never be friends with thy foes. I vow an immortal quarrel with every sin. I will give no quarter, I will make no peace. *Thus let all thy powers give up to Jesus Christ.*

Again, thou must give up thy whole interest to him. If there be anything, that thou keepest back from Christ, it will be thine undoing. Luke 14. 33. Unless thou wilt forsake all (in preparation and resolution of thy heart) thou canst not be his Disciple. Thou must hate Father and Mother, yea and thine own life also in comparison of him, and as far as it stands in competition with him, Mat. 10. 37. Luke 14. 26, 27, &c. In a word, thou must give him thyself, and all that thou hast, without reservation, or else thou canst have no part in him.

Dir. IX. *Make choice of the Laws of Christ as the rule of thy words, thoughts and actions,* Psal. 119. 30. This is the true Converts choice. But here remember these three rules. 1. *Thou must choose them all.* There is no coming to Heaven by a partial obedience. Read Psal. 119. 6, 128, 160. Ezek, 18. 21. None may think it enough to take up with the cheap and easy part of Religion, and let alone the duties that are costly, and self-denying, and grate upon the interest of the flesh. You must take all, or none. A sincere Convert, though he makes most conscience of the greatest sins and weightiest duties; yet he makes true conscience of little sins, and of all duties, Psal. 119. 6. 113. Mat. 23. 23. 2. *For all times,* for prosperity, and for adversity; whether

it rain, or shine. A true Convert is resolved in his way: he will stand to his choice, and will not set his back to wind, and be of the religion of the times. *I have stuck to thy testimonies, I have inclined my heart to perform thy statutes always, even to the end. Thy testimonies have I taken, as an heritage forever, Psal. 119. 31, 111, 117, 44, 93. I will have respect unto thy statutes continually. 3. This must be done, not hand over head, but deliberately and understandingly.* That disobedient son said, *I go sir, but he went not Mat. 24. 30.* How fairly did they promise: *All that the Lord our God shall speak unto thee, we will do it;* and it's like they speak as they meant, but when it came to trial, it was found that there was not such a heart in them, as to do what they had promised, *Deut. 5. 27, 29.* If you would be sincere in closing with the laws and ways of Christ, *First, Study the meaning, and the latitude and compass of them.* Remember, that they are very spiritual: they reach the very thoughts and inclinations of the heart; so that if you will walk by this rule, your very thoughts, and inward motions must be under government. Again, that they are very strict and self-denying, quite contrary to the grain of your natural inclinations, *Mat. 16. 24.* You must take the strait gate, the narrow way, and be content to have the flesh curbed from the liberty that it desires, *Mat. 7. 14.* In a word, that they are very large: for *the Commandment is exceeding broad, Psal. 119. 66.* Secondly, *rest not in generals,* (for there's much deceit in that) *but bring down thy heart to the particular commands of Christ.* Those Jews in the Prophet seemed as well resolved as any in the world, and call God to witness, that they meant, as they said. But they stuck in generals. When God's command crosses their inclination, they will not obey, *Ier. 42. 1, 2, 3, 4, 5, 6.* compared with ch. 43. v. 2. Take the Assemblies larger Catechism, and see their excellent and most compendious exposition of the commandments, and put thy heart to it. Art thou resolved, in the strength of Christ, to set upon the conscientious practice of every duty that thou findest to be there required of thee, and to set against every sin that thou findest there forbidden? This is the way to be sound in God's statutes, that thou mayest never be ashamed, *Psal. 119. 80.* Thirdly, *Observe the special duties that thy heart is most against, and the special sins that 'tis most inclined unto and see whether it be truly resolved to perform the one. and forego the other.* What sayest thou to thy bosom sin, thy gainful sin? What sayest thou to costly and hazardous and flesh displeasing duties? If thou haltest here, and dost not resolve by the grace of God to cross thy flesh, and put to it, thou art unsound, *Psal. 18. 23. Psal. 119. 6.*

Dir. X. *Let all this be completed in a solemn Covenant between God and thy soul. Psal. 119. 106. Neh. 10. 29.* For thy better help therein, take these few directions.

First, set apart some time, more than once to be spent in secret before the Lord.

- 1. In seeking earnestly his special assistance, and gracious acceptance of thee.
- 2. In considering distinctly all the terms or conditions of the Covenant, expressed in the form hereafter proposed.
- 3. In searching thine heart, whether thou art sincerely willing to forsake all thy sins, and to resign up thyself, body and soul unto God, and his service, to serve him in holiness and righteousness all the days of thy life

Secondly, Compose thy Spirit into the most serious frame possible, suitable to transaction of so high importance.

Thirdly, Lay hold on the Covenant of God, and rely upon his promise of giving grace and strength, whereby thou mayest be enabled to perform thy promise. Trust not to thine own strength to, the strength of thine own resolutions, but take hold on his strength.

Fourthly, Resolve to be faithful, having engaged thine heart, opened thy mouth, and subscribed with thy hand unto the Lord, resolve in his strength never to go back.

Lastly, Being thus prepared, on some convenient time set apart for the purpose, set upon the work, and in the most solemn manner possible, as if the Lord were visibly present before thine eyes, fall down on thy knees, and spreading forth thine hands toward Heaven, open thine heart to the Lord in these, or the like words.

O Most dreadful God, for the Passion of thy Son, I beseech thee accept of thy poor Prodigal now prostrating himself at thy Door: I have fallen from thee by mine iniquity, and am by Nature a Son of Death, and a thousandfold more the Child of Hell by my wicked practice: But of thine infinite Grace thou hast promised Mercy to me in Christ, if I will but turn to Thee with all my Heart: Therefore upon the Call of thy Gospel, I am now come in, and throwing down my weapons, submit myself to thy Mercy.

And because thou requirest, as the Condition of my Peace with Thee, that I should put away mine Idols and be at defiance with all thine Enemies, which I acknowledge I have wickedly sided with against Thee, I here from the bottom of my heart renounce them all, firmly Covenanting with thee, not to allow myself in any known sin, but conscientiously to use all the means that I know thou hast prescribed, for the death and utter destruction of all my corruptions. And whereas I have formerly inordinately and idolatrously let out my affections upon the World, I do here resign up my heart to Thee that madst it, humbly protesting before thy Glorious Majesty, that is the firm resolution of my heart, and that I do unfeignedly desire Grace from Thee, that when thou shalt call me hereunto, I may practice this my resolution through thy assistance, to forsake all that is dear unto me in this world, rather than to turn from thee to the ways of sin; and that I will watch against all its temptations, whether of Prosperity, or Adversity, lest they should withdraw my heart from thee: beseeching thee also to help me against the temptations of Satan, to whose wicked Suggestions I resolve by thy grace never to yield myself a Servant. And because my own righteousness is but menstruous rags, I renounce all confidence therein, and acknowledge that I am of myself a hopeless, helpless, undone creature, without righteousness or strength.

And forasmuch as thou hast of thy bottomless Mercy offered most graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee: I call Heaven and Earth to record this day, that I do here solemnly avouch thee for the Lord my God and with all possible veneration, bowing the neck of thy Soul under the feet of thy most Sacred Majesty, I do here take thy the Lord *Jehovah*, Father, Son, and Holy Ghost, for my portion,

and chief good, and do give up *myself*, Body and Soul for *thy Servant*, promising and vowing to serve thee in Holiness and Righteousness all the days of my life.

And since thou hast appointed the Lord Jesus Christ, the only means of coming unto thee, I do here upon the bended knees of my Soul accept of him as the only new and living way, by which sinners may have access to thee, and do here solemnly join myself in a Marriage Covenant to him.

O blessed Jesus, I come to thee hungry and hardly bestead, poor and wretched, and miserable, and blind, and naked; a most loathsome polluted wretch, a guilty condemned Malefactor unworthy forever to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory: but $\langle \diamond \rangle$ such is thine unparallell'd love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better, for worse, for richer, for poorer, for all times and conditions, to love, and honor, and obey thee before all others, and this to the death. I embrace thee in all thine Offices: I renounce mine own worthiness, and do here avow thee to be the Lord my Righteousness: I renounce mine own wisdom, and do here take thee for mine only Guide: I renounce mine own Will; and take thy Will for my Law.

And since thou hast told me that I must suffer if I will reign, I do here Covenant with thee to take my Lot, as it falls, with thee, and by thy Grace assisting to run all hazards with thee, verily supposing that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy Holy Laws, as the rule of my Life, and the way in which I should walk to thy Kingdom, I do here willingly put my Neck under thy Yoak, and set my shoulder to thy burden; and subscribing to all thy Laws, as holy, just, and good, I solemnly take them as the rule of my words, thoughts and actions; promising that though my flesh contradict and rebel, yet I will endeavor to order and govern my whole life according to thy direction; and will not allow myself in the neglect of anything that I know to be my duty.

Only because through the frailty of my flesh, I am subject to many failings; I am bold humbly to protest, That unallowed miscarriages, contrary to the settled bent and resolution of my heart, shall not make void this Covenant, for so thou hast said.

Now Almighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile, or reservation, beseeching thee, that if thou espiest any flaw or falsehood therein, thou wouldst discover it to me, and help me to do it aright.

And now Glory be to thee, O God the Father, whom I shall be bold from this day forward, to look upon as my God and Father; that ever thou shouldst find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me and washed me from my sins in thine own Blood, and art now become my Savior and Redeemer: Glory be to thee O God the Holy Ghost, who by the finger of thine Almighty Power hast turned about my Heart from Sin to God.

O dreadful *Jehovah*, the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my Covenant-friend, and I through thine infinite Grace, am become thy Covenant-servant, *Amen*, So be it. And the Covenant which I have made on Earth, let it be ratified in Heaven.

The Authors advice.

THIS Covenant I advise you to make, not only in Heart, but in Word; not only in Word, but in Writing; and that you would with all possible reverence spread the Writing before the Lord, as if you would present it to him as your Act and Deed. And when you have done this, set your hand to it. Keep it as a Memorial of the Solemn Transactions that have passed between God and you, that you may have recourse to it in Doubts and Temptations.

Dir. XI. *Take heed of delaying thy Conversion, and set upon a speedy and present turning. I made haste, and delayed not, Psal. 119. 59. Remember, and tremble at the sad instance of the foolish Virgins, that came not till the door of mercy was shut; Mat. 25. and of a convinced Felix; that put of Paul, to another season, and we never find that he had such a season more, Acts 24. 25. O come in while it's called today, lest thou shouldst be hardened through the deceitfulness of sin; lest thy day of Grace should be over, and the things that belong to thy peace should be hid from thine eyes. Now mercy is wooing of thee: Now Christ is waiting to be gracious to thee, and the Spirit of God is striving with thee. Now Ministers are calling: now Conscience is stirring; now the Market is open, and Oil may be had, thou hast opportunity for the buying. Now Christ is to be had for the taking. Oh! strike in with the offers of Grace. Oh! now, or never. If thou make light of this offer, God may swear in his wrath, thou shalt never taste of his Supper, Luk. 14. 24.*

Dir. XII. *Attend conscientiously upon the word as the means appointed for thy Conversion, James 1. 18, 19. 1 Cor. 4. 15. Attend, I say, not customarily, but conscientiously; with this desire design, hope and expectation, that thou mayest be converted by it. Every Sermon thou hearest, come with this thought: Oh, I hope God will now come in. I hope this day may be the time, this may be the man by whom God will bring me home. When thou art coming to the Ordinances, lift up thine heart thus to God: Lord let this be the Sabbath, let this be the season wherein I may receive renewing Grace. Oh let it be said, that today such a one was born unto thee.*

Object. Thou wilt say, I have been long a hearer of the word, and yet it hath not been effectual to my conversion. *Ans.* Yea, but thou hast not attended upon it in this manner, as a means of thy Conversion, nor with this design, nor praying for, and expecting of this happy effect of it

Dir. XIII. *Strike in with the Spirit, when he begins to work upon thy heart. When he works convictions, O do not stifle them, but join in with him, and beg the Lord to carry on convictions to Conversion. Quench not the Spirit: do not out-strive him: do not resist him. Beware of putting out convictions by evil company, or worldly business. When thou findest any troubles for sin, and fears about thine eternal State, b•g of God, that they may never leave thee till, they have wrought off thy heart thoroughly from sin, and wrought it over to Jesus Christ. Say to him, Strike home Lord: leave not the work in the midst. If thou seest, that I am*

not yet wounded enough, that I am not troubled enough, wound me yet deeper, Lord. O go to the bottom of my corruptions: let out the life blood of my sins, Thus yield up thyself to the workings of the Spirit, and hoise thy sails to his gusts.

Dir. XIV. *Set upon the constant and diligent use of serious and fervent prayer.* He that neglects prayer, is a profane and unsanctified sinner, *Job. 15. 4.* He that is not constant in prayer, is but an hypocrite, *Job 27. 10.* (unless the omission be contrary to his ordinary course, under the force of some instant temptation.) This is one of the first things Conversion appears in, that it sets men on praying, *Acts 9. 11.* Therefore set to this duty. Let never a day pass over thee, wherein thou hast not morning and evening set apart some time for set and solemn prayer in secret. Call thy family also together daily and duly, to worship God with thee. Woe be unto thee if thine be found amongst the families that call not on God's name, *Ier. 10. 25.* But cold and lifeless devotions will not reach half way to Heaven. Be servant, and importunate. Importunity will carry it. But without violence the Kingdom of Heaven will not be taken, *Mat. 11. 12.* Thou must strive to enter, *Luke 13. 24.* and wrestle with tears and supplications, as *Jacob*, if thou meanest to carry the blessing, *Gen. 32. 24.* comp. with *Hos. 12. 4.* Thou art undone forever without grace: and therefore thou must put to it, and resolve to take no denial. That man that is fixed in this resolution, *Well I must have Grace, and I will never give over, till I have a grace, and I will never leave seeking, and waiting, and striving with God, and mine own heart, till he do renew me by the power of his Grace;* this man is in the likeliest way to win Grace.

Obj. But God heareth not sinners: their prayer is an abomination.

Ans. Distinguish between sinners: 1. There are *resolved sinners:* their prayers God abhors. 2. *returning sinners:* these God will come forth to, and meet with mercy though yet afar off, *Luke 15. 20.* Though the prayers of the unsanctified cannot have full acceptance; yet God hath done much at the request of such, as at *Ahab's* humiliation, and *Nineveh's* fast, *1• Kings 21. 26.* *Jonah 3. •, 9, 10.* Surely thou mayest go as far as these• though thou hast no Grace: and how dost thou know but thou mayest speed in thy suit, as they did in theirs? Yea, is he not far more likely to Grant thee, than them; since thou askest in the name of Christ, and that not for temporal blessings: as they; but for things much more pleasing to him, viz. for *Christ, Grace, Pardon, that thou mayest be justified, sanctified, renewed, and fitted to serve him?* Turn to those soul encouraging Scriptures, *Prov. 2. 1. to 6. Luke. 11. 9, 10, 11, 12, 13. Prov. 8. 34, 35.*

Is it not good comfort, that he calleth thee? *Mark 10. 49.* Doth he set thee on the use of means, and dost thou think he will mock thee? Doubtless, he will not fail thee, if thou be not wanting to thyself. O pray and faint not, *Luke 18. 1.* A person of great Quality, having offended the Duke of *Buckingham*, the King's great Favorite, being admitted into her presence after long waiting, prostrates himself at his feet, saying, I am resolved never to •is• more, till I have obtained your Grace's favor, with which carriage he did overcome him. With such a resolution do thou throw thyself at thee feet of God. 'Tis for thy life and therefore follow him, and give not over. Resolve thou wilt not be put off with bones, with common mercies. What though God do not presently open to thee? Is not grace worth the waiting for? Knock, and wait, and no doubt but sooner or later, mercy will come.

And this know, that thou hast the very same encouragement to seek and wait, that the Saints now in glory once had: for they were once in thy very case. And have they sped so well, and wilt thou not go to the same door, and wait upon God in the same course?

Dir. XV. *Forsake thy evil company, Prov. 9. 6. and forbear the occasions of sin, Prov. 23. 31.* Thou wilt never be turned from sin, till thou wilt decline and forgo the temptations to sin.

I never expect thy Conversion from sin, unless thou art brought to some self-denial, as to fly the occasions. If thou wilt be nibbling at the bait, and playing on the brink, and tampering and meddling with the share, thy soul will surely be taken. Where God doth expose men in his providence, unavoidably, to temptations, and the occasions are such as we cannot remove, we may expect special assistance in the use of his means. But when we tempt God by running into danger, he will not engage to support us, when we are tempted. And of all temptation, one of the most fatal and pernicious, is evil company. Oh what hopeful beginnings have these often stisled! Oh the souls, the estates, the families, the Towns, that these have ruined! How many a poor sinner hath been enlightened, and convinced, and hath been just ready to give the Devil the slip, and hath even escaped his snare, and yet wicked company have pulled him back at last, and made him sevenfold more the child of Hell. In one word, I have no hopes of thee, except thou wilt snake off thy evil company. Christ speaketh to thee, as to them, in another case. *If thou seek me, then let these go their way, Job. 18. 8.* Thy life lies upon it: Forsake these, or else thou canst not live, *Prov. 9. 6.* Wilt thou be worse than the beast, to run on, when thou seest the Lord with a drawn sword in thy way? *Num. 22. 33.* Let this sentence be written in Capitals upon thy conscience, A COMPANION OF FOOLS SHALL BE DESTROYED, *Pro. 13. 20.* The Lord hath spoken it, and who shall reverse it? And wilt thou run upon destruction, when God himself doth forwarn thee? If God do ever change thy heart, it will appear in the change of thy company. Oh fear, and fly this Gulf, by which so many thousand souls have been swallowed into perdition. It will be hard for thee indeed, to make thine escape. Thy Companions will be mocking thee out of thy Religion, and will study to fill thee with prejudices against strictness, as ridiculous and comfortless. They will be flattering thee, and alluring thee; but remember the warnings of the Holy Ghost, *My son, if sinners entice thee, consent thou not. If they say, come with us: cast in thy lot among us: Walk not thou in the way with them, refrain thy foot from their path. Avoid it, pass not by it, turn from it, and pass away. For the way of the wicked is as darkness, they know not at what they stumble. They lay wait for their own blood; they lurk privily for their own lives, Prov. 1. 10. to the 18. Prov. 4. 14. to the 19.* My soul is moved within me, to see how many of my hearers a•e like to perish, both they, and their houses, by this wretched mischief, even the haunting of such places, and company, whereby they are drawn into sin. Once more I admonish you, as Moses did *Israel, Num. 16. 26.* *And he spake unto the Congregation, saying, Depart, I pray you, from the Tents of these wicked men.* Oh! fly them as you would those that had the Plague sores running in their foreheads. These are the Devils Panders, and decoys; and if thou dost not make thine escape, they will toll thee into perdition, and will prove thine eternal ruin.

Dir. XVI. Lastly, *Set apart a day to humble thy soul in secret, by fasting and prayer, and to work the sense of thy sins and miseries upon thy heart.* Read over the Assemblies Exposition of the

Commandments, and write down the duties omitted, and sins committed by thee against every Commandment, and so make a Catalogue of thy sins, and with shame and sorrow spread them before the Lord. And if thy heart be truly willing to the terms, join thyself solemnly to the Lord in that Covenant set down in the 9. Direction, and the Lord grant thee mercy in his sight.

Thus I have told thee, what thou must do to be saved. Wilt thou not now obey the voice of the Lord? Wilt thou arise and set to thy work? Oh man, what answer wilt thou make, what excuse wilt thou have, if thou shouldst perish at last through very willfulness, when thou hast known the way of life? I do not fear thy miscarrying, if thine own idleness do not at last undo thee, in neglecting the use of the means, that are so plainly here prescribed. Rouze up oh sluggard and ply thy work. Be doing and the Lord will be with thee.

A short Soliloqui for an unregenerate sinner.

Ah wretched man that I am! what a condition have I brought myself into by sin! Oh! I see my heart hath but deceived me all this while, in flattering me, that my condition was good. I see, I see, I am but a lost, and undone man; forever undone, unless the Lord help me out of this condition. My sins! My sins! Lord, what an unclean, polluted wretch and I! more loathsome and odious to thee, than the most hateful Venome, or noisome carcass, can be to me. Oh! what a Hell of sin is in this heart of mine, which I have flattered myself to be a good heart? Lord, how universally am I corrupted, in all my parts, powers, performances? All the imaginations of the thoughts of my heart, are only evil, continually. I am under an inability to, averseness from, and enmity against anything that is good; and am prone to all that is evil. My heart is a very sink of all sin: and oh the innumerable hosts, and swarms of sinful thoughts, words, and actions, that have flown from thence! Oh the load of guilt that is on my soul! my head is 〈◇〉 and my heart full; my mind and my members, they are all full of sin. Oh my sins! How do they stare upon me! How do they witness against me! Woe is me, my Creditors are upon me: every commandment taketh hold upon me, for more than ten thousand Talents, yea ten thousand times ten thousand. How endless then is the sum of all my debts! If this whole world were filled up from earth to Heaven with paper, and all this paper written over within and without by Arithmeticians: yet when all were cast up together, it would come inconceivably short of what I owe to the least of God's Commandments. Woe unto me for my debts are infinite, and my sins are increased. They are wrongs to an infinite Majesty: and if he that committeth Treason against a silken mortal, is worthy to be tacked, drawn and quartered: what have I deserved, that have so often lifted up my hand against Heaven, and have struck at the Crown and dignity of the Almighty?

Oh my sins! my sins! Behold a troop cometh! Multitudes! multitudes! there is no number of their Armies. Innumerable evils have compassed me about; mine iniquities have taken hold upon me; they have set themselves in array against me. Oh! it were better to have all the Regiments of Hell come against me, than to have my sins to fall upon me, to the spoiling of my Soul. Lord, how am I surrounded! How many are they that rise up against me! They have beset me behind and before: they swarm within me and without me: they have possessed all

my powers, and have fortified mine unhappy soul, as a Garrison, which this brood of Hell doth man, and maintain, against the God that made me.

And they are as mighty, as they be many. The sands are many, but then they are not great: the mountains great, but then they are not many. But woe is me, my sins are as many as the sands, sand as mighty as the Mountains. Their weight is greater than their number. It were better that the Rocks and the Mountains should fall upon them, than the crushing and unsupportable load of my own sins. Lord, I am heavy laden: let mercy help, or I am gone. Unload me of this heavy guilt, this sinking load, or I am crushed without hope, and must be pressed down to Hell. If my grief were thoroughly weighed, and my sins laid in the balances together, they would be heavier than the sand of the Sea, therefore my words are swallowed up: they would weigh down all the rocks and the hills, and turn the balance against all the Isles of the Earth. O Lord, thou knowest my manifold transgressions, and my mighty sins.

Ah my soul! Alas my Glory! Whither art thou humbled! Once the Glory of the Creation, and the Image of God: now, a lump of filthiness, a Coffin of rottenness, replenished with stench and loathsomeness. Oh what wor• hath sin made with thee! Thou shalt be term• *Forsaken*, and all the rooms of thy faculties •*solate*, and the name that thou shalt be called 〈◇〉 is *Icabod*, or where is the Glory? How 〈◇〉 thou come down mightily! My beauty is turned into deformity, and my Glory into shame Lord, what a loathsome Leper am I! The ulcerous bodies of *Job* or *Lazarus* were not more offensive to the eyes and nostrils of men, than I must needs be to the most holy •od, whose eyes cannot behold Iniquity.

And what misery hath my sins brought upon me! Lord, what a case am I in! Sold under sin, cast out of God's favor, accursed from the Lord, cursed in my body, cursed in my soul, cursed in my name, in my estate, my relations, and all that I have. My sins are unpardoned, and my soul within a step of death. Alas! what shall I do? Whither shall I go? Which way shall I look? God is frowning on me from above? Hell gaping for me beneath; Conscience imiting me within, temptations and dangers surrounding me without. Oh, whither shall I fly? What place can hide me from Omniscency? What power can secure me from Omnipotency?

What meanest thou O my soul to go on thus? Art thou in league with Hell? Hast thou made a Covenant with death? Art thou in love with thy misery? Is it good for thee to be here? Alas what shall I do! Sh•ll I go on in my sinful ways? Why then certain damnation will be mine end: and shall I be so besotted and bemaddened, as to go and sell my soul to the flames, for a little Ale, and a littl• ease; for a little pleasure, or gain, or content to my flesh? shall I linger any longer in this wretched estate? No: If I tarry here, I shall die. What then, is there no help? no hope? None, except I turn. Why, but is there any remedy for such woeful misery? any mercy, after such provoking iniquity? Yes, as sure as God's Oath is true, I shall have pardon, and mercy, yet, if I presently, unfeignedly, and unreservedly turn by Christ to him.

Why then •hank thee upon the bended knees of my soul, O most merciful *Jehovah*, that thy patience hath waited for me hitherto: for hadst thou took me away in this estate, I had perished forever. And now I adore thy Grace, and accept the offers of thy mercy. I renounce

all my sins and resolve by thy grace to set myself against them, and to follow thee in holiness and righteousness all the days of my life,

Who am I, Lord, that I should make any claim unto thee, or have any part or portion in thee, who am not worthy to lick up the dust of thy feet? Yet since thou holdest forth the golden Scepter, I am bold to come, and touch. To despair, would be to disparage thy mercy; and to stand off when thou biddest me come, would be at once to undo myself, and rebel against thee, under pretence of humility. Therefore I bow my soul unto thee, and with all possible thankfulness accept thee, as mine, and give up myself to thee, as thine. Thou shalt be Sovereign over me, my King, and my God. Thou shalt be in the Throne, and all my powers shall bow to thee, they shall come, and worship before thy feet. Thou shalt be my portion, O Lord, and I will rest in thee.

Thou callest for my heart. Oh that it were any way fit for thine acceptance! I am unworthy, O Lord, everlastingly unworthy to be thine. But since thou wilt have it so, I freely give up my heart to thee. Take it, it is thine. Oh that it were better! But Lord, I put it into thine hand, who alone canst mend it. Mould it after thine own heart; make it as thou wouldst have it, holy, humble, heavenly, soft, tender, flexible, and write thy Law upon it.

Come, Lord Jesus, come quickly: enter in triumphantly: take me up for thyself forever. I give up to thee, I come to thee, as the only way to the Father, as the only Mediator, the means ordained to bring me to God. I have destroyed myself, but in thee is my help. Save, Lord, or else I perish. I come to thee, with the rope about my neck. I am worthy to die, and to be damned. Never was the hire more due to the servant, never was penny more due to the laborer, than Death and Hell, my just wages, is due to me for my sins. But I fly to the merits; I trust alone to the value and virtue of thy Sacrifice; and prevalency of thine intercession. I submit to thy teaching, I make choice of thy Government. Stand open ye everlasting doors, that the King of Glory may come in.

O thou spirit of the most high, the comforter and sanctifier of thy chosen; come in with all thy glorious train, all thy Courtly attendants, thy fruits, and graces. Let me be thine habitation. I can give thee, but what is thine own already: but here with the poor Widow, I cast my two mites, my soul, and my body, in to thy treasury; fully resigning them up to thee, to be sanctified by thee, to be servants to thee, They shall be thy patients; cure thou their maladies: they shall be thy agents; govern thou their motions. Too long have I served the world; too long have I hearkened to Satan: but now I renounce them all, and will be ruled by thy dictates, and directions, and guided by thy counsel.

O blessed Trinity, O glorious Unity, I deliver up myself to thee: receive me: write thy name, O Lord, upon me, and upon all that I have, as thy proper goods. Set thy mark upon me, upon every member of my body, and every faculty of my soul. I have chosen thy precepts. Thy Law will I lay before me: this shall be the copy, which I will keep in my eye, and study to write after. According to this rule do I resolve, by thy Grace, to walk: after this law shall my whole man be governed. And though I cannot perfectly keep one of thy Commandments, yet I will allow myself in the breach of none. I know my flesh will hang back: but I resolve, in the

power of thy Grace, to cleave to thee, and thy holy ways, what ever it cost me. I am sure I cannot come off a loser by thee: and therefore I will be content with reproach, and difficulties and hardships here, and will deny myself, and take up my Cross, and follow thee. Lord Jesus thy Yoke is easy, thy Cross is welcome, as it is the way to thee. I lay aside all hopes of a worldly happiness. I will be content to tarry till I come to thee. Let me be poor and low, little and despised here, so I may but be admitted to live, and reign with thee hereafter. Lord, thou hast my heart and hand to this agreement. Be it as the laws of the *Medes* and *Persians*, never to be reversed. To this I will stand: in this resolution, by Grace, I will live and die. I have sworn, and will perform it, that I will keep thy righteous judgments. I have given my free consent, I have made my everlasting choice. Lord, Jesus confirm the contract.

Amen.

CHAP. VII. Containing the Motives to Conversion.

THOUGH what is already said of the Necessity of Conversion, and of the Miseries of the unconverted, might be sufficient to induce any considering mind to resolve upon a present turning, or Conversion unto God: yet knowing what a piece of desperate obstinacy and untractableness the heart of man naturally is, I have thought it necessary, to add to the means of Conversion, and Directions for a Covenant-closure with God in Christ, some *Motives* to persuade you hereunto.

O Lord, fail me not now at my last attempts. If any soul hath read hitherto, and be yet untouched, now Lord fasten in him, and do thy work: Now take him by the heart, overcome him, persuade him, till he say, Thou hast prevailed, for thou wast stronger than I Lord, didst thou not make me a fisher of men? And have I toiled all this while and caught nothing? Alas, that I should have spent my strength for naught! And now I am casting my last: Lord Jesus stand thou upon the shore, and direct, how, and where I shall spread my net; and let me so enclose with arguments the souls I seek for, that they may not be able to get out. Now Lord for a multitude of souls! now for a full draught! O Lord God, remember me I pray thee, and strengthen me this once, O God.

But I turn me unto you.

Men and Brethren, Heaven and Earth do call upon you, yea Hell itself doth preach the Doctrine of repentance unto you. The Angels of the Churches travel with you, *Gal. 4. 19.* the Angels of Heaven wait for you, for your repenting and turning unto God. O sinner, why should the Devils make merry with thee? why shouldst thou be a morsel for that devouring *Leviathan*? Why should harpies and hell-hounds tear thee, and make a feast upon thee, and when they have got thee into the snare, and have fastened their talons in thee, laugh at thy destruction, and deride thy misery, and sport themselves with thy damnable folly? This must be thy case, except thou turn. And were it not better thou shouldst be a joy to Angels, than a laughing-stock and sport for devils? Verily if thou wouldst but come in, the Heavenly Host would take up their anthems, and sing, *Glory be to God in the highest*; the morning Stars would sing together, and all the sons of God shout for joy, and celebrate this new creation as they did the first. Thy repentance would as it were make holy-day in heaven, and the

glorious spirits would rejoice, in that there is a new brother added to their society *Rev. 22. 9.* another heir born to their Lord, and the lost son received safe and sound. The true penitents tears are indeed the wine that cheereth both God and man.

If it be little, that men and Angels would rejoice at thy Conversion, know that God himself would rejoice over thee, even with singing, and rest in his love, *Luke 15. 9. Isaiah. 62.*

5. Never did old *Jacob* with such joy weep over the neck of his *Joseph*, as thy heavenly Father would rejoice over thee, upon thy coming in to him. Look over the story of the *Prodigal*. Methinks I see how the aged Fathers lays aside his state, and forgets his years: behold how he runneth! *Luke 15. 20.* Oh the hast that mercy makes! The sinner makes not half that speed. Methinks I see how his bowels turn, how his compassions yearn. (How quick sighted is love!) Mercy spies him a great way off, forgets his rigorous courses, unnatural rebellion, horrid unthankfulness, debauched practices, (not a word of those) but receives him with open arms, clasps about his neck, forgets the nastiness of his rags, kisses the lips that deserve to be loathed, the lips that had been joined to harlots, that had been commoners with the swine, calls for the fatted Calf, the best Robe, the ring, the shoes, the best cheer in Heavens store, the best attire in Heavens Wardrobe, &c. yea the joy cannot be held in one breast; *Luke 15. 6, 9, 23.* others must be called to participate, the friends must meet and make merry. Angels must wait, but the *Prodigal* must be set at the Table under his Fathers wing. He is the joy of the feast: he is the sweet subject of the Fathers delight. The friends sympathize, but none knows the felicity the father takes in his new born son; whom he hath received from the dead. Methinks I hear the music and the dancing, at a distance. Oh the melody of the Heavenly Choristers! I cannot learn the song, *Rev. 14. 3.* but methinks I over-hear the burden, at which all the harmonious quire with one consent strikes sweetly in, for thus goes the round at Heavens table, *For this my son was dead, and is alive again; was lost and is found, Luke 15. 23, 24, 32.* I need not farther explain the parable. God is the Father, Christ the cheer, his righteousness the robe, his graces the ornaments, Ministers, Saints, Angels the friends and servants, and thou that readest (if thou wilt but unfeignedly repent and turn) the welcome *Prodigal*, the happy instance of all this grace, and the blessed subject of this joy and love.

Oh Rock! Oh Adamant! What not moved yet! not yet resolved to turn forthwith and to close with mercy! I will try thee yet once again: If one were sent to thee from the dead, wouldst thou be persuaded? Why hear the voice from the dead, from the damned, crying to thee that thou shouldst repent. *I pray thee that thou wouldst send him to my fathers house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment. If one went unto them from the dead, they will repent, Luke 16. 27, 28. &c.* Hear O man, thy Predecessors in impenitence Preach to thee from the infernal gibbets, from the flames, from the rack, that thou shouldst repent. O look down into the bottomless pit. Seest thou how the smoke of their torment ascendeth forever and ever, *Rev. 14. 11.* How black are the fiends? How furious are their torments? 'Tis their only music to hear how their miserable patients roar, to hear their bones crack. 'Tis their meat and drink, to see how their flesh frieth and their fat droppeth, to drench them with burning metal, and to rip open their bodies, and to pour in the fierce burning brass into their bowels, and the recesses and ventricles of their hearts.

What thinkest thou of those chains of darkness, of those instruments of cruelty? Canst thou be content to burn? Seest thou how the worm gnaweth, how the oven gloweth? how the fire rageth? what sayest thou to that river of brimstone, that dark and horrible vault, that gulf of perdition? wilt thou take up thine habitation here? O lay thine ear to the door of Hell. Hearest thou the curses and the blasphemies, the weepings and the wailings, how they lament their folly, and curse their day? *Mat. 22. 13. Rev. 16. 9.* How do they roar and yell, and gnash their teeth? how deep are their groans? how feeling are their moans? how unconceivable their miseries? If the shrieks of *Corah, Dathan and Abiram*, were so terrible (when the earth clave asunder, and opened her mouth, and swallowed them up, and all that appertained to them,) that all *Israel* led at the cry of them, *Numb. 16. 33, 34.* Oh how fearful would the cry be, if God should take off the covering from the month of hell, and let the cry of the damned ascend in all its terror among the children of men? And of all their moans and miseries, this is the piercing, killing emphasis and burden, *forever, forever.* Why, as God liveth, that made thy soul, thou art but a few hours distant from all this, except thou repent and be converted.

Oh! I am even lost and swallowed up in the abundance of those arguments that I might suggest. If there be any point of wisdom in all the world, it is to repent and come in: if there be anything righteous, anything reasonable, this is it. If there be anything in the world that may be called madness, and folly, anything that may be counted sottish, absurd, brutish, unreasonable, it is this, to go on in thine unconverted estate. Let me beg thee, as thou wouldst not willfully destroy thyself, to sit down and weigh, besides what hath been said, these following *Motives*, and let conscience speak, if it be not reason, that thou shouldst repent and turn.

1. The God that made thee doth most graciously invite thee.

First, his most sweet and merciful nature doth invite thee; Oh the kindness of God, his working bowels, his tender mercies! they are infinitely above our thoughts, higher than Heaven, what can we do? deeper than hell, what can we know? *Job 11. 7, 8, 9. He is full of compassion, and gracious, long suffering, and plenteous in mercy, Psal. 86. 15.* This is a great argument to persuade sinners to come in. *Turn unto the Lord your God, for he is gracious, and merciful, slow to anger, of great kindness, and repenteth him of the evil.* If God would not repent of the evil, it were some discouragement to us, why we should not repent. If there were no hope of mercy, it were no such wonder if the rebel did stand out: but never had subjects such a gracious Prince, such Piety, patience, clemency, pity to deal with, as you have. *Who is a God like unto thee that pardoneth iniquity &c. Mic. 7. 18.* Oh sinners! see what a God you have to deal with; if you will but turn. *He will turn again, and have compassion upon you, he will subdue your iniquities, and cast all your sins into the depths of the Sea, v. 19. Return unto me, saith the Lord of Hosts, and I will return unto you, Mal. 3. 7. Zech. 1. 3.* Sinners do not fail in that they have too high thoughts of God's mercies, but in that 1. *They overlook his justice.* 2. *They promise themselves mercy out of God's way.* His mercy is beyond all imagination, *Isaiah. 55. 9.* great mercies, *1 Chron. 21. 13.* manifold mercies, *Neh. 9. 19.* tender mercies, *Psal. 25. 6.* sure mercies, *Isaiah. 55. 3.* everlasting mercies, *Psal. 103. 17. Isaiah. 54. 8.* and all *thine own*, if thou wilt but turn. Art thou willing to

come in? Why the Lord hath laid aside his terror, erected a Throne of Grace, holds forth the golden Scepter: Touch and live. Would a merciful man slay his enemy, when prostrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a Covenant of peace? Much less will the merciful God. Study his name, *Exod.* 34. 7. Read their experience, *Neh.* 9. 17.

Secondly, his soul-encouraging calls and promises do invite thee. *Ah what an earnest suitor is mercy to thee! how lovingly, how instantly it calleth after thee! how passionately it wooeth thee!* Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity. Turn O backsliding children, saith the Lord, for I am married unto you: return and I will heal your backslidings. Thou hast plaid the harlot with many lovers, yet return unto me saith the Lord, *Jer.* 3. 11, 12, 13, 14, 22. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? *Ezek.* 33. 11. If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done shall he live. Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, and make you a clean heart, and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye, *Ezek.* 18. 21, 23, 30, 31, 32.

Oh melting gracious words! The voice of a God and not of a man! This is not the manner of men, for the offended Sovereign, to sue to the offending traitorous varlet. Oh how doth mercy follow thee, and plead with thee! Is not thy heart broken yet? Oh that today ye would hear his voice!

2. *The doors of heaven are thrown open to thee. The everlasting gates are set wide for thee, and an abundant entrance into the Kingdom of Heaven administered to thee.* Christ now bespeaks thee, (as she her husband) *Arise and take possession,* *1 Kings* 21. 15. View the glory of the other world as set forth in the map of the Gospel. Get thee up into the *Pisgah* of the Promises, and lift up thine eyes westward, and northward, and southward, and eastward, and see the good land that is beyond *Jordan*, and that goodly mountain. Behold the Paradise of God, watered with the streams of glory. Arise and walk through the land, in the length of it, and in the breadth of it, for all the land which thou seest; the Lord will give it to thee forever, if thou wilt but return, *Gen.* 13. 14, 15, 17. Let me say to thee as *Paul to Agrippa,* *Believest thou the Prophets?* If thou believest indeed, do but view what glorious things are spoken of the City of God; *Psal.* 87. 3. and know, that all this is here tendered in the name of God to thee. As verily as God is true it shall be forever thine, if thou wilt but thoroughly turn.

Behold the City of pure transparent Gold, whose foundations are garnished with all manner of precious stones, whose gates are pearls, whose light is glory, whose temple is God. Believest thou this? If thou dost, art thou not worse than distracted, that wilt not take

possession, when the gates are flung open to thee, and thou art bid to enter? O ye sons of folly, will ye embrace the dunghills, and refuse the Kingdom? Behold, the Lord God taketh you up into the mountain, shows you the Kingdom of Heaven, and all the glory thereof, and tells you, *All this will I give you, if you will fall down and worship me*. If you will submit to mercy, accept my Son, and serve me in righteousness and holiness. O fools, and slow of heart believe, will you court the harlot, will you seek and serve the world, and neglect the eternal glory? What not enter into Paradise, when the flaming sword, that was once set to keep you out, is now used to drive you in? But you will say, I am uncharitable, to think you infidels and unbelievers. Why, what shall I think you? either you are desperate unbelievers, that do not credit it, or stark distracted, that you know and believe the excellency and eternity of his glory, and yet do so fearfully neglect it. Surely you have no faith, or no reason; and I had almost said, conscience should tell you so, before I leave you.

Do but attend what is offered you, Oh blessed Kingdom! A Kingdom of glory. 1 *Thes.* 2. 12. a Kingdom of righteousness, 2 *Pet.* 3. 13. a Kingdom of peace, *Rom.* 14. 17. an everlasting Kingdom. 2 *Pet.* 1. 11. Here thou shalt dwell, here thou shalt reign forever: and the Lord shall set thee in a throne of glory, *Mat.* 19. 28. and with his own hand shall set the Royal Diadem upon thine head, and give thee a Crown, not of thorns (for there shall be no sinning, nor suffering there. *Rev.* 21. 27. 22. 3, 4, 5.) not of Gold, (for this shall be viler than the dirt in that day) but a Crown of life, *James* 1. 12. a Crown of righteousness, 2 *Tim.* 4. 8. a Crown of glory. 1 *Pet.* 5. 4. Yea thou shalt put on glory as a robe, 1 *Cor.* 15. 53. and shalt shine like the Sun in the firmament in the glory of thy Father, *Mat.* 13. 43. Look now upon thy dirty flesh, thy clay, thy worms-meat: this very flesh, this lump, this carcass shall be brighter than the Stars, *Dan.* 12. 3. In short, thou shalt be made like unto the Angels of God, *Luke* 20. 36. and behold his face in righteousness, *Psal.* 17. 15. Look in now and tell me: dost thou yet believe? If not, conscience must pronounce thee an infidel, for it is the very word of God that I speak.

But if thou say, thou believest, let me next know thy resolutions. Wilt thou embrace this for thy happiness? Wilt thou forgo thy sinful gains, thy forbidden pleasures? Wilt thou trample on the worlds esteem, and spit in the harlots face, and stop thine ears at her flatteries, and wrest thee out of her embraces? Wilt thou be content to take up with present reproach and poverty, if it lie in thy way to Heaven, and to follow the Lord with humble self-denial, in a mortified and flesh-displeasing life? if so, all is thine, and that forever. And art not thou fairly offered? Is it not pity but he should be damned, that will needs go on and perish, when all this may be had for the taking? In a word, wilt thou now close with these proffers? Wilt thou take God at his word? Wilt thou let go thy hold-fast of the world, and rid thy hands of thy sins, and lay hold on eternal life? If not, let conscience tell thee, whether thou art not distracted, or bewitched, that thou shouldst neglect so happy a choice, by which thou mightest be made forever.

3. God will settle unspeakable privileges at present upon thee. 1 *Cor.* 3. 22. *Heb.* 12. 22, 23, 24. Though the full of your blessedness shall be deferred, till hereafter, yet God will give you no little thing in hand.

He will redeem you from your thralldom. *John* 8. 36. He will pluck you from the paw of the Lyon, *Col.* 1. 13. the serpent shall bruise your heel, but you shall bruise his head. *Gen.* 3. 15. He shall deliver you from the present evil world. *Gal.* 1. 4. Prosperity shall not destroy you, adversity shall not separate between him and you. *Rom.* 8. 35, 37, 38. He will redeem you from the power of the grave, *Psal.* 49. 15. and make the King of terrors a messenger of peace to you. He will take out the curse from the Cross, *Psal.* 119. 71. and make affliction the fining-pot, the fan, the physic, to blow off the choff, purify the metal, and purge the mind, *Dan.* 12. 10. *Isaiah.* 27. 9. He will save you from the arrests of the Law, and turn the curse into a blessing to you, *Rom.* 6. 14. *Gal.* 3. 14. He hath the keys of hell and death, and shutteth that no man openeth, *Rev.* 3. 7. & 1. 18. and he will shut its mouth, as once he did the Lions, *Dan.* 6. 22. that you shall not be hurt of the second death, *Rev.* 2. 11.

But he will not only save you from misery, but install you into unspeakable Prerogatives. He will bestow himself upon you, he will be a friend unto you, and a father to you: *2 Cor.* 6. 18. he will be a Sun, and a shield to you: *Psal.* 84. 11. in a word, he will be a God to you, *Gen.* 17. 7. and what can be said more? What you may expect that a God should do for you, and be to you, that he will be, that he will do. She that marries a Prince, expects he should do for her like a Prince, that she may live in suitable state, and have an answerable dowry. He that hath a King for his Father, or friend, expects that he should do for him like a King. Alas, the Kings and Monarchs of the earth, so much above you, are but like the painted butterflies amongst the rest of their kind, or the fair coloured Palmer-worm amongst the rest of worms, if compared with God. As he doth infinitely exceed, the glory and power of his glittering dust, so he will beyond all proportion exceed, in doing for his favorites, what ever Princes can do for their*. He will give you grace and glory, and withhold no good thing from you, *Psal.* 84. 11. He will take you for his sons and daughters, and make you heirs of his promises, *Heb.* 6. 17. and establish his everlasting Covenant with you, *Ier.* 32. 40. He will justify you from all that Law, Conscience, Satan, can charge upon you, *Rom.* 8. 33, 34. he will give you free access into his presence, and accept your persons, and receive your prayers, *Eph.* 3. 12. *Eph.* 1. 6. 1. *John.* 5. 14. He will abide in you, and make you the men of his secrets, and hold a constant and friendly communion with you, *John.* 14. 23. *John.* 15. 15. *1 John.* 1. 3. His ear shall be open, his door open, his store open at all times to you. His blessing shall rest upon you, and he will make your enemies to serve you, and work about all things for good unto you. *Psal.* 115. 13. *Rom.* 8. 28.

4. *The terms of mercy are brought as low, as possible, to you.* God hath stooped as low to sinners, as with honor he can. He will not be thought a fautor of sin, nor stain the glory of his holiness: and whither could he come lower than he hath, unless he should do this? He hath abated the impossible terms of the first Covenant. *Ier.* 3. 13. *Mark* 5. 36. *Acts* 16. 31. *Acts* 3. 19. *Prov.* 28. 13. He doth not impose anything unreasonable, or impossible, as a condition of life upon you. Two things were necessary to be done, according to the tenor of the first Covenant by you. 1. *That you should fully satisfy the demands of Justice for past offenses.* 2. *That you should perform personally, perfectly, and perpetually the whole Law for the time to come.* Both these are to us impossible, *Rom.* 8. 3. But behold God's gracious abatement in both. He doth not stand upon satisfaction: he is content to take of the surety (and he of his own providing

too) what he might have exacted from you. *2 Cor.* 5. 19. he declares himself to have received a ransom, *Io.* 33. 24. *1 Tim.* 2. 6. and that he expects nothing, but that you should accept his Son, and he shall be righteousness and redemption to you. *John.* 1. 12. *1 Cor.* 1. 30. And for the future obedience, here he is content to yield to your weakness, and to remit the rigor. He doth not stand upon perfection (as a condition of life, though he still insists upon it as due,) but is content to accept of sincerity. *Gen.* 17. 1. *Prov.* 11. 20. Though you cannot pay the full debt he will accept you according to that which you have, and will take willing for doing, and the purpose for the performance: *2 Cor.* 8. 12. *2 Chron.* 6. 8. *Heb.* 11. 17. and if you come in his Christ, and set your hearts to please him, and make it the chief of your cares, he will approve and reward you, though the vessel be marred in your hands.

Oh consider your makers condescension. Let me say to you, as *Naaman's* servant to him; *My father, if the Prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, when he saith unto thee, wash and be clean? 2 Kings* 5. 13. If God had demanded some terrible, some severe and rigorous thing of you, to escape eternal damnation, would you not have done it? suppose it had been to spend all your days in sorrow in some howling Wilderness, or pine yourselves with famine, or to offer the fruit of your bodies for the sin of your souls, would you not have thankfully accepted eternal redemption, though these had been the conditions? Yea further, if God should have told you, you should have fryed in the fire for millions of ages, or been tormented so long in Hell, would you not have gladly accepted it? Alas, all these are not so much as one sand in the glass of eternity. If your offended Creator should have held you but one year upon the rack, and then come and bid you take your choice, whether you would renounce your sins, accept his Christ, and serve him a few years in self-denial, or lie in this case forever and ever: do you think you should have stuck at the offer, and disputed the terms, and have been unresolved, whether you were best to accept of the motion? O sinner return and live; why shouldst thou die, when life is to be had for the taking, and mercy should be beholding to thee (as it were) to be saved? Couldst thou say indeed, *Lord I knew that thou wast an hard man, Mat.* 25. 24. thou hadst some little excuse; but when the God of heaven hath stooped so low, and bated so far, if now thou shouldst stand off, who shall plead for thee?

Obj. Notwithstanding all these abatements, I am no more able to perform those conditions, (in themselves so easy) of faith and repentance, and sincere obedience, than to satisfy and fulfil the Law.

Answ. These you may perform by God's grace enabling, whereas the other are naturally impossible, in this state, even to believers themselves. But let the next consideration serve for a fuller answer.

5. *Wherein you are impotent, God doth offer grace to enable you. I have stretched out my hand and no man regarded, Prov.* 1. 24. What though you are plunged into the ditch of that misery, from which you can never get out? Christ offereth to help you out; he stretcheth forth his hand to you, and if you perish, it is for refusing his help. *Behold I stand at the door, and knock: if any man open to me, I will come in. Rev.* 3. 20. What though you are poor, and wretch•d, and blind, and naked, Christ offereth a cure for your blindness, a cover for your nakedness, a remedy for

your poverty, he tendereth you his righteousness, his graces. *I counsel thee to buy of me gold that thou mayest be rich, and white raiment that thou mayest be clothed and anoint thine eyes with eye-salve, that thou mayest see,* Rev. 3. 17, 18. Do you say, the condition is impossible, for I have not wherewith to buy? You must know, that this buying is without money and without price. *Isaiah.* 55. 1. This buying is by begging, and seeking with diligence and constancy in the use of God's means. *Prov.* 2. 3, 4. God commandeth thee to know him, and to fear him. Dost thou say, yea but my mind is blinded and my heart is hardened from his fear? I answer, God doth offer to enlighten thy mind, and to teach thee his fear: that is presented to thy choice. *Prov.* 1. 29. *For that they hated knowledge, and did not choose the fear of the Lord,* So that now if men live in ignorance and estrangement from the Lord, it is because *they will not understand, and desire not the knowledge of his ways.* *Job* 21. 14. *If thou criest after knowledge, if thou seekest her as Silver, &c. Then shalt thou understand the fear of the Lord, and find the knowledge of God.* *Prov.* 2. 3, 4, 5. *Is not here a fair offer? Turn you at my reproof: Behold I will pour out my spirit unto you.* *Prov.* 1. 23. Though of yourselves you can do nothing, yet you may do all things through his spirit enabling you, and he doth offer his assistance to you. God bids you, *wash you and make you clean: Isaiah.* 1. 16. you say you are unable as much as the Leopard to wash out his spots: *Ier.* 13. 23. yea but the Lord doth offer to purge you, so that if you be filthy still, 'tis through your own willfulness. *Eze,* 24. 13. *I have purged thee, and thou wast not purged.* *Jer.* 13. 27. *O Jerusalem, wilt thou not be made clean? when shall it once be?* God doth wait when you will be made clean, when you will yield to his motions and accept of his offers, and let him do for and in you, what you cannot do of yourselves. You do not know how much God will do, upon your importunity if you will but be restless and instant with him. *Luke* 11. 8. and 18. 5.

If God hath not bound himself by express promise to wicked men, to give them Grace in the diligent use of the means: yet he hath given them abundant encouragement to expect it from him, if they seek it earnestly in his way. His most gracious nature is abundant encouragement. If a rich and most bountiful man should see thee in misery, and bid thee come to his door, wouldst thou not with confidence expect, at thy coming to find some relief? Thou art not able to believe, nor repent; God appoints thee to use such and such means, in order to thy obtaining faith and repentance: doth not this argue, that God will bestow these upon thee, if thou dost ply him diligently in prayer, meditation, reading, hearing, self-examination, and the rest of his means? Otherwise, God should but mock his poor creatures, to put them upon these self denying endeavors, and then when they have put hard to it, and continued waiting upon him for grace, deny them at last. Surely if a sweet-natured man would not deal thus, much less will the most merciful and gracious God.

I intended to have added many other arguments: but these have swoln under my hands, and I hope the judicious reader, will rather look upon the weight, than the number.

The Conclusion of the whole.

And now my brethren let me know your minds. What do you intend to do? Will you go on and die, or will you set upon a thorough and speedy conversion, and hold on eternal life? how long will you linger in *Sodom*? how long will you halt between two opinions? *1 King.* 18. 21. Are you not yet resolved whether Christ or *Barabbas*, whether bliss or torment, whether

the land *Cabul*, *1 Kings* 9. 13. or the Paradise of God, be the better choice? Is it a disputable case, whether the *Abana* and *Pharphar* of *Damascus*, be better than all the streams of *Eden*? or whether the vile puddle of sin, be to be preferred before the water of life, clear as Crystal, proceeding out of the throne of God and of the Lamb? Can the world in good earnest do that for you, that Christ can? Will it stand by you to eternity? will pleasures, titles, lands, treasures, descend with you, *Psal.* 49. 17. *1 Tim.* 6. 7. If not, had you not need look after somewhat that will? What mean you to stand wavering, to be off and on? Foolish Children! how long will you stick between the womb and the world? Shall I leave you at last no farther than *Agrippa*, but *almost* persuaded? Why, you are forever lost, if left here. As good not at all, as not altogether Christians. You are half of the mind to give over your former negligent life, and to set to a strict and holy course: you could wish that you were as some others be, and could do as they can do. How long will you rest in idle wishes, and fruitless purposes? when will you come to a fixed, full, and firm resolve? Do not you see how Satan gulls you, by tempting you to delays? How long hath he tolled you on in the way of perdition? how many years have you been purposing to amend what if God should have taken you off this while?

Well, put me not off with a dilatory answer. Tell not me of *hereafter*. I must have your present consent. If you be not now resolved, while the Lord is treating with you, and woing of you, much less are you like to be hereafter, when these impressions are worn out, and you are hardened through the deceitfulness of sin. Will you give me your hands? Will you set open the doors, and give the Lord Jesus the full and present possession? Will you put in your names into his Covenant? Will you subscribe? What do you resolve upon? If you are still upon your delays, my labor is lost, and all is like to come to nothing. Fain I would, that you should now put in your adventures. Come, cast in your lot, make your choice. *Now is the accepted time, now is the day of salvation: today if you will hear his voice.* Why should not this be the day from whence thou shouldst be able to date thine happiness? why shouldst thou venture a day longer, in this dangerous and dreadful condition? What if God should this night require thy soul? *O that thou mightest know, in this thy day, the things that belong unto thy peace, before they be hid from thine eyes!* *Luke* 16. 42. This is thy day, and 'tis but a day. *John* 9. 4. Others have had their day, and have received their doom; and now art thou brought upon the stage of this world, here to act thy part, for a whole eternity Remember, thou art now upon thy good behavior for everlasting. If thou make not a wise choice now, thou art undone forever. Look what thy present choice is, such must thine eternal condition be. *Luke* 10. 42. *Luke* 16. 25. *Prov.* 1. 27, 28, 29.

And is it true indeed? is life and death at thy choice? yea, 'tis as true as truth is. *Deut.* 30. 19. why then, what hinders but that thou shouldst be happy? Nothing doth or can hinder, but thine own willful neglect, or refusal. It was the passage of the *Eunuch* to *Philip*: *See here is water, what doth hinder me to be baptized?* So I may say to thee: see, here is Christ, here is mercy, pardon, life, what hinders but that thou shouldst be pardoned, and saved? One of the Martyrs as he was praying at the stake, had his pardon set by in a box (which indeed he refused, deservedly, because upon unworthy terms.) But here the terms are most honorable and easy: O sinner, wilt thou burn with thy pardon by? Why do but forthwith give up thy consent to Christ, renounce thy sins, deny thyself, take up the Yoak, and the Cross, and thou

carriest the day; Christ is thine, pardon, peace, life, blessedness, all are thine: and is not this an offer worth the embracing; Why shouldst thou hesitate, or doubtfully dispute about the case? Is it not past controversy, whether God be better than sin, and glory better than vanity? Why shouldst thou forsake thine own mercy, and sin against thine own life? When wilt thou shake off thy sloth, and lay by thine excuses? *Boast not thyself of tomorrow: thou knowest not where this night may lodge thee. Prov. 27. 1.*

Beloved, now the holy Spirit is striving with you. He will not always strive. Hast thou not felt thy heart warmed by the word, and been almost persuaded to leave off thy sins, and come in to God? Hast thou not felt some good motions in thy mind, wherein thou hast been warned of thy danger, and told what thy careless course would end in? It may be thou art like young *Samuel*, who when the Lord called once and again, he knew not the voice of the Lord: 1 *Sam.* 3. 6, 7. but these motions and items are the offers, and essays, and the calls and strivings of the spirit. O take the advantage of the tide, and know the day of thy visitation.

Now the Lord Jesus stretcheth wide his arms to receive you. He beseecheth you by us. How movingly, how meltingly, how pitifully, how passionately he calleth! The Church is put into a sudden ecstasy upon the sound of his voice, *The voice of my beloved! Cant. 2. 8.* O wilt thou turn a deaf ear to his voice! it is not the voice that breaketh the Ceders, and maketh the mountains to skip like a Calf, that shaketh the Wilderness and divideth the flames of fire, it is not *Sinai's* Thunder; but the soft and still voice. It is not the voice of Mount *Ebal*, a voice of cursing, and terror; but the voice of Mount *Gerizim*, the voice of blessing, and of glad tidings of good things. It is not the voice of the Trumpet, nor the noise of War, but a message of peace from the King of peace, *Eph. 6. 15. 2. Cor. 5. 18, 20.* Methinks it should be with thee as with the spouse; *My soul failed when he spake, Cant. 5. 6.* I may say to thee, O sinner, as *Martha* to her sister, *The Master is come, and he calleth for thee, John. 11. 28.* Oh now, with *Mary*, arise quickly, and come unto him. How sweet are his invitations! He crieth in the open concourse. *If any man thirst let him come unto me and drink. John. 7. 37. Prov. 1. 21.* He broacheth his own body for thee. Oh come and lay thy mouth to his side. How free is he! he excludeth none. *Whosoever with, let him come and take the water of life freely, Rev. 22. 17. Whoso is simple, let him turn in hither. Come, eat of my bread, drink of the wine which I have mingled. For sake the foolish, and live, Prov. 9. 4, 5. 6. Come unto me, &c. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. Mat. 11. 28, 29. Him that cometh to me, I will in no wise cast out. Joh. 6. 37.* How doth he bemoan the obstinate refuser? O Jerusalem, Jerusalem, *how often would I have gathered thy Children, as a Hen gathereth her Chickens under hot wings, and ye would not. Mat. 23. 37. Behold me, behold me: I have stretched out my hands all the day to a rebellious people. Isaiah. 65. 1, 2.* O be persuaded now at last, to throw yourselves into the arms of love.

Behold, O ye sons of men, the Lord Jesus hath thrown open the prisons, and now he cometh to you (as the Magistrates once to them *Acts 16. 39.*) and calleth you to come out. If it were from a Palace, or a Paradise that Christ did call you, it were no wonder if you were unwilling (and yet how easily was *Adam* tolled from hence?) but it is from your prison, sirs, from your chains, from the dungeon, from the darkness that he calleth you? *Isaiah. 42. 6, 7.* and, yet will you not come? He calleth you unto liberty. *Gal. 5. 13.* and yet will you not

hearken? His yoke is easy, his Laws are Liberty, his service freedom: *Mat. 11. 30. James 1. 25. 1 Cor. 7. 22.* and (Whatever prejudices you have against his ways) if a God may be believed, you shall find them all pleasure and peace, and shall taste sweetness and joy unutterable, and take infinite delight and felicity in them. *Prov. 3. 17. Psal. 110. 165. 1 Pet. 1. 1. Psal. 119. 103. 111.*

Beloved, I am loath to leave you. I cannot tell how to give you over. I am now ready to shut up, but fain I would drive this bargain between Christ and you, before I end. What, shall I leave you as I found you at last? Have you read hitherto, and are not yet resolved upon a present abandoning all your sins, and closing with Jesus Christ? Alas, what shall I say? what shall I do? Will you turn off all my importunity? Have I run in vain? Have I used so many arguments, and spent so much time to persuade you, and yet must sit down at last in disappointment? But it is a small matter that you turn off me: you put a slight upon the God that made you, you reject the bowels and beseechings of a Savior, and will be found resisters of the Holy Ghost. *Acts 7. 51.* if you will not now be prevailed with, to repent and be converted.

Well, though I have called long and ye have refused, I shall yet this once more lift up my voice like a Trumpet, and cry from the highest places of the City, before I conclude with a miserable *Conclamatum est.* Once more I shall call after regardless sinners, that, if it be possible, I may awaken them. *O earth, earth, earth, hear the word of the Lord, Ier. 22. 29.* Unless you be resolved to die, lend your ears to the last calls of mercy. Behold, in the name of God, I make open proclamation to you. *Hearken unto me, O ye Children. Hear instruction, and be wise, and refuse it not, Prov. 8. 32, 33.*

Ho, everyone that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come ye unto me, hear and your soul shall live, and I Will make an everlasting covenant with you, even the sure mercies of David. *Isaiah 55. 1, 2, 3.*

Ho, everyone that is sick of any manner of disease or torment, *Mat. 4. 23, 24.* or is possessed with an evil spirit, whether of pride, or fury, or lust, or covetousness, come ye to the Physician; bring away your sick. Lo here is he that *healeth all manner of sickness, and all manner of disease among the people.*

Ho, everyone that is in debt, and everyone that is in distress, and everyone that is discontented, gather yourselves unto Christ and he will become a Captain over you. He will be your protection from the arrests of the Law; He will save you from the hand of Justice. Behold, he is an open sanctuary to you, he is a known refuge, *Heb. 6. 18. Psal. 48. 3.* Away with your sins, and come in unto him, lest the avenger of blood seize you, lest devouring wrath overtake you.

Ho, every ignorant sinner, come and buy eyesalve that thou mayest see, *Rev. 3. 18.* Away with thine excuses; thou art forever lost, if thou continuest in this estate, *2 Cor. 4. 3.* But accept of Christ for thy Prophet and he will be a light unto thee, *Isaiah. 42. 6. Eph 5. 14.* Cry unto him

for knowledge, study his word, take pains about the principles of Religion, humble thyself before him, and he will teach thee his way, and make thee wise unto salvation, *Mat. 13. 36. Luke 8. 9. John 5. 39. Psal. 25. 9.* But if thou wilt not follow him, in the painful use of his means but sit down, because thou hast but one talent, he will condemn thee for a wicked and slothful servant, *Mat. 25. 24, 26.*

Ho, every profane sinner, come in and live. Return unto the Lord and he will have mercy upon thee. Be entreated, *Oh return, come:* Thou that hast filled thy mouth with oaths, and execrations, all manner of sins and blasphemies shall be forgiven thee, *Mark 3. 28.* if thou wilt but thoroughly turn unto Christ, and come in. Though thou wast as unclean as *Magdalene;* yet *put away thy Whoredoms out of thy sight, and thine adulteries from between thy breasts,* and give up thyself unto Christ, as a vessel of holiness, alone for his use, and then, *though thy sins be as scarlet, they shall be as wool, and though they be as crimson, they shall be as white snow,* *Luke 7. 37. Hos. 2. 2. 1 Thes. 4. 4. Isaiah. 1. 18.*

Hear O ye drunkards, *How long will you be drunken? put away your wine,* *1 Sam. 1. 14.* Though you have rolled in the vomit of your sin, take the vomit of repentance, and heartily disgorge your beloved lusts, and the Lord will receive you. *2. Cor. 6. 17.* Give up yourselves unto Christ, to live soberly, righteously, and godly; embrace his righteousness; accept his government; and though you have been swine he will wash you, *Rev. 36.*

Hear O ye loose companions, whose delight is in vain and wicked society, to sport away your time in carnal mirth and jollity with them, come in at wisdoms call, and choose her, and her ways, and forsake the foolish, and you shall live, *Prov. 9. 5, 6.*

Hear O ye scorers, hear the word of the Lord. Though you have made a sport of godliness, and the professors thereof; though you have made a scorn of Christ, and of his ways; yet, even to you doth he call, to gather you under the wings of his mercy, *Prov. 1. 22, 33.* In a word, though you should be sound among the worst of that black roll, *1 Cor. 6. 9, 10.* yet, upon your through Conversion, you shall be washed, you shall be justified, you shall be sanctified, in the name of the Lord Jesus, and by the spirit of our God, *ver. 11.*

Ho, every formal professor, that art but a luke-warm and dough-baked Christian, and retest in the form of godliness, give over thy halving, and thy halting; be a throughout Christian, and be zealous and repent, and then though thou hast been an offense to Christ's stomach, thou shalt be the joy of his heart, *Rev. 3. 16, 19, 20.*

And now bear witness, that mercy hath been offered you. *I call Heaven and Earth to record against you this day, that I have set before you life and death, blessing and cursing, therefore choose life, that you may live, Deut. 30. 19.* I can but woo you, and warn you: I cannot compel you to be happy: if I could, I would. What answer will you send me with to my Master? Let me speak unto you as *Abraham's* servant to them; *and now if you will deal kindly and truly with my Master, tell me, Gen. 24. 49.* Oh for such a happy answer, as *Rebekah* gave to them! *Gen. 24. 57, 58. And they said, we will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her. Wilt thou go with this man? and she said, I will go.* Oh that I had but thus much from you! Why should I be your accuser, *Mat. 10. 14, 15.* who thirst for your salvation? Why should the

passionate pleadings and woings of mercy be turned into the horrid ag•avations of your obstinancy and additions to your misery. Judge in yourselves: Do you not think their condemnation will be doubly dreadful, that shall still go on in their sins, after all endeavors to recall them? Doubtless, *it shall be more tolerable for Tire and Sydon, yea for Sodom and Gomorrah, in the day of Judgment, than for you, Mat. 11. 22, 24.*

Beloved, if you have any pity for your perishing souls, close with the present offers of mercy. If you would not continue and increase the pains of your travelling Ministers, do not stick in the birth. If the God that made you have any authority with you, obey his command and come in. If you are not the despisers of grace, and would not shut up the doors of mercy against yourselves, repent and be converted. Let not Heaven stand open for you in vain. Let not the Lord Jesus open his wares, and bid you buy without money and without price, in vain. Let not his Ministers and his Spirit, strive with you in vain, and leave you now at last unperswaded; lest the sentence go forth against you, *The Bellows are burnt, the Lead is consumed of the fire, the Founder melteth in vain. Reprobate Silver shall men call them, because the Lord hath rejected them, Ier. 6. 29, 30.*

Father of Spirits, take the heart in hand that is too hard for my weakness. Do not thou have ended, though I have done. Half a word from thine effectual power, will do the work. O thou that hast the key of *David*, that openest when no man shutteth, open thou his heart as thou didst *Lydia's* and let the King of glory enter in; and make this soul thy happy captive. Let not the Tempter harden him in delays. Let him not stir from this place, nor take his eyes from these lines till he be resolved to forg• his sins, and to accept of life upon thysself-denying terms. In thy name O Lord God did I go forth to these Labors, in thy name do I shut them up. Let not all the time they have lost; be but lost hours, let not all the thoughts of heart, and all the pains that have been about them, be but lost labor. Lord put in thine hand into the heart of this Reader, and send thy spirit, as once thou didst *Philip*, to join himself to the Chariot of the Eunuch, while he was reading thy word. And though I should never know it while I live, yet I beseech thee Lord God let it be found at that day, that some souls are converted by these labors: and let some be able to stand forth and say, that by these persuasions, they were woe• unto thee.

Amen. Amen. Let him that readeth say *Amen.*

FINIS.

Reading Mr. Joseph Allein Book, entitled An Alarm to the unconverted.

REader, who ere thou art dost chance to look,

Bless God directed thee to such a Book:

Be serious when thou readest, 'tis no droul,

But that which aimeth to convert thy soul.

What mad besotted desperado can

Take prejudice against this holy man?
Who did sincerely nothing else desire,
But to prevent thy leaping in the fire;
And penned this Book out of a true endeavor
To keep thee from that lake which burns for
I do beseech you read it over; why ever.
Will you be obstinate and choose to die?
Know you what Heaven is, or can you tell
The torments of those damned souls in Hell?
Now read and pray, O pray that God will give
A true repentance, that your soul may live:
This Book needs no *Commendum*, for no doubt
You will commend it, if you read it out:
What did I care, so sinners understood,
If each word were a tear or drop of blood?

Richard Allestree, 1619-1681

P-RA-1. A defense and continuation of the Discourse concerning the period of human life being a reply to a late answer, entitled A letter to a gentleman, &c. : to which is added, an appendix wherein several objections urged in private are considered, and Mr. Gales severe, but groundless charge is examined. - Allestree, Richard, 1619-1681.

A DEFENCE AND CONTINUATION Of the Discourse concerning the PERIOD OF *HVMANE LIFE*.

BEING A Reply to a late Answer, Entitled, *A Letter to a Gentleman, &c.*

To which is added, *AN APPENDIX*, Wherein several Objections urged in private, are considered, and Mr. *Gales* severe, but groundless Charge is Examined.

LONDON, Printed, and are to be sold by *Enoch Wyer*, at the *White Hart* in *St. Paul's Church-Yard*, 1678.

THE PREFACE.

READER,

IF Custom had not made it common to prefix Epistles to Books, I had freely permitted thee to read the following Discourse without the trouble of a preliminary Salutation: but the truth is, I like not to be either Singular or Uncivil:

And yet, I confess I have but very little to acquaint thee with: for as I intend not to court your kind acceptance of the following Discourse, so neither do I design to disparage it, or discourage thee from perusing it.

Only if I can prevail, I heartily wish thou wouldest read without prejudice, and with that Candor that becomes an impartial and discreet Reader: and then, either give, or deny it entertainment as you think fit; for I assure thee The Author desires to impose nothing upon thy faith, but what is able to abide the test. If he has erred, he is only ambitious to have no followers.

When I gave way to the publishing of the former Discourse, I expected not to have met with so many Enemies. But I see the old saying holds good, *veritas odium parit*. As for those severe censures some men have urged, I have endeavored to remove them in the following Discourse, especially in the *Appendix*. For personal reflections (the only weapons others have made use of; although they be as Ignorant who I am, as I desire they should be,) these I may very rationally contemn, without the fear of censure from the strictest *Zoilus*.

I confess next to no adversary, a fair and ingenuous one is the most desirable; but whether it has been my Good fortune (or if you please to say Fate) to be blessed with such, after thou hast perused both what they and I say thou wilt be able to judge.

And upon this account (though not only) I heartily wish thou wouldest be pleased to compare the *Reply* and *Answer*, and both with the *First Discourse*, which accidentally (I assure

thee not designedly) gave birth to them; in doing of which if thou reapest no advantage thyself, yet I am sure thou shalt oblige the *Booksellers* to give thee thanks.

FAREWEL.

A DEFENCE OF THE BOOK, ENTITLED, A Discourse concerning the Period of HUMANE LIFE.

There never was any age in which the itching humor of writing many Books was more truly visible, than in the present: we may now with the Poet regrave, that, *Scribimus indocti doctique*, every man thinks himself fit enough to spin out a discourse for the Press; hence is it, that the World is even ready to complain of the Burden. I know it is usual to pretend the importunity of necessity, a very fair and specious pretext, but I much doubt, if it be always real and true.

BUT least I seem accessory to the fault I so much condemn, I here enter my solemn protest; that as it was no piece of vanity that engaged me to write the former discourse, so neither am I now acted by that principle to defend it: If it had been any unworthy motive that did first animate me, I should now have appeared in Sackcloth, with a free and ingenuous confession of the crime.

BUT having in the Preface to that discourse already satisfied the World concerning the design, both of the Author, and of the Book: I shall now forbear to give a more tedious account.

AND because I promised if the judicious should dislike anything in the Book, either to satisfy them, or yield to the force of their clearer discoveries: I am now come to tell them, that I will keep my promise; and stand to that engagement.

MUCH has been said in private Cabals against both Author and Book: that the Author is an *Arminian*, is but a modest censure, which I assure them does not in the least offend me. As for their more severe thunderings, in condemning the Book to the flames, and the Author to the Pillory; it is good their power is not able to effect what they please. I see if they cannot answer the Book, they are resolved to make both it and the Author odious enough. But all the slanders that malice can invent, shall never discourage me from defense of the Truth.

IF the great Captain of our Salvation was said to be a *Samaritan*, and to have a Devil: It is but a small matter that I should meet with disingenuous men, who yet brand me with more gentile crimes. If my own familiar friends should carry themselves demurely towards me, this is no harder measure than what better men than I have experienced. It is an old, but true saying, *Veritas odium parit*. The great Apostle of the Gentiles did find it so, *Am I become your Enemy because I tell you the truth?* And since this is also my lot, I shall bear those various censures very patiently, not intending to render reviling for reviling, but Blessing for Cursing: *Lord, forgive them, for they know not what they do.*

BUT that I may not be further tedious, I shall pass by all private censures, and now only consider an Answer, which was sent me by the Gentleman who published my former Books, with the following Letter.

SIR,

BEing informed that there was an Answer to your late *discourse concerning the Period of Humane Life*, intended for the Press; I ceased not 'till I had spoke with the person that had it: And although I had but small acquaintance with him, yet his ingenuity was such, that I obtained a sight of it; but finding it so long that I could not then peruse it, I earnestly desired to know if he had the confidence to trust me with it; freely adding, that I knew how to communicate it to you (not telling who you were,) at first he seemed to refuse, but after I had shown him the reasonableness of my desire, he condescended. *Sir*, The Answer is thought to be no ways despicable; therefore if your affairs of greater concern can allow, I assure you your speedy answer to; and return of these Papers, will be very acceptable to;

SIR,

Your obliged Servant.

I have here set down this Letter, that men may know by what means I obtained a sight of the answer before it was Printed.

The REPLY.

SIR,

SOME few days ago I received yours, with the bundle of Paper. I heartily thank you for the pains you have taken in that particular. I have now perused those Papers, which I find are bespattered with very much Gall and bitterness; it is a severe challenge, *that I have fallen upon very bad principles, and maintain a position contrary both to the Doctrine of our Church, and of all sober and Orthodox Divines*. If this were true as it is false, the Author might be excused for his over much zeal▪ but since the censure is altogether void of truth, he must pardon me to say, that the calumny is inexcusable: but I love not to fling Dirt upon those, who take the liberty to bespatter me with it; it were easy to recriminate, but our great Master never taught any such lesson.

BUT as I do not know of what Church the Author is a Member, (for it may be, I oppose, that Doctrine that is hotly taught in some particular Churches) so neither do I know what Divines may be Orthodox in his account: Sure I am, that both the best and most learned Writers of this and former ages, have maintained the sentiments I have embraced.

WHETHER the Authors opinion or mine does best *agree with the humors of bad men*, needs but very little judgment to determine. Pray, how can it gratify any wicked man to tell him, that he may prolong his days (a thing the most vicious and aptest to wish) if he would obey the Laws of Heaven? And upon the other hand, that his days shall be shortened (a heavy and unpleasant message to bad men, who have no other heaven but what they enjoy upon Earth)

if he continues in his wickedness? Methinks this principle is so far from encouraging men to sin, that it quite opposeth it; affording men most excellent encouragements to promote piety, and to shun all manner of vices, *which lead down to the Chambers of Death.*

BUT if we now enquire how the Doctrine of absolute and irresistible decrees do encourage men to be holy, we shall weary ourselves ere we find one reason to prove it. There can be no Doctrine more pleasing to bad men, for indeed hereby they labor to excuse themselves, telling us, that God has from Eternity absolutely determined everything they should do, and therefore they cannot help it. O how luscious is the high relish of this Doctrine to bad men!

FROM all this it may appear, that the Gentleman might have very well spared that Pathetick Query. *Shall we let it abroad to infect men, without ever discovering the danger of it?* No sure Sir, that were a great fault; pray involve not yourself (by a sinful silence) in so much guilt: But alas! if I should put the Author to tell me wherein lies the danger, I could hazard ten to one that he should be puzzled to tell. But this must pass for current Coin, and be as strongly believed, as if it were proved by ten thousand *Mathematical Demonstrations*; else we will be called credulous, and not having so much Faith, as a Grain of Mustard-Seed.

I CONFESS the Author pretends to be very unwilling, *to engage in the nice speculations of controversial Divinity*; but yet it seems he is of so good and condescending a nature, that he cannot resist the great importunity of a noble Friend; he will rather hazard one single look into *things that* (as he says) *are hid*, than disoblige his Friend, or (and indeed this is a strong reason) suffer the *good cause* to be ruined by his silence. And thus we see that by his gracious condescension, he luckily bestows a couple of favors, one upon his friend, and the other upon truth. Sure never was there any man more fortunately happy; but I forgot it was his fate to do so, and no thanks to him for all this.

THE Gentleman needed not, I think, have troubled himself much with the state of the controversy, since I had done it plainly enough; and I leave you to guess if the Author has done it more clearly.

BUT passing lesser circumstances, I come now to examine the Arguments he brings, to prove, *that the Period of every man's life is unalterably fixed by the Divine Decree*: this is the grand point he maintains; a Doctrine long since introduced by the *Stoics*, and of a later date, espoused by *Mahomet* and his followers.

AND yet if we will believe the Author, this Doctrine is every whit consonant to Scripture, and undoubtedly proved by reason: Well then, let us follow the Author in his search, and see whether such an uncouth notion has a favorable aspect from either of the two.

AS for Scripture, 1. he tells us, *there are many plain Texts which do upon that account, express a kind of propriety, that men may claim in this last Period.* O wonderful subtle disputer! I know no man could argue so profoundly if not a Disciple of *Voetius*: but let us consider the Texts of Scripture he brings to prove this; the first is *Eccl. 9. 12. Man also knoweth not his time.* Now the Author makes this to be the import of the words: *The Period* (says he) *of man's life is fixed by one absolute Decree, and therefore he may call it* [his time.] This is indeed a very ingenious

Comment, only it is faulty in that it is singular; for I dare promise, few men ever thought this was the meaning of the Text: If I had been in the Pulpit I had readily raised this Doctrine; *that the time of our Dying is very uncertain*, and I had proved it by Solomon's words, *man also knoweth not his time*. Another Text he brings, is *Psal. 39. 5. Lord, make me to know mine end, and the measure of my days*. But I remember I have already shown how strangely this Text is brought to confirm a Doctrine it is utterly unacquainted with; see *The Period of Humane Life*, pag. 109. Edit. 1. by this brief reply the Author may easily guess what strength is in these or the like Phrases to confirm his opinion.

THE next argument he urgeth is every whit as impertinent; for it is an old and true saying, *Omnis similitudo claudicat*: this the Author seems to smell; but he pretends that he is so wise, as to press them no farther than the scope of the comparisons lead him; but whether this be so or not, I shall briefly examine. First, *Scripture* (he says) *frequently compares the life of man to the Grass; the flourishing and decaying of which, is fixed and determined*. Answ. It will trouble the Author to prove, that all Grass doth flourish in the Morning, and decays in the Evening. But I shall grant that there are some Flowers that do; yet this can never prove that the Period of Humane Life is fatally determined. If I remember well, Commentators say, such similitudes are made use of to denote the brevity of man's life. I shall instance but one sacred Text, to prove this is the import of the similitude; the place is *Job 14. 1, 2. Man that is born of a Woman, is of few days and full of trouble, he cometh forth as a Flower, and is cut down*. Secondly, He tells us, that *the life of man is compared to a Race*, Heb. 12. 1. Answ. It is so, and that very aptly; but not because the bounds are unalterably fixed, but because of the noble price that is appointed for those who obey the Divine Precepts, and who do not faint in well doing; and the only intent of the comparison is, that if we expect that Heavenly reward, we must persevere in well doing; as those who run in a Race do not faint and give over, if they expect to obtain the price. Thirdly, *The life of man* (says he) *is compared to a shadow*. Answ. I know it is, but sure not because it hath determined limits, but because of its duration; for as a shadow quickly passeth away, so the days of man are but few. Hence *Job* tells us, *He fleeth as a shadow*. cap. 14. 2. and the Psalmist speaking of himself says, *I am gone like a shadow when it declineth*. But I have insisted too long in answering such trivial arguments. I will now view if the plain (as he calls them, implying that the former were not) Texts of Scripture he brings, be urged to any better purpose.

THE first plain Text is *Job 14. 5. Seeing his days are determined, &c.* this is indeed the most remarkable place of Scripture we have seemingly standing against us; but in my former discourse I have fully shewn, that it does no way contradict any position I defend. I shall therefore now only consider what he urges against what I there replied, and judge you which of us does succumb.

I cannot (says he) *but admire the Author's impudence in making this Text the Basis of his discourse*. Good Sir, is this the effect of a mild and gentle Spirit? but i'll pardon this, since may be it is the result of your holy zeal; but if you be not resolved to be an admirer, I will endeavor to cure that distemper. The reason then why I made choice of that Text was, because I judged it the main place urged in defense of the opinion you maintain; and if this were well

cleared and duly explained, and made to make nothing for you, I easily foresaw how little difficulty there would be in answering other Texts.

LET us now view how artificially he draws *Job's* words in a Syllogystick fear, *If God (says he) has so determined man's days, that he cannot pass those prefixed bounds, then the Period of Humane Life is not mutable; but the first is unquestionable. Ergo. Answ.* If the Author had but remembered how he had stated the case, he had never made use of this argument▪ for he grants, that both he and I may maintain, that the Period of Humane Life is both mutable and immutable. I did not deny but our days are determined, see *pag.* 81. and the Author must know, that all the debate is concerning the 〈 in non-Latin alphabet 〉 .

But (says the Author) I am heartily glad that he acknowledgeth the infinity of the Divine knowledge. When I first did read this, I thought the Author had forgot himself, for he is but seldom in so good an humor; but when I again viewed what follows, I saw all was spoken *Ironice*; which will make me ever afterwards suspect his Compliments: And if he kiss again, I shall be upon my Guard that he do not betray.

HOW the Divine knowledge is not conjectural, although it be not founded on an absolute Decree, has been briefly manifested in the first Discourse. But because I must follow the Author, I shall forbear to speak of it here, because it comes afterwards to be considered.

A SECOND plain Text of Scripture is *Psal. 90. 3. Thou turnest man to destruction, and sayest, return ye Children of men.* I am the most deceived, if this Text proves what it is brought for: Sure the only intent of the Royal Psalmist here is to show, that God is the supreme Lord and Master of the Universe; who exerciseth an uncontrolable Dominion, and who can according to his pleasure either shorten or prolong the days of man; but there is not one word here of any absolute Decree.

A THIRD plain Text equivalent to the former is *Psal. 68. 20. Unto God the Lord belong the passage to Death.* Now let us hear the Author's Comment, *that is (says he) the Period of every man's life is in the hand of God.* Now this is indeed very well said; but he sees better than his Neighbors; who says it is spoken to the purpose. But further, what if he and *Voetius* have given a bad Translation of the Text, if I might hazard to our *English*, (which I think is one of the best Translations) I dare say it is so; for there we read, *Unto God the Lord belong the [issues from] Death.*

THE last plain Text is *Act. 17. 26. He hath determined the bounds of our Habitation.* Strange! the Author can never find the word *determine*, but he instantly concludes, that we are to understand an absolute and irrelative Decree. He knows well enough that I grant that the Period of Humane life is determined, why then does he urge these Texts against me?

IN the next place, the Author brings a great many instances to prove the Period of those men's lives, who die a casual and violent Death, is fixed and determined; but he needed not to have put himself to so much trouble, since I never maintained, that the World is left to its own casual revolutions. If he had pleased, he might have viewed *pag.* 76. where he will find, I

grant, that the most seemingly usual periods of men, are ordered by an infinite Wisdom, and fall under the Divine Rule and Dominion.

NEITHER needs the Author redouble his NOW, NOW we have the Author yielding; because I said, we never doubted, but the great Governor of the World may make what reserved cases he pleases from the general Rule, and the ordinary course of things, pag. 111. This methinks is a very plain Truth; but that I may do all I can to satisfy the Author, I shall add, that the reason why some men's lives may be unalterably determined, and yet the Period of other men's may for ordinary be left mutable, is, because the supreme Governor of the World thinks fit it should be so. If this will not suffice the Author, let him choose as he thinks best.

BUT to proceed, since the first step (says he) and moment of our Beings is determined, it is but reasonable to think that the last is also fixed. Answ. It is extremely reasonable, only we must take heed that we do not wrest Scripture: to patronize our own self-chosen opinions: Now the Text brought to prove that the first moment of our Being is determined, is *Psal.* 139. 16. which is a very odd Paraphrase of the Author's, for the Psalmist there is not speaking of the Divine Decrees, but of the infinity of the Divine knowledge, which is a depth he confesses he cannot Fathom. Now that God doth know both the first and last moments of our life, is a Truth I am as ready to defend as the Author.

BUT I see the Author is resolved to dispute with me, as if I were an enemy to a particular Divine Providence; else to what purpose does he bring his following troop of Arguments? As

1. *All the actions and works, all the ways and steps of man, are ordered by God.* Answ. All this is confessed by me; if he urgeth them against any other, let those concerned make answer.

2. *All other animate Beings (says he) are determined.* Answ. To what and how are they determined? I know they have a Being, and that they are all dependent Creatures. But do you seriously think that God from Eternity did by an absolute Decree determine the Period of every Creature? Can you without a certain reluctancy say, that the supreme and adorable Being of whom we ought to entertain noble and becoming thoughts, did by an absolute Decree determine the particular Period of every Flea? Pray consider, Sir, what you say.

3. *Inanimate Beings (says he) are also limited.* Answ. When God first Created the World, he put everything in a fit and convenient Station; and so exactly ordered every piece of the Creation, that it should be subservient to the whole. Hence he set bounds to the Waters, and appointed the Sun, Moon, and Stars, to be for Signs, and for Seasons, and for Days, and Years; and according to the Primitive Precept, everything (Angels and Men excepted) stands according as he ordered. But yet these inanimate things are not so fixed, as that upon extraordinary occasions he cannot alter their course.

4. *Do we not (says he) read of the determined Period of Kings and Kingdoms?* Answ. Undoubtedly we do, but what then? Do you imagine that God by an absolute Decree did determine the Periods of particular Kings and Kingdoms? Pray consider what the Majesty of Heaven hath said, *1 Kings* 9. 4, 5, 6, &c. *If thou wilt keep my Statutes and Iudgments, then I will Establish the*

Throne of thy Kingdom upon Israel forever; but if you will not keep my Commandments and my Statutes, then will I cut off Israel, &c. Surely the most High ruleth in the Kingdom of men, he putteth down one, and setteth up another, and according as men obey his Statutes, so he dispenseth his favors to them.

5. *It is a dangerous thing (says he) to grant, that the most inconsiderable thing is exempted from the Hand of Divine Providence.* Answ. I am very far from thinking, that the Author is an Enemy to the Divine Providence; but truly of the two opinions, that which he maintains seems to enervate it more than mine; for if God has from Eternity absolutely decreed everything, then a particular providence whereby he superintends and governs all things, seems not to have any place; but the opinion I maintain puts all things in the hands of God, who may do in Heaven and in Earth as he thinks fit. He may shorten or prolong my life, he may do with me as he pleaseth, for he is our Maker, and we the work of his own hands. This encourageth me to wait and depend upon him, because I know he is the Governor of the World, and has so absolute a Dominion, that none can stay his hand, or say unto him, what dost thou?

HENCE not only those things which sustain and uphold men in Being, but also the Period of every man's life depends upon God: As he may either give or deny those necessary things, so may he also shorten or prolong our life. And thus there is no need of running to the absolute Decree.

6. *It is (says he) an old and unquestionable Maxim of Philosophers, cujusque contradictionis altera pars determinate vera est, altera falsa.* Answ. The Maxim is very true, but not very pertinently applied. For supposing there had never been a World, and so no Decree concerning anything future; yet this had been true, *both parts of a contradiction cannot be true.* But now if the Author means, that the operations of free Agents are all absolutely determined; this he must prove by some other *medium* than that Philosophick Maxim, which only infers that one part of the contradiction is true, but leaves us ignorant which of the two.

AFTER all this he comes at length to Catechize me most severely. *Will ye (says he) have your recourse to a Stoical fate, or Turkish necessity?* No, good Sir, I assure you I will not, but I am afraid some others may. *Will ye plead (says he) from the fortuitous concourse of Epicurean Atoms?* Or—Pray Sir hold, for it is so long since I was last examined, that I have almost forgot the trick of answering. If I should permit you to proceed, I could only say No to all your Questions; and I believe you knew well enough that I was as much an Enemy to all these as yourself.

BUT I see what you have yet said are but slender attempts, and only in order to a more noble and grand design. It is well your small Shot, discharged in these light Skirmishes, have not hurt us. Come let us proceed, and see the event of the fight.

If God (says he) has not by an absolute Decree determined the Period of every man's life; how can the certainty of the Divine foreknowledge be defended? Answ. Could the Author be contented with it as the Scriptures leave it, there need be little debate in the case. The Gentleman is pleased to say, that I seem to be like a Ship tossed with a great Storm; but he might have more truly said, that I think that it is a bold enquiry which concerns not us to know, the depths of the

Divine Wisdom are too profound for Mortals to measure; and since Sacred Writ calls it a depth, I am sure it is safest to break out into that ecstasy of admiration with the Apostle, *Rom. 11. 33. O the depth of the Riches, both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his Counselor?*

IF God had ever designed that we should know those secrets, he had certainly disclosed them in his revealed Word; but since Scripture is silent, it is our Wisdom to forbear a curious search into things which he hath reserved within his own peculiar Jurisdiction.

BUT I see this will not serve the Author's turn, he will have the very manner of God's knowledge of future things determined; and if I cannot tell, yet he can unfold this Secret, by saying, *that God has from Eternity absolutely Decreed everything, therefore he certainly knows everything.* And now because this is the grand Doctrine he always repeats, I shall without being very tedious, first show him, that we have no ground to believe that every future action is absolutely decreed. And secondly, I shall endeavor to show, that the Divine knowledge is notwithstanding certain and infallible.

1. WE have no ground to believe, that every future action is absolutely decreed, because God does certainly know all sinful and criminal actions, and yet we cannot rationally conclude that he has absolutely decreed those actions, for this doth neither agree with the justice nor goodness of God. Do you think that a just and good God (who is the Judge of all the Earth) would punish men with everlasting Torments, if he had by an absolute decree determined that they should commit all these Sins? Methinks if this were the case of these miscreants, they might reasonably excuse themselves before their Judge, by alleging, that they could not do otherwise. But truly there is no ground for this plea, for he hath left men inexcusable, and doth not tempt any man to Sin.

BUT I remember the Author distinguisheth between *an effective* and *permissive decree*. *Answ.* I could never yet well understand what they mean by a *permissive decree*: If they say, God only permits Sin, they say right; but from thence they can expect no sanctuary, for this cannot according to them be a ground to infer any certain knowledge; for to permit Sin, is in this case only a not hindering of men in their wicked courses and ways. If you yet add, that in that permissive decree, the will of man, with all the circumstances of time and place are included. I Answer, that the decree is not then absolute but respective; since both persons and their qualifications are considered: And I must confess this is very agreeable with several phrases of Scripture, particularly with that *Rom. 8. 29. For whom he did foreknow, them also he did predestinate.* So that if we even run up to the knotty point of predestination, we shall find that the Decrees, both of election and reprobation consider the qualifications of persons, and that foreknowledge preceeds any Decree▪ and indeed this was the opinion of all learned men before *S. Augustine's* time. *Scriptores veteres* (saith *Melancthon*, cited by *Episcopus*, in his second Epistle to *Bererovicus*) *omnes preter unum Augustinum, putarunt aliquam causam electionis in nobis esse.*

2. WE have clear evidences from Scripture informing us, that God did certainly know many things which should have been really future, if the conditions upon which their futuration depended had been placed. Our Savior Christ tells us, that if the mighty works which were done in *Chorazin* and *Bethsaida*, had been done in *Tyre* and *Sidon*, they had repented. God knew that if *Cain* had done well, he should have been accepted. The whole tenor of the Scriptures abounds with many such like instances. If *Nineveh* had not repented, God knew that they should have been destroyed. It is not absurd to think that God would have threatened to inflict that punishment which he did not know; as certainly he would not, if their Doctrine concerning the absolute Decrees be true. But I remember I have in the former discourse insisted upon this argument; I shall therefore only now consider what the Author answers to the Texts of Scripture there cited.

THE first Text is 1 *Sam.* 23. 11, 12. which plainly shows, that God did certainly know, that if *David* had not departed from *Keilah*, the *Keilites* had delivered him into the hands of *Saul*. To this he answers, *That David was not curiously inquisitive concerning the Divine Will, for that was a Secret▪ Reply.* This is a strange fancy, for is it not as certain as anything can be, that *David* inquired of the Lord whether *Saul* was come to *Keilah*, and if the *Keilites* would deliver him up; which *David* had not known ('till it may be, too late) if God had not revealed both. But he says, *there was no prediction of anything which should be.* Answ. It's true, *Saul* did not come to *Keilah*, but certainly he should have come, if *David* had remained. And thus the prediction is of what should have happened, if *David* had not left *Keilah*. And do you think that God would have foretold anything but what he certainly knew? Again he adds, *that the prediction was not concerning David's being delivered up, but concerning the inclinations of the people.* Answ. The Text speaks nothing of the inclinations of the people, but of a thing future; *They will deliver you up, viz. if you stay with them:* and so *David* does not inquire if *Saul* intends to come up, neither does the Answer he receives imply any such thing.

THE other Text is 2 *King.* 13. 19. where the Prophet is angry with the King of *Israel*, for smiting upon the ground but thrice; telling him, that if he had smitten five or six times, he had smitten *Syria*, till he had consumed it. To this he answers, *that is is altogether groundless to imagine, that God had decreed that Joash should smite the Ground more that thrice.* Answ. We do not say that God had absolutely decreed how oft he should smite the Ground. Scripture makes no mention of any Decree, only this he tells us, that if *Joash* had smitten five or six times, he had totally subdued *Syria*. And truly, since we find the Prophet angry with him because he only smote thrice; we may rationally suppose that God had not absolutely decreed that he should smite no oftener. To suppose that the Revelation was general, is only a may be; and we may more warrantably say, what if it was not general?

3. LET us now come to examine the dangerous effects of this Doctrine of this absolute and unconditional Decrees, and the bad consequences which naturally proceed from it. 1. I have shown that it destroys the freedom of Humane nature. And 2. That it makes all lawful means unnecessary; see *the Period of Humane Life, pag.* 103. 3. It leaves no place for praise to the learned Physician, nor for dispraise to the unskillful Empyrick, *pag.* 105. And 4. If this

Doctrine be pursued to the uttermost, it engages men to expose themselves like fools or mad men to any danger.

BUT 2. Although God has not absolutely Decreed every future action, yet he hath an universal and certain cognizance of everything. For 1. That I may argue (as they speak) *ad hominem*, I hope the Author will not deny that God knows everything that is possible, and yet no man ever said, that God decrees what things are possible, and what not. God knew how to raise up Children unto *Abraham* out of the Stones, and yet I think there was no Decree concerning this. 2. God knows whatsoever is true, but all future actions are true; if it be true that *Titius* died this day, in such a place, and of such a malady; this was from Eternity true, that he should die this day, and in such a place. *But ye say*, an action is not future, but because it is decreed. *Answ.* That I may quickly dispatch this, I shall now freely impart what has fully for a long time satisfied me.

THE great and wise Creator, out of his mere pleasure, freely Created this World, and furnished it with varieties of Creatures, of different natures; amongst those, Man made after the Image of his Maker, was created a free Agent. Now since the Eternal Wisdom thought it expedient, that there should be such a Creature as Man; we must not take from him that free principle bestowed upon him in his Creation: And since it is the good pleasure of Heaven, that Man in all his actions should act freely and without constraint, what reason have we to think that there is any absolute Decree which is inconsistent with this freedom? *And thus*, that there ever was such a Creature as Man, this is the mere result of the Divine Will; that Man acts freely and without constraint, this is also the effect of Divine Goodness: and thus all things depend upon the Divine Will. And because the Divine Knowledge is infinite, he therefore knows everything that Man is to act; for whatsoever he acts is true, and so consequentially was from Eternity true. This methinks is a plain and easy way, to secure both the certainty of the Divine Knowledge, and the freedom of Humane Nature.

HAVING thus dispatched these two things I proposed, I now return to the Author; where first we find him fighting lustily with *Molina* and *Fonseca*, and Cursing their Bastard (begotten, he says, in the dark, pardon this innocent piece of Drollery) *Scientia media*, with *Job's* imprecation

ALTHOUGH it be a digression to discourse of this, yet since the Author thinks he has thereby ruined and undermined all I have said, I shall follow the Author, and briefly examine his arguments he urges against this Doctrine.

THE first assault he makes, is, *That I have recourse to the Jesuitical Port.* *Answ.* He having before compared me to a Ship tossed with a great Storm, it is no wonder though I be glad to get to any safe Haven; if it belongs to the *Jesuits*, the business is not great, since the Port is secure. And I am sure the Author's Doctrine of *Physical predetermination* is the invention of the *Dominicans*; *jam sumus ergo pares.*

BUT are there no *Protestant* Divines, who own and maintain, that God knows that many things should have been future, if such and such conditions had been placed? Does the Author know, that *Gomarus*, *Waleus*, and many other Foreign *Theologs*, have recourse to

Scientia media: And at home, how many learned Doctors do defend it? Nay indeed your own D. Twisse, who seems to be one of the greatest Enemies to it, yet maintains a notion every whit as unconcieveable (as you are pleased to call this) his *Decretum generale de ciendis Creaturas agere, congruenter ipsarum naturis*, is, may be, not much different from this.

BUT if the opinion be true, it matters not much who defends it. Let us now hear what he Objects. *I shall (says he) only in a word or two manifest the unconcieveableness of this position.* Answ. I dare hazard for all this promise, he shall have *thirdly beloved*, 'ere he has done. His first word is, *Since antecedently to the Decree all things are purely possible, how can God know that such things are either absolutely or conditionally future?* Answ. 1. I confess God always knows things as they are, so that if there be nothing future, he could not know them to be future. 2. I grant that it is only the result of the Divine Goodness, that there was ever such a Creature as man. Yet 3. Since God did make man a free Agent, and gave him power to act without constraint; not Physically predetermining his Will, nor by any absolute Decree fatally overpowering his inclinations, leaving him no liberty for choice: Hence it is, that all and every act that man elicits, is certainly fore-known, although not absolutely determined. For by virtue of that Primitive Precept, men act as freely, as rational Agents act necessarily.

AND thus that grand Objection does not militate against us. For we grant that antecedently to the Decree, Man, and all his future actions were only possible; but after Almighty God had decreed or purposed to make Man, all his future actions, although not absolutely determined, were yet certainly known: and the reason of both, is, because Man being made a free Agent, there can be no absolute Decree everting and overthrowing his nature; and since he was to elect such and such actions, an infinite understanding behooed to know them.

HIS second argument is, *That all knowledge depending upon conditions, is first suspended, and secondly conjectural.* Answ. We do not say that Divine Knowledge does depend upon conditions; all that we claim, is, that God knows that many things should have been future, if the conditions had been placed: And this we judge is altogether agreeable to Sacred Writ. So that it is only the futuration of things, and not the Divine Knowledge, that depends upon conditions.

'TIS true, man being a free Agent, he may either act or not act, even then when all things requisite for acting are placed: but yet it must be granted, that the Will cannot always hang in an *aequilibrio*; since it is a self-determining principle, it must either will or *nill* the doing of such a thing, and this an infinite intellect doth certainly know.

3. HE Objects, *There is nothing conditionally future in respect of God: For either the Condition is to be placed, and so it becomes absolutely future; or else it is never to be placed, and so it is only possible.* Answ. I have frequently heard this argument urged, as if it were unanswerable; but I must confess, if my judgment be any ways regardable, it is the only result of ignorance. For first, those who urge it, seem to mistake what is meant, when men distinguish betwixt things absolutely and conditionally future. Things *absolutely future*, are those things which do not depend upon any condition: but things *conditionally future*, are such things as are really

future, if the conditions be placed; and should not have been future, if they had not been placed.

NOW although the condition be not placed, yet they differ hugly from things which are merely possible; for the things merely possible, are not future upon the placing of whatsoever condition: but things conditionally future, should have been really future, if the conditions had been placed.

BUT the Author adds, *That all conditions are included in the absolute Decree.* Answ. If there be any conditions included in the Decree, it ceaseth to be absolute, as every man's reason will easily teach him.

AFTER all this the Author tells me, *it is not in his power to reconcile me with myself.* Strange! what an unknown quarrel is this? alas! have I been so unwary as to contradict what I had formerly said; and is the Author willing, but unable to take up the difference? Since he pretends he is not, I will essay what may be done. First, *We have no ground to think that God decrees every future action.* And the reason I said so, was, because there are many sinful actions which the Majesty of Heaven forbids, and therefore does not absolutely Decree them: And yet I grant, *that the most contingent actions depend immediately upon the Divine Will:* Because the reason why Man was made a free Agent, and acts without constraint, is, because God did Will both.

AND thus I have examined what the Author brings in defense of his own opinion. I come now to survey what he answers to what I urge against it. And▪

1. I TOLD, That this Doctrine is a good plea for wicked men. *To this he Answers,* that in the Schools they speak of a twofold Decree, the one effective, the other permissive. Reply. *I have already discovered the insufficiency of this Answer, and therefore shall not repeat.*

2. I TOLD, *That it is inconsistent with the freedom of Humane nature.* In Answer to this, he alledgeth, *That the decree does not hinder, but helps Men to act freely.* Reply. Let us examine if it be so; you affirm that God has by an absolute Decree, determined the Period of *Titius* his Life, and that he has also as absolutely decreed everything that he shall do; now I desire to know of *Titius*, who is a free Agent, that can do any other thing but what is decreed, or if he can do otherwise? If you say he cannot, then pray how is he left a free agent, since he must do all that is decreed, and can do no other thing.

BUT he says, *All kinds of necessity are not inconsistent with liberty.* Answ. What then, is there no kind of necessity inconsistent with it? And is not Man become a necessary Agent, if he cannot but act so and so? Is there any resisting of the decree? But he adds, *We only plead for a determination of events.* Answ. The Will is then left free, and God only determins the thing, but not the Will. Pray how absurd is this in this Authors own judgment.

3. I TOLD, *That this opinion leaves no place for praise to the learned Physician, nor for dispraise to the unskillful Empyrick.* He Answers, *That the Physicians deserve praise, because they act as freely as if there were no Decree.* Reply. The Author had done well if he had made this plain, for that which

he alledgeth is all along denied by us; and the reason we gave, was, because if the Physician does only prescribe those Medicaments, he was absolutely decreed to ordain; and if he can prescribe no other, then he deserveth no praise, since he does no more but what he could not but do.

4. I TOLD, *That this opinion by a genuine consequence induceth men to expose themselves to any danger: For if the Terminus vitae est immobilis; what need men fear to run upon the mouth of the roaring Cannon; if it be their fate to die, they cannot by all their Art and Skill evite death; if it be not fatally determined, then let us face any danger, we have good enough proof against it. To this he answers, That it is just like that argument which Satan propounds to our Lord Christ, Matth. 4. 6. Reply. I am not advising any Man to cast himself upon those dangers, only I tell what is the consequence of this Doctrine. Now our blessed Master is justly offended with Satan, because of his malicious design in urging that argument. But there is no question but the argument was strong, and this Christ does not challenge.*

But (says he) we must not make the secret determinations of the Divine Council our rule. Reply. If they be secret Councils, we cannot make them our rule: But sure they can no more be said to be secret, since so many Men pretend to know, that God has absolutely determined everything.

I HAVE quickly dispatched his Answers, because they are indeed slight and inconsiderable. Now let us hear how he vindicates his opinion from that unjust (as he calls it) imputation I have cast upon it; namely, that I say, *it is only the opinion of the Stoics, dressed up in better apparel: The word Fate is hateful (says he) in the Christian Schools. Reply. May be the Author will find himself to be in a mistake here: I shall only recommend to him an Author, with whom he seems to be intimately enough acquainted; and that is, Voetius de vitae termino; in Answer to Object. 6. Apud Philosophos (says he) variae occurrunt fati explicationes, quarum aliquae à veritate & pictate nihil alienum sonant.—Nec desunt inter antiquos et recentiores veri Docti qui Stoicorum placitum in dextram partem interpretentur.*

AND indeed any man that compares the two opinions, will find them to be upon the matter the same: the difference that the Author gives betwixt the two, is the very same that I mentioned and told him of. But it is needless to insist here, for the thing is palpable and cannot be denied.

IN the last place the Author comes to answer those arguments I urged in defense of the mutability of the Period of Humane life. *My first argument was, upon the observance of the Divine Laws, there are many promises in Scripture assuring us of length of days; and on the other side, there are many threatenings of cutting short the days of the Wicked. In Answer to this, the Author alledgeth many things.*

1. HE tells us, *The words prolong, shorten, &c. do not properly signify to make longer or shorter, but only imply length or shortness of days. Reply. I confess I do not well understand this distinction; but suppose the words were to be understood as the Author takes them, yet all we plead for stands firm: for those that obey the Statutes shall live long, which (with the Author's leave) is the same with having their days prolonged.*

2. *In these promises (says he) God deals with Men, as Parents use to deal with their sick Children: They promise them many things, rather to encourage them to take the bitter potion prescribed, than out of a real intention to bestow such things. Reply.* This Answer is indeed unworthy to be considered, since it so much reflects upon the Divine wisdom and goodness, of which we and all men ought to entertain generous and becoming thoughts: His promises and threatenings too, are real and serious. It is not to allure or flatter Men to live holily, that he promiseth to lengthen their days; when he well knows he had absolutely fixed the Period of their life.

3. HE says, *A good life is a long life, and that Abraham died in a good old age, because he was a good Man. Reply.* I know not whether I should smile at the wit and ingenuity of this Answer, or commend the Author for his happy invention: But it matters not which of them we admire.

4. *The wicked (says he) are said not to live out half their days, because according to the ordinary course of nature, the date of their lives might have been longer. Reply.* But if the Period of their lives be absolutely determined, this supervenient Decree takes away that supposed possibility of their living longer. 2. This Answer is so slight and inconsiderable as to the end for which it is produced, that it does not in the least agree with the words of the Text; for in this sense, many godly Men may be said not to live out half their days. But the Psalmist by such a phrase holds out, that the impiety of the wicked is the cause that their days are shortened; which he could not have said, if their days had been absolutely determined.

5. HE says, *The wicked may be said not to live out half their days, in respect of their hopes and expectations. Reply.* The sacred Text makes no mention of the hopes and expectations of the wicked; nor does this Paraphrase any ways agree with the Psalmists intention.

1. THE Psalmists intention was to show, that wickedness is the reason and cause of Men's short lives. Now if he had only meant their hopes and expectation, he needed not have made any mention of the wicked; for this might have been applicable to the most part of Men, both good and bad.

2. IT agrees not with the Text, for if their days be determined, they live out their whole time, let them die whensoever: So that he could never have said, *They shall not live out half their days.* And indeed this had been no great punishment inflicted upon the wicked for their Sins, if it mean only their hopes; for good Men may thereby be as well included: and the wicked are not a whit more unhappy than others, if the case be so.

THE Author is angry with me, because I said, *That if we consult experience, we shall find the Religious and Virtuous Men enjoy ordinarily far the longest lives.* Truly I see no reason to repent what I said, nor does the wise Man's Observation any ways contradict this; for all that he aims at there, is to show, that a good Man's Righteousness will not be able to defend him from the malice and cruelty of the Wicked, and that Wicked Men may pass on in their Sins without control.

THAT the Divine promises are notable encouragements to live holy and devoutly, is very plain and undoubtable: But yet it may be questioned whether, according to some Men's principles, they be useful for the foresaid end.

A SECOND argument I did urge, was taken *from the pious and devout Prayers of the Righteous, and their turning from their Sins by an hearty Repentance*. To this he Answers, *That the Divine Statutes, although they be irrevocable, yet do not exclude the use of Prayer, because it is included in the Decree*. Reply. I have already told if there be any condition, the Decree is not absolute: But because I find the Author has always recourse to this fancy, I shall briefly evidence, that the Author cannot make use of such an evasion. *Prayer and Repentance* (says the Author) *are conditions absolutely decreed, and therefore they are necessary*. Reply. The Stoics may have recourse to this, as well as you: For Prayer and Repentance are hereby made necessary, not because Men elicit those acts as parts of their duty, but because they cannot do otherwise. And thus the Prophet *Daniel* could not but pray, that God's anger should be removed from his people *Israel*; because it was absolutely before decreed. The like was *David's* case, and others, mentioned by the Author.

BUT by this means, the promises of Scripture can be of no use to induce us to live holily, for they are not conditional: Thus, if you obey the Divine Statutes, ye shall live long; and if ye rebel, ye shall be punished. But you shall obey the Divine precepts, and live long; and you shall live wickedly, and have your days shortened.

THAT Prayer and Repentance have been the means of prolonging many Men's lives, is obvious to experience; some few instances to confirm so plain a truth, I laid down in the first discourse. I shall therefore now only examine the Author's Answer.

THE first instance was concerning the case of *Nineveh*, where I told, *That their Repentance did prevent the Execution of the threatened Judgment*. To this he answers; 1. *That Prayer and Repentance do not move God to change his Decree*. Reply. We do not say that they do, only we say, there was no absolute, but conditional Decree in the case. 2. He says, *That their Repentance was from Eternity decreed*. Reply. How then could the threatening be serious? Do you think that a holy, wise, and just God would threaten to inflict a Judgment upon a people, when he had absolutely decreed that such a Judgment should not be inflicted? To this, which he could not but take notice of, he answers, *That such threatenings only imply, that the nature of the crime deserved to be punished with this Judgment*. Reply. I know the merit of every Sin is death, but this is no Answer to the difficulty, for the threatening not only implies the demerit of the offense, but also expressly declares, that the Judgment threatened should be inflicted, if they did not by their Prayers and Repentance prevent the Execution of it.

A SECOND instance I urged, was *Hezekiah's recovery, &c.* To this he Answers, 1. *That we must distinguish between the threatenings and decrees of God*. Reply. Well, we shall observe this caution, but upon this proviso, that the Author will not make the threatening inconsistent with the Decree: for if God had absolutely decreed that *Hezekiah* should not die 'till the fifteen years were expired, then how could the threatening, *Thou shalt surely die and not live*, be serious? But that the first was not absolutely decreed appears to be plain; for otherwise, how could the fifteen years be said to have been *added to his life*?

2. HE says, *The denunciation of death was a conditional commination absolutely propounded, inducing Hezekiah to Repentance, having no respect to the absolute Decree*. Reply. This Answer is

not conformed nor agreeable to the Author's principles, for he alledgeth that both the threatening and Repentance are absolutely decreed: now if the threatening had been an argument to engage *Hezekiah* to Repentance, we must suppose that Repentance was not absolutely decreed, but a thing depending upon *Hezekiah's* will; otherwise both the threatening and Repentance were slight, and of no force: Nay indeed, since the commination was only a Moral act, it might have been an inefficacious motive. But since it had (as the Author will say) its efficacy from the internal operation of the holy Spirit, hence is it, that Repentance can be no condition required on Man's part, since it is not in his power not to Repent when God works it in him. And truly this makes the threatening ridiculous, for how can it be a motive to induce to Repentance, since Repentance is absolutely decreed, and in time by a Physical predetermining act wrought in Man nill he will he.

HOW the Author will be able to absolve himself from having any respect to the two dangerous opinions, he says we must by all means avoid, I wish he would seriously consider.

I DO not well understand the meaning of one phrase the Author useth, *viz. That God did not Will that Hezekiah should die when he threatened him; only he willed that there should be such a threatening.* This is indeed pretty subtle, but I know not for what end it was brought: Sure it is not very pertinently alleged, if he thinks hereby to prove, that there is no opposition between the Decree and the threatening; as may appear by what I have already said.

3. WE must distinguish (says he) *between the conjectural certainty of death, inferred from the fatal events which frequently accompany dangerous Diseases; and the infallible certainty of death, inferred from the Decree.* Reply. The distinction is without controversy good, and it is but reason we believe it; but I assure the Author's application is not always allowable. I shall make this out by considering how he applies this distinction. *In respect of the first* (says he) *Hezekiah's death might have been said to be certain.* Reply. We are not to debate what *might* have been, but what really was. Now that denunciation, *Thou shalt certainly die and not live;* was no conjecture taken from the danger of the disease, but a prediction or prophecy revealed by God to his servant *Isaiah.*

ANOTHER instance I urged, was *Ier. 18. 7, 8.* where we have a lively proof of the virtue and efficacy of Prayer and Repentance. To this he repeats his old answer, *That they are therefore efficacious because included in the Decree.* Reply. If they be indeed as absolutely decreed as the end, then they are truly efficacious, but not as conditions required of us to perform, but because they cannot but be efficacious, because▪ decreed: And thus all things come to pass fatally.

A THIRD argument to prove that our lives may be extended or shortened, I urged from the use of Medicaments. To this he Answers, *That it is a precarious principle to separate the means from the end, since the Decree is of both.* Reply. If the Decree including both be absolute, then both the means and the end must be: But then, as I already told, the means are placed not in reference to the end, but because they could not but be placed. There were but two consequences which we have always alternatively urged; namely, if the Period of Humane life be absolutely determined, then either Humane care and industry is needless, since all

the Medicaments of the World cannot prolong our life one moment beyond the Divine decree; nor the neglect thereof shorten our life: Or else those Medicaments we must use are likewise absolutely decreed, and then we must of necessity use them: And thus all care and choice, all consultation and deliberation is quite destroyed. The skillful Physician upon this account deserves no praise, nor the ignorant any challenge; for the necessity that is placed excludes both.

NOW if the opinion the Author maintains does not condemn the use of Medicaments, yet it introduceth a fatal necessity, which is every whit as repugnant as the former, and inconsistent with the principles of Reason and Religion.

AND thus *Abraham* could not neglect the care of his Son *Isaac*; and *Hezekiah* could not but use the means, notwithstanding he knew fifteen years should be added to his life: for in the Author's judgment both were absolutely decreed.

4. I TOLD, *Nothing is more evident, than that there are several things which have a Physical efficacy, both in the prolonging and shortening of our lives.* He Answers, 1. *That God does not hinder second causes from acting, according to that power he hath implanted in them. Reply.* Although this be no Answer to the argument, yet I shall take notice of it, as I have done of many things which did not much deserve to be regarded. And 1. That God does not for ordinary hinder second causes from acting, according to that power implanted in them in their Creation, is true: But yet in extraordinary cases, the supreme Governor of the World may overpower the Wills of the free Agents, and hinder them from acting what their Wills are bent to commit, and he may impede natural Agents in acting what naturally they are determined to do. But 2. How can the Author imagine this to be reconcilable with his opinion? For it is the nature of a free Agent to elicit actions freely; but if God has from the out-goings of Eternity absolutely decreed everything they shall do, they are no more left at liberty to do or not do, but they most of necessity elicit the act they are determined to. But the Author adds, *That all things which conduce, either to the prolonging or shortening of our life, are included in the Decree. Reply.* If they be indeed included in the Decree, then it is not absolute but conditional, and upon foresight of men's being placed in those circumstances; but if he say that all circumstances are absolutely decreed, then I again tell him that he must show us how all things come not to pass by a Fatal necessity.

THE last argument I urged, was, *That many Men had lived longer, if they had not foolishly exposed themselves to danger.* To this he Answers, *That Men's exposing themselves to danger was included in the Decree. Reply.* If the Author means that God did foresee all the circumstances which Men are placed in, in time, and then decreed the Period of their life; he may indeed say, that Men's exposing of themselves to danger is included in the Decree: But if he thinks that God did decree that Men should be exposed to those dangers which put a Period to their lives; then he entertains unbecoming thoughts of God; and wherever he learned this Doctrine, I am sure it hath no Foundation in Scripture. See this more fully cleared, *Period of Humane Life*, pag. 133, 134.

THERE remains no more now, but that I conclude with my earnest entreaty, that Men would heartily comply with the last words of the Author's discourse; namely, *That it is our wisdom and advantage to live as those, who know that e're long a Period shall be put to their Beings.* If the Author be offended that I have considered his Answer, I hope I shall please him by saying, *Non equidem vellem, sed me mea Fata trahebant.*

FINIS.

AN APPENDIX.

WHEREIN SEVERAL OBJECTIONS, URGED In private Conferences, are examined. TOGETHER WITH A Survey of Mr. GALE'S severe, but groundless charge.

THE great desire I have to clear all doubts which can be urged against the opinion I defend, has engaged me in several private conferences to try what arguments men of better judgment than myself can produce.

But the truth is, instead of arguments, all I could hear urged was odious censures, which as I have always accounted unquestionable evidences of a bad cause, so do I apprehend that method very incongruous, either to convince others, or to find out the truth.

And although I have no great desire to put my hand into a Hornets Nest, yet because I now intend to put a close to this debate, I shall briefly examine all those particular charges I have met with, hoping that henceforth men will show more candor and ingenuity, and not rashly and inconsiderately calumniate an Author they know not, nor condemn an opinion with hard words, when they can urge nothing of reason against it.

The first heavy charge I met with, is, that the opinion I defend is not *Orthodox*, and that the Author is an *Arminian*; this censure I have in part already considered, I shall therefore now only desire to know by what rule they measure an opinion to be true or false? If they will make Scripture judge, I am sure their charge is false; see *Period of Humane Life*, pag. 118, 119, &c. Nay, if they will but stand to the determination of reason, they will find themselves at a loss; but if they run from Scripture and reason, and make their own crooked fancy the rule, I cannot help the matter.

Common experience convinceth us, that the most uncouth notion is judged *Orthodox* by some men, and that the best opinion has not had the good hap to be entertained by all men; but the odious censures of men is not enough to make a good opinion bad, otherwise we should be continual seekers, but never find one Truth.

I confess they are but little acquainted with the Writings of *Orthodox* Divines, who say they oppose the mutability of the Period of Humane Life; for my own part I could never find any condemn it but the *Stoics* of old and of late Mr. *Hobbes*, and his Disciples, and those who run up to the absolute decrees of Election and Reprobation. And although it be rejected and disallowed by such, yet I hope they are not the only *Orthodox* Divines.

The present age (God be thanked) is wiser than to be affrighted with the word *Arminian*; those who use such Objections may please themselves to dispute with Children; but if they combat with Men, they will be but jeered and contemned. I confess some few years since it was scandal enough to be called an *Arminian*; but those dark days are gone, and I hope in after ages that which some men account an opprobrious charge, shall be esteemed Honorable.

Notwithstanding all this, I do not say that I am an *Arminian*, nor am I offended at others who call themselves *Calvinists*: But methinks it were more Christian like to reject all such names which keep up differences amongst us, than to say, *I am of Paul*, and *I of Apollo*, and a third distinct from both, *I am of Cephas*.

2. Some men have told me, if the shortening or lengthening out of our life doth depend upon our use, or neglect of the means, then God's particular providence in Governing the World is enervated, if not quite destroyed.

Answ. I have been far rather induced to believe, that the Antithesis of the opinion we defend, opposeth the Divine providence; for truly if all things are fatally fixed from Eternity by an absolute Decree, whether there be any providence or not, things must come to pass according to that sempiternal series and concatenation of causes; but by maintaining the mutability of the Period of Human Life, the Divine providence doth most conspicuously appear, sometimes in removing those things which should have put a Period to our Being; sometimes permitting us to be exposed to unseen and unexpected dangers. O how wonderful, wise, and mysterious are the ways of God! His Providence is universal, and extending to the most inconsiderable actions. But yet we must not foolishly imagine, men are acted like mere Machins. The Divine providence doth not destroy the innate freedom of Human natures. It is indeed evident by the light of nature, that the great Creator of the World should order and govern it. No Parent is so regardless of his Children as to expose them to the dangers of the World. The very Brutes by a natural instinct guard, secure, and take care of their young. And can we think that our kind Creator who has implanted these principles of Care and Kindness in his Creatures towards their off spring, shall be less regardless of his own Creatures.

We then heartily accord that the Divine providence is vigilant and universal, and the opinion we maintain gives us all the encouragements that can be, to entertain so noble and generous thoughts of that adorable Being, who upholds us in Being. How frequently had a Period been put to our lives, if his watchful eye and careful providence had not red us from imminent dangers.

When I consider that the Period of my life is not immutably and absolutely fixed, but may be Millions of ways shortened, this encourages me to cast myself upon the Divine ear and providence. But for others who are of a contrary opinion, I confess I cannot see how they have any motive to do so, for they being once confirmed in that opinion, that their days can neither be extended nor shortened, they need use no diligence for their safety; they cannot

be encouraged to address themselves to their Heavenly Father by Prayer, since all Care, Diligence, Prayer, &c. are ineffectual, and cannot alter the determination.

3. Others have told me, that I make the Creature independent.

Answ. They may as well say, I make the Creature the Creator, for both are equally false. I confess it is not in my power to keep men from deducing illegal consequences, and leading an opinion with inferences it is utterly unacquainted with: yet, since they are pleased to observe this method, I will first vindicate my own opinion, and then examine whether theirs can be more justly condemned.

First, then altho I grant that the Period of Humane Life, is for Ordinary, Mutable; yet, I constantly affirm, That God is the Supreme Moderator and Governor of the world, and is this to make the Creator independent? nay, Almighty God not only adhibets a general concurrence, but he also in a more special and particular providence, either affords or withdraws occasions of Safety: It is in his power to Shorten or Prolong our lives, and this he does many different ways, which because they are sometimes ordinary and common, we but seldom regard them, but when by an extraordinary providence he affords us unexpected deliverances, we are then more Sensible that his hand brought us help; And is all this a deifying of the Creature?

That Man, Created a free agent should be absolutely and Physically predetermined to act, is a harsh notion, quite contradictory to the common sentiments of mankind, and yet by opposing this Predetermining influx, I do not make man an independent Creature; for an independent Creature is a plain contradiction; but it is evident enough, that it implied no contradiction, for God to Create a free agent, who shall not stand in need to be Physically predetermined to every act. Now this once being admitted, it may easily appear, that the Period of Humane Life is not immutably fixed; for since man acts freely, he may either choose or reject, this or the other means upon which the extension, or abbreviation, of his Life consists.

And yet Man is not hereby made an independent being; for as God hath set bounds to him, over which he cannot pass, *It being appointed for all men once to die*; So hath he also absolute rule of him, and may say, *return ye Children of men*. And thus although man is made a free agent, yet he is not exempted from the Divine Providence.

But, Those who defend the contrary opinion, although they grant that man does in all his actions depend upon God, yet, they of necessity must deny that he immediately depends upon him: for, besides the Divine eternal Volition, they more over add a Physical predetermining influx, efficaciously and irresistibly moving the will, which must necessarily mediate between the Creator and Man.

And thus, although God has not absolutely decreed the Period of every Mans Life, nor does by a Physical predetermining impulse move him to act, which should make him rather a Machin than a Man, yet Man is not independent in acting, but depends immediately upon the Divine Will, as I have already explained.

Indeed he who thinks the Creature is independent, if it be not Physically predetermined to act, entertains a strang notion of independency: for it is certain that the Humane Will is not thus predetermined to sinful acts, and I also desire to know if necessary agents be thus acted: methinks such a superadded determination is very needless since that natural propention, which the great Creator endued them with, is fixed and permanent and sufficient enough to determine them to act: for instance the Fire, by it's natural determination, necessary burns the wood, and it needs no impulse, or superadded motion to determine it, and yet neither the Human Will nor free agent are independent beings.

But not to insist in the refutation of such trivial censures, which the Authors can never form in mode and figure against what I have laid down in that discourse, I shall now in the close examine Mr. *Gales* severe charge laid down in his Court of the *Gentiles* part 3. page.

As an Appendix (Says he) to natural Philosophy, we may add Medicine which has had a powerful influence upon Atheism in this regard, because these proud Naturalists observing by long experience many excellent qualities, virtues and Medicinal influences, in several Minerals, Stones, Plants, Animals, &c. hence would fain persuade themselves and the World, the term of Mans Life was not fixed but variable and determinable by their art and Medicaments, which piece of Atheism continues to this very day very common.

Methinkes Mr. *Gale* if he had been so good natured, might have very well spared this Scandalous language and not have treated those Learned men so contemptuously; but I see it is his humor to make everything have an influence upon Atheism, and to quarrel with all Philosophy but his own Reformed Scheme: and yet it is ten to one if some ill natured Inquisitive men find not out some vanity, and malignity in his own, which whether it may arise from the vanity and malignity of the object. Or 2. From the vanity and malignity of the subject. Or, 3. from the curse of God or both, is an Enquiry I shall not determine in, till I better understand what sense these phrases can admit.

But methinks it is a strange thing why he is so much offended with Pagan Philosophers, since he alleadges as a prime cause of vain Philosophy, the innate, congenite darkness or the native ignorance of the understanding; now how unreasonable is it to challenge men for erring if ignorance be congenite or native to the understanding? He may as well be angry with them because they had not these clear revelations of the Divine mind we are now blessed with.

And yet, although there were many errors in their Philosophy, we must not therefore condemn natural Philosophy nor reject all those arts and sciences which have errors necessary (in this imperfect state) annexed to them; if we do so we must reject all arts and sciences and even his (I had almost mistaken and said) *own* reformed Philosophy. That Idolatry, Atheism, &c. are the effects of natural Philosophy, is a dangerous position of the Authors; for by the dark light of nature men may know that there is a God and that Divine worship and adoration is only to be given to that Supreme and Adorable Being, and if natural Philosophy be rejected how shall we be able to dispute with Atheists who wickedly deride Sacred Writ.

But as natural Philosophy hath no powerful influence upon Atheism, so neither hath Medicine, which he adds as an appendix to the former, however the Authors unbounded Zeal transports him beyond the just bounds of civility and moderation.

And now, that I may more particularly examine this censure, I shall first show that Mr. *Gales* memory is as weak as his judgment▪ and that he has quite forgot that he makes this piece of Atheism the effect of Pagan Philosophy. Secondly, I shall make it evident that those proud (as he imprudently and with more arrogance calls them) Naturalists were neither proud in there observations he contemns, nor proud in the inference deduced from thence: and Thirdly, I shall make it plain that Mr. *Gale* may be justly charged with maintaining more dangerous opinions.

I begin with the First, to show that Mr. *Gale* elsewhere seems to condemn himself for saying, that it is the effect of Pagan Philosophy to say, the Period of Humane Life is variable; to make out this I shall only desire him to review part 4, page 455. Where he will find himself saying *I am not ignorant (the words are Mr. Gales) how much some of late, as well Divines as Physicians, have essayed to exempt the Period or term of Humane Life from the immutable determination of Divine providence; but how much this hypothesis contradicts both Pagan and Sacred Philosophy, will be more fully evident, by what follows.*

Now, methinkes the Author took too much pains to note, that an effect of Pagan Philosophy, which he confesseth, is contradicted by it: but not to take anymore notice of the Authors fighting with himself: I shall proceed to the Second; Namely, that Physicians were neither Arrogant in there observations▪ he is pleased to mention none yet in that inference deduced from hence.

First they were nor proud in their observations; for to take notice of the excellent qualities and virtues of Herbs, Minerals, Animals, &c. is so far from being discommended and reprehended, that it is rather to be regrated, that men of learning and abilities should want encouragements to proceed in such enquiries: and truly those who lay out there time in such a commendable study, will unquestionably be celebrated by posterity, when the names of those who discourage them shall be unsavory if not extinguished.

Can it be questioned by any, who pretends reason, that there are excellent noble and specific virtues in some Plants, Animals, and Minerals against several destempers? if this be doubted common experirience will abundantly attest it; but since this is so plain and evident is it not lawful from hence to infer that the Period of Human Life, is not absolutely fixed: for if this were true it were needless to search out the virtues and effects of those things, which can be used to no purpose.

But the great charge is, that to affirm the term of Men's lives is mutable, is *a piece of Atheism.*

To prevent such calumnies there is no help but according to the old saying *si accusasse sat esset quis foret innocens?* And I am sure the Scriptures teach us another lesson and right reason too; as for Pagan Philosophy I confess I am not so much concerned to examine it. I Know he has the Stoic Philosophers Patronizing his notion, while in health, but I doubt if

sickness does not alter their judgments. It is indeed good company to see the most strict Stoic and those of that persuasion, post away messengers for the Physician when under diseases; which is evidence enough that they do not believe the truth of what they maintain.

That the Hypothesis we defend contradicts neither natural nor Sacred Philosophy, has been plainly enough demonstrated in our former discourse, neither doth Mr. *Gale* for all his promise, urge it with any argument, but instead of doing so he himself seems to be guilty of that which he injuriously blames in others: And thus I am led to the third thing proposed to be discussed; namely, that Mr. *Gale* may be justly charged with maintaining more dangerous opinions; and to make good this charge I shall only (because of the intended brevity) mention two particulars.

The first is laid down in the Court of the *Gentiles* page 367. where distinguishing God's Justice in Absolute and Ordinate he adds, *that God by his absolute justice and dominion can inflict the greatest torments even of Hell itself on the most innocent Creature.* This is indeed a morsel which sober men cannot well swallow; it being so quite contrary to that common notion which all mankind entertain of God, and to those excellent attributes of his glorious nature; by which he has discovered himself to the world both by his word and works.

That Almighty God is to be admired for his excellent power and works of wonder, no sober man ever doubted, but to admit an unlimited power incompatible with the principle attributes and perfections of his Glorious nature, such as his Goodness, Holiness, Mercy and Justice, this were instead of exalting his excellent power, a denying of a Deity or at least a making him, who is altogether Holy, merciful and Good, seem (it is horrid to speak it) Savage and Cruel. The Divine goodness, truth and sanctity assure us that he can do nothing that is unbecoming his Glorious nature nor repugnant to his chief perfections displayed in his Sacred Word and daily evident by his Works.

Let us here appeal to judicious Mr. Calvin lib. de Etern. Dei predest. Sorbonicum illud dogma in quo sibi plaudunt Papales Theologastri detestor, quod potentiam absolutam Deo affingit: Solis enim lucem à calore evellere facilius erit, quam Dei potentiam separare à justia and page 191. facessant ergo procul à pijs mentibus, monstrosoe illoe Speculationes, plus aliquid Deum posse quam conveniat, velem sine modo ac ratione quicquam agere, &c.

Surely if to destroy the righteous with the wicked temporally was rejected by *Abraham* as a piece of injustice, unbecoming the Divine goodness. *Gen. 18 25. That be far from thee to slay the righteous with the wicked,* Shall not the Judge of all the Earth do right: how much rather may we say so, when men tell us that God can inflict the greatest torments even of Hell itself on the most innocent Creature; it were easy to answer all the silly instances brought in defense of this horrid Doctrine, but I have said enough in the passing against it, only I must add that this is a most dangerous opinion inclining men to entertain unworthy conceptions of a Deity. *Plutarch lib. de Superst.* discoursing of the folly of the Pagans, to pacify there offended God's Sacrificed men and women to them, adds that *Diagoras*, and his Followers more reasonably maintained the Being of such God's than those who confessed a God, and believed they could be appeased by such Savage cruelty.

The Second particular I shall instance, is laid down pag 483. and frequently else where, *God* (says he) *is the prime efficient cause of the material entitive act of Sin.* I know some others have undertaken the defense of this infamous Tenet, but patronize it who will, it is an uncouth opinion and chargeth the Holy Lord, who is not a God that hath pleasure in wickedness, with Men's Sins.

I confess, I could never yet understand what more was asserted by those blasphemous Heretics, who boldly affirmed that God was the Author of Sin; for which pious antiquity did jointly condemn them; for if the evil or obliquity of Sin be (as they say) either privation or relation, it is evident that they necessarily result from the placing of such actions and cannot but follow their acts.

It is indeed pity, that our Reformed Divines should be all blamed for the faults only of a few who have imbibed this *Dominican* venom, and I have often regrated to see the *Jesuits* so miserably baffle men, maintaining this odd and uncouth notion, and yet it is but unhandsom dealing to charge that notion upon all reformed *Churches*, which has been always condemned by the most Judicious Writers we have.

But to dispatch this as quickly as I can, I shall only desire a satisfactory Answer to the few following Queries.

First, If God be the prime efficient cause of the material entitive act (that I may use his phrase) of Sin, does not God necessitate the Will to Sin? since Man is hereby made the Instrumental cause and God the principal overruling efficient cause; and do you think that the Instrumental cause, can resist when the principle cause irresistibly determines it to act?

Secondly, Is not the act prescinded from the object? A mere fancy and notion: Can there be either Love or hatred when their is no object to terminate them upon?

Thirdly, If the material act of Sin be Good, is not every sinful act Morally Good as well as Morally Evil.

Fourthly, When we enquire if there be anything in the hatred of God that is good, do we not Speak of a particular act terminat upon its object, and not of a Chimerical act which can have no being?

Fifthly, Is not that Sinful which is prohibited? but the act itself is forbidden Men, or forbidden to do such and such things, and their doing or acting makes them liable to punishment. Do not Men by doing or omitting that which the Divine precepts forbid, become guilty? Is not Sin a transgression of the Law, and do not men transgress and violate the Divine precepts when they either commit or omit the forbidden action? Hence is it that very many Learned Men rationally conclude that Sin is not a privation, but a positive thing, since the act is always forbidden, and therefore it must be formally evil; and I confess it is a hard matter to conjecture what can be the foundation of that privation; or if the act be placed, how the obliquity does not necessarily result.

Sixthly, To permit is properly a not hindering or impeding Men to act; therefore the act is permitted, for what can be hindered cannot be properly said to be permitted, but the obliquity is such.

Seventhly, If it were the obliquity and not the act that is permitted, then neither Devils nor Men could tempt us to Sin, for they cannot do anymore but Intice and Allure us to the committing or omitting of the Acts, which being placed, the obliquity does necessarily result.

Eighthly, Are Man any other ways said to be hindered from Sinning, but because they are impeded from committing the Act; how then can the Holy Lord, be the prime efficient cause of the substrate matter, or material entitative Act of Sin?

I have indeed seen an excellent *M. S S.* where this odious opinion, which has made our *Church* is solidly rejected; till such time as that become public, these few Arguments I have pitched upon, may be of use to convince us that Mr. *Gale* is in a mistake.

I should now have proceeded to the consideration of those Arguments he brings in defense of his opinion, but I find this will be more pertinent afterwards, when a more fit occasion may offer.

Now to conclude, it is my hearty desire that we may not, while we are disputing about the Period of our Lives, forget our Mortality. Ere it be long a Period will be put to our beings; and is it not our greatest concernment to mind this in time, that when this Life is ended we may be admitted into that glorious assembly of the Saints above, who Live, but can die no more?

FINIS.

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July 18th, 1678.

GUIL. SILL.

LONDON: Printed by J. C. for Robert Soliers, at the King's Arms in Ludgate-street. 1679.

[illustration]

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THE INTRODUCTION.

MAN in his original condition, when he first came out of the hands of his Maker, was a very noble and venerable Creature, adorned with many peculiar excellencies; and as the Psalmist observes, *Only made a little lower than glorious Angels:* But of all his perfections, *Holiness*, as it was the principal and most oriental, so did it also give a beauty and luster to the rest; It made his Authority and Power lovely and desirable, his Wisdom and Knowledge venerable, and every other attribute, which without this is terrible and dreadful, to be comely and praise-worthy. *This* was that single perfection that raised Man above the beasts

〈2 pages missing〉

'Tis, indeed, matter of great sadness to consider the lofty and intolerable affronts that are now cast upon Holiness; how men are arrived at that pitch of impiety, to scorn and deride

Religion, which former ages were at some pains to advance; as if Holiness were inconsistent with the principles of Generosity, and only becoming mean and morose spirits.

How transcendent a folly and madness this is, will easily appear by what I shall afterwards lay down. Me thinks the naked representation of Holiness, should be motive enough (if not to court it, yet) to engage men to correct their unreasonable prejudices they entertain against it; and even force its greatest Antagonists to become its Advocates. But alas! vice hath cast such a dark shadow upon men's Judgments, that they are become as unfit Judges of its beauty, as blind men are of colors; otherwise we might yet expect to see contemned Virtue much more in vogue than ever Vice was.

To excite our desires, Scripture has represented it under the most comely dress, has discovered its beauty and excellency, and recommended it by the most endearing motives which are apt to work both upon our hope and fear: Upon our hope, by proposing an infinitely-valuable reward to the righteous, besides the present advantages that attend it. Upon our fear, by opening to our view the powers of the world to come, and discovering the insupportable misery that the damned suffer day and night; so that if men would but so far actuate their Reason, as soberly to consult their own interest and happiness, I doubt not but this alone should be motive enough to excite them to the practice of Holiness, and scare them from those ways of sin that lead down to the chambers of death.

It would make (one would think) the greatest Sensualist to relinquish the momentary pleasures he enjoys here, to be possessed of those eternal joys that the pure in spirit shall reap in the Kingdom of their Father: and the most hardened and impregnable sinner tremble, to think of dwelling with devouring flames.

Now the only infallible way to attain those coelestial felicities, and to evite the miserable consequences of vice, and those pains and tortures that it exposeth its votaries to, is to abandon every lust, be it never so impetuous, and to cleanse ourselves (as the Apostle adviseth us) from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.

For the better directing our present inquisition, I shall first briefly represent the nature of true Holiness, and show the beauty and excellency of it. Secondly, I shall discourse of its rule, and more particularly discover the several branches of Holiness. Thirdly, I shall propound several motives and inducements to engage men to the practice of Holiness; and indeed this is what I chiefly intend to insist upon. Fourthly, I shall remove all those Cavils and Objections that are urged against Holiness. And Lastly, conclude with some short Reflections and Inferences.

CHAP. I. Of the nature of Holiness.

I Intend not here to descend to the consideration of every particular branch of holiness, but to discourse of it in the general, as it is the combination of all Christian virtues: and as it is thus considered, I need not, I think, in the description of it, accurately study all those Logical rules Philosophers require in a good definition For my part, it fully enough satisfies me to

know, that *holiness* is a conformity to the Divine Law, and a hearty and sincere compliance with those original dictates of human nature, and the Commands revealed in sacred Writ.

So long as man remained obedient to the Laws of his Maker, his *holiness* was untainted, and his Beauty and primitive congenite comeliness continued; but by his woeful apostasy he lost that noble embellishment of his nature, which did indeed give a grace to all his other accomplishments, and is now become ugly and deformed. *Holiness* and *purity of Spirit* are different words, but of the same signification, and are promiscuously used in Scripture to express the same 〈2 pages missing〉 present state, expects not more from us than we are able to perform. He is not so rigorous a Lord to require *Brick where there is no Straw*: the terms of the Gospel are accommodated to our capacities, and only require a *holiness* which is possible for the Creature to attain; at least it exacts and expects no more, but that we endeavor sincerely and unfeignedly to obey all those precepts he has enjoined; that we habituate ourselves to perform good actions; that the general propension and inclination of our wills and appetites be towards the doing of what is imposed upon us, and abstaining from all kind of evil.

By what hath been said, it may appear, that *holiness* consists not in Speculation, but in Practice: 'Tis not the knowledge of duty, but the actual performance of it that entitles men to be holy; and that too, not superficially, or in a good mode, and rarely performed; but sincerely, and throughout the whole course of our lives. For men to know their duty and not perform it, is to inhance their own misery, and to secure to themselves double stripes: and to perform some good actions, and abstain from the grosser pollutions of the world, and yet to be vicious in the general course of their lives, this is such a holiness that will never profit any man. The *rule of holiness*, to which we must heartily study an actual conformity, does not dispense, no not with the commission of the least sin, nor omission of the smallest duty.

But because general descriptions of things are frequently overlooked, I shall not think it unnecessary to descend to a more particular survey, and consider *Holiness* in its several branches, as they are plainly described by the Christian rule of Holiness.

CHAP. II. Of the Rule of Holiness.

Although the whole *Canon* of Scripture is useful to instruct us in our duty; yet because many things, if not approved, yet dispensed with under the old dispensation, are now quite antiquated and abrogate, I shall therefore at present confine my discourse to the Gospel-Economy, and by the *rule* discover wherein the Nature of true *Holiness*, and undefiled Religion before God consists.

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touch. 'Tis an odd and strange operation, that streams of Love only meet with contempt and disdain.

Sure I am, there is a concurrence of all sorts of motives and arguments to engage us to love God; and those indeed so charming and endearing, that it is strange anybody should fail in it.

Methinks the work itself is so sweet and delectable, so ravishing and lovely, that men need not be courted to it by persuasion. O what a great deal of satisfaction, of ineffable delight, does the devout soul find in those actings of love towards God! And if the Voluptuous and Sensualist would but abandon those sinful delights he now finds so charming and bewitching, and betake himself to the practice of holiness: If he would change the object of his love, and place it where it ought to be; I doubt not but he should quickly perceive there is more pleasure, more contentment and satisfaction in the love of God, than in the enjoyment of all carnal pleasures.

That man that shall make a just estimate of things, shall be easily convinced there is nothing worthy of love in comparison of God. Alas! the pleasures of this world are but shadows and fancies, which will soon disappear! Its beauty and splendor is but gilded and delusory: and is it reasonable, nay, is it not extreme madness to place the strength of our affections on such uncertain and quickly-removed vanities?

The usual arguments of love amongst men, are Relation, Interest, or the Beauty and Excellency of the Object. Now all these lay much stronger obligatiions upon us to love God. For Relation, is he not our Lord and Maker, who gave us life and being, who as a tender Father kindly compassionates our condition, and in our low estate has carefully minded us, when our other Relations have accounted us aliens and strangers? This the Royal Psalmist experimented; and I make no question but many good men have been, and are living instances of this truth.

And indeed, that man that consults his own interest, cannot but be strongly excited to love that God who is the best benefactor, and equally willing and able to bestow favors upon him. It is an argument of a very base and mean spirit, to despise our benefactors: but thus have we requited God, who daily loadeth us with mercies, and reneweth his blessings every morning: we have, God knows, most insolently carried ourselves, even then, when he has been displaying a banner of love over us.

*As for Beauty and Excellency, what in the world can compete with him, who is glorious in holiness, and whose Name is excellent in all the earth? How quickly are all created beauties winked into darkness? At the best they are but streams derived from this glorious being; and is it not hugely reasonable, that he who is the original of these, should be the chief object of our love, and make us with the Psalmist say, *Whom have I in the heaven but thee; and there is none upon the earth I desire besides thee?**

I know there is no man would take it well, nay who would not be highly incensed, and think himself much wronged, to have his Love called in question; but God knows how little reason the far greater part of Mankind have to pretend love, who stand not to break his Laws, to cast behind them, and lightly esteem his precepts, the obedience of which is made the best and surest character of Love.

*Would God it were as easy to persuade as it is to propose our duty. But how hard is it to convince men of the folly, the extreme and strange madness, of being *lovers of pleasures more than lovers of God?* But the truth is, there is such a mire and puddle of pollution in our hearts,*

that it quite choaks and extinguisheth all sparks of Love, makes us violate the principles of humanity, and become more unguete than the beasts who have no understanding.

But if this Divine flame be kindled in our Hearts, if it be sincere and superlative as it ought to be, it will easily employ all the faculties of our soul in his service; it will engage, and enable us too, to perform the several Duties of Piety the Laws of Christianity enjoin; which because they are some of the particular branches of Holiness, I shall briefly mention, with their encouragements; and for method and order reduce to four Heads. First, it will instruct and enable us to trust and depend upon God. Secondly, to submit and obey his Will. Thirdly, to honor and reverence his great and sacred Name. And Lastly, to worship and adore him according to the method he hath himself prescribed.

I begin with the first, namely, That Love where it is sincere, is a noble and generous 〈2 pages missing〉 *(says our Lord) I say unto you, Take no thought for your life, what you shall eat, or what you shall drink; neither for your body, what ye shall put on: Is not the life more than meat? and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? &c. Matth. 6.25, 26. 'Tis rejected and condemned as a Pagan and Heathnish sin, to be querulous and solicitous of what we shall eat, or what we shall drink, or wherewithal we shall be clothed: for after all these things do the Gentiles seek, v. 31, 32.*

I confess, as I cannot sufficiently enough pity the madness of some men, who will trust God with their Souls, but not with their secular Concerns; so could I never yet project what may be the reason why better men than the former are so apt to distrust God in times of danger and want. I wish such men would consider how shrewd a presumption this is of Atheism, at least of establishing the Epicurean notion of a Deity who is quite unconcerned about inferior beings, and sequestered from the care of sublunary affairs. For if we did indeed think that he takes notice of us, we could not but confidently rely upon his care.

Secondly, we are by the perfect rule of Piety and Holiness instructed to submit to the divine Will, and comply with the Gospel-precepts, which concerning all things are right. Perhaps the lot infinite Wisdom has carved out to us, is no ways relishing to flesh and blood. Whilst others are walking amongst roses, enjoy all secular advantages, and are placed in the sunshine of prosperity; may be we are forced to hang our harps upon the willows, and spend our few days in sorrow and grief. However, let us, not even under these sad circumstances, charge God foolishly, or be impatient under the severity of his correction; for this is no argument of the hatred of a Father. Let us rather in this case view the unspeakable reward, and the divine promises, which are sufficient arguments to revive our fainting and most languishing hopes, and able to form our souls to true patience.

Philosophers, if ever they attained to a perfection in any virtue, it was in their patience under the instability of worldly things; and yet their grounds and motives to patience were sandy and ineffectual, and no ways comparable to the arguments 〈2 pages missing〉 *habit and custom, while this is the very thing that enhances their guilt: neither will it, I think, a whit lessen the crime, that Great persons have given it such a vogue in the world.*

The Name of God is a sacred thing, which must not be appealed to, but in the most weighty and serious cases: *Thou shalt swear* (says the Prophet) *that the Lord liveth, in truth, justice, and judgment.* If we either affirm or promise anything by oath, it must be after mature deliberation, after we have ascertained ourselves of the truth and lawfulness of it: this the very Poet could dictate,

Nec Deus intersit, nisi dignus vindice nodus

Inciderit—

It were to be wished, that the Hectors of this age would learn of the very Heathens more reverence; and that those men that pretend to good breeding, would be so civil, even sometimes for the companies sake, as to forbear those Oaths that tender ears cannot hear without offense.

In the last place, the divine Love, if scattered in our Hearts, will excite us to worship God after the method himself hath prescribed: It will direct us to the rule of Piety, where we shall find everything that relates to our immediate intercourse with God in divine Ordinances and Worship exactly ordered. I confess, the Heathen-world, as they were confused in their notions of a Deity, and almost quite ignorant of the eternal reward; so were they superstitious in their Worship, and sometimes ignorantly erected Altars to *an unknown God.* Their Worship was attended with a great deal of external pomp, was very grateful to their external senses; but it reached not the Heart. But the Christian rule instructs us to worship God in Spirit, and prescribes the best method of devotion: It requires that *We worship and bow before the Lord our maker,* with all possible humility and reverence; that we possess our Hearts with the greatness and glory of that Majesty we adore; that we be intent in our devotion, and not suffer secular concerns to intrude and interrupt us; that we act faith upon him, and believe that *he is a rewarder of those that diligently seek him;* and that we approach the throne of grace *in the Name of the Lord Jesus Christ.*

If Devotion were not a duty, yet methinks the advantages thereof should invite (2 pages missing) and that which finally excludes from the Kingdom of Heaven, where nothing that pollutes can enter, 2 Cor. 6.9. Rev. 21.27.

'Tis indeed not wonder though the Religion of the Gentiles, which contained a prodigious mixture of vanity and impiety, gratified the inclinations of uncleanness: for if we consult their writings, we shall observe, that the most abominable vice wanted not a Deity to patronize it amongst them; which upon the matter was *an establishing iniquity by Law,* and an argument more sufficient to encourage than to correct vice: And although the Writings of some Philosophers have been more refined, yet the Lives even of such were full of the foulest actions. Nay, the rules which the best Masters of Morality amongst them prescribed, never reached to the purifying of the Heart.

I confess, that man that shall take notice (and who, having eyes in his head, can evite this, when men proclaim their sin like *Sodom?*) of the prodigious uncleanness this profane age has arrived at, shall be strongly tempted to suspect the purity of the Christian Rule, if he make

no farther enquiry than to the practices of most that are called Christians. We may indeed very aptly write to the professors of this age, as the great Apostle did to the Church of *Corinth*: *It is reported commonly that there is fornication among you, and such fornication as is not so much as named amongst the Gentiles*, 1 Cor. 5.1. And I am a little afraid, if the Church should strictly observe that charge that the Apostle gives there, and excommunicate all such wicked persons, that our Church should not need to brag much of the number of Christians.

'Tis indeed matter of great sadness, to consider how much the Christian Religion has suffered, upon the account of the scandalous practices of Titular Christians; and I make no doubt but this age has been at more pains than any that precedes it, to increase the scandal: but sure 'tis but a silly artifice to challenge the exactness of the *Rule*, and with *Celsus* impudently allege that the Christian Religion encourageth men to the practice of immorality and vice, since of all Religions, the Christian only can produce the strictest Laws against *all filthiness of flesh and spirit*. 'Tis a *Doctrine*, as blessed Apostle tells us, *according to godliness*, and lays undispensible obligations upon its followers, both to think upon, and to do, 〈2 pages missing〉 dearing a quality, and so noble an embellishment of our nature, that where this is wanting, all other advantages are little regarded; and not only men, but the great God also *resists the proud*, it being a vice which, besides Christianity, Morality also-condemns, as universally unbecoming to Humane nature; and that which not only disturbs ones self, but also disquiets whole societies: But *God gives grace to the humble*; he takes such persons into favor, as being more pliable to receive the impress of his love.

And as a humble, so also a *meek* and quiet spirit is in the sight of God of great price. And can there be a more convincing motive than this, to recommend meekness to Christians? And indeed we cannot pretend to be the Disciples of holy Jesus, if we refuse to learn that lesson he hath copied out to us, *Matth. 11.29. Learn of me, for I am meek and lowly in heart*.

Although a calm and quiet spirit is a reward to itself, as every virtue is; yet it wants not a claim to a temporal felicity also, *Matth. 5.5. Blessed are the meek; for they shall inherit the earth*. These be the persons to whom by right of promise this stately Fabric of earth belongs. And if we now view that unpleasant vice of *Anger* opposite to it, this will yet add more to its luster, and help to recommend it the more effectually. *Anger* being such an unpleasant humor, that it makes those men it possesses unfit for human society, it being not unfitly defined by the Poet to be a *short madness*; which indeed agrees very well with the Wise man's verdict of it, *Eccl. Anger rests in the bosom of fools*. If then men would but compare the calm and happy serenity of Meekness, with that inward and outward trouble and disquietment that is the effect of *Anger*, they could not but esteem the one, and declaim against the other.

In the next place, our *Christian rule* recommends *contentment* as the most precious Jewel in the Saints Diadem; 'tis that noble ingredient that makes the most bitter cup sweet and pleasant: it renders things, otherwise unsavory and burthensome, to be indeed relishing and easy. This is it that seasons the meanest meal; makes a dish of herbs a feast, and a cup of cold Water please the palate: This is that virtue which makes men in the midst of storms represent a calm, and in the saddest circumstances to sing sweetly. He 〈2 pages missing〉

us in those duties that concern our *selves*; so it also teacheth us how to carry towards others. And in the first place, it recommends the *Royal Law of love*, as the spring and source of all other duties, *Rom. 13.9. If there be any other commandment, 'tis briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.* This, for its excellency and comprehensiveness, is said to be *the fulfilling of the Law*, as those who neglect it are said to *sin against the Law*.

Now if this rule of Charity were well observed, it would help to correct, first, all undue Thoughts and Wishes. Secondly, all injurious Words and Speeches. And thirdly, all unjust Actions and Dealings towards our Neighbors.

First, it would very much conduce to the regulating of our *wishes*, and to the keeping of our minds in a meek and peaceable temper towards others. Charity, if sincere, is a noble and generous virtue, which believeth and hopeth the best of all men: *It thinketh no evil*, as the Apostle amongst many of its other good properties observeth, *2 Cor. 13.5.* It eradicates and supplants all censorious thoughts, and is incompatible with those tormenting passions of Malice and Revenge, which, as the Wise man describes, *suffer not men to sleep except they have done mischief*, *Prov. 4.16.*

And indeed this is but the least part of a Christians duty, 'tis but an evidence of the lowest degree of Charity, to retrench those irregular and undue wishes, which oftentimes do more prejudice to ourselves than others: If it be sincere, it will have a further and more important influence; it will help us to govern our tongues also that we may, as the great Apostle adviseth us, *speak evil of no man*, *Tit. 3.2. to lay aside all malice, and all guile and hypocrisy, and evil speaking*, *1 Pet. 2.1.* and according to this precept did primitive Christians walk.

But alas! we have degenerated in nothing more conspicuously from their practice than in this: In place of their love, we have substituted an industrious search into the iniquities of others, *Psal. 64.4.* and have fully verified the Apostles description of the tongue, *Jam. 3.8.* that it is *an unruly evil which no man can tame, a world of iniquity that sets the whole creation on fire.*

Neither Majesty nor innocence can now guard against its darts; its malignity 〈2 pages missing〉 blessings, *v. 10.* and it is noted as an evidence that *the love of God dwelleth not in those persons, who having this worlds goods, shut up their bowels of compassion from those that have need*, *1 Joh 3.17.* Alas! little do men know how quickly the balance may change; how soon the richest may be in poverty, and stand in need of that supply that they now in the days of their plenty deny others the instances to prove this, are more numerous than that they can be doubted or need to be related.

Indeed the performance of this duty passeth not without a temporal reward God, who accounts it a lending to himself, hath promised to repay it; and sure there cannot be better security than his promise. And I question not but all ages can attest the truth of what the Wise man observeth, *Prov. 11.24. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*

*I confess, I know no virtue more becoming a Christian than Charity, and scarce anymore scandalously neglected; and I am sorry to think that those good men who compassionate the wants of the indigent, should be so unworthily scandalized, as if they were but lukewarm Protestants, and established the Popish Merit: but this is a piece of madness I shall rather pity than inveigh against; and although I be no friend to merit, yet I cannot but speak honourably of those whose charity and good works make them lovely in the sight of God, who has accounted it *pure religion and undefiled, to visit the fatherless and widows in their affliction*, Jam. 1.27.*

In the next place, the Christian rule requires Justice in our intercourse and commerce, and that in our dealings we be exactly conscientious, according to that great rule of equity, Matth. 7.12. All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Injustice is a vice so mean and ignoble, that I cannot but admire how great men should court it: and if men would but actuate their Reasons, I am sure they should never become guilty of that which, if charged with, they cannot patiently endure, nor be reconciled with the persons which freely reprove them. There is no man, I think, that would be satisfied to be called a Cheat; and is it not unreasonable to think they shall evite this character who practice injustice?

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were easy to show how miserably they failed. The famous Peripatetick pleaded for the revenging of Injuries: The divine Plato allowed the community of Wives: The strict Stoics patronized the lawfulness of Self-murder; and thus *professing themselves to be wise, they became fools.*

And yet (to the shame of Christians) how conspicuous was the moral gallantry of the Romans! how famous and glorious are they esteemed for their Justice and Constancy in friendship by all succeeding ages! their virtue did conquer respect and esteem from their Enemies, and made them beloved by those who feared their power. And here I cannot but take notice of St. Augustine's commendation of the old Romans: Because God (says he) would not bestow Heaven upon the Romans, they being Pagans, he bestowed the Empire of the world upon them, because they were virtuous.

And yet the best rules those Illustrious Hero's and Law-givers taught, are not comparable to the Laws of Christianity, upon these three accounts. First, the Pagan Law is deficient in many things, and many particular Laws mightily tend to the promoting of vice; their Law-givers being ignorant of the introduction of sin, never made any precepts against the first motions to forbidden objects. Secondly, those good Laws they taught, are more clearly revealed in the Gospel, Which hath brought life and immortality to light. As the Gospel commands only such things that are good, and forbids only vice; so it more conspicuously manifests what is good, that we may do it, and what is evil, that we may evite it. The good Laws that Epaminondas in Thebes, Lycurgus in Lacedemon, and Aristides in Athens taught, are in the Gospel-Economy more excellently confirmed; and we are now undoubtedly secured, that we do well in observing what is commanded, and in abstaining from what is prohibited;

which *Numa Pompilius*, *Marcus Antonius*, and all the Law-givers either of *Greece* or *Rome*, could never be fully ascertained of. *Thirdly*, we have better encouragements and inducements to obey the Gospel-precepts than any other Religion prescribes. The best motive to virtue amongst the Heathens was, that *virtue is a reward to itself*; that it is the means to be celebrated by after-ages, and such like; which were but insignificant encouragements, if compared with the eternal and 〈2 pages missing〉 gives of the Gospel, *Rom. 1.16. That it is the power of God to salvation.*

CHAP. III. Motives and inducements to the practice of Holiness.

AS the naked proposal and representation of an excellent and beautiful object, is motive enough to excite our love, and draw out our affections to it: so methinks *Holiness*, which of all, things is the most noble, most excellent, and the most lovely, should, even abstracted from the considerations of its utility and advantages, conquer our esteem. But God knows how much our depraved natures in this lapsed estate stand in need of encouragements to excite us to our duty; and I wish common experience did not make it too certain, that all motives are little enough to form us to Holiness.

In the former Chapters I have only laid a foundation to this: for I thought it fit to tell men what I understand by *Holiness*, before I should excite them to it. In this dark age of the world we want not instances (God knows, too many) of men's too frequent mistaking vice for virtue; to prevent which error, it was thought necessary to show men their duty; and having done this, the next thing I proposed, was to lay down several motives and inducements to engage men to the practice of Holiness, founded solely upon this, that all those endearing arguments that prevail with us to perform any duty or action relating to our secular concerns, do more powerfully oblige us to be holy.

This is, I confess, a subject which for its nobleness deserves a better judgment, a more clear wit, and a more enlivened and quick fancy to handle it than I can pretend to: yet if I can but prevail with others to perfect what I have begun, I shall not think I have much mis-employed my time in writing this Discourse.

This Chapter is like to be somewhat disproportionable to the rest in length, it being at first the only designed subject to be discoursed on; I shall therefore divide it into several Sections.

SECT. 1. The noble pattern of Holiness.

The great inclination of Mankind to Imitation, gave ground (I doubt not)

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And now, seeing Examples, have so much force, methinks I hear the Captain of our salvation saying, as *Abimelek* said to the men that were with him, *Judge. 9.48. Make haste, and do as I have done.* Christ Jesus hath by his example taught us our duty, *1 Pet. 1.15, 16. As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy as I am holy.* Upon which account we are seriously exhorted in Scripture to look unto Jesus, and to

walk as he walked; and can any consideration more abundantly serve to inspire and excite us to live holy, than this? Methinks our having so brave an example should provoke us to follow his footsteps, *who did no sin, neither was guile found in his mouth.*

There are two chief reasons that greatly prevail with us to imitate other examples. First, the dignity and greatness of the person. Secondly, Interest and advantage. Now both these motives should most powerfully prevail with us to make Christ the copy of our lives: For first, if we consider the dignity and worth of his person, is he not the Son of the living God, who in the days of his humiliation thought it no robbery to be called equal with God? He was not a person of a mean and low extraction, how meanly soever he lived here, but one of extraordinary worth, who by partaking of human nature elevated it to the highest degree of honor: He was not only the chiefest amongst ten thousands, but the delight of Heaven and Earth, before whom the Princes of the Earth must appear, and the great men, to give him an account of their works. And as for Interest, I shall afterwards make it plain, that we in nothing more cross our advantage, than in walking contrary to Christ.

But alas! how little are we moved by this noble president to mind Holiness? how seldom do we express in our actions the virtues of our spiritual King? although there is nothing more rational, more equitable and just, than to follow his footsteps who hath called us to his Kingdom and Glory; nothing more honorable, nor can advance our happiness more than to be conform to the image of Christ; yet in opposition to the most endearing encouragements, we have as much set at naught his example, as Herod and his men of war did his person, Luke 23.11. Alas! what tears are sufficient to express and set forth this exceeding great madness and insolency?

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us to learn meekness and humility of him, *Mat. 11.29. Learn of me, for I am meek and lowly in heart.* Throughout the whole course of his life he did evidence a spirit full of calmness and quietness. If we trace his footsteps from the Cradle to the Cross, we shall not find him either by his words or actions discovering the least expression of wrath, or revenge; but the most admirable disposition of gentleness and meekness, even then when his insulting Enemies endeavored to cast upon him the most ignominious affronts. We read, *Numb. 12.3. of Moses his great meekness; but how was he once and again transported with passion! but never did our meek Jesus, by the most insufferable abuses he received, ever discover a discomposed spirit. Isa. 53.7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.* He did indeed frequently meet with extraordinary provocations to anger; but yet how sweet were his reproofs? when the Samaritans refused to receive him, *Luke 9.53.* he did not treat them with contumelious speeches, nor revenge himself upon them, although he could have done it with ease; but being desired by his exasperated Disciples *to call for fire from Heaven to consume them,* he rebuked their revengeful motion with *The Son of man is not come to destroy men's lives, but to save them.* It would be too prolix a business to instance the several examples of his Gentleness and Meekness; only let us view the last scene of his life, where we shall behold lively instances to confirm this. When he did find his three Disciples, whom he had

commanded to watch, sleeping, he did not upbraid them for their negligence, but gently asks them, *What, could not ye watch with me one hour?* and when he was treacherously accosted by his own Disciple, who became leader to a great multitude who came out with Swords and Staves to apprehend him, with what astonishing mildness did he entertain this Traitor, who had the impudence to betray him with a kiss? *Friend, wherefore art thou come?* Mat. 26.50. or, as another of the Evangelists expresseth it, *Judas, betrayest thou the Son of man with a kiss?* This was all the hard language he treated him with. And after he was apprehended, with what horrid contumelies and affronts did his barbarous Enemies entertain him? they did spit in his face, and buffet him; (the highest affronts imaginable) they stripped him of his ordinary clothes, and put upon him a fools robe and a Crown of Thorns; and being thus disguised, they expose him to the mockery and contempt of the Spectators: Notwithstanding of all which, he *opened not his mouth*; but with a most sedate and serene temper he received all these abuses, as the Apostle *Peter* expresseth it, 1 *Pet.* 2.23. *When he was reviled he reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously.*

Meekness, I confess, is so noble a virtue, accompanied with so many admirable and charming advantages, that it needs (as one would think) but few words to recommend it to men; but no argument is like to prevail more with generous minds, then the example of so excellent and perfect a Pattern. Sure I am, it is the most unaccountable thing imaginable, for the Disciples of so meek a Master to be of a disposition and temper quite opposite to his.

But as his meekness, so is his *humility* also recommended to our imitation: As he was of a meek, so also of a lowly spirit. His first appearance upon earth was but mean and despicable; he was born (as the Scripture informs us) in a low estate, more fit for the meanest of his Disciples, than for so great a Prince. He was not brought forth in some stately Palace, nor born in a Chamber curiously decked, but in a vile Stable where the brute beasts had their residence. Nay, after he had discovered himself by his illustrious works to be a great Prophet, the *true Messiah who enlighteneth everyone that cometh into the world*, yet how humbly did he walk! his Companions he did choose were but mean Fishermen; his Occupation and Employment was no ways honorable; and his Revenues were but small, as he himself did testify, *The foxes have holes, and the birds of the air nests; but the Son of man hath not where he may lay his head.*

Although his descent and extraction was incomparably great, yet he rather endeavored to conceal than to brag of it; and so humble was he, that he chose rather to attribute the praise of his admired works to his Father, than take the honor of them to himself, *Joh.* 8.28. *I do nothing of myself, but as my Father hath taught me I speak these things.*

He was not ambitious of Rule and Government, but modestly refused to be a Ruler and Judge. Nay, when the multitude thought to make him a King, he shunned their society by an invisible removal, it being quite contrary to his design in coming into the world, (as he tells us, *Matth.* 20.28.) *he came not to be ministered unto, but to minister.* And to correct the insolent pride and ambition of his followers, how did he stoop to wash his Disciples feet! a most admirable evidence of his lowliness of spirit.

And now since our great Lord and Master did so wonderfully debase himself to the form of a Servant; since in all his actions he did manifest that he was meek and lowly, how prodigiously incongruous is it for those who profess themselves to be his Disciples to be proud and lofty?

I confess, Humility is a grace well becoming our state as creatures; we are but dependent beings, having life and motion, and all those endowments we are proud of, *from the Father of spirits, from whom every good gifts cometh*. The fresh communications of his love we constantly participate of, are freely bestowed; which he may therefore, when he thinks fit, with an equal freedom and ease remove, without being guilty of injuring us.

Humility is that peculiar grace that qualifies and fits us to receive the divine aid and assistance; as the Apostle St. James tells us, *he gives grace to the humble*. Upon which account we may with the Wise man well conclude: *Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud*, Prov. 16.19.

I doubt not but every considering man will find his own Reason suggest a sufficient store of arguments to confute the imperious assaults of Pride and Ambition: but methinks none can more powerfully prevail with ingenuous spirits, than the consideration of Christ's humility: with this how effectually may he repel every temptation to pride, by saying, Was my Master lowly of spirit, and does it become me to be proud?

Thirdly, Christ is also set forth as our Pattern in his sufferings: *If when ye do well (saith the Apostle) and suffer for it ye take it patiently, this is acceptable with God; for even hitherto were ye called: for Christ also suffered for us, leaving us an example, that we should follow his* <2 pages missing> there than allays the distemper, though it augments the degrees of our trouble, and disables us to bear the stroke of Adversity; yet we will not be persuaded to a calm and quiet submission to the divine Will. Though impatience exasperates the pain, yet we think we do well to be angry. If we meet with injuries, our appetite of revenge is stirred up; *flesh and blood* we say cannot *endure* such *affronts*; we imagine it stains our Reputation and Honor in the world, and is degenerated and servile.

Thus do we sew Fig-leaves to cover our nakedness; but the all-seeing God knows that all these repinings are arrows directed against his providence; otherwise we should with the Royal Psalmist say, *I will not open my mouth, for thou didst it*. To this impregnable Fortress he had his recourse, when causelessly cursed and reviled by *Shimei*: it was this that silenced old *Eli*, *It is the Lord, let him do what seemeth him good*: he durst not quarrel at the message, but quietly he submits. There is a secret providence which doth overrule the most terrible accidents, and is not accountable to human Reason. All those calamities and sufferings we undergo, are ordered by infinite Counsel; and in repining at such dispensations, we indirectly blame Almighty Goodness and Wisdom.

Is it fit and congruous that God should take measures from men in his Economy of the World? is it reasonable that the whole course of things should be put out of order, to satisfy every private man's humor? can there be any greater madness, than to prescribe rules of

Government to infinite Wisdom? Why then are we dissatisfied with our adverse state? why do we repine and complain?

If we did indeed compare our Mercies with our Sufferings, our Receipts with our Merits, or our Condition with that of some others, we could not but be convinced of our folly: but we still pore upon the sore; all our thoughts are taken up and in exercise about our affliction: if we would deal rationally, let us view the sufferings of our blessed Redeemer, and see if we dare make a contrary conclusion to that of the Apostle, 1 Pet. 4.1. *Forasmuch then as Christ hath suffered for us in flesh*, let us *arm our selves likewise with the same mind*: He suffered patiently and calmly for us; and it is but reasonable that Servants imitate their Master, and suffer the disasters they meet *<2 pages missing>* our rule, yet how ready are we to despise it, if in the least it cross our humors or carnal interest? Alas! little do we consider, that obedience is essentially necessary in order to our supreme happiness; and that torments, as severe and intolerable as they are lasting, are the lot of the disobedient.

It were to be wished that the rebellious posterity of Adam would but seriously ponder what they will be able to say in the great day of Audit. Sure I am, the whole Contexture and Harmony of the divine Precepts and Doctrines are equitable and just, and therefore call for our hearty compliance with them. The wise God never issued out any Command which could not be obeyed; he is not like the *Egyptian Task-masters*, to require *Brick while there is no Straw*. Nay indeed our duty and interest are coupled together so closely, that if we disobey and rebel, we may thank ourselves for the misery we have chosen. .

And as his Obedience is set before us for imitation, so is his *Love, Charity, and Compassion* also. His whole life was spent in *doing good* to men: how transcendent is his love in pitying us in our degenerate and forlorn estate? when we were at odds with Heaven, and incapable to help ourselves, then, even then, did he commiserate our case, and by his *own Blood* reconciled us to the Father. It is the greatest demonstration of love imaginable, for *a man to lay down his life for his friend*, Joh. 15.13. and yet more wonderful was the love of our Redeemer in passing through so many cruel sufferings for us, who were but Rebels and Enemies. O how should the remembrance of his boundless compassions transport and ravish us with love? how strange is it, that the highest endearments of Love have not inflamed our spirits, and made Love mutual and reciprocal?

Love is a most excellent affection, of a noble original, by which we resemble the best of beings; the great God being by the beloved Disciple described to be *Love*: and indeed well does this description suit with his dealings with men. But alas! how unlike are we to God in this? there is scarce any duty more frequently inculcated by our Savior than *Love*, John 15.12. *This is my commandment, that ye love one another as I have loved you*: and yet how little efficacy has either his precept or example with us?

Blessed Redeemer! how unworthy do *<2 pages missing>* since it hath produced so little love in us to himself. But however, I need not take much pains to prove that hereby we demonstrate ourselves to be of all men the most ungrate, and justly liable to the severest punishment ever inflicted upon the greatest criminal.

It would be too prolix to enumerate the several instances wherein Christ is set forth as our *Pattern*: sure I am, he hath by his example taught us the exercise of all virtues; and I may say (as himself said in another case) *If we know these things, happy are we if we do them.*

To sum up this Section, it will not be amiss to obviate an Objection, which is indeed but very trivial, although it be too commonly urged: the Objection is, *How is it possible for men to conform to Christ, and be holy as he is holy?* *Ans.* I have already told, that it is not expected that we should imitate our blessed Redeemer in all and every of those actions he performed: but in all those moral duties which he hath enjoined by his righteous precepts, and encouraged us by his example to perform, these we must by no means neglect: and to manifest the possibility of doing these, we may satisfy ourselves by viewing the pious and devout lives of primitive Christians. It is a great mistake to think we are commanded to a rigorous and strict conversation which cannot be attained; the faithful in former ages have run the same race that is set before us; they have fully enough cleared the possibility of our duty: *Wherefore seeing we also (as the Apostle argues) are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us,* Heb. 12.1. For shame, let us rather imitate the excellent holiness of primitive Christians, than the impure practices of those *who are strangers from the sacred Covenant.*

O the perfect love and imitable kindness of the first professors of the Gospel! what purity, what integrity and innocence appeared in their lives? how ravishing and splendant were their virtues and graces; their Patience in suffering, their Courage and Magnanimity in death, their Temperance and Moderation, their Charity and Compassion, their Equality and Justice, and their Contempt of this World and all earthly concerns for the sake and honor of their Master? These were the virtues they were adorned with, which

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There is nothing more certain, than that only holy souls are in a capacity of participating of that future felicity; and these may without the least charge of presumption claim an interest in it: But for those vicious wretches, who are wholly polluted, who have devoted themselves to commit sin with greediness, and take pleasure in doing evil; how utterly incapable are they (if they continue such) to dwell in his presence, who is not a God that taketh pleasure in wickedness?

And now seeing there is such an inseparable connection between Happiness and Holiness, it cannot be amiss if we take a short view of the excellency of this coelestial felicity, that it may more plainly appear what a notable encouragement and motive it is to holiness.

There be two things that forcibly recommend the excellency of that future state of bliss. First, A perfect freedom and immunity from all evils. And Secondly, a perpetual enjoyment of the chief good.

First, it is a blessedness wholly exempt from evils whether of sense or loss; 'tis a happiness attended with no inconveniencies, nor dismal circumstances, as the happiest state here is:

we now walk in the midst of perplexing doubts and fears; temptations increase our inquietudes, and dangers our continual fears: our complaints are by far more numerous than our joys; nay, what is our whole life, but a scene where sorrow and fears act their parts! *Man that is born of a woman is of few days, and full of evil.*

But our future blessedness quite excludes all those evils; there is nothing admitted to embitter that pleasant state, *Rev. 21.4. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain; for the former things are passed away.* The holy soul shall then no more complain of any dolorous hours; the heavenly *Jerusalem* is a place unacquainted with everything that is uneasy and troublesome.

And yet this is but the least part of the Saints felicity: for as they shall enjoy a perfect freedom from evil, so shall they also be advanced to the fullest fruition of that God, where all the streams of goodness do finally empty themselves: *Blessed are the pure in spirit, for they shall see God, Matth. 5.8.* They shall see him, not as now *through a Glass darkly*, but then *face to face*, *1 Cor. 13.12.* they shall, as the *Angels in heaven, always behold the face of their Father, Matth. 18.10.* in whose *presence* (as the Psalmist assures us) *is fullness of joy, and at whose right hand are pleasures for evermore, Psal. 16.11.* O the unspeakable delectability of the Saints future state! where the most blessed God shines forth in his Glory, where the beams of beauty ravish the beholders, who stand continually in his presence receiving the manifestations of his Glory!

Sure if the faint expectation of enjoying the company of virtuous men in their fancied *Elyzium*, did instigate some Heathens to imitate their virtues; how much more persuasive should the heavenly *Jerusalem*, and the City of the living God be? where the holy Soul shall be admitted to converse with an innumerable company of holy Angels, and taken into the blessed Society and Church of the first-born; where all those imperfections that embitter our communion here, are removed; where the holy Soul shall see *Jesus the blessed Mediator of the new Covenant, Heb. 12.* who suffered so much for sinners, now sitting in glory and majesty; not crowned (as once he was) with *thorns*, nor wearing a *purple robe*; but having on his head the most transplendent Diadem, and clothed with Majesty and Beauty. Methinks the thoughts of beholding this glory, and participating of so much felicity, should excite the most lazy to follow Holiness, and to walk worthy of him who hath called us to his Kingdom and glory.

But I confess I am not able to express half of the glory of that future felicity: The blessed Apostle seems to intimate, that all Hyperbolic expressions fall short in describing it, *2 Cor. 4.17.* where he stiles it, *A far more exceeding and eternal weight of glory:* and *1 Cor. 2.9.* he tells us, *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for those that love him.* For although we may be assured that the reward is of infinite value, and that *the righteous shall shine forth as the sun in the kingdom of their Father:* yet the most glorious part is hid from the eyes of viators; 'tis only those who taste the Honey-comb that can best discover its sweetness.

And yet it is prodigiously strange that the imperfect glance of future Glory that men may here behold, is so ineffectual to form them to Holiness; that men who know they may be

forever happy, if they would study and endeavor to be holy in all manner of conversation, yet live as if they thought such a happy state not worthy to be noticed.

I confess, if the faithful and true God had not promised this state of blessedness, and discovered by revelation the truth and reality of it, we could never have dreamed of partaking of so much happiness. The Heathen world could never be ascertained (by Nature's dim light) that the Soul is beyond all doubt immortal, and that there is a future state of rewards and punishments. The wisest of their Philosophers, by their most laborious search, were exceedingly confused in their thoughts about it, and could at the most only entertain some probable guesses and conjectures, founded upon moral arguments, which could never perfectly conquer their doubts: They did indeed think it was very reasonable to believe that God (who is holy, just, and good) would in another life (since he did it not in this) reward good men, and punish the bad; but they could not be, beyond all doubt, ascertained that it would be so. The most celebrated *Socrates*, who parted with this life in expectation of a better, plainly told his Friends, it was God only who knew whether there were a future felicity or not; much less could either he or any other, without revelation, discover the nature and quality of the blessedness of that future state. And indeed, although they entertained some imperfect notions of a future life of bliss for the Soul, yet they never thought of the resurrection of the Body: although 'tis true, the felicity they formed, was more congruous by far to satisfy sensual appetites than rational Soul: the Poets *Elyzium* being much of the same nature with the *Mahometan Paradise*, exactly accommodated to their flesh and senses.

In these thick clouds of darkness and ignorance did the wisest of the Heathens walk: Exceedingly perplexed they were what to think, their doubts being greater than their hopes. But the arising of the *Sunshine of Righteousness* hath wholly dispelled all that darkness; the Gospel hath *brought life and immortality to light*, 2 Tim. 1.10. and hath undoubtedly assured us that there is a reward for the Righteous, and that Holiness shall be crowned with Happiness.

SECT. 3. Holiness the only safe way to escape the wrath to come.

Fear is a passion so extremely violent, and repugnant to Humane nature, that nothing imaginable is of more force to conquer the unruly wills of men to duty. Hence is it, that even human Laws are much more secured by punishments than rewards: Therefore if the promise of Heaven be not forcible enough to work upon our rebellious Wills, we have a Map of eternal and intolerable torments to excite our fear, and to affright us from the commission of those sins *that lead down to the chambers of death*; and that drawn so exactly, that it is the greatest miracle, that men will notwithstanding slight *Holiness*, which is the only means to evite these lasting tortures.

In sacred Writ, the torments of the damned are represented by such terrifying expressions, that it is a wonder they impress not a fear and terror upon the most daring sinner. The Apostle St. *Jude* describing Hell, calls it, *The vengeance of eternal fire*, and *the blackness of darkness forever*, Jude 7, 13. And the Apostle St. *John* calls it, *A lake of fire and brimstone*, Rev. 20.10, 15. Our Savior more emphatically describes it to be *A fire that can never be quenched*, and

where the worm dieth not, Mark 9.46. All which phrases do most significantly express the severity and intolerableness of the torments: for what punishment is so terrible as that of *Fire*? and how unspeakably does it inhanse the misery, in that it is *eternal*? and that too, as inflicted by an offended God, who is executing his vengeance upon sinners.

Would God sinners would seriously consider whether they are able to endure the eternal pains of a gnawing Conscience? or can patiently dwell with devouring Flames? Whether the momentary pleasures of sin, are to be balanced with those furious reflections, those horrid stings and intolerable tortures the damned suffer day and night, where nothing of life remains but the sense of pain? Alas! will no argument prevail with men? how amazing is it to think that the everlasting God has used all the methods of love to excite men to Holiness, and to reclaim them from sin, and all to no purpose? May I not well say to such men, as St. Paul said to the Galatians, *Vnwise sinners, who hath bewitched you?*

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they endure, we may also add that celestial felicity they are forever excluded from. How tormenting will it be to think of an everlasting separation from the divine Presence, and instead of a holy Society, to keep a continual correspondency with impure Spirits?

Would God that this brief discovery of the powers of the world to come, might prevail with men to be holy in all manner of conversation.

But methinks I hear the over-zealous Professor too ignorantly objecting▪ that it is servile, mercenary, and legal, to be holy for love of Heaven, or fear of Hell. Truly if it were so as these men teach, I know not what can be the intent and design of all the promises and threatenings of the Gospel. And although I question not but it is a generous and Christian principle, to serve God out of pure love; yet I can never be induced to think, that to be holy for love of Heaven and fear of Hell, can be separate from that principle of love to God.

God knows how much in need men stand, both of arguments to work upon their *hope* and *fear*, to excite them to *duty*. And since he who knows our natures, has used promises to allure us, and threatenings to awaken us, we must not pretend to be wiser than God, and reject those motives he has thought fit to prescribe: and indeed, if it were not for the fear of evil, and the hope of good, 'tis to be feared, the pressing of other motives should be but a mere beating of the Air.

But that this is not servile and mercenary, needs no other argument to prove it, but our Savior's enduring the Cross, and despising the Shame, *for the joy that was set before him*; a Scripture sufficient enough to stop the mouths of all opponents.

SECT. 4. Holiness the main design of the Gospel, and the end of all Christ's sufferings.

Subjects who know the intent and design of those Laws issued forth by their Prince, will be loath to contemn his Authority, especially when the whole intent of these is to make them by their obedience the more happy; and sure 'tis the most unaccountable thing that can be, if they notwithstanding despise his Laws, and quite counter-act his design.

Now the main design of the Christian *<2 pages missing>* help himself, our blessed Lord redeemed us from our captivity, by offering up himself a ransom to satisfy divine Justice; and all this, that we might walk in newness of life. And now what ingratitude is it to despise so much love? Sure, *If he that despised Moses law died without mercy, of how much sorer punishment shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified an unholy thing?* Heb. 10.28, 29.

He must certainly be of a very base and disingenuous spirit, who takes pleasure in sin, when he considers how dearly Christ paid for it. Hath he been at so much pains, undergone such dismal sufferings to purchase our peace, and will we notwithstanding frustrate his design? how strange to astonishment is this, that men should prefer captivity to freedom?

Alas! is it not enough that our blessed Master was so barbarously and despitefully used by the Jews and Roman Soldiers, but must we be also Actors in the Tragedy, and by our sins crucify him again?

Did he not die that we might live? and shall we spend our life in offering despite unto him? Strange, that so much madness should lodge in the breasts of any into whom God hath breathed the breath of life!

I might here also add, that it is a contemning, and offering of the greatest despite to the *Holy Spirit*, to despise Holiness: for upon this account is the third person of the blessed Trinity called *the Holy Ghost*, because his peculiar office is to enable us to perform holy actions: now if we continue in our rebellion, if we reject the offers of grace, and the internal motions of the Spirit to Holiness, we do hereby become guilty of quenching the Spirit of God, and offering despite unto him; which is so horrid a piece of villainy, that Heaven threatens it with the severest torments.

SECT. 5. Holiness the most proper and effectual means for attaining length of days.

Of all outward and temporal blessings, *length of days* hath justly the precedency, since without this all others can afford little or no comfort: The possession and enjoyment of other mercies, can bestow no satisfaction to men lying on their beds *<2 pages missing>* Prov. 23.29, 30. *Who hath woe? who hath sorrow? who hath wounds without cause? they that tarry long at the wine, &c.* Holiness is repugnant and inconsistent with excess, which naturally puts a period to the lives of men: It forbids all manner of vice, which *leads down to the chambers of death*; and keeps men within due bounds in their eating and drinking.

Before mankind had corrupted themselves by their notorious and impudent vitiousness, we read of their great length of days; but the increase of sin multiplied diseases, which hurry men to untimely deaths.

I deny not but the great Lord and Master of the Universe may, for holy and wise ends known unto himself, cut short the lives of the righteous; yet surely if we consult either Experience or Reason, we shall find it certain beyond doubt, that virtuous men enjoy, for ordinary, far the longest lives.

Some good men may be naturally of a brittle constitution, yet how strangely has their life been protracted by their moderation and sobriety? and how many strong men have had their days shortened by their intemperance and excess?

Indeed, he that considers this well, shall find, that Holiness is the most effectual means to promote long life, both upon a moral and natural account. Upon a *moral* account, long life is the reward which the divine promises do secure to such men; and on the contrary, wickedness is threatened with shortness of days. Upon a *natural* account, the fire doth not more naturally produce heat, than Holiness does procure health and length of days; and there is nothing more evident, than that the most of vices have a physical efficacy in the shortening of human life. That this is the necessary product and genuine effect of intemperance and lasciviousness, needs no other argument to prove it, but the daily examples of multitudes, whom those sins have hurried to their graves. And truly there is not any vice which does not like fire in men's bosoms torture and consume them; and so disorders and discomposes them, that they even neglect the necessary means of their health. See *Period of Humane life*, pag. 111, 124. Edit. 2.

SECT. 6. Holiness that which makes men honorable; vice rendering men mean and ignoble.

Honor is an ornament so noble and venerable, that he is but very sottish, if not quite brutish, who doth not court and caress it. Upon this account it is nothing strange, that ancient Philosophers, who wanted the assistance of revelation, placed man's happiness in it.

How many brave and gallant actions have been performed, which if they had wanted the bait of Honor had never been attempted! Gallant souls, who despise all other rewards, have been hereby excited to undergo the greatest dangers.

Now, since honor is so highly esteemed, especially by those who pretend to generosity; I shall, to encourage such to befriend Holiness, endeavor to prove, that the most effectual means to procure Honor, and to be in esteem both with God and man, is *to live* (as the Apostle adviseth men) *soberly, righteously, and godly*.

Only before I proceed to prove this, I shall premise one Caution, namely, that by *Honor* I do not chiefly understand one dignified with any extrinsical honor arising either from his Birth or Office; though both these are to be highly esteemed, and must not be denied that external respect due unto them: but by *Honor* I understand that esteem and reputation that the best and wisest men do give to any whose Moral honor is conspicuous; and under this notion the Stoic-Moralists hath very well expressed it,

Nobilitas sola est atque unica virtus.

which upon the matter disagrees not much from that sacred position of the Wise man, *Prov. 22.1 A good name is rather to be chosen than great riches.*

Having premised this, I come now to prove that Holiness is the path-way to Honor. And indeed, this is so plainly asserted in Scripture, that it is needless to insist. The God of Heaven

hath assured us, that those that *Honor him, he will honor; and those that despise him shall be lightly esteemed*, 1 Sam. 2.30. Much like to this, is that inducement to Holiness urged by our Lord Christ, *Joh. 12.26. If any man serve me, him will my Father honor*. Now men cannot honor God more, than by being holy: for the word is comprehensive, and includes all those duties that God hath enjoined; but every vice is a despising of his sacred Authority. If then holy men are those only whom God will honor, and vicious men those whom he will contemn, we may easily conclude, who are the honorable, and who are the base and ignoble. Sure those men must be honorable, whom the Fountain of Honor esteems such.

'Tis upon this account that the Saints are called (in Scripture) *the excellent of the earth, and the worthies of the world*, (how meanly soever men esteem them) *of whom the world is not worthy*: And the righteous is said to be *more excellent than his neighbor*. And indeed, Holiness doth not only promote the honor and esteem of private persons, but of public Communities and Kingdoms also, *Prov. 14.34. Righteousness exalteth a nation; but sin is a reproach to any people*.

This is a truth which the wisest of the Heathens, who yet wanted Revelation, constantly taught, namely, That *Honor is the reward of virtue*. Hence the large Lectures they have written in the commendation thereof: it would be too tedious to transcribe even the Elogies that they have written in the praise of Virtue; and indeed it is well worthy of our observation, that as they have illustrated Virtue by their large Encomiums of it, so Virtue (which they courted) hath made them venerable to posterity, and transmitted to us their memories under the most amiable Encomiums imaginable: And however their birth was but mean and almost regardless, yet their virtues have made them more famous than Princes and Emperors. The virtues of *Aristides, Socrates, Seneca, Marcus Regulus*, and many others, have made their renown glorious; whileas many Emperors and great men have had their names buried in silence.

Let a man be as rich as ever any of *Adam's* posterity was, or (that I may extend it farther) as high as his ambitious thoughts can wish; let him be wise as *Solomon*, and endued with all other perfections and advantages; yet if he want virtue, how insipid will his Name be to posterity? It is Virtue alone that conduceth to fame. 'Tis true, some wicked men (called in Scripture vile, notwithstanding their authority) have been set in high places, and honored for fear, when alive; yet they never received that honor which hath in all ages accompanied the Righteous. They have had the external, (which is indeed due to men by virtue of their Descent or Office) but wanted that internal reverence and honor which is only due to good men: and I doubt not to say, that there is nothing more incongruous and unsuitable, than to see Honor given to such men. *As snow in summer, and as rain in harvest; so honor is not seemly for a fool*, *Prov. 26.1*.

Vice is in the judgment of all considering men so mean and base, that it casts a stain and reproach upon men; makes their names unsavory, and stink in the nostrils of after-ages: but Holiness forces a veneration from men, and makes posterity raise Elogies in their memory; *but the memory of the wicked shall be forgotten*.

Virtue was that alone whereby many Kingdoms and Empires have been raised; was that which made them so flourishing and potent, and prevailed more to their establishment and advancement, than Strength or Policy. Thus it was with the old *Romans*, (for their virtues are a shame to the present state of that Empire) their Clemency and Justice conquered Kingdoms, and made *Rome* renowned and glorious beyond all other Kingdoms and Commonwealths: and as *Virtue* hath raised *Kingdoms*, so hath it also particular *Persons*; whileas *Vice* hath cast Emperors from their Thrones, and made them as unfortunate as they were wicked.

Many of the primitive Martyrs, who were renowned by Kingdoms and Commonwealths (who keep Festivals in honor of their memories) were but of an inferior degree, and had nothing to recommend them to posterity but their Holiness and Sanctity; and indeed, any man that consults Reason, will easily find himself constrained to reverence and esteem virtuous men.

'Tis a wonder that any man who pretends to generosity should be vicious, there being nothing so mean and base as *Vice*, which like to cowards always lurketh, and dares not approach the light. I doubt not but this present age hath arrived at as high a confidence in proclaiming their sins as *Sodom*, as ever any former age acquired; and it may (to the reproach of it) be said, as ever any is like to reach to: yet till men cast quite off humanity, it cannot be expected that *Vice* shall have Advocates to plead in its defense. 'Tis a noble saying of the great Moralist *Seneca*; *Licet Deus nesciret nec homo puniret peccatum, non tamen peccarem ob peccati vilitatem*.

'Tis no wonder then though *Vice* appear (as the Devil in *Samuel's* mantle) under the cloak of *Virtue*; though *Lust* mask itself with the pretence of *Love*, and *Cruelty* of *Zeal*: but by this means it proclaims its timorousness, not daring to own publicly what it really is.

It were a large field, to descend to the consideration of every particular virtue and vice, and show that there is not any virtue but tends to the advancement of a man's honor and fame, and no vice which is not ungentile, mean, and base: But the brevity I have designed will not allow me to enlarge; only in brief I shall demonstrate the truth of this by some few Instances.

Justice is so gallant a virtue, that it advanced the renown of those whom it adorned, beyond what riches or preferment could ever bestow. The *Romans* were more famous, and (where they were Enemies) more formidable for their *Justice* than their *Power*: it was this virtue which in a peculiar manner made Scepters and Kingdoms submit to their Government. But *Injustice* is so base and contemptible a vice, that it hath made those who are captivated by it, despised as the unworthiest of men, not deserving to be taken into friendship, but to be excluded from human Societies. How unsavory hath the name of unjust Judges been to posterity, while everyone is ready to strew some Elogies in honor of the just!

To this I may annex *Constancy in friendship*, as a virtue as noble as amiable: For who will not admire and celebrate the man who remains fixed to his friend, whatever alterations or changes there may be in his condition? And sure whosoever fails in his friendship, lays

himself open to the most merciless condition, and needs expect to be left to befriend himself when the wheel of Providence lays him below those he thought unworthy of his favor.

Of all virtues, Liberality, Charity, and Compassion are so noble, that common speech adapts this Elogie to them by way of emphasis; and indeed, I think I need not say much to raise an estimate of these: for no man can be so base as to despise those who bestow favors upon him. Sure there is no virtue that makes men more famous, that wins the hearts and affections of people more, than Liberality: but *Avarice* is ungentile and sordid; and so odious a vice, that it ever lessens all other virtues, and makes those it possesses the most hateful of men.

Charity is an obliging virtue; and as it hath its original from, so doth it also necessarily produce Love, and esteem too: he who prefers the necessities of others before his own superfluities, and who does supply the wants of others, does so cheer the languishing hearts of the needy, that nothing can be more generous, nor generally meets with a greater recompense of honor and esteem.

To compassionate the case of the Fatherless, of the Poor and Needy, is so noble a virtue, that the Apostle makes this qualification alone the evidence of *pure and undefiled religion*. It is a most unnatural and more than brutish sin, to slight and forget such.

Meekness and *Humility* are such noble embellishments of human nature, as I have formerly shown, that none but proud and insolent spirits, who have been always condemned as insufferable, durst ever disesteem them.

To these I may join *Affability* or *Courtesie*, as a virtue near allied to Humility and Meekness; which being noble in its causes and effects, cannot but denominate the person it illustrates both noble, and amiable, and lovely: 'Tis indeed an evidence of a very base and abject spirit, to be sullen and morose. Persons of a noble education and original, are frequently known by their condescending and obliging behavior; and I am sure Reputation and Esteem are the apparent effects of Courtesie.

Temperance and *Moderation* are virtues more noble than that they need eloquence to advance their value, as its contraries are too mean and beastly to be inveighed against. How brutish and contemptible is a drunken man, who is rather an object of pity, (as mad-men are) than reproach; who being a more apt resemblance of a beast than a man, deserves as little Honor, as he is ignorant what Honor means?

SECT. 7. Holiness attended with the most solid and real pleasures.

In all things that concern practice, there is scarce any motive more forcible than Pleasure; and of all pleasures, those that entertain the Soul are the most excellent. We indeed need no argument but experience, to demonstrate how ravishing sensual pleasures and delights are, how much they are caressed and courted, till men be glutted and filled with them. But alas! how inconsiderable are all sensitive delights? the enjoyment of these cannot raise us above *the beasts that perish*; but those pleasures which are fitted for the rational nature, are noble

and lasting; and such are all those delights that arise from a holy conversation; no joy, without this, being able to make a man's life pleasant and delightful.

There is in Holiness an internal delectability, that is better felt, than it can be expressed; but how loathsome and odious is Vice? it is compared in Scripture to the most ugly and unpleasant things: But Holiness is so comely, so delightful, and ravishing, that it is very fitly (according to the Scripture-Epithet of it) called, the Beauty of Holiness. It is this alone that produces a calm and serene Conscience; from which necessarily results acquiescence and delight: and indeed, this is no fantastick and imaginary joy, (as the Atheists of this Age would make men believe) but a true and real one, affording much more complacency and satisfaction, than all the pleasures of sense. To the truth of which, I doubt not but those men who question it should assent, if they would but make the experiment; and till they do this, they give us too evident an instance of their folly, in denying the reality of those raptures of joy resulting from a holy conversation.

But besides Experience, this truth is likewise confirmed by Reason: For who is in more probable circumstances to participate of pleasures, than he who is Master of his Passions, who hath subdued his appetites, and freed himself from those imperious Lord's, who denied him the liberty of tasting and relishing pleasures? The pious Soul may have no large allowance of temporal mercies; yet having Contentment, he is richer than the wicked man whose coffers are full.

But we need not doubt of the reality of those pleasures; the Wise man hath long since put this out of question, Prov. 3.17. Her ways are ways of pleasantness. There is here a concurrence of all those circumstances that contribute to make anything delectable: 'tis a way pleasant for its plainness, and desirable for its end. There is not indeed anything wanting in it, that usually draws out men's delight.

All beauty falls inconceivably short of this; it being Holiness alone, that makes the righteous shine forth as the sun in the Kingdom of their Father: without this, all natural comeliness is imperfect, and, as the Wise man expresses it, is deceitful and vain, Prov. 3.30.

And yet what an universal Empress is external beauty become? nothing being of equal force to attract the eye of beholders as it doth. How hath she conquered the mighty, and made the Nobles of the Earth Vassals to lacquey after her? There is an almost irresistible power and force in her charmings, which conquereth the hearts of men insensibly.

*Now if Beauty mixed with so much deformity, accompanied with so much attendance and slavery, be so enchanting and attractive; how much more powerfully should the Beauty of Holiness, which is every whit perfect and unspotted, and attended with no dismal accidents, raise our admiration, and make us say (as David of Goliath's Sword) *There is none like it?**

Alas! all earthly beauty will be quickly laid in the dust! a little time will deface the fairest face, and make its beauty consume like a Moth: an unexpected accident may disfigure it, and mar the most lovely features; and there is no doubt but old Age, which draws on apace, will make wrinkles in the smoothest face, and make it wither as a flower: But the Beauty of

Holiness is lasting; it fades not with time, nor can it be impaired by the most loathsome and nauseating disease.

Since then Pleasure is so ready to excite our affections, and draw out our complacency, 'tis pity that the noblest, the most satisfying, and most lasting should be so much contemned. *Eccl. 5.10. He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase.* All the caresses of this World are unable to satisfy the Soul; but how ravishing are the joys of a holy conversation? The pleasures of this world are short and momentary, are only (as the Apostle phraseth them) for a *season*, which quickly passeth; but the joy of the Holy Ghost is as lasting as unspeakable; and *this joy* (saith Christ to his Disciples) *no man shall take from you.* It is without the reach of the malice of men and Devils too.

Alas! how diminutive does it make the pleasures of the wicked, to say they are short? how exceedingly does this one circumstance diminish them? But indeed this were not so very considerable, if there were a concurrence of no worse circumstances; but that which mostly is an allay and damp to temporal pleasures, is the consequence, a painful and lasting eternity of the severest punishments. 'Tis this life that puts a period and conclusion to the joys of wicked men; whileas the pious have Rivers of pleasures for evermore to delight and ravish them: 'tis at Death that they *enter into joy of their Lord.*

This is a subject so ravishing and pleasant, that I cannot without reluctance conclude it. O how unsatisfactory are all the delights of Sense, if compared with those Spiritual Joys the holy Soul partakes of! The delights that the Drunkard hath in his Cups and Companions, the Covetous in his Riches, the Ambitious in his Preferments, &c. fall all incomparable short of that joy that is the lot of the righteous.

The delights that the holy man enjoys do upon a double account far over-poise the transitory pleasures of the wicked. *First*, the present satisfaction that the holy Soul tastes of in this valley of tears, is incomparably greater than the delights that arise from sense. The soul that hath once tasted of the love of God, finds more pleasure in the very acts of mutual love, than in all the feasts of delight that sense is capable to enjoy. Food is indeed sweet to the hungry, and drink to those who are languishing with thirst: the taste does without doubt find some meats sweet and relishing, even where there is no extremity of hunger, much more where it is: for, *to the hungry every bitter thing is sweet.* Beauteous Sights ravish the Eye, melodious Music the Ear, and Odoriferous things please the Smell: But alas! how far beyond these is the delight which the devout soul receives in Ordinances! the antipasts of joy which their Heavenly Father bestows upon them, are more delightful than the concurrence of all sensual pleasures. The soul that is in trouble can fetch more consolation from the promises of the Word, than the carnal man can from his pleasures: *Unless thy Law had been my delight* (saith the Psalmist) *I had perished in my affliction.* Other things could not avail him, they could afford no relief: but to have access to God in prayer, and to pour out our complaints to our willing God, this is more ravishing than I can express. And I am sure there is no man who hath tasted these joys, who would part with them for sensual pleasures; and no man dare inveigh against those spiritual delights, but *strangers who intermeddle not with this joy.*

The very Heathens have taught us, that *Virtue is a reward to itself*; they experimented more real satisfaction in moderation and temperance, than in Drinking and Whoring. But Christianity gives us more uncontrolable evidences of the reality of that joy that good men even in this state of absence taste of. Into what a rapture and inexpressible ecstasy of joy did the abundance of revelation St. Paul met with put him! and the Apostle St. Peter was so transported with joy when he did see Christ in his Transfiguration, that he could not forbear crying, *Master, it is good being here*. How full of joy have Martyrs been in the midst of the flames? what comforts have they even then expressed? And is not all this evidence, that the joy of holy men is more real, more sweet and ravishing, than the transitory pleasures of the wicked, which in several seasons can afford no delight? a little pain or disease is such an allay and damp to their pleasures, that it quite extirps them.

But besides those foretastes of joy that the holy Soul experiments here, which, as I have shown, infinitely overwhelms all trouble and pain; that which contributes most to advance the joy of good men, are those felicities above, which are prepared for them; and to these wicked men can lay no claim, their farthest prospect being confined to temporal delights.

What abundance of delights and inexpressible pleasures are laid up for the holy Soul above! How delectable will it be, to be constant residents in the Heavenly *Jerusalem*, whose Streets are pure Gold, and whose Gates are Pearl? how ravishing will it be, to be always in his presence, where there are Streams and Rivers of perpetual pleasures? How sweet will it be, to be a member of that blessed Society of the first-born in Heaven, where there is a perfect concord and agreement? But I confess, I am not able to express half the joy of this future felicity: *Eye hath not seen, nor ear heard, neither hath it entered into the hearts of men to conceive*, what a store of happiness God hath laid up in Heaven for those who are *holy in all manner of conversation*.

SECT. 8. Holiness accompanied with Peace.

There is nothing more suitable to, and agreeable with Humane nature, that Peace; as those who endure trouble and vexation can fully attest: Amongst earthly blessings it deserves not the last place, it being a mercy which crowns all others, and without which, the fullest fruition could not prove satisfactory.

Those languishing, and much to be pitied, Kingdoms, which now lie bathed in blood, can attest the evils and mischiefs of War, much more pathetically than words can express. How sweet and acceptable would Peace (a word always sounding sweetly) be to them?

Now the Apostle St. James hath given us a brief, but unquestionably true, account of the real causes of Wars and Fightings, *Jam. 4.1. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?* From these sinful causes have all the disorders and jars in Kingdoms and private Societies had their real (I speak not of their pretended) original. How impetuous are the lusts of turbulent spirits! like the raging waves of the Sea, they are still in motion, casting forth filth and dirt. *Ambition* is so unquiet and restless a passion, that no man is ignorant what desolations it hath wrought in the earth: How many famous Kingdoms hath it ruined and destroyed? what inquietudes and disorders

are occasioned by *discontentment*? All these are things so evident, that I need not enlarge upon them: but how repugnant are these vices to Holiness? and can it be rationally imagined that their genuine and proper effects can be more reconcilable with it?

I confess, Religion hath too frequently been pretended as a Cloak to cover the greatest Villanies, Confusions, and Rebellions: but sure I am, nothing imaginable contains a greater contradiction, than to say these impieties have a warrant from the sacred Laws of the Gospel, the combination of which is the rule of Holiness, as I have formerly explained. Is not Christ called *the Prince of Peace*, and the Gospel, *the Gospel of Peace*? and it is certain, if men would be ruled by the Laws of so peaceable a Prince, they should be of a calm and quiet spirit: then should we indeed see *Righteousness and Peace kissing each other*.

When ever therefore we read in ancient prophesies of the great peace that shall be in the *Messiahs* reign, we must thereby understand, that the nature of the Gospel and its precepts are such, that if men would conform their lives to them, there should be an universal Peace. How strictly are all the causes of Envy, Contention, Ambition, and Rebellion, prohibited? and sure if these causes were removed, their effect should have no place: Then should the *Bow be broken*, and the *Spear cut in sunder*: *Swords should be turned into Plough shares*, and the Instruments of War into more necessary uses: *War should cease unto the ends of the earth*, and *Peace should be within each wall*.

By this it is apparent how much holiness conduceth to the establishment of public peace. But that which I would more especially take notice of, is, the internal serenity and calmness of Conscience, which is the only effect of holiness: and truly upon this account *there is no peace to the wicked*.

I might here appeal to every man's breast, whether Holiness does not calm and quiet the Consciences of men; whileas a natural horror results from the commission of vice, more heavy than the severest lashes ever inflicted by *Ceditius* or *Rhadamanthus*. What unspeakable peace and ease does attend holiness of life! there is no jar nor contention, no check of Conscience, nor wound of spirit, to disturb the inward repose of the Righteous: but that remorse that results from the commission of sin, even after men have acquired what they sinfully lusted after, is like that hand-writing, *Dan. 5.5.* which made the stout heart of *Belshazzar* to tremble, and his knees to smite one against another: It troubles the thoughts of the most daring sinner, and makes him a terror to himself. There is no imaginable torment that can equal the terrors of an awakened guilty Conscience; it hath put men to choose strangling and death rather than life: all which is fully verified by the Word of truth: *The spirit of a man can sustain his infirmity; but a wounded spirit who can bear?*

O the secret pangs and fears that possess the spirits of wicked men! the severe checks and lashes of Conscience that seize upon transgressors, which all imaginable divertisements cannot quite stifle and suppress! All the attendance of the most dear Relations cannot give ease and comfort to them. How dismal and inconsolable was *Spira's* condition? how amazing are the very thoughts of those gnawings and horrors of Conscience he suffered? The fears and apprehensions of a future misery, mar all the joy and mirth of carnal men. In their most

flourishing state it continually haunts them, and so fills them with horror and inquietude, that they cannot quietly enjoy themselves. Whilst the Soul acts within the Body, it cannot but present those horrid and disquieting reflections.

Hi sunt qui trepidant & ad omnia fulgora pallent.

These are the men who in the midst of outward felicity are amazed with tormenting fears, which cannot be eradicated but by a sincere repentance.

But the holy Soul, in the extremity of outward troubles, enjoys an internal calmness and quiet of mind: the very Pagan, who could not be beyond doubt assured of the certainty of a future reward, could yet say,

— Hic murus ahenaeus esto,

Nil conscire sibi, nulla palescere culpa.

But the Word of truth hath made this more unquestionably sure: *Psal. 119.165. Great peace have they that love thy Law, and nothing shall offend them.*

SECT. 9. Holiness the best evidence of true Wisdom, and real Worth, and Courage.

Wisdom and Courage having their rise and source from nobler Principles than external helps, have therefore in all Ages been esteemed excellent and venerable virtues; and much preferable to those others which depend upon external advantages. *Wisdom* is (as the Wise man speaks) *the principal thing*, Prov. 4.7. It is that virtue which in a peculiar manner raiseth the Humane nature above that of Brutes, who act without consideration and counsel. And *Courage* is that which subdueth that ignoble passion of fear, which hindereth men from attempting actions praise-worthy. Hence it is, that to be called a Fool, or Coward, are such reproachful denominations, that nothing imaginable is more shameful.

That Holiness is an infallible evidence of true Wisdom, is more plain than it can be doubted. In sacred Writ, *Wisdom and Religion* are used as convertible terms, as words expressing the same thing. *And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil, that is understanding*, Job 28.28. Hence the impious and wicked are frequently called *Fools*, and men void of understanding and wisdom. And however this profane Age of ours hath accounted those men great *wits*, who have cast off all Religion, and who Burlesque Scripture; who think it the greatest folly to be kept in awe by the fears of future danger, and to be kept in thralldom by the apprehension of an invisible being: yet men who consider things aright, have in all ages accounted those Atheists both fools and mad-men.

Fools, in condemning that which all wise men have assented too. But 'tis no wonder, since sin is that which overclouds and stupifies the judgment, and deprives them of those intellectual abilities whereby men acquire a right judgment of things. Alas! why should such be accounted wise, who cast themselves in the dirt and puddle, who contaminate and pollute their Souls, who prefer a temporal to an eternal felicity, who blindly and inconsiderately

expose themselves to the wrath of a God revenging sin? Sure the greatest Idiots are not comparably so unwise as these men, who venture their Souls upon such hazards.

There is nothing that doth so much debase Humane nature, as sin: the Psalmist, who but upon a surprisal vented his impatience and envy, yet characterizeth himself a fool for doing so, Psal. 73.22. So foolish was I, and ignorant: I was as a beast before thee. 'Tis Religion alone that is the most certain and uncontrovertable difference betwixt men and bruits. The very Pagan Satirist could say,

— Separat haec nos

A grege brutorum —

Reason will easily convince every man that will but take pains to consider, that those men who neglect their greatest interest, can never shun to be esteemed fools. Now to be serious and careful about the Soul, to be ascertained how it shall go with us in the other world, this is the greatest concern of man, about which the greatest care and diligence possible is little enough: and sure those men who design happiness (a thing implanted in the natures of men) must either make use of the right means in order to their acquiring of it, otherwise they too plainly proclaim their folly: but the holy Soul makes Religion its whole business; he knows that it is his greatest interest to be holy, and that without this he can never expect to be happy hereafter. And indeed, whatever may be the present apprehensions and thoughts of men, yet they shall ere long pass this verdict of circumspect walkers, That they were the only wise men: and the God of wisdom, who can give the best judgment in the case, does account the Saints to be wise men. Let us then hearken to the Apostles advice, Eph. 5.15. See that ye walk circumspectly, not as fools, but as wise.

But as Holiness doth thus entitle men to wisdom, so doth it also promote true valor; it mightily conduceth to inspirit men with courage and magnanimity: The righteous are bold like a lyon; but the wicked flee when no man pursueth. And the reason of both is plain: the one hath secured his future state; but the other expects no better inheritance. And however wicked men may be very daring, yet they cannot be said to be truly valiant; for this is always rational and deliberate: but if wicked men should soberly consider the unspeakable hazard they run upon, they durst not be so daring; for what considering man would thus expose himself to danger to be esteemed gallant, who knows if he miscarry he is everlastingly miserable? If this merits the Encomium of courage, why may not those mad-men who inconsiderately expose themselves to danger, be also accounted valiant? Nay, the Horse that undauntedly, but inconsiderately, runs so many dangers, encounters so many perils in battle, may be as truly said to be valiant, as those men: But this is to mistake quite the true notion of courage.

That man that is affrighted with a small danger because it is present, but nothing amazed with a future danger which is certain and intolerable, is certainly both Fool and Coward. A Fool, in judging so badly, and mistaking his own interest and well-being: A Coward, in being afraid for a danger because it is present. He who runs from his Colours in time of Battle, proclaims himself to be a coward, although thereby he exposeth himself to a greater danger

if he be apprehended, even the severe Sentence of the Martial Law justly inflicted upon Fugitives. How then can those men be accounted valiant, who for fear of some small danger they may run the hazard of here for Holiness, expose themselves to those vials of fury which is the portion of ungodly men hereafter?

SECT. 10. Holiness universally profitable, and above all things most advantageous.

In all secular affairs that concern practice, Gain and Advantage is the great argument and attracting inducement that prevails upon men; it is like oil to the wheel, making its motion more easy and swift. There is no danger so terrifying, but men have hazarded on, who have had this motive to animate them: this is it that prompts the Mariner to expose himself to the dangers of the merciless Ocean, that excites Servants to toil so industriously, and encourageth Soldiers to fight battles.

That men may also be inspirited and allured to court Holiness upon the account of its utility and profit, I shall (abstracting from those advantages I have already instanced) now briefly discover, that Holiness is, *first*, profitable to men in every condition and state. *Secondly*, that it is attended with all outward blessings, and wants not a claim to a temporal felicity. *Thirdly*, That without it all other mercies are useless, and unable to quiet the Soul. *Fourthly*, That it is the most incomparable blessing, and frees the Soul from the worst of evils. *Fifthly*, That it is the best evidence of our being in favor with God, and of our adoption to God's Family. And *Lastly*, That it is the best cordial against the fears of death, and affords the greatest satisfaction to men lying on their beds of languishing.

That Holiness is profitable and advantageous

That Holiness is profitable and advantageous to men in every condition and state, seems to be clearly enough asserted by the Apostle, when he says, *Godliness is profitable for all things*. But besides Scripture, Experience and Reason do jointly agree in the proof of this. That man that is advanced above others in riches, has no ground to expect honor and reverence from men, if he walk not according to the rule of Holiness; that is, if he be not moderate and compassionate, if he restrains not his ambition and pride: And sure, without this love and reverence from others, his condition is not very happy, he lies exposed to infinite dangers.

Again, if a man be exposed to a mean and adverse estate, is environed with an infinite number of perplexing difficulties; yet this case is not altogether hopeless: for if he be not vicious, but on the contrary religious, besides the divine aid that is engaged for his relief, the circumstances he is stated in are apt motives to stir up bowels of compassion towards such a person.

Unless the Magistrate, who is invested with Supreme Power and Authority, imitate God in goodness as well as in greatness, his Authority will produce fear rather than love. The very Moralist could say, *Sine bonitate nulla majestas*. Those who will be at the pains to consult Experience, shall find that good Princes have always been in the greatest esteem; and sure it is the most unpardonable villainy to attempt any evil against religious Kings.

Holiness is also profitable for Subjects to teach them obedience, and to submit, not merely upon the account of wrath, but for Conscience sake; which is certainly the only safe expedient to secure the obedience of Subjects: And, I confess, I know not how that man can be a true Subject to his earthly Prince, who stands not to offend the God of Heaven. I know some who have pretended to much Holiness, have been the greatest villains; but this proves not that the rule of Holiness gives a Supersedeas or allowance to any to disobey Authority.

Art thou a Parent? the rule of Holiness (to which holy men conform) will instruct thee to be gentle and tender to thy Children, and not to *provoke them to wrath*, which is the only thing that lessens their affection. *Art thou a Child?* it will teach thee to reverence and honor thy parents; in doing of which, thou entitlest thyself to the promise annexed to the fifth Commandment. In a word, it is profitable to make all manner of Relations live in quietness and peace, and to bestow mutual offices of love upon each other. It instructs men to be faithful in every calling and employment: and certainly the good man is to be trusted far rather than the wicked; for Religion lays an awe and restraint upon the one, but the other pretends no such motive to engage him to fidelity, especially if he may deceive and not be noticed. To this purpose *Plutarch* hath a notable saying: *Pietate* (saith he; *Nat. Deor.* lib. 1.) *sublata sides etiam & Societas humanae generis, & una excellentissima virtus justitia tollitur.*

There are several things useful for some men, but altogether unprofitable for others; but Holiness is equally profitable for all; there are none exempt from tasting its utility, but those who exclude themselves by a vicious conversation.

Secondly, Holiness is attended with all outward blessings, and wants not a claim to a temporal felicity, *Matth.* 6.33. *Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you.* The promise of inheriting the Earth (by which all temporal felicity is meant) is made to the meek: *Matth.* 5.8. *Blessed are the meek; for they shall inherit the earth.* And indeed, we find this blessing even promised to the posterity of those that fear the Lord, *Psal.* 25.13. And to put this beyond all doubt, we find the Psalmist repeating this five times in one Psalm, *Psal.* 37.9, 11, 22, 29, 34. And the great Apostle tells us, that it is *Godliness* that *hath the promise of the life that now is, and of that which is to come*, *1 Tim.* 4.8. The God of Heaven hath also assured us, that he will *withhold no good thing from them that walk uprightly.* Upon this account well might Wisdom say, *Prov.* 8.18. *Riches and honor are with me:* a plain instance of which, we have in *Solomon*, who because of his asking Wisdom to govern his Subjects, when he might as freely have asked Riches and Honor, he receives this answer from God, *I have also given thee both riches and honor*, *1 King.* 3.13.

But however this discriminating providence doth not so discernedly appear here, yet there is no man but can attest Vice hath impoverished thousands; there being several sins that have a natural tendency to poverty. *By means of a whorish woman, a man is brought to a piece of bread*, *Prov.* 6.26. The like we may truly enough say of several other sins. *I have seen* (saith the Psalmist) *the wicked great in power, and spreading himself like a green bay-tree; yet he passed away, and lo, he was not: yea, I sought him, but he could not be found*, *Psal.* 37.35, 36. I confess, good men may be reduced to great wants, may be destitute of necessary provisions; nay, how

frequently is this the lot of the most excellent and gallant Souls? yet this may be safely said, *That a little that a righteous man hath, is better than the riches of many wicked.*

But then those things that best deserve the name of riches, because of their enriching the Soul, which being more excellent than the Body, must upon that account be of greater value than these things that only respect the Body, these are only peculiar to holy men: and such are the graces of the Holy Spirit, the combination of Christian virtues, the price of which is above that of Rubies. These are riches which are of a more lasting nature than those which the ignoble of the world call riches; they are not subject to the casualties which Gold and Silver and precious Stones are; which upon that account cannot be called a man's own, as Pagan Moralists have largely and excellently confirmed: And if we will not dispute with God, and contest his determination, we shall find one single virtue receiving a more ample commendation than ever riches did; 1 Pet. 3.4. *The ornament of a meek and quiet spirit is in the sight of God of great price.*

Although the holy and devout Soul may be reduced to our Savior's straits, *not to have where to lay his head*; yet how can he be said to be poor, since he possesses him who is All? The most adverse chances that befall such a Soul, cannot denominate it poor; there is a Crown and Princely Inheritance which belongs to it. Nay, besides that glorious reversion, we have express promises that such Souls shall not be altogether destitute of necessaries to sustain and support them in this their pilgrimage.

I have already shown, that Honor and Pleasures are the attendants of Holiness: What in the world is more glorious, than for a man to conquer those lusts and inordinate appetites that seek the mastery over him? what pleasure is able to contest with those ravishing joys which result from a holy conversation? There is nothing imaginable that so exhilarates and revives men, as a calm and quiet Conscience. But I pass this.

In the next place I come to show, that the enjoyment of all other blessings can never profit that man that wants Holiness. This is plainly attested by our Savior, saying, *What hath a man profited if he should gain the whole world, and lose his own soul?* To have an affluence of temporal mercies, cannot so much as contribute to a present felicity, where the forementioned qualification is lacking. Outward favors, not attended and chained with real Holiness, contribute only to enhance the misery of their possessor; they being proper fuel to increase the flame of inquietude and restlessness, but unfit to allay it. The greatest plenty of riches cannot satisfy the covetous mind, which like the Grave cries, *Give, give.* The whole world could not satisfy *Alexander's* insatiable ambition; but, as the Poet speaks,

Aestuat infoelix angusto limite mundi.

'Tis indeed impossible for a man to enjoy that earthly felicity he designs, if he want Holiness: For, suppose he be possessed of it, yet the secret acknowledgement of a superior power, impairs the delights that do arise from such a state, and makes him in the height of his fancied felicity startle and quake. Conscience, upon the apprehension of guilt, and the vengeance due to it, recoils upon the sinner, and disturbs his quiet enjoyment of the

pleasures he might otherwise freely enough delight in. O how does it molest and torment him

Nocte dieque suum gestare in pectore testem.

to have an inward principle of Fear haunting the sinner in his most retired enjoyment of pleasures, which cannot be silenced by his utmost endeavors! This, this is it that torments him with anguish and confusion, that allays the imaginary pleasure of the most charming Lust, and *in the midst of laughter makes his heart heavy*: which fully verifies the truth of what I said; that the enjoyment of all other blessings can never free a man from torment, nor a whit profit him that is destitute of Holiness.

Fourthly, Holiness is the most incomparable blessing, and frees and Soul from the worst of evils. What *David* said of *Goliath's* Sword, I may more safely say of Holiness, *There is none like it*; nothing in the world so apt to remove those disasters and turmoiling fears that inwardly work upon and damp the minds of men with severe checks and lashes, as Holiness, which being diametrically opposite to sin, which is the worst of evils, must therefore by a necessary consequence be the best of blessings.

Now seeing contraries placed near to other are the more discernible, I shall therefore take a short view of the evil and malignity of sin, that hereby the beauty and excellency of Holiness may appear the brighter, and have the greater force to conquer our affections.

To express the evil and malignity of sin, Scripture represents it by the most ugly and abominable things, by the most dangerous and terrible Diseases: Nay, the great Apostle seems to want language and comparisons too, to express the evil of it, when he calls it *exceedingly evil*, as if he had said, it infinitely transcends all other evils; the malignity of which, no Pen can fully delineate and describe, either in its nature or consequences.

In its Nature; the Scripture-character of it is, it is *an enmity against God*; a *transgression* and voluntary violation of his most holy and righteous Law; a disobedience of his Authority, and a wicked contempt of all the divine Attributes: 'tis the woeful stain and blemish of our Natures, the disease of our Souls, and the reproach of our Reason.

The consequences of sin are fearful and fatal. So bad a cause can never fail to produce the worst effects; for besides all the temporal calamities and mischiefs that befall Mankind, those unspeakable miseries and extreme torments that accompany men to the other world, are also the dreadful and sad effects of sin. I have already shown, that every vice is naturally attended with some particular punishment: but that indeed which is most terrible, which should mightily amaze and startle the sinner, are the dreadful miseries of another world: Alas! how dismal is the condition of those men who have lost the divine Image, and consequently his love and favor, and are liable to his fury and wrath? who are possessed with a *legion* of impure lusts, which lead them captive, and hurry them headlong to perdition, where they must have their everlasting abode with impure spirits and devouring flames.

How impossible is it to give a just List and Catalogue of the sad and dreadful consequences of sin, or fully describe the evil and malignity of it! But yet this imperfect glance may in part satisfy and inform us, that a holy and virtuous life, which excludes all those mischiefs and inconveniencies which both in this and the next life attend sin, is the best of blessings, and frees us from the worst of evils.

Fifthly, Holiness is the best evidence of our being in favor with God, and of our adoption to God's Family. How sedulous and inquisitive are many good Christians to understand their spiritual state and condition, that they may know into which of the two regions of the other world they shall be stated after death? This is certainly a matter of the greatest consequence, and deserves every man's most serious consideration; a mistake here being so exceedingly dangerous, like a wound in the vital parts, it proves mortal and incurable if continued in. Now the most infallible mark and character of our being in favor with God, and that which comprehends all others, is that which the beloved Apostle sets down, 1 Joh. 3.7, 8, 9, 10. *Little children, let no man deceive you: he that doth righteousness is righteous. (And everyone that doth righteousness is born of God, Chap. 2.29.) He that committeth sin is of the Devil—Whosoever is born of God doth not commit sin— In this the children of God are manifest, and the children of the Devil: Whosoever doth not righteousness, is not of God.* Let men pretend what they will, if they be destitute of righteousness, they are of their Father the Devil, and can claim no interest in God as their Father; seeing it is purity of Spirit that gives us a title to be the Children of the most high; 2 Cor. 6.17, 18. *Be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* The whole tenor of the Scripture abounds with so many such instances, that I shall supersede a tedious citation of texts.

This then being so infallible and certain a character, methinks every rational man may quickly come to the knowledge of his spiritual estate. A bad man may certainly enough know whether he breaks the divine Laws, and goes in a continued course of sin; and a good man may sufficiently know whether he obeys the divine Laws, and is sincere in his actions. These are things so plain and undeniable, that all doubts of this kind are ridiculous. Now 'tis no difficulty to draw these plain inferences: *I break the divine Laws, therefore I am not of God: or, I obey them, therefore I am a Child of God.* And this every considering man, who impartially considers, and exactly examines his life and actions, may be fully enough ascertained whether he be a Child of God or not. Alas! how useless and dangerous is it to ascend unto Heaven to search the secret and eternal Decrees of God, which belong not to us to pry into, that we may know whether our Names be written in the Book of Life or not? He that doth righteousness needs not fear any latent Decree concerning his reprobation; and it is the vainest thing imaginable, for impenitent and obstinate sinners to dream that God hath from eternity elected them to life. The pure nature of God is so perfectly opposite to sin, that it is quite impossible there can be any agreement betwixt him and sinners, no more than there can be betwixt light and darkness. The Psalmist acquaints us, *That he is not a God that hath pleasure in wickedness.* And the Apostle hath told us, *That the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men.* But yet the righteous Lord loveth the

righteous: These are the men whom he esteems his Children, to whom the promises of eternal life belong.

In the last place, there is nothing in the world that will prove so effectual to comfort men at the hour of death, as the sweet thoughts of their being separated from the pollutions of the world. How unspeakably comfortable is it for men, when they are just stepping into the other world, to reflect upon the good life they have led, and that they carry in their bosoms Consciences void of offense both toward God and towards man? This is indeed that noble and Sovereign Cordial that revives the spirits of good men, *in their passage through the valley and shadow of death*, and makes their comforts abound and overflow.

Death is not so small a matter as some men think; in Scripture it is not unfitly called *the King of terrors*: Now nothing can free men from the terror of it, but a good Conscience; and this cannot be had without Holiness, which makes all calm and serene within. It will afford men little pleasure when they come to die, to reflect upon the earthly pleasures they have enjoyed: these things profit not *in the day of wrath*; but the Conscience of well doing makes men salute death without dread and astonishment, and lift up their heads with joy, because *the day of their redemption approacheth*.

But with the ungodly and wicked it is not so; then their sins stare them in their face, and so terrify and affright them, that no wonder though in the extremity of their agony they prefer strangling and death to life. If holy *Job* doth so heavily complain of the terrors of God, how much more terrifying shall the apprehensions of a severe and terrible judgment be to the unsanctified and polluted? To think how shortly he must be everlastingly separate from the good things he enjoyed here, and be cast into utter darkness, to have his portion with the damned in devouring Flames, to be an everlasting resident in the Lake of fire and brimstone, where he shall be continually tormented with that gnawing worm that never dies: These are the amazing thoughts that will seize upon the sinner: his Conscience then will not sleep; nothing will be able to allay those Storms and Tempests that are raised by the fearful expectation of the reward due to sin. At death, men are generally wiser than at other times; then they begin to consider what they have been doing, and call themselves fool a thousand times for their disobedience and wickedness. The smoke of worldly cares that formerly blinded their eyes, are now dispelled; they see their folly, when it is too late to mend it; and if they do no more, yet *Balaam*-like, they will cry, *O that I might die the death of the righteous!*

CHAP. IV. Frivolous Cavils and Objections removed.

The former Chapters having discovered the *Beauty of Holiness*, and the mighty power and force of Arguments that excite to the practice of it; one who weighs all this by the measures of equity, cannot (as any man would think) but look upon it as the strangest prodigy, that so just a Cause should raise of its effect, and find the sons of men, who pretend to be such Masters of Reason, so monstrously foolish in rejecting it upon the account of some frivolous and very fallacious cavils: But the truth is, resolute Impiety is set upon the bench and made Judge; and no wonder though it pass an unjust sentence, and condemn Holiness because of its opposition to Vice.

The common imputations and prejudices which wicked men load Holiness with, I shall reduce to the four following Heads. *First*, Holiness lays upon men heavy burdens, and grievous to be born, which makes human life joyless and uneasy, they being so inconsistent, first, with Peace; and secondly, with Pleasure and Satisfaction.

Secondly, Experience informs us, that wicked men enjoy pleasure and satisfaction in their ways, there being no men so jovial and merry as they; and that men who pretend to Holiness are fullen and melancholy, and are exposed to heavy sufferings and trials.

Thirdly, 'Tis singularity and ambition that prevail more with men than any other motive to be holy.

Fourthly, 'Tis the greatest piece of folly, ignorance, and impudence, for men to quit with present pleasures for mere uncertainties.

The first being the most material Objection, I shall therefore more largely and distinctly examine it; and in doing of this, I shall desire these four things may be considered. *First*, that the divine Laws are not grievous and uneasy. *Secondly*, that Vice is much more troublesome and difficult than Virtue. *Thirdly*, that Holiness conduceth both to the Peace and Happiness of human Societies, and to the temporal Advantage of private persons. And *Fourthly*, that there is a great deal of more pleasure in the ways of Holiness, than in the commission of sin.

That the divine Laws are not grievous and uneasy, but extremely reasonable and wise, is a truth I have already made plain, when I discoursed of *the rule of Holiness*. The whole tenor of the Laws of Christianity being so exceedingly suitable to the very nature of men, it cannot be rationally supposed that they can be grievous to them. St. Paul to the *Philippians*, gives us a brief and compendious, but very full and comprehensive, account of what things the Laws of our Christianity enjoin, *viz. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report*: all which are so agreeable to Reason, that even the light of Nature prompts men to the doing of them, and fully discovers itself to be an irreconcilable Enemy to all kind of vices.

'Tis not then Reason, but the impetuous Lusts of men, that determines a holy Law to be grievous and uneasy: and indeed, no wonder though this unjust Judge make Holiness appear formidable, and represent it as grievous to Mankind; it being so much the interest of this partial Judge to condemn it as criminal, and to decree it as a yoke intolerable and grievous to be born. 'Tis not probable that the most innocent shall pass uncondemned, when an Enemy is set up in the Judgment-seat to pass Sentence: our blessed *Savior* must be pronounced guilty by *Pilate*, although even this unjust Judge openly professed, *he found no fault in him*. And seeing our great Law-giver met with so severe a sentence, who can expect anymore upright verdicts should pass upon his Laws?

But that the divine Laws are not indeed grievous to be born, may easily appear from plain Texts of Scripture (which is the only infallible rule.) Our great Lord hath himself taught his Disciples, *That his yoke is easy, and his burden light*. And one of his inspired Disciples has

assured us, *that his commands are not grievous*: two Texts sufficient methinks to remove all those prejudices that are cast upon a holy life, as if it were full of fatigue and trouble.

But besides Scripture, Reason and Experience too, come in to witness this truth. *First, Reason* bears witness that the divine Commands are extremely reasonable and natural; and is it not against the common vote of Mankind, to say, What is natural, is uneasy and difficult? Men who impose hard and grievous tasks upon others, are by all men condemned as unreasonable; which certainly implies, that whatever is reasonable, is not grievous and difficult. 'Tis true, sinners, who by their many-repeated acts of disobedience have contracted a habit of sin, do indeed commit it with less trouble than those who first engage to this Tyranny; as Slaves, who by custom look upon that as easy, which at their first entrance upon such a slavery was very difficult and grievous: And yet whatever ease the most daring sinner may pretend is to be found in the acts of sin, I durst appeal to his own breast, whether he might not with a great deal of more ease, and less fatigue, have kept the divine Laws, than he met with in breaking of them.

I confess, the Laws of Christianity are not natural in a strict and confined sense; but only in so far as they correspond with, and are suitable to, the nature of Mankind: hence some sins are said to be *unnatural*; not because all sins may not adopt to themselves that title, but because upon a more peculiar and special account, all men are sensible that they are brutish, and unbecoming any who carry in their bosom a rational Soul. There is not any vice, but it infests and prejudges Nature. *Anger* is a degree of Madness, that violently transports men, and quite mars their inward ease and repose. *Revenge*, a more lasting and deliberate fury, preys upon the Soul where it resides, and so distracts and hurries it with inquietude and restlessness, that nothing imaginable can be supposed a greater Enemy to Nature, how sweet soever and luscious it may seem to depraved nature. *Intemperance*, and *Uncleanness*, are sins which debase Humane nature below that of beasts, and are the cause of many intolerable pains and Diseases, which make Humane life but an uneasy burden. But besides all these troubles, we may add that horror of Conscience that haunts the sinner with fear and astonishment. All which contribute to clear the truth of what I assert.

Again, Reason tells a man, that it cannot be grievous to him to perform that which is so much his interest and advantage. Men in their secular concerns find no difficulties in any undertaking wherein their interest is concerned; and sure it is man's greatest interest to keep the divine Precepts, as I have already at some length discovered. 'Tis an excellent saying, of as excellent an Author: *Reason* (says he) *must first cease to be Reason, and commence Phrenzie, before 'tis possible it can set itself in defiance of those Laws of Christ, which are accommodated to its greatest interest.* Causes of the decay of Christian Piety, Chap. 5.

But besides Reason, Experience bears also witness to this truth, that the divine Laws are not grievous. But before I proceed to prove this, I shall premise two Cautions: *First*, when I say that Experience makes it plain, that the Laws of Christianity are not grievous; I do not mean that a sinner when he first forsaketh his sins, and betakes himself to a holy and virtuous life, shall encounter with no difficulties; no sure, this cannot reasonably be expected: for his former habit in sin will at the first give him work enough; he has an old custom to oppose

and struggle with, which will cost him no small pains to overcome. *Secondly*, far less must we fondly imagine that the Law of Christianity is so easy, as supersedes and gives a discharge to human industry, vigilancy, and care: they are but strangers to a holy life, and never knew what it is to obey God's Commands, who never were at any pains, nay who are not very industrious and careful to observe them. When our Savior says, *his yoke is easy*, he does not hereby intend to persuade men to be like *Solomon's* sluggard; sure Heaven was never designed for loiterers in God's Vineyard: but his intent there, is to remove a common prejudice men were like to entertain against Christianity, as if it were an intolerable yoke, and insupportable task: now this Christ forewarns his Disciples is not true.

These two things being premised, I now appeal to Experience (which often corrects error in speculation) whether the Laws of Heaven or Hell are most grievous. And to condescend as far as possible, I shall not here call in the Experiences of good men, who all unanimously assent that there is more ease and less fatigue in obeying, than in breaking the divine Laws; but I shall submit to the sinners own testimony, when he is in his most sober state; I mean, when he is under the extremity of some pain inflicted by his sins, or when he lies upon his death-bed: at other times, when he is in the pursuit of some Lust, no wonder though he pass as unjust a sentence as sick men do of tastes, who having their palates infected with some venomous and filthy humor, judge everything, be it really never so pleasant, to be bitter and harsh.

Go then to sinners when they come to themselves (as it is said of the Prodigal, *He came to himself*, as if he had been before mad or distracted) and ask them whether they find more trouble in their doing or omitting of sin? Ask the Drunkard, who by his intemperance lies smarting under the tormenting pains of the Gout, whether he had been wiser, and suffered less trouble, if he had been temperate, and abstained from excess? Nay, besides the diseases that many, if not most of vices bring upon men; there are some sins that make men sensibly in the time find pain and trouble. Go to the Lascivious and Wanton person who is tormented with the Pox, and ask whether his sin be grievous to him or not? There are few sins which are not attended with grievous concomitants. But I shall not insist.

I confess, no men's Experiences are so likely to demonstrate this truth, nor are more pertinently appealed to, as theirs who have once experimented the pleasures and pains of both states: Ask therefore those who were once Drunkards and Adulterers, but are now sanctified and settled in a course of Holiness; and I am sure they shall verily testify, that it is only Satan's Yoak that is uneasy and burthensome.

But granting that there is some difficulty in the exact observation of the Laws of Christianity, (as sure any man who consults the corruption of his own nature, and the depraved inclinations thereof, against which they are levelled, will never deny) yet if this shall be judged a good Argument to cancel the Laws of Christianity, all Laws whatsoever shall be quite dashed out, and banished the world; for who shall be guilty, if he may have the liberty to use this for a relevant excuse?

This being then so unreasonable to imagine, (and if it should be admitted, should yet never a whit excuse the sinner, who to his experience finds sin to be so uneasy and troublesome) yet I shall add two Considerations that demonstrate, the Laws of Christianity are more easy than any other Laws that ever were invented; and that they are not (as carnal men represent them) *hard sayings which none can bear*. First, the Author of the Gospel-precepts hath offered to us an assistance, able to conquer all the difficulties that can be supposed to attend the keeping of his Mandates. 'Tis true, if Christ had enjoined his followers to obey a Law which could not possibly be kept; I confess, in that case, his Commands had been grievous, and his Yoak insupportable: Or if he had been satisfied with no less than perfect innocence, and unsinning obedience, I do not see how this prejudice and cavil could have been removed. But he who prescribed those Precepts, considered the frailties of our nature, and the weakness of man in this lapsed estate; and therefore he has provided help for us, if we will but be at the pains seriously to implore it; *For he giveth his Spirit to them that ask it*. And upon this account the beloved Apostle encourageth Christians to obey the precepts of the Gospel, because *Greater is he that is in you, than he that is in the world*.

Secondly, The excellency of the Reward that is promised to the obedient, is a most noble consideration to make men (as the Psalmist speaks) run the way of God's Commandments. The promissory part of the Gospel, renders the preceptive part easy. Methinks the holy Soul should with comfort thus express itself, when the greatest difficulties offer: Good God! shall I be discouraged to obey the hardest (if anything proceeding from infinite Wisdom and Goodness can be said to be difficult) of thy Commandments, when so glorious a prize is the reward thereof? If a terrene and temporal felicity animates others to encounter the most Giant-difficulties, how much more unconcernedly should I slight all hazards, and contemn by a fearless courage all dangers, for that *blessed hope that is set before me*? Can I remember there is a Kingdom promised, and yet be terrified from it by supposed difficulties, or complain that the way is inaccessible? Do I really know that it is indeed a good Land, and am yet discouraged to attempt the taking of it, because it will require some violence? Shall I, like the *Reubenites* and *Gadites*, set up my rest on this side of *Jordan*, notwithstanding this proposal of *Canaan*? No sure, eternal Life is too noble a prize to be lost, for fear of fighting the Good sight. I regard no difficulties while I eye the Crown; I cannot think those Precepts grievous, that are enforced by so many excellent promises. So great a recompense of reward should, methinks, inspire the dullest Heart, and sweeten the hardest Service; should make any one willing and content to sacrifice his most beloved lusts, to cut off the right Hand, and pluck out the right eye, which stand in the way, and hinder him from entering into Heaven.

Having thus endeavored to explain upon what account the Laws of Christianity are not grievous, I hope I shall not need to insist long upon the following particulars. At first sight it seems plain, that since the case is so, Vice must certainly be more troublesome than Virtue; and that it is easier for men to live holily, than wickedly: and yet, I know not by what strange artifice, Holiness has had the bad luck to be represented as being extremely difficult. I confess, I intend not to inveigh against the sacred Tribe of *Levi*, who have represented Heaven almost as inaccessible, as the Israelitish *Spies* did the good Land of *Canaan*; knowing they thereby only design to raise men's endeavors: although I could have wished that they

had considered better, how readily men of corrupt minds and vicious practices lay aside all care of God's Commandments, upon this suggestion, that they are grievous; and are deterred from a holy and virtuous life.

But that Vice is more troublesome and uneasy than Virtue, will (besides what I have formerly said) appear to be so, from the following Considerations. *First*, Sacred Records represent sinners as men who *wear themselves with sin*; and the Prophet *Isaiah* describes their trouble by a very apt similitude, *Isa. 57.20. The wicked is like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* The ways of sin are frequently called *crooked paths*, and wicked men are said *to walk astray*; whileas the way of Holiness and Virtue is said to be a *straight and high way*: All which Phrases plainly enough imply, that the former is full of intricacy and perplexities, and the latter plain and easy.

Experiences to prove this, are every day so multiplied, that they may abundantly serve to silence all doubts. The *Drunkard* can experimentally tell the costliness of his sin, and the tormenting diseases that are frequently the effect of an overcharged Stomach; the uneasy belchings and overturnings within, the grievous pains of Head and Joynts. The *Wanton* and *Lascivious* can produce his painful boils and sores, to witness the uneasiness of Lust; at best, he can only produce an hectic Body. But besides those loathsome diseases that are the effects of Lasciviousness, how restless and uneasy is the condition of such persons? But how impossible is it to give a just list of those miseries that Wantonness and Intemperance hurry men to? To what a multitude of amazing difficulties does *Pride* expose men! what mischiefs, jars and contests does it raise? *Envy* and *Revenge* torment men's spirits, and so disquiet and perturb them, that men may as well take fire into their bosom, and pretend they perceive no torment, as lodge those horrid lusts in their breasts without the sense of their extreme misery and pain. The *Covetous* mind is never at rest, but is ever craving and desirous of more. But to show how troublesome the practice of every sin is, requires a larger discourse than I can well allow.

But how easy is Virtue, if compared with Vice? At what trouble and pains are men, to invent a lie? and when they have contrived it, they cannot but be afraid lest it be discovered. But how easy is it to speak the truth? With how much art and pains do men trouble themselves to conceal their vices? The *Adulterer* is wearied with watching convenient opportunities, and afraid lest he be discovered; whileas the chaste person enjoys himself quietly, & is troubled with no such attender. The *covetous Miser* is cruciate and tormented with a desire of what he cannot expect; is extremely tormented by an incessant care, lest he lose what he hath, and ever toiling to acquire more; whileas the virtuous Soul is contented with what he enjoyeth, and grudgeth not to bestow a part of what is his to others.

There is no man who is not quite given up to commit all manner of wickedness, and whose conscience is not seared as with a hot Iron, but can tell by his experience, how perplexing and uneasy Vice is. And to make this yet more plain, I shall add these few following Reasons. *First*, the nature of Vice is so reproachful, that men are even troubled to coin shifts to avoid the owning it; and sure this cannot but be uneasy to men. *Secondly*, the most viciously inclined persons, who will not practice, yet are force for their interest to pretend Virtue,

and usually indeed become greater Zealots than those who are really virtuous: But this cannot but be exceedingly troublesome to them, it being against their inclinations, and contradictory to the internal sentiments of their minds. And besides, at what pains are they to make other men believe that they are real in what they only pretend? *Thirdly*, Vice is very perplexing and difficult, upon the account that it requires hard, if not impossible performances: the Covetous mind is prompted to attempt many difficulties to obtain what it craves, and after all is disappointed. Nay, indeed, Covetousness is a vice so uneasy and troublesome, that it proposeth what can never be acquired: for after it hath got what is designed, it is restless, and as ready to say *Give, give*, as ever. But *Lastly*, that which contributes most to render Vice uneasy, are those after-pangs of Conscience which fill the Soul with horror and amazement; the consciousness of guilt stings and torments it, and makes the sinner a terror to himself. 'Tis impossible either to *gag* or corrupt Conscience, that it shall never give any check. But now how quieting and solacing is Virtue? no man ever yet complained that terrors haunted him for living holily. O how do the thoughts of a virtuous life refresh men in the midst of greatest dangers? Let us go to sinners on their deathbed, and then we shall find this truth preached to the full; an evidence valid enough to condemn sin as the uneasiest thing imaginable.

And thus we have seen how many difficulties attend sin, both before, and after it is committed. And now what reason can any man allege for the pretended easiness of sin? I confess, I know not anything, except it be *custom*, that can be pertinently adduced; but how weak is this Plea? for although Custom, which is a second nature, may contribute very much to stupefy the Judgment, and harden the Conscience, and so consequently make Vice the more easy; yet we can hardly suppose that ever Humane nature will so far assimilate the nature of mere Animals, as to be deprived of Reason and Conscience: And sure, so long as any of these remain, Vice must needs meet with opposition. But *Secondly*, if men will compare the easiness of Virtue and Vice, they must put them in equal circumstances; and then I doubt not but Vice shall stand condemned, as the great troubler of peace and quietness. For instance, let us suppose that a man is accustomed to a holy life, and is habituate to live soberly, righteously, and godly; in this case, let any man make but the experiment, and I am sure he shall ingenuously acknowledge, that a good life affords more tranquility and peace, than Vice dares lay claim to.

And yet, I know not by what bad luck, Holiness has been represented as opposite to men's present welfare, and hurtful to their peace and tranquility. How groundless this prejudice is, I have already endeavored to show. I shall therefore now only in a few words make it plain, that Holiness is the most effectual method that can be taken, to exalt the public peace and happiness of a Nation. And *Secondly*, that it infinitely conduceth to the happiness, peace, and tranquility of particular persons; and that nothing is so inconsistent with, and hurtful to both, as sin.

How much Holiness tends to the advancement of public peace in a Kingdom and Nation, appears very plainly from the Wise man's observation, *Prov. 14.34. Righteousness exalteth a nation; but sin is the reproach of any people.* And the Apostle St. James gives us a true account of

the causes of public jars, *Jam. 4.1. From whence come wars and sightings amongst you? are they not hence, even from your lusts that war in your members?* If mankind had not corrupted their ways, and degenerated from their pristine purity, how peaceable and happy had human societies been? but in this lapsed state, Ambition, Pride, and Injustice act their tragical parts, and so tend to the destruction of human societies, that if there did not remain some sparks and remainders of Religion, 'tis not possible that human society could evite an utter ruin. And he that well ponders the settled course of divine Providence, shall easily assent, that in all Ages Righteousness and Virtue have been rewarded with a temporal tranquility and happiness; and that *fruitful lands have been turned into barrenness, for the wickedness of them that dwell therein.* And indeed 'tis very reasonable to think that the divine Justice will reward a righteous Nation, and punish a rebellious People. 'Tis true, he may defer his Judgments for a while, yet his Justice will not always give place to mercy and forbearance; but a Nation that continueth and increaseth its provocations, must expect to be punished in this world, (which is the only proper place) as a righteous Land may expect a present reward.

That Holiness doth also conduce to the peace and quietness of particular persons, is nothing less evident from Scripture: *Psal. 119.165. Great peace have they that love thy Law, and nothing shall offend them: but the wicked is like the troubled sea when it cannot rest, whose waters cast up mire and dirt,* *Isa. 57.20.* I have once and again shown, that there can be no inward tranquility and peace, where Holiness is wanting: the very thoughts of God, which above all things are most sweet, are notwithstanding troublesome to wicked men. But because Humane nature is in this degenerate state extremely sunk down into Sense, and more apt to be wrought upon by temporal advantages, than what only concern the Soul, and have a prospect to things that are future; I have also in the former part of this Discourse endeavored to make plain, how advantageous Holiness is upon the foresaid account; and *that length of days are in her right hand, and in her left hand riches and honor: That her ways are ways of pleasantness, and all her paths peace: That Godliness is great gain, having the promises of the life that now is, as well as of that which is to come.* And indeed, any man, who considers the nature and reason of the thing, cannot but be inclined to think it must be so: For how can that man be exposed to trouble and disquietment, who hath gotten the mastery over his Passions? And I dare appeal to the sinners own experience, whether vices have not been prejudicial to his health, macerated his Body, and filled him with tortures and pains? whether some sins have not brought him to poverty and disgrace, ruined both his estate and fame? Can any man produce any good effect that ever sin caused? sure, if men would speak impartially, they should acknowledge all this to be true.

That there is a great deal of more pleasure in the ways of Holiness than in the commission of sin, (which is the fourth thing proposed to be considered) needs not puzzle any man to prove it. How delightful are all acts of Piety and Virtue? how inexpressible is that comfort that the devout Soul finds in conversing with God? Well might the Psalmist say, *Light is sown for the righteous, and gladness for the upright in heart,* *Psal. 97.11.* he often experienced that sweetness and satisfaction that is the result of obedience; whileas Solomon, who could pass the best verdict of sensual pleasures, yet concludes them to be but *vanity and vexation of spirit.*

There be two things that allay the pleasures of sin: *First*, the unruliness of immoderate passions, which fret and vex the minds of men, and hinder the sinner from tasting its pleasure. *Secondly*, the fear of an invisible being, armed to punish them for their misdemeanors: Conscience, upon the apprehension of guilt, recoils upon the sinner, and mars all the pleasure he promised himself to enjoy: This made *Belshazzar*, a King, and environed with his Nobles, tremble and quake in the midst of his cups. But supposing vices did bring as much pleasure along with them as they pretend, yet upon two accounts they are not half so delicious as the pleasure that spring from a good life. *First*, the pleasures of sin are so interrupted, of a short duration, or, as the Apostle expresseth them, they are but *for a season*: how quickly will a period be put to all these pleasures, which now make so much noise? They are very fitly compared by *Solomon*, to *the crackling of thorns under a pot*, which are scarce sooner in a blaze, than they vanish; but the joys that spring from a good conversation, are at their lowest ebb here: they do indeed continue, *for no man taketh away this joy*; but Heaven is the designed place for the good Soul to feed upon those *Rivers of pleasures that are at God's right hand for evermore*. *Secondly*, sensual pleasures do soon cloy men's appetites: we cannot enjoy long any sensual delight, but we are quickly weary of it: but it is not so with spiritual delights; 'tis only the absence of them, when suspended for our sins, that troubles and molests us. 'Tis impossible that sensual pleasures can satisfy the soul of man, which was never framed for a Mahometan Paradise; nor can it be rationally expected, that he who is conscious to himself of guilt, should be free from fear; which being so tormenting, can never permit men to enjoy pleasure freely.

But let us descend to sensual pleasures, and we shall find, that he who is temperate and moderate, is more likely to relish the pleasantness of Meat, Drink, and Pastime, than the intemperate and immoderate. He who relieves the Poor, and refresheth the Needy, cannot but find more real sweetness and satisfaction in doing so, than he who drinks away his Estate. He who speaks the truth, finds not those tormenting checks of Conscience which are the just reward of lying. But all this will more plainly appear, by the Solution of the next Objection.

The second Imputation is brought from Experience; namely, that wicked men are for ordinary very jovial and cheerful, and enjoy a great deal of satisfaction in their ways; whereas men who pretend to Piety and Holiness, are very sad and disconsolate.

To this I answer; That the Question is not whether wicked men have some pleasure in their sins, or not? but, whether that pleasure that ariseth from a good life, be not infinitely preferable to these? Alas! the most promising sensual pleasure (supposing it to be lawful) is much inferior to the satisfaction and comfort that springs from a good Conscience. How much more inconsiderable must sinful pleasures be, which are attended with so black and dismal consequences? *Indignation and wrath, tribulation and anguish upon every soul of man that doth evil*. Sinful pleasures are at the best but short; and sure this consideration contributes very much to lessen their value: But that which makes them so mean, and not worth the enjoying, is the painful Eternity that succeeds to them.

However then the wicked may appear jovial and merry, yet their inward thoughts (if we could discover them) cannot be at quiet and ease: Whatever pleasure they may reap in the present act, yet they cannot afterwards look unto themselves without horror and amazement: The after-stings of sin are so painful, that he buys those present pleasures at a rate no reasonable man would purchase them.

But that wicked men cannot really enjoy that pleasure and contentment they pretend to, seems very plain from Reason. For *first*, How can any man be satisfied with those actions which are so cross to his very nature, and opposite to Reason, as every sin is? Can a man find pleasure in doing that which he knows he ought not to do? sure the reboundings of Conscience, upon the apprehension of doing amiss, will soon rase out any pleasure that sin affords; and a sick man may more rationally expect rest, than those men pleasure and contentment. *Secondly*, it can afford little pleasure to men, to act quite contrary to their own interests; it is rather like the laughter of fools and mad men, than a real pleasure, that such men can pretend to. Now every sinner quite ruins his interest and happiness, while he runneth headlong to destruction; and for a present pleasure, which is only grateful to the sensual appetite, loseth those lasting Rivers of pleasure, which, though future, are yet certain, and which are calculated for the Soul. *Thirdly*, What pleasure can any man enjoy, who is sure to be eternally tormented? As *there is no peace*, so no pleasure to the wicked, who are at odds with God, *whose favor is better than life*.

But what reason have good men to be sad and disconsolate, since all the causes of grief are removed from them? *Light is sown for the righteous, and gladness for the upright in heart*; so that the Apostle had good reason to double that Exhortation, *Rejoice in the Lord, again I say rejoice*. O how satisfying and pleasant is it for men to act reasonably, and to be assured that they have done their duty, and have acted for their own interest! *Our rejoicing is this*, (saith the Apostle) *the testimony of our consciences, that in all simplicity and godly sincerity we have had our conversation in the world*.

Sure there was never any man who was troubled for living holily, there being no reason why any should: 'Tis true, good men may be of a melancholy disposition, and naturally inclined to sadness; but this can be no reflection on Holiness, as if it were the cause of that melancholy temper: nay, the best of men have their own failings, and no wonder though these breed some trouble and disquiet: But this is not to be disconsolate for being good, but for doing evil. And indeed, I may add, that the great abominations and profanity, the contempt of Religion, and dishonor that is done to God that abounds, may very rationally make good men with the Psalmist say, *Rivers of tears run down my eyes, because men observe not thy Law*.

And thus this imputation cast upon Holiness, is easily wiped off. Grief and sadness are not the effect of a good life; but of an imperfect obedience: And while our sins call for mourning and fasting, it were a piece of madness for men to be jovial and merry, and entertain themselves with those deceitful melodies, which will end *in weeping and gnashing of teeth*.

And yet the sorrow of truly good men is not so obvious to the eye of men, as it is to him who is *the searcher of the heart*; it is rather the artifice of the formal Penitent, and hypocritical Professor, than the character of the Righteous, to *disfigure their faces*, and appear sad and demure. A good man chooseth rather, with *David*, to mourn in secret, and when he appears in public to wash his face, than with those Hypocrites of whom *Isaiah* speaks, who *bow down their head like a bull-rush*, who have chosen affliction rather than innocence.

The next imputation cast upon Holiness is, that it is but a piece of *singularity*, and a vain ambition to walk alone. *Ans.* I am heartily sorry that the universal deluge of Impiety should make good men say as once *Elijah* did in another case, *I am only left*: the few number of good men, compared with the vast multitude and Armies of transgressors, makes them to be esteemed singular and precise; and brings upon them the wrath and fury of ungodly sinners, because *they will not run with them to the same excess of riot*, and wallow in the mire as they do. But truly this charge is not more rational, than if a company of mad men should call one a singular fool, because he does not comply with them in all their extravagant actings, which do really rather require pity and compassion than imitation.

I doubt not but Singularity in some cases is a very intolerable temper, and unbecoming any man who pretends wisdom: but yet, if it be universally condemned, and in no case admitted as reasonable, I do not see but the charge will rebound upon the sinner, who in this degenerate age thinks the worse of himself, if he exceed not others in wickedness.

But since Holiness is so conformable to Humane reason, so advantageous and beneficial to every man; what madness is it to condemn it as singular? Sure, he who intends to walk as a man who is *of a good understanding*, (as good men are said to be) who intends to mind his interest and happiness, will never be frightened from Holiness, because may be it is not in vogue, nor become the mode of the Kingdom. If a whole Kingdom (excepting a few) should rebel against their Prince, would it be any blot upon these few Loyal Subjects, that they affected Singularity?

But this cavil is so insignificant and silly, that I need not enlarge. Sure, since Holiness is the peculiar excellency and noble embellishment of Humane nature; since it is so venerable and lovely, and of all perfections the most excellent; he must be degenerate to the brutal nature, who condemns Singularity in Holiness; for this is in truth a condemning a man because he is *more excellent than his neighbor*, as the righteous is said to be in Scripture.

The last heavy Charge is, that it is folly and madness for men to quit with their present pleasures, and expose themselves to grievous troubles, for a future reward which is uncertain, and which nobody ever saw. To this I *Answer*, First, it is a great mistake to think that Holiness exposeth men to relinquish temporal and sensual pleasures, there being no men in the world so qualified to experiment the sweetness of these, none who live in so happy and flourishing condition, who are more healthful, and enjoy a greater measure of peace and quietness, than good men. The only inconveniency they are exposed to, is affliction upon the account of Religion; which when Christianity did commence, was no rare thing, but now is not so ordinary. But supposing good men were exposed to greater

afflictions than other men, yet there is a great deal of satisfaction in submitting to them, since they are but *light afflictions*, and *momentary* too, which work for us a far more exceeding and eternal weight of glory. These small evils are rather to be endured, than lasting pains and torments. Sure, Of two evils, the least is to be chosen.

Secondly, Although the reward of Holiness be future, yet 'tis not uncertain. We have as great assurance that there will be a reward for the Righteous in another world, as the nature of the thing is capable of: and sure he is an unwise man that asks any other demonstration or proof. Now that there is a reward laid up for good men, which though unseen, is yet as certain as if it were obvious to sense, we have the greatest rational evidence, and the best moral arguments to confirm it. For *first*, if there be a God; *Secondly*, if the Scriptures be the Word of God, then there is not anything more certain, than that there is a state of rewards and punishments after this life. *First*, if there be a God, then we can have no reasonable scruple about the future reward: for since God is *holy* and *just* (perfections essential to a Deity) then certainly he will, as the great Governor of the World, reward Virtue, and punish Vice. But this doth not always fall out so here; therefore it is reasonable to conclude, that he hath reserved the wicked till that great day of wrath, and prepared a reward for the righteous. *Secondly*, If the Scripture be the Word of God, then he who runs may read this truth.

We have then the greatest moral assurance possible, that there is a future reward; which may sufficiently encourage men to hazard all they enjoy here, for the expectation of it. But I shall only suppose that the future reward is possible; (which I think few will deny, or can prove it to be impossible) yet even upon this supposition, good men who part with the transitory things of this life, prove a great deal wiser than those who condemn them: For if there be no life after this, all the loss a good man suffers, is that of temporal conveniency; he hath denied himself the enjoyment of sensual pleasures, so far as he judgeth them sinful; he is not so intemperate as other men, and perhaps is exposed to some hazards for his Religion; at the most, *all* that he is to hazard is but very small. But if there be a future reward, in what a dismal state are the wicked, who shall everlastingly be deprived of it, and be irrecoverably plunged into a state of lasting and severe torments?

But since we are assured of a future reward, and know certainly, that *the righteous shall shine forth as the sun in the Kingdom of their Father*, and that *the wicked shall be cast into utter darkness*; What folly and madness is it to be careful for the Body, and careless what becomes of the Soul; to provide for Time, and neglect Eternity? Sure 'tis no wonder though the Wise man does so frequently characterize the sinner a *fool*, and represents him as one that *lacketh understanding*: And indeed, we may rationally say, *This their way is their folly*; their foolish choice proclaims, *that those workers of iniquity have no knowledge*.

The Conclusion.

WE have now seen the Excellency and Beauty of Holiness, have discovered the absolute Perfection of its Nature, and the Compleatness of its Rule; have taken a view of its Allurements and powerful Motives, and have discovered the weakness of those Cavils that

are urged against it: and what remains, but that we set about this work with the greatest seriousness imaginable; that *we give no sleep to our eyes, nor slumber to our eye-lids*, till we forsake our sins, and enter upon a course of Holiness?

If God had imposed upon us a heavy and intolerable yoke; if he had commanded us to perform some grievous and uneasy service, had we not been obliged to have obeyed? But since he only commands us to wash and be clean, requires only our consent to what is so much our own interest, only exacts that we separate ourselves from those lusts that pollute and defile us, that vex and torments our minds, and which (if continued in) will certainly ruin and undo us; what fools and mad men are we if we refuse to hear his voice?

Almighty God has been drawing us with the Cords of Love; has presented to us the most charming motives to excite our love and esteem; has carried us (as it were) to the Pinnacle of the Temple, and discovered to us all the glory and beauty of this world; has taken us to Pisgah, and given us a view of the good Land of Canaan, of the City of the living God, of which glorious things are spoken; and promised, that all these things shall be ours, if we will but be holy in all manner of conversation: And to excite our fear, he has opened to our view, the powers of the world to come; has plainly told us of the pains and torments that the damned suffer day and night, and that indignation and wrath, tribulation and anguish, remains as the due portion of those that do evil. And now may he not take up that same protestation that he used to his ancient People the Jews; What more can I do for you? But alas! we have in the most insolent manner despised all these charms of Love, and, like the mad man in the Gospel, have broken to pieces the strongest Fetters and Chains. We are, God knows, as deeply sunk into sensuality and brutishness, as those to whom the Grace of God that bringeth salvation hath never appeared. 'Tis not credible, (I may say possible) that men could have been more wicked than they now are, supposing they had never heard of Heaven or Hell.

'Tis a wonder (as any one would think) that those very men who profess they believe in Christ, should so grossly and openly contradict his plain Precepts; that those who believe, that without holiness no man shall see the Lord, and that the wrath of God is revealed from Heaven against all ungodliness, yet persist in their abominable wickedness, and are neither awed with fears, nor animated with hopes. What is all this, but for men to expose themselves to the contempt rather than pity of discerning men?

We have surveyed the several advantages which attend Holiness; have discovered how much man's temporal as well as his eternal welfare and happiness depends upon it: We have explained how in her right hand is length of days, and in her left hand are riches and honor: that her ways are ways of pleasantness, and all her paths peace: And now may we not give the same testimony of it which Joshua and Caleb did of Canaan, Numb. 14. The land which we passed through to search, it is an exceeding good land? The Sons of Anak (I mean the pretended difficulties) are not so strong as some men represent them to be; we need not be discouraged to encounter with them; greater is he that is in you, than he that is in the world. Alas! what Objection can men possibly make against a Duty that is so excellent, useful, and necessary, that is founded upon such mighty motives, as may prevail with any who is not quite petrified in desperate Impiety? Good God! what stupid folly is this, that men hide their hands

in their bosom, and will not so much as stretch them out to this tree of Life, that they may eat of this fruit, which is pleasant to the eye, and profitable both to our present and future happiness.

'Tis indeed pity, that men should be thus permitted to run headlong to destruction. Alas! is perdition so lovely and desirable, that, like *Rachel*, a double servitude is *thought light for it?* and shall wise and discerning men be Eye-witnesses of the bad bargain those men make, and not warn them of their folly? I know this is a duty chiefly incumbent to our spiritual Watchmen to discharge; I doubt not but many of them stand upon their watch, and warn men of their danger. It were to be wished that all and every of them were thus faithful; but sure every man is in some manner concerned to be *his brothers keeper*; and he is highly criminal, who should see a mad man running upon danger, and not stop him in his course.

I wish some new-coined Doctrines had not an inauspicious influence upon the bad practices of many, had not too much countenanced and authorized vice: but my present design is so far from controversial, that I shall rather think myself concerned to inveigh against needless disputes, than start any. If I may speak from my own experience, I ingenuously confess, I find Disputes so insipid and fruitless, and in the review so unsatisfactory, that I am resolved henceforth to bid an eternal adieu to them, and to condemn them as the great underminers of Christian Piety: And if any shall after this fair warning assault any Doctrine I have elsewhere owned, I hope discerning men will neither esteem me nor the Cause the worse, that I draw not my Sword in its defense.

And now what shall I say more, but conclude with *Moses's* passionate Exhortation, *Deut. 32.46. Set your hearts to the words which I testify to you this day: for it is not a vain thing, because it is your life. Let us no longer delay and put off this duty; while it is called today, let us not harden our hearts through the deceitfulness of sin; but seriously search and try our ways, and turn to the Lord: this is the proper season for so necessary a work; ere long there will be no time left us to consider our ways: O that in this our day we did understand the things that belong to our peace, before they be hid from our eyes!* If men would but be induced to imitate the Psalmists Example, *Psal. 119.59. I thought on my ways,* I doubt not but they should also imitate the course he did take, *I made haste and delayed not to keep thy commandments:* But men consider not what they are doing, and so no wonder though they perish, no wonder that they prefer darkness to light, and despise Holiness as a thing of no value. Let us therefore humbly and heartily invoke the Father of Lights to open the Eyes of men, whom the God of this world hath blinded, that they may *flee from the wrath to come, by cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

FINIS.

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P-RA-3. A discourse concerning the period of human life, whether mutable or immutable by the author of The duty of man laid down in express words of Scripture. - Allestree, Richard, 1619-1681., R. E.

Imprimatur,

Guil. Sill, Rev^{do} Episc. Lond. a Sacris Domest.

Jan. 24. 1677.

A DISCOURSE Concerning the PERIOD OF Humane Life: Whether *Mutable* or *Immutable*.

By the Author of *The Duty of Man laid down in Express Words of Scripture*.

LONDON, Printed by H. C. for Enoch Wyer, at the *White Hart* in St. Paul's Church-yard, 1677.

To the Honorable College of Physicians at London.

Generous Gentlemen,

THAT I presume to prefix your great Name to so mean a Book, proceeds not from any confidence I have of its value; but from the nature of the Discourse, which your excellent Profession is so much concerned in. For I must say, that since I could understand the Debate, I have thought their opinion, who maintain the Period of every man's Life to be unalterably fixed by an absolute Decree, does endanger your Profession so much, that the truth is, if it be true, you may seek out some new world for your practice; for here you should be only like the Idol-God's, who could neither do good nor evil.

This the excellent *Jo. Beverovicus* did prudently foresee, and partly endeavored to satisfy both himself and others, by asking the advice of the Learned men of his age.

But that the *Period of Humane Life* may be both extended and shortened, common experience does sufficiently attest. How many have 〈1 page duplicate〉 〈1 page duplicate〉 been hurried to their Graves by the unskillfulness of *Empericks*; and are there not multitudes also that can witness, you have been (under God) the cause their Lives have been prolonged.

Gentlemen, I know you can expect no Panagyrick from such an unfit person as I acknowledge myself to be. And methinks I also hear all men say, that that is a business only for a *Homer* to perform. If 〈◇〉 meanness of this Present be censured by some, yet I know you are more generous than to do so; especially since the bestowing of a more valuable and signal evidence of respect, is only impeded by the inability of,

Honoured Gentlemen, Your most devoted Servant, R. E.

The Preface.

Reader,

THE following Discourse is of so small bulk, that a *Preface* may seem as needless and ridiculous as an *Index*. In some few hours it may be perused, and then both the design of the Author and of the Book may be known. It may be thou desirest to know, what was the occasion of the following Discourse. But I know not if I be obliged to answer this and such like idle questions; yet to satisfy thy curiosity, know, that the Author was unhappily engaged to converse with a society of men, who frequently debated this and such like queries; and mostly he was opposed by the greater part, as maintaining an unreasonable position. Whether their charge be true or false, is a thing better determined by others unconcerned, than either by them or me. I know very well their clamorous calumnies and reproaches, which since I cannot shun, I shall endeavor to slight, as indeed unworthy to be regarded.

If men of good consideration dislike anything in the discourse, I promise them, upon Information I shall either endeavor to satisfy them, or to rest satisfied with what they say. Nay further, if there be any Line in it inconsistent with Piety and Religion, freely reject it; for I persuade thee (if the Author knew any such) he would burn the Book for its sake.

But I hope upon trial there shall be found no harsh notion in it to offend the most squeamish conscience. For the opinion I have rejected is, in my judgment inconsistent with the Divine Goodness and Holiness, repugnant to the freedom of Humane Nature, and destructive of all lawful means for the preservation of a man's life. While as that sentiment I embrace, begets in men's minds, noble and generous conceptions to promote real Piety and Religion, and to shun all manner of wickedness and intemperance; upon the account that Piety is the means to prolong our lives, and wickedness the cause of our short lives. And that this is no cheat or delusion, the wisest of men has left upon record, *Prov. 11. 19. As righteousness tendeth to life so he that pursueth evil, pursueth it to his own death.* This brings to my memory the Psalmists advice, with which I shall conclude; *Whatman is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good. Seek peace, and pursue it. But the wicked and deceitful man shall not live out half his days.*

OF THE PERIOD OF Humane Life.

Job xiiij. 5, 6.

Seeing his days are determined, the number of his months are with thee, that he cannot pass.

Turn from him, that he may rest, till he shall accomplish as an hireling his days.

THIS excellent Book of *Job* represents to us a plain and unquestionable instance of the various successes all human actions are liable to, and of the promiscuous administration of Divine Providence to particular persons. Here we may read of *Job's* happy and flourishing condition, that *he was the greatest of all the men of the East*. And of his low and afflicted state, poor even to a Proverb, and in a condition that only pleaded pity and compassion; and how again *the Lord blessed the latter end of Job more than his beginning*.

From this various administration of Providence, men have taken occasion to make divers inferences. The scoffing Atheist hath from thence wickedly concluded, that God hath no care of human affairs. If God (say these scoffers) had any care of this world, he would never suffer those men who have corrupted their ways by treachery and deceit, to prosper and enjoy an affluence of all worldly delights; whereas the virtuous and godly man, who takes heed to his ways, lest he sin, and who throughout the whole course of his life has carefully studied to *keep a conscience void of offense towards God and man*, is notwithstanding *a man of sorrow, and acquainted with grief; as plagued all the day long, and chastened every morning, and hath waters of a full Cup wrung out to him*. If God (say they) concerned himself with human affairs, he would never suffer *the Tabernacles of Robbers to prosper*, and the house of the upright to be ruined and destroyed.

This is without all contradiction a great stumbling-block and offense to the blind Atheist; and hath even been a sad trial to the best of God's people. *Wherefore does the way of the wicked prosper? wherefore are all they happy that deal very treacherously?* was a question Jeremy could hardly at first resolve. And we find Job and the Prophet Habbakkuk very much puzzled with it; and the Psalmist plainly consesseth, that *his feet were almost gone, and that his steps had well nigh slipped, when he saw the prosperity of the wicked*, Psal. 73.

To see bad men prospering in their wicked purposes and undertakings, and good men unsuccessful and frustrated in their just attempts, has been none of the least Topics the Epicurean Atheists have made use of, in their exempting this world from the Divine Rule and Dominion. It was this single consideration that made Cato. (who was once a Preacher of Providence; how orthodox, I enquire not) accuse the Dominion and Government of the God's, of instability and unjustness, that Caesar who tyrannically invaded the Rights of the Commonwealth of Rome, should be successful in so unjust attempts; and Pompey put to the worst, and overthrown in the lawful defense of his Country: this stumbled him exceedingly. 'Tis true, some few of the learned and sober Heathens did not thus rashly fall foul upon Providence; but very wisely inferred the being of a future state, where the virtuous shall be rewarded, and the vicious punished. And those holy men in Scripture, who did *fret because of the prosperity of the wicked*, quickly perceived their folly and error, and that the wicked were only fed like sheep for the slaughter; and as the Poet excellently expresseth it, *tolluntur in altum ut lapsu graviore ruant*.

Job's Friends, though they did not directly fall foul upon the Divine Providence, yet it is evident they were of opinion, that God would never have afflicted Job with such sad calamities, if he had been upright and sincere. Remember (saith Eliphaz) *whoever perished being innocent? or where were the righteous cut off?* ch. 4. 7. Bildad tells Job, *If thou wert pure and upright, surely now he would awake for thee*, ch. 8. 6. To both these Zophar succeeds, with a charge as grievous and bitter, *For thou hast said, my Doctrine is pure, and I am clean in thine eyes: But O that God would speak, and open his lips against thee*, ch. 11. v. 4, 5.

These were the Cordials Job's Friends afforded him, while-as his afflicted condition pleaded pity from his friends. These accusations were heavy; but he saw it was needless to tell them, that God might destroy the perfect as well as the wicked; and altho he would not plead *not*

guilty, for then he confesseth *his own lips should prove him perverse*; yet he humbly conceived, that it was a dangerous principle to conclude love or hatred from any such outward dispensations.

Therefore finding all his entreaties rejected, and his plea's for his own defense slighted; he is at length forced to beg their silence, desiring far rather to plead his cause with his Maker, who could discern his sincerity; and therefore having ordered his cause, *ch. 13. 18.* and taken an exact and accurate examination of his former ways, he begins his pleadings for a mitigation of his present calamity, from *v. 23*, which he continues till interrupted by *Eliphaz*, *ch. 15.* and amongst the many arguments he urgeth, that taken from the determined days, and unpassable bounds prefixed to men is not the smallest: *Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass. Turn from him that he may rest, till he shall accomplish as an hireling his day.*

These words being the ground of the following Discourse, it is but reasonable I should spend a little time in their explanation.

Seeing his days are determined, &c. The word which our Translators render *seeing*, is in the Original 〈 in non-Latin alphabet 〉 *if*, which some Expositors think is used by way of query, thus, *If his days be determined?* But the Context seems to warrant our Vulgar Translation, and there is no doubt, but it is very emphatick; for it contains an implicit affirmation, a phrase very ordinary, when the thing for its certainty is confessed and acknowledged. But let us suppose, that the words should be rendered by way of query, yet there are two doubts that must be removed, else their quarrelling with our Translation is vain and impertinent. 1. It seems to be very evident, that it has then been a received opinion, that the days of men are determined; else *Job* had never made use of this argument, in his pleadings for a cessation from trouble. 2. If *Job* had indeed doubted, that man's days were *determined*, it was no wise nor rational plea, especially since he was pleading with God, who knew whether it were so or not; and since he might have made use of indubitable Topics. But I pass by this debate as trivial.

His days, &c. It is debated by some, why *Job* makes use of the third person, and not of the first. The reason some give is this, because the third person used for the first, denotes contempt and modesty; and therefore *Job* in his low state is pleased thus to abase himself, especially since pleading with his Maker. But this conjecture is not fully satisfactory, for *Job* in several of his other pleas, makes use of the first person; which methinks he would not have done, if he had made use of the third person upon the account of the former consideration; therefore from the promiscuous usurpation of the persons, we may easily conjecture, that when the argument he brings does in a more peculiar manner reach his own private condition, then he makes use of the first person: an instance of this we have *ch. 13. 23, 24,* &c. But now this argument taken from the determined days, and unpassable bounds set to men, is a general one, which all men as well as he might plead; therefore he speaketh in the third person, yet always eying his own condition. The like instance we find in the beginning of this Chapter, *Man that is born of a woman, is of few days, and full of trouble.* Here he speaks in the third person, and not in the first; for to be of *few days*, and *full of*

trouble, is the character of every man. Few and evil (says Jacob to Pharaoh) have the days of the years of my life been, Gen. 47. 9.

Are determined, &c. This word in the Original properly signifieth to *dig, or cut thorough*; here it is to be understood metaphorically; because God doth as exactly know the number of men's days, as if the most accurate search were made. 'Tis true, in all human determinations, it is reasonable that consultation precede. Some space must intervene betwixt their knowing of a thing and their determinations about it. I confess, it is disputed, whether the Humane Will be of itself a knowing faculty? or if it must follow in its choice the dictates of the intellect? I will not dispute this now; but there is truth in that general Maxim, *ignoti nulla cupido*. But to fancy that there is any such priority between the Divine knowledge and volition, is a gross mistake, irreconcilable with the Infinite and Eternal perfections of God: who *uno actu & ictu*, (as they speak) comprehendeth and willeth all future Events.

The number of his Months are with thee, &c. This Phrase holds out these two things: *First*, the Exactness and Infiniteness of the Divine knowledge; and *Secondly* the Divine rule and dominion. *First*, it holds out the Divine knowledge to be Infinite and Exact, *The number of his months are with thee*. That is, thou art a God whose knowledge reacheth the smallest portion of our time, even to months and days; thou alone knowest all those circumstances; and to know the particular portion of days allowed to every man, does certainly require an infinite and exact knowledge. I will not curiously enquire, what truth there is in the pretended diabolical predictions of future Events; and whether Stargazers from the Conjunctions, and contrary Aspects of Celestial Bodies, can foretell the future number of the days and months of terrestrial and inferior Sublunary beings: a passing view of this I will have occasion to take afterwards; at present we rest satisfied with this; that an exact and comprehensive knowledge of our days and months; is only the prerogative of him who holds our lives in being; the pretended knowledge any Creature boasteth of, is conjectural and uncertain, if not (as frequently it is) fictitious, unless when the Divine wisdom for some secret, and to us unknown ends, reveals to his creatures such future Events. But *Secondly*, the Phrase holds out the Divine Rule and Dominion, *The number of his months are with thee*: that is, they are in thy power, thou mayest either prolong or shorten the days of Men: and I think the meaning of this whole verse is comprehended under these two heads, which I shall afterwards discourse of at more length.

Thou hast appointed his bounds, &c. It is not Fate or Fortune, but the wise God who appoints to every Man his time; now the bounds set to Men may be considered under a twofold notion. *First*, As it signifies that common and ordinary Period which the God of Nature has settled, which Men by the common course of Nature may fulfill, if no accidental circumstance hinder: and it seems the Psalmist only understands this common term of Humane Life, *Psal. 90. 10. The days of our years are Threescore years and Ten, and if by reason of Strength they be fourscore; &c.* or *Secondly*, It may be understood in a more strict sense, as it is taken for the last moment of every individual and particular person; and of both these I shall more fully discourse afterwards and show, that the words seem to refer to the common term of

Humane Life; or if they mean this particular term, in what sense they are to be understood *determined, appointed, &c.*

These and such like condescending Phrases, have been most unhappily used, and sadly misunderstood in the Schools. Some men no sooner read in Scripture of God's determining or appointing, but they instantly conclude a physical previous necessitating act, which inevitably and irresistibly determines Men: and this kind of determination they plead for in all cases: so that Men even in their vicious actions are irresistibly determined to do so. I know no opinion which has rendered the reformed Church more odious than this: would to God I could say the Censure is causeless, and that I were forced to apologize, for saying our Divines have erred in this case. But alas the opinion is grown strong, and not long since it was not much less than Heresy to condemn it: and even to this day it is the study of some Teachers, to instill it into the hearts of their Hearers. For the correcting of this sour opinion, I shall have occasion to add some things in this following discourse; now I shall desire it to be considered, that while we speak of the Divine determinations, appointment, &c. we speak of things our knowledge cannot reach, the best conceptions we can frame to ourselves of the Divine volitions, are dangerous and imperfect; our capacities in this lapsed state are more narrow than we are aware of: and altho they were raised to a higher pitch, yet we can never comprehend his way of working, who in all his ways is unsearchable. 'Tis truly sad to see the contending World so serious and restless in digging those deeps that are unfathomable; it were to be wished that Men did not found their pretended knowledge of the Divine volitions, on the basis of their own silly volitions and did not argue from what we find in ourselves to be the same in God. 'Tis true the holy Spirit hath condescended to express things suitable to our Understanding & mean capacities, therefore we read in Scripture of the Divine determinations, appointments, &c. but yet to abuse such condescending expressions, and to imagine that there were really such purposes, and volitions in God as these we perceive in ourselves: this were a heinous crime, pray let us satisfy ourselves with this, that God in an eminent and transcending manner doth these things, which we cannot do without willing, decreeing, &c.

That he cannot pass, or as others render it, and he shall not pass; which Phrase is not to be understood, as if the particular Period of every Mans life were so fatally fixed that he can neither shorten nor prolong it, for this is contrary to many clear Texts of Scripture, as shall afterwards fully appear: but by this Phrase, we are to understand the common term of Humane Life, which is not mutable as the particular term is, and yet is not so fixed, that it cannot be altered; for God has still reserved in his own power the shortening and prolonging of it. And further we must not apprehend that the particular term of Humane Beings is so mutable, that God knows them not, and cannot foretell the precise Period of every man's life, or that the Divine Counsel concerning things Future is mutable; no sure, God has declared the contrary, *I am God, and there is none like me,* (saith the Almighty) *declaring the End from the Beginning, and from ancient time the things that are not yet done; saying, my Cousenl must stand, and I will do all my pleasure,* Isa. 46. 9. Two things there be which occasion men to change their purposes and resolutions. 1. Their want of Power to execute them. 2. their finite and shallow Knowledge, which cannot foresee those future

circumstances which render their Designs ineffectual. But now there is no difficulty that can pose the Almighty; *with him all things are possible*, it is the Prophets argument, *the Lord of Hosts hath purposed, who shall disannul it? his hand is stretched out, and who shall turn it back? Isa. 24. 17.* And further there is no circumstance or condition that lies in the dark, and unseen to him, whose knowledge is infinite, and who equally comprehends things past, present and to come. Therefore is it that men cannot pass these bounds prefixed by the Divine foreknowledge: But of this afterwards.

Turn from him, &c. it is queried whether *Job* here petitioneth a withdrawing of God's supporting presence, and a cessation by death, or a cessation from the affliction and trouble he lay under. There be three things that plead for the former Interpretation. 1. Because the word 〈 in non-Latin alphabet 〉 placed absolutely, signifieth to cease by death, 1. *Sam. 2. 5. and they that were hungry ceased, i. e. died.* 2. Because the supporting hand of Providence being removed, men return to the Dust. *Thou hidest thy face they are troubled, thou takest away their Breath, they die, and return to their dust, Psal. 104. 29.* 3. It is not inconsistent with *Jobs* former desires, *Chap. 3. and 6. Why died I not from the Womb? why did I not give up the Ghost when I came out of the belly? for now should I have lien [still] and been [quiet;] I should have [slept,] then had I been at [rest]: O that I might have my request, even that it would please God to destroy me!*

That the phrase can never admit the former gloss evidently appears from the words immediately following, for if *Job* had been pleading for death, why is that reason added, *that he might accomplish his day?* It is only then a cessation from his grievous affliction that he so earnestly entreateth; as if he had said, Lord, thy afflicting hand is heavy, and what am I but weak dust, not able to bear thy heavy Chastisments? my Soul is overburdened with grief, and wilt thou set thy terrors before me to afright me? hath not poor man in this lapsed state, Troops of miseries attending him, from which he may expect no freedom till Mortality be swallowed up in Life? and are not his few days labor and sorrow, pain and affliction? and wilt thou to those inseparable evils, superadd a burden of pain more grievous and insufferable? O do not measure out so dismal a Condition to thy silly Creature! make me not the object of thy direful vengeance, but in the midst of wrath remember mercy. Art thou not Goodness itself, and far more compassionate than the most tender parent? and shall it be said thou hast measured out so acute torments to vex thy poor Creatures? I confess Perfection is not the thing I plead; yet may not I say, it is not for my iniquity, nor for my sin, that thou hast afflicted me? and let this Consideration also prevail with thee, that my untender friends sadly mistake thy design in afflicting me; they conclude it is for some secret heinous crime, that thy judgments are upon me: O that thou wouldst turn from thy wrath, that I may enjoy some rest, before I go whence I shall not return?

This phrase *turn from him*, is sometimes taken in a very bad sense. Thus we find the wicked sadly characterized, as a people who desire God to depart from them; but as it is uttered by the people of God under the pressure of afflictions, it implies no more but a serious desire that God would be pleased to remove that burden. Now in such innocent petitions there appeareth no crime, for it is certain, that afflictions *simply* considered, are grievous even to the best of Mankind: *there is no affliction (saith the Apostle) for the present that is joyous but*

grievous. 'Tis true impatience under affliction is an excess which no excuse whatsoever can pardon: there are some persons of such hasty complexions, that they rise in passion against God if they meet with the least affliction; just like that wretched man who said, *this evil is of the Lord why should we wait any longer upon him?* But those petitions of the Faithful in holy writ, altho at the first view they seem to be peremptory and absolute, yet they are truly qualified and submissive; and at the most, only express the harmless resentments of innocent nature, that cannot but express how contrary afflictions are to it.

That he may rest; ut quiescat sc. paululum, that his affliction being removed he may yet enjoy a little space to solace himself, till he accomplish his day. I will purposely decline the answer of that querie, Whether it is lawful to wish death when our condition is charged with a surplusage of calamity; for the brevity I design will not suffer me to survey the difficulties of that case, only in the general I shall add two things. 1. If the affliction be violent, fierce, and seemingly durable, rendering us incapable of exercising any duty; I question not but common reason will suggest to every sober man, that in that case Death is more eligible than Life. Yet 2. since we are ignorant what God designs to us, by sending us such afflictions, it is our part to submit to the Lord's will, and say, *Good is the will of the Lord.* Thus altho we may comparatively and submissively wish Death upon the account of some acute trials, yet it is never lawful to be peremptory and absolute in such desires; for frequently the happy event makes men conclude that *it was good for them they were afflicted.*

Rest, &c. Methinks the very sound of this word is full of ravishing sweetness and pleasure, and yet to those who are stated in a condition of Woe and Misery, it is bitter and harsh; as the most ravishing and pleasant Music is in the Ear of him who is sad: those who never tasted the honeycomb, know not its sweetness: the men who have been always drudges and slaves, have no discerning what Liberty is; and those who from their birth have been accustomed to pain, know not their misery so sensibly. But to have once enjoyed blessings, and on a sudden to be deprived of them, not only the unexpected change, but also their former happiness, adds to their misery, and makes their condition more unsufferable. If man had been created to toil and labor, *his eating of bread in the sweat of his face,* had been no curse: but to have been placed in a blessed and happy state, and by his folly to be hurled into a state of misery and pain, that completes his calamity, and makes him sensible, how miserable a thing it is to have been happy.

This single consideration seems to add very much to *Jobs* misery, his condition was once more than ordinary happy; and the amission of the comforts he formerly enjoyed, makes him pathetically cry out, *O that I were as in months past, as in the days when God preserved me; but now (as he sadly complains) they that are younger than I, have me in derision.*

If *Job* in this state of woe had been persuaded of the certain change of his condition, and that *his latter end should be more blessed than his beginning,* the expected hopes of this had served to allay and mitigate his sorrow, and to render his case more sufferable and easy. It is the hops of rest, that puts strength in the wearied traveler; it was the expected reward and assurance of a future blessedness and better resurrection, which made those Worthies *Heb. 11.* so cheerfully undergo suffering. What the happiness of the Saints rest is, I am not able to

represent, it being so far above anything we can in this imperfect state conceive or imagine. The advantages that attend our present tranquility and rest, are many and great, which to enumerate would be prolix and tedious: but if from that, we should frame to ourselves an *Idea* of that Celestial Rest, how imperfect would it be? any Rest we enjoy here, is uncertain: an unthought-of causality may impair it, but the Rest that remains for the people of God is everlasting, there is no fear of losing it: Heaven is a place free from trouble, and there is nothing that can embitter that pleasant state.

Philosophers have a saying, *that the end of Motion is Rest*; this is indeed true of all those motions and trials the servants of God meet with; the way to the Kingdom is spread over with thistles; *thorough many tribulations we must enter into the Kingdom of Heaven*: but those Waves of affliction will quickly over; and when the day breaks, these shadows will flee away. This Winter will soon be past; and *the singing of the Birds will come*; and Christians, who by saith and patience continue in well-doing, shall ere long be placed in those mansions of Rest, that are in *Emanuel's* land.

Alas, how insensible do we remain under the enjoyment of our outward comforts! when we are blessed with food, liberty and health, we are but sensibly stupid and ignorant, what is the value of those mercies: but if hunger and want begin to pinch us, if our former liberty be hedged in, if sickness and pain seize upon us, then we begin to gather some sense, and we accuse ourselves for our ingratitude to God.

Till he shall accomplish as an Hireling his day: for the better understanding of this similitude, I shall in four particulars compare the days of man with the days of an Hireling, and in each of them make application to *Jobs* case. 1. The days of an Hireling, denotes a time, set, prefixed and limited for the performance of some particular piece of service; and are not the days of man also allotted him for to do his masters business? We were not born to be idle and negligent, sure God had some greater design in the Creation of man than this: now this particular quadrates very well with *Jobs* case, and seems to make the meaning of *Jobs* words to run thus; Lord, thou hast given me a being, and appointed me a work to accomplish: but alas while I am thus excruciated with horror and pain, I am unfitted for thy service, the surplusage of misery measured out to me, disinables me to go about thy work, be entreated therefore O merciful father to turn from thy displeasure, remove the present heavy calamity I am overburdened with; that I may yet accomplish the remainder of my time in thy work and service. 2. This set and fixed day of the Hireling is full of pain, labor and toil; he is (poor wretch) both late and early at work, and seldom has he any intervals of rest, unless his master be more than ordinary gentle and benign; and when he is thus indulged a little ease, he must not with the sluggard say, *O si hoc esset laborare*, he must to his work again, for upon this depends his payment; no wages is the result of not working; and in some cases stripes and whipping is the fruit of negligence. And what is man's life? at the best state it is but sorrow and trouble, till mortality be swallowed up in life. Our pleasures (upon which we put the highest value) are either purchased, or accompanied with pain and labor. If we be in a prosperous state, our minds are either distracted with care to make it more prosperous; or with fears puzzled and perplexed, lest it be overclouded, and if we be in a low and adverse

state, we grieve and repine; nay knowledge, the most excellent of earthly pleasures, is yet in the judgment of the wisest of men, but vexation of spirit; *for in much Wisdom there is much grief, and he that increaseth Knowledge increaseth Sorrow*. The life of man is not unfitly compared to *Ezekiel's* Roll, which was full of woes. If one misery or woe passeth, behold another cometh, as one wave succeeds another. And by all these calamities we may learn what an evil Sin is, the fruit of which are all those calamities we meet with; *in the sweat of thy face shalt thou eat thy bread till thou return unto the ground*. And upon this account *Job* may be supposed to plead with God thus; Lord, is not my time at best but lamentable and miserable? and wilt thou superadd to this inevitable misery, a surplusage of pain and affliction? O deal kindly with thy servant who is devoted to thy fear, *turn from me that I may rest till I shall accomplish as an Hireling my day*. Thirdly, True it is that the Hirelings day is but Labor and Pain; yet the brevity and shortness thereof makes him regard it the less. It is but a day, and that will quickly be over and gone; and what is the life of man? it is but as a hand-breadth of a small extension; or like to a passing shadow, which we scarce sooner perceive than it vanisheth. *Man that is born of a Woman is of few days, he cometh forth like a Flower and is cut down*: his decaying is within some few minuts of his budding; as the Poet speaketh of Roses, & *dum nascuntur consenuisse Rosas*. Now from this reason *Job* may be supposed to argue thus; Lord, thou knowest how frail and brittle I am, and if thou contend thus with me, how quickly shall I return to the dust. I beseech thee consider that my time is however but short, and let thy Goodness appear in removing thy stroke away from me, for I am consumed by the blow of thine hand; *O spare me that I may recover strength, before I go hence and be no more*. Fourthly, Therest and wages the Hireling expecteth, makes the accomplishing of his day more easy and tolerable. The word rendered accomplish, signifieth to will and delight in a thing earnestly; *donec optata veniat dies*. 'Tis a day wished and longed for, and much delighted in when it comes. And indeed the strength of the comparison seems to lie in this, which makes the meaning of *Jobs* words to be this; Lord, now my trouble and pain excruciate and torments me, and my life is more wearisome to me than the Hirelings day can be to him; therefore turn away thy wrath from me, that in the finishing of my course I may be as jovial and cheerful, as the Hireling is when his day is accomplished: and thus I have done with the Explanation of these words.

The next thing I designed in this undertaking, is to enquire how the days of every man's life may be said to be determined; and whether the Period of every man's life were so fixed and bounded, that by his care, good managery, and use of the means, it cannot be extended; nor shortened by his negligence, intemperance, or exposing of himself to Famine, Sword, or Plague, it is very certain from this plain text of Scripture, that the days of every man's life are determined; but the manner how, is left unexplained: and this we do not learn from Scripture. And it were to be wished that our curiosity would forbear any enquiry into things that are hid: but alas our inclinations are so wicked and perverse, that *nitimur in vetitum*, we are always bent and eager in our enquiries after things of a mysterious alloy; and God knows how miserably some men have mistaken in their enquiries after a solution of the present doubt: and if I could promise to myself to rectify those huge mistakes some men have fallen into, this would be a sufficient justification of my present undertaking.

But in order to the unfolding of this doubt, I shall premise four things which will contribute to the better understanding of it.

First, There is no doubt that every man's life hath a Period. *It is appointed for all men once to die*; this is a warfare from which there is no discharge: *what man is he that liveth and shall not see death?* as to this, the Prince and Peasant stand upon even terms, and as the wise-man tells us, the rich & poor meet together: there is no justling in the Grave for precedency. I confess it were not worth the pains to consider the trivial instances, taken from the translation of *Euoch* and *Elias*, to infringe this position. For first, we are not to debate what God may do, he has a Sovereignty over his Creatures, and must not be called to give a reason of his actions; all whose ways are tracts of wisdom and goodness. *Secondly*, We know nothing of the manner of their translation: he who will positively say, that they did not undergo that which is equivalent to death, will say more than he can prove. I am apt to believe that no sober man will say, that they entered their Heavenly habitation with their unrefined bodies; no more than those who rise at the sound of the last Trumpet, in the twinkling of an eye, are carried into Heaven without any change.

Secondly, It is also unquestionable, that Sin introduced this Period to every man's life; the primitive threatening runs thus, *in the day thou eats thou shalt die*. And the Apostle hath as plainly expressed it as it can be, *wherefore as by one man sin entered into the World, and death by sin, and so death passed upon all men for that all have sinned*, Rom. 5. 12. where it is plain, that Death is a punishment inflicted for Sin, so that if man had never sinned, we have no reason to think he should have died. I confess without Revelation, we could never have guessed this to be the cause of Death. The Heathen Philosophers were exceedingly confused in their notions concerning the origin of Sin, and the cause of Death: many of them thought that Death was a natural accident, originally appurtenant to Humane Nature. And indeed if Revelation had not declared the contrary, I had been fully satisfied, that Death had been no other thing but such a natural accident; but it is strange that any man that has conversed with sacred writ, should be of this opinion. And yet we find, the *Pelagians* of old were great sticklers for it: hence is it that the ancient Fathers and Councils have condemned it with a Curse. In the *Milevitan Council Can. 2.* we read thus *Placuit, ut quicumque dicit, Adam primum hominem mortalemsactum, ita ut sive peccaret, sive non peccaret, moreretur in corpore, hoc est, de corpore exiret, non peccati merito sed necessitate naturae, anathema sit.* In after-ages the *Scotists* (the most subtle of all Scholastic writers) inclined much to this opinion, against whom the *Thomists* (their irreconcilable Enemies) took up the cudgels: amongst modern writers the seemingly rational *Socinians*, have owned this groundless conceit. But I cannot stay to debate this at length, only in brief, if Death had been natural to man in the state of Innocency, it behooved to have been because of these following reasons.

1. Because *Adams* natural constitution implied mortality; the Materials of his constitution were not so amicable as to entertain a lasting amity and friendship.
2. It was the primitive precept, *be fruitful and multiply*; now it is plain that procreation includes mortality in its notion; and farther it seems to be unconceivable how this little Map of Earth should have contained a numerous multiplying and never-dying offspring.
3. Humane Nature in the state

of Innocency did stand in need of Meat and Drink, as is plain from *Gen. 1. 19.* now the end of eating and drinking is not only to hold up, but to repair the decays of our Bodies, which would sudenly return to dust, if they were not this renewed & strengthened. 4. If Death were only the effect of Sin, and the Devil were called a Murderer from the beginning, because of his tempting our first parents to eat of the forbidden Fruit, it will follow, that since Christ came to take away the sins of the World, and to destroy the works of the Devil, that he also took away the wages of sin, which is Death; than which nothing is more contrary to daily experience. 5. Immortality seems to be entailed only to the state of future Glory, *where Corruption shall put on Incorruption, and Mortality shall be swallowed up in life: and then there shall be no more death, Rev. 21. 4.* These are the most material reasons I can find for the proof of this opinion, in answer to which I shall desire the Five following considerations may be weighed.

Consid. 1. It is not to be doubted that the Eternal wisdom, furnished our first parents with all these accomplishments their specific nature could suffer: the signatures of Wisdom and Goodness were legible in the lowest & least regarded piece of the creation; but in Man in a more eminent manner conspicuous. It is almost impossible for us in this fallen state, to conceive what those endowments *<2 pages missing>* is taken Conditionally: and so under various considerations it may be attributed either, *First*, To perfected Saints who are stated in Glory, where the primitive Image lost by man's fall, is renewed and perfected; and of those our Savior in the Gospel of *Luke* tells us, *that they can die no more, Luke 20. 36.* or *Secondly*, to our first parents in the State of Innocency. For so long as they remained obedient to the Laws of Heaven, Immortality was entailed upon their nature: for the tenor of the primitive threatening is, *in the day thou eatest thereof thou shalt die:* where temporal Death seems to be threatened, which had been idle and vain if men had died altho they had never eaten the forbidden Fruit. I know some men think that Sin only laid a necessary obligation upon men to die; and provoked God to remove that Supernatural and Superadded quality and gift, which preserved them from Death. With such sort of men I have no great quarrel, altho I think that God could as easily have made man's constitution so lasting, and the constituent parts of his fabric so harmonious, that he should have never died if he had not sinned, as to create a superadded being to preserve him safe. For reason would plead, that that superadded gift required another, and so *in infinitum.*

But farther, 'tis very unreasonable to infer man's corruption from that precept, *be fruitful and multiply;* for altho in some sense *generatio unius est alterius corruptio,* yet the state of being, even since the fall, (to which that axiom has only respect) is not so brittle, as that the production of the Child infers the destruction of the Parent.

Neither doth that curious query concerning the place for that supposed numerous offspring, carry with it more reason; for *First*, It is not to be doubted, but the Wise Creator who gave being to man, knew well enough how to provide an habitation for his offspring. *Secondly*, the precept *be Fruitful and Multiply,* carries with it a Limitation, *and replenish the Earth;* so that we can never well conclude from it, that Generation should have continued after the replenishing of the Earth. But *Thirdly*, What suppose this little Map of Earth had not been

able to contain so numerous an offspring could not God have translated man after he had lived some space upon the Earth to some better habitation, as he did with *Enoch* and *Elijah*?

Consid. 3. Though man in the state of Innocency stood in need of Meat and Drink, yet his nutriment was not noxious and hurtful to him, as now it is. It was for man's disobedience that a Curse was upon the ground, before which there was no fear of hurt from the Fruit of the Trees, and the Herbs of the Field: (which were the only things granted to men for food in that state.) And indeed if we but consider that even in this fallen state, there is a huge difference between the lives of those who live upon wholesome food, and observe a moderate diet; and of those who are careless in their diet, and feed upon husks; we cannot but think the former consideration reasonable, especially since that blessed state excluded all manner of excess.

Consid. 4. Great and Manifold are the blessed benefits that are conferred upon Mankind, upon the account of his Redeemer: now Man▪ who was at odds with his Maker upon the account of his Rebellion, is again taken into favor; and the disobedient World is reconciled unto God. And altho the being of sin is not quite abolished, yet the Curse is removed; and Death is not properly now a punishment.

Consid. 5. Immortality conjoined with a state of perfect felicity, is reserved for Heavens favorites: in the state of Innocency our first parents were liable to Death if they rebelled, but the Saints above are confirmed in their blessed state: and as our Lord Christ tells us, *they can die no more*. But this much may suffice for the removing the former doubts.

The *Third* thing I premise is, that 'tis very usual in Scripture, as it is in all Languages, to put the Whole sometimes for the Part: thus Man is said to die, to cease, to be mortal, because the Body is liable to Corruption, and not that the whole Man, or all the Essential constituent parts cease. And thus when we dispute concerning the Period of every Mans life, we must not foolishly fancy that a Period is put to the being of the Soul, but only that its union with the body is dissolved: otherwise a dismal stroke would be given to our Religion, and what would become of the virtuous? I confess it is very hard and difficult to demonstrate the immortality of our Souls by natural reason: 'tis true, by reason I may prove that our Natures are spiritual, and that we elicit acts which are beyond the power of matter; but yet we could never be fully ascertained that there is a Life after this; if Revelation had not plainly discovered it. The Heathen Philosophers very wisely entertained some hopes of a life after this; upon moral arguments taken from the goodness of God, and his justice in distributing Rewards and Punishments: but alas how doubtful were their hopes, and with how much hesitation did they discourse of it! But by the help of Revelation, these doubts are fully removed, and we now know that there is a Resurrection from the dead, and that the Souls of Believers at death go immediately into glory.

Fourthly, Because the explication of terms is very necessary for the unfolding of doubts; I shall consider the twofold notion and acception, the Period of Humane Life is liable to. 1. Sometimes it is taken in a large sense, for that common and ordinary Period which the Author of our natures hath settled, which Men by the common course of nature arrive at:

now many learned men upon good grounds think that this is the determined bounds mentioned in Scripture. 2. Sometimes it is taken for the last moment of every man's life at whatever time it happeneth; whether 1. in the beginning of man's days; or 2. in the midst of his days; thus the Psalmist prays, that *God would not cut him off in the midst of his days.* or 3. When men come to be of a good old age and full of years, as it is said of *Abraham, he died in a good old age, an old man and full of years, Gen. 25. 8.*

That there is such a common Period of Humane life seems to be certain and indubitable: we evidently enough perceive that men in the age and place wherein we live, exceed not (unless rarely) the bounds fixed upon *Psal. 90. 10. The days of our years are threescore years and ten, and if by reason of more strength they be fourscore years, &c.* and if we shall descend to the consideration of other Animals and Vegetables, we will find it true enough that the individuals of every specific nature, have a common Period which doth not sensibly alter; but where there is a manifest difference of the climate, temperature, and soil. Again it is very unquestionable that this common Period hath not been equally extended in all ages and places. 'Tis true for many hundred years by-past it hath suffered very little alteration, but sure from the beginning it was not so, nor can we upon any good ground be ascertained that it will continue the same that it is now, till the end of all flesh come. Tho I will not positive affirm that men's lives will be insensibly shortened, till they become incapable for procreation.

But to determine what hath been the common Period of Humane Life in by past-ages of the World, is a *Theme* very difficult and hard: for 1. Altho from *Abraham's* time till this present age it hath altered but little or nothing, as we may collect from *Gen. 15. 13, and 16.* where a generation is equalled to an Hundred years (as the verses collated make it evident); yet before the Flood and in some few ages following it, this common Term was not concluded within the short bounds it is now; although then it was indeed exceedingly mutable. Before the fatal Flood we read not of any who lived not above seven hundred years, (unless *Abel* who was murdered, and *Enoch* whom God took to himself): nor of any who exceeded nine Hundred sixty and nine years. Now the common Period not being so denominated from some few particular instances, but from what happens to the most of Mankind in every age who die a natural death, we may suppose that Eight Hundred years was the common Period before the Flood. But then after the Flood, the mutability of this common Period is conspicuous; for in the next age after the Flood, it was cut short two hundred years; and in the next three succeeding generations it was abridged to four hundred years; and in the three succeeding ages to the former it was reduced to two hundred years; and in *Abraham's* time it seems not to have been extended to an hundred years.

In reducing the Life of Mankind into shorter bounds now than it was in the infancy of the World, the Divine wisdom and goodness do very plainly appear: for 1. Altho it is true that Sin was the cause of Misery, yet it is manifest that as Men began to multiply, so they became more corrupted; and as the Earth was replenished with Men, so with multiplied Miseries; and those not only particular but common. War and bloodshed, slavery and toil, pains and diseases, were in the first ages of the World very rare and singular; now these are ordinary

and common: and is it not then a great mercy that the days of our life are few, since so full of evils? But 2. If Men lived as long now as in the first ages of the World, a Land would not be able to contain its inhabitants: and this is a far greater inconvenience and disadvantage, than the shortening the lease of our beings can be supposed to be. In the first ages of the World, the lives of Men were extended, that the earth might be replenished; and it is very plain, that this common Period was shortened according as Man multiplied. I confess God threatens to destroy the inhabitants of a Land for their transgressions; it was because Men had corrupted themselves, that God brought a Flood of waters upon the World: and yet the Divine Justice was accompanied with astonishing goodness; for he did not (as justly he might have) instantly cut off that perverse generation, but he gave them the space of an Hundred and Twenty years to repent. *Yet (saith God) his days shall be an Hundred and Twenty years, Gen. 6. 3.* That is, although this be a perverse and corrupt generation, yet because Man is but flesh, I will give him this time to repent of his wickedness; and if notwithstanding he will not after such warning mend his manners, I will destroy him. I know many learned Men think that God here only threatens to shorten the common Period of Men's lives, and that it should be contracted within the bounds of an Hundred and twenty years: but this exposition is not agreeable to the experiences of some ages next following the Flood, in which Men lived much longer than an Hundred and Twenty years.

But they say, God uses not to anticipate his time in bringing judgments upon a nation or people: to which I answer, it is very true; but methinks men have no ground to think, that in the present case God anticipates the time in bringing judgments upon them; for we cannot think that *Noah* was complete five Hundred years old, when God threatened to destroy the World. And indeed any Man who is but a little acquainted with the Jewish custom of reckoning of years, knows how usual it is with them, to name the greater part of anything for the whole. *St. Austin* is so clear in this, I will rather set it down in his words than my own: *Intelligendum est hoc Deum dixisse, cum circa finem quingentorum annorum esset Noah. i. e. quadragintos octoginta vitae annos agere, quos more suo Scriptura quingentos vocat; nomine totius maximam partem plerumque significans.* Aug. de Civ. Dei, lib. 15. c. 24.

Thus much I have spoken of the common Period of Humane Life, in respect of the ages of the World. I shall now add a little concerning its changeableness, in respect of places: and I confess in this case it is so variable, that it is a hard matter to pitch upon particulars; only in the general it is certain, that this common Period is not the same in all places: in a temperate climate this common term is extended; but where there is an excess of heat, or an inconstancy of the weather, in those places this common Period is shortened.

But passing this I come now to consider the particular Period of every man's life: there be two ways it is commonly taken. 1. As it implies the disunion of the parts, by reason of the excess of someone quality or other: or 2. as it implies the Period of Humane Life whatever way it is occasioned, without any relation either to the defect, or excess of any quality: and thus the learned *Episcopius* states the case in his first Epistle to *Jo. Beverovicus*. But to make this yet more plain, I shall consider that text, 1. *Sam. 26. 10. As the Lord liveth the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish.* Tho *David* was

anointed King, yet he durst not stretch forth his hand against the Lord's anointed; neither would he permit *Abishai*, (who inconsiderately offered) to do it; knowing, none could do so and be guiltless. Therefore he comforts and solaces himself with this consideration, that God should rid him of *Saul* one of these three ways: 1. By *smiteing him* with some disease; and now to what a numberless number of diseases are our frail natures incident? variety of maladies prey upon frail man, and millions of miseries attend him; *the Pestilence walketh at noon-day*, and the Air which he breaths may blow out the spark of his life. 2. *Or his day will come*; that is, or he will die a natural Death: now *Saul* was well-stricken in years, and he knew that by the course of nature he could not live long. 3, *Or he shall descend into battle and perish*: That is, if some disease cut him not off, or if his day come not, yet he shall be exposed to a violent Death, *or he shall descend into battle*. Sometimes a violent Death is purely casual; thus it was with *those eighteen upon whom the Tower in Siloam fell*, *Luke 13*. 4. Sometimes it is only improperly casual, as when one of two equally exposed to danger is only killed: and sometimes it is only and properly violent, such was *Saul's* death, such was *Ahithophel's* and *Haman's*.

The way to this discourse in hand being thus far cleared, I shall now prosecute the design of it in this method. 1. I shall set down those erroneous opinions into which some men have unhappily fallen in their enquiry for satisfaction in the present case. 2. I shall lay down the two common opinions that offer fairest for solving this doubt. 3. I shall attempt a full and satisfactory answer: and lastly I shall conclude with some reflections upon the whole discourse.

I begin with the first to give an account of those erroneous sentiments some men have unhappily embraced in their inquiry for satisfaction in this matter. And that I may shun tediousness, I shall reduce them to the two following heads. 1. Some have foolishly imagined that the Period of Humane Life is fatal and necessary. 2. Others upon the contrary extreme, have as groundlessly thought, that it is altogether fortuitous and casual.

Amongst those who ascribe everything to the dispensation of a sure and inevitable destiny, the *Stoics* have been always reckoned the chiefest combatants. It is well known that those stupid and senseless Philosophers did teach, that all effects were necessarily produced by the natural order and *series* of causes, which were from the outgoings of Eternity inseparably chained together; so that neither Humane industry, nor the Divine power could alter what such a conjunction of causes was to produce.

That human Industry, care, and good menagery, cannot alter the decree of Fate, the *Stoic* moralist *Seneca* very fairly confesseth.

Fatis agimur, cedite fatis:

Non sollicitae possunt curae

Mutare rati stamina fusi.

Seneca in Oedip.

The same *Seneca* also affirms that the supreme being is so strictly tyeh to the *Sempeternal series* and order of Causes, that he must follow, but cannot gain-say what is thus established. *Quicquid est quod nos sic vivere jussit, sic mori, eadem necessitate Deos alligat, irrevocabilis humana ac Divina pariter cursus vehit.* Sen. lib. de provid. 5.

There are two very dangerous Authors of great name and fame, who amongst many other bad opinions, have recalled this Stoical dream, which was long since rejected; the one is the famous Mr. *Hobs*; the other the subtle author of that Book, entitled *Tractatus Theologico politicus*: Both which I may perhaps have occasion to examine more particularly.

But if all things were thus established by a fatal necessity, sound reason would suggest to sober Men, that it were a needless thing for the sick to call for the Physicians aid. And indeed *Cicero* very ingeniously confesseth this: *Si fatum tibi est ex hoc morbo convalescere, sive tu medicum adhibueris, sive non adhibueris, convalesces. — Si fatum tibi est non convalescere, sive medicum adhibueris, sive non non convalesces, & alterutrum fatum est, medicum ergo ad hibere nihil valet.* Cic. lib. de fato. And altho *Seneca* thinks he has fallen upon a very good answer, yet it is truly never a whit better. *Cum sanitas (inquit) videatur de fato debetur et medico, quia ad nos beneficium fati per hujus manus venit,* lib. 2. nat. cap. 35. By which means the Physician is as fatally determined to prescribe the cure, as the sick man's recovery is destined.

The ages in which these Men lived being dark and blind, we ought as much to pity their case, as correct and reprehend them. It is our happiness that we are not left to the conduct of natural reason; and would God our thankful acknowledgments were answerable to the greatness of this blessing. I shall not need to stand in rejecting this Dream, I think the hazards this speculation hath exposed some of its favorites to, will be forcible enough to afright others from embracing it. I remember I have read of some whom this conceit had so far distracted, that they did cast away their Swords and other weapons when their Enemies approached: saying, If it be our Fate to die to keep our weapons will never preserve us from Death. 'Tis also reported of the deluded *Mohammedans*, that in battle they take courage from this, that they are no sooner born than fate seals upon their foreheads, how long they shall live, and what death they shall die. Alas who would not pity Men thus infatuated and bewitched! surely, as St. *Augustine* excellently speaks *Si cor tuum non esset fatuum, non crederes fatum,* Tract. 37. in Joh.

Next the *Stoic* stand the Stargazers and Astrologers, who attribute the shortness or extension of our lives to the bad or benign Aspect and Conjunction of the Stars in the time of our Nativity. Now although I deny not that the Heavens have an influence upon inferior things, yet surely this secret and occult dominion Stargazers plead for, is so manifestly cross to reason and daily experiences, that no man in his wit will affirm it. The Prophet hath long since advised us, *not to be dismayed at the signs of Heaven*; adding, *the Heathen they are dismayed at them,* Jer. 10. 2. As if it had been only peculiar to the Heathen part of the World, who were ignorant of God's Providence, to believe the vain predictions of Astrologers. *Babylon* was upbraided for her trusting Astrologers, Stargazers, and monthly prognosticators. Isa. 47. 13. These men confidently presumed to foretell the time of Men's Death, and the easly deceived multitude gave a ready assent to whatever they speak: so easy a matter it is to impose

anything upon the belief of the vulgar. The *Palmaster* as foolishly pretendeth, that God hath sealed upon every man's hand how long he shall live, and that observing men (as they would have us believe they are) can understand this by the lines and draughts in the palm of the hand. And or proof of this they aledg. *Job* 37. 7. where it is said, *he sealet up the hand of every man; that all men may know his work*. But from this place no such thing can be collected: for *Elihu* is there taken up in expressing the greatness of God's works, and the Divine power in commanding the Snow and the Rain, small and great, to be on the Earth; and he addeth, *he sealet up the hand of every man*. That is, when Snow and Rain are upon the Earth, men cannot labor and toil; their hand is sealed up, they cannot work.

Epicurus and his followers could never be reconciled to this opinion, but yet the account they give of this matter is every whit as extravagant and irrational: they being equally unhappy in the account they give of the beginning and Period of beings.

The account these men give of the original of beings is so incredible, that no rational man can have any temptation to believe it; but this belongs not to the present discourse. I shall therefore only consider what they say of the Period of beings; and briefly their opinion is, that it is no more but the casual and fortuitous separation of those particles of Matter that were united by a happy chance and hit.

This error is of an old date, and had long ere now past prescription, if it had not been so suitable to the humors of bad men. The *Sadducees*, whose Religion it was to contradict the *Pharisees*, were very great sticklers for this dream: some men have confined the Divine providence to the Stars, and plucked our sublunary beings from his immediate Rule and Dominion. *Cicero* could not be persuaded that God had any knowledge of things contingently future. Some to mend the matter, confess God may know the *general kinds* of things, but they will not allow that he knows every particular. For this they think is inconsistent with the immutability of the Deity: But others have been more illiberal in their concessions, thinking it enough if they grant that God hath a care of Mankind, altho he never regard lesser matters: and that,

Curat magna Deus, fortunae parva relinquit.

By means of these wild conceits this Error has proceeded from bad to worse, yet very few of the old Philosophers, or any other rank of men; (Atheists those Anomalous births excepted) had ever that confidence in impiety, to say with the *Epicureans*, that the World is perfectly left to its own fortuitous and casual resolutions, or that I may express it in their Poets own phrase.

Sive nihil positum est, sed sors incerta vagatur,

Fert{que} refert{que} vices, & habent mortalia casum.

That the Period of every man's life is not so casual and fortuitous as these men imagine, may be made evident by clear testimonies from Scripture concerning the particular Providence whereby God takes care of every particular thing in the World. But because I will have occasion to consider this afterwards, I shall now add only an instance or two from Scripture,

whereby it may appear that the most seemingly casual Periods of men are ordered by an infinite Wisdom, and fall under the Divine Rule and Dominion. And first the man-slayer, who killeth his Neighbor unawares, seems to be as casual a business as can be: and yet we may read how far the Divine providence is concerned in this particular, *Exod.* 21. 13. But farther, one of *Epicurus* Discples would readily conclude that *Ahab's* death was a piece of chance, and governed by no Supreme power. It was but an Archer's drawing his Bow at a venture, which by chance killed *Ahab*. But the word of truth informs us, that by this means the prophecy *1 Kings*, 21. 19. was fulfilled: and that it came not to pass without the Divine providence, who rules among the children of Men.

And now I have done with the two erroneous extremes which some men have inconsiderately run to for shelter: the next thing I premised was to lay down the two common opinions that offer fair for removing the difficulty; but I must say (for the thing is palpable,) that I am now only to give the two former rejected opinions of the *Stoics* and *Epicureans* dressed up in better apparel, and much refined from the impure dregs of Heathenism: as,

- 1. Some run to the absolute and inconditionate Decrees of God, and tell us, that from the outgoings of Eternity, previous to the Divine consideration of circumstances in which men are to be placed, God has so absolutely determined the Period of every man's life, that it can neither be lengthened nor extended by care and diligence; nor shortened by intemperance, Sword or Plague.
- 2. Others who see the inconveniencies and absurdities that follow upon the granting that opinion to be true, are induced to believe that the Period of every man's life is ordinarily mutable; and may be both extended & shortened: yet still they grant that God may, as it seems good to him, either extend or shorten it.

There are four very considerable particulars that seem to strengthen the first opinion. *First*, There are many plain places of Scripture that conclude the days of every man to be bounded by the Divine determination. *Secondly*, There are many examples in Scripture which show that the Period of every Mans Life is from the out-goings of Eternity, set and bounded in by the Divine will. *Thirdly*, It is a common opinion that the futurition of all things depends upon the Divine will, antecedently to which, things are only possible: and therefore, *Fourthly*, we can never give a rational and satisfying account, how the Divine knowledge concerning the Period of Humane Life is infallible and certain, if it be not founded upon the *Basis* of the sure absolute Decree.

Upon the other hand those who plead for the mutability of the Period of every Mans Life, endeavor to remove the fore-named doubt, and to show the great inconveniences it is liable to: That it quite evacuates the use of the means, and encourages men to expose themselves to any danger; &c. as I shall endeavor to make appear afterwards.

And now I come to the chief thing I aimed at in this undertaking. *viz.* To attempt a satisfying answer of the present doubt, in the prosecution of which intendment I shall observe this

Method. *First*, I shall endeavor to show how the Period of every Mans Life may be said to be determined. *Secondly*, I shall show in what sense it is not determined: and *Thirdly*, how it is mutable and may be extended or shortened. I begin with the first, how the Period of every Mans Life may be said to be determined: and I shall endeavor to do this in the two following particulars.

1. The Period of every man's Life is so far determined that it is not without a Period. To determine, signifieth properly to set bounds or limits to anything. Now since *it is appointed for all men once to die*, every man's life is enclosed and bounded within a certain number of years. And I must add, that if I be not very much mistaken, this is the genuin sense of the most, if not of all, those places of Scripture that express the determination of Mans days: and indeed *Jobs words seeing his days are determined, &c.* seem to mean no other thing but this; and in this sense it is unquestionable that God has *appointed our bounds which we cannot pass.*

But 2. the Period of every particular Mans Life is determined in respect of the Divine prescience. Now because this is a very considerable particular, and, as I told in the explaining of the text, that which was intended by *Job* when he says, *the number of his months is with thee*; I shall therefore endeavor to make out this truth by the plainest and most convincing evidence that can be.

In order to this I shall show that God hath a perfect comprehension of all things, past, present, or to come; and by consequence fore-knows the Period of every Mans Life. *Secondly*, I shall prove this by plain evidence from Scriptural Examples. *Thirdly*, I shall make it appear, that it is solely the prerogative of our Maker to know the Period of every Mans Life. And *lastly*, I shall answer the most Material objections and doubts that are brought against it. *First*, that God hath a perfect comprehension of all things past, present, and to come, is so reasonable a principle of natural Religion, that it hath been generally owned by the wisest and most learned Heathen. And those impious wretches who at every turn take the name of God in vain, in attesting him in the truth of what sometimes themselves know is false, sufficiently imply that they believe God's Infinite knowledge. Besides the truth of this is plainly held out in Scripture; it was to this city of refuge *Peter* did flee when his love was seemingly called in question; *Lord* (says he) *Thou knowest all things, John.* 21. 17. And the Author of the Epistle to the *Hebrews* makes use of this Topick to induce us to circumspection, *all things are naked and open to the eyes of him with whom we have to do. Heb.* 4. 13. And God himself appeals to the infinity of his knowledge in the demonstration of his Deity, and challengeth the Idol-God's to *produce their cause; and show what shall happen that the latter end of things may be known, Isa.* 41. 21, 22. The Psalmist upbraids the Idol God's, in that they have eyes and see not: but he always comforts himself with this consideration, that the God in whom he trusts does behold his condition; all which instances make it undoubtable that God hath an infinite cognizance, and that nothing can be hid from his eyes, who equally beholds things past, present, and to come.

Now if it be so plain and evident that God hath such an Infinite knowledge, no man can reasonably doubt that God knows the Period of every Mans Life; but if any shall ask how is it that God knows certainly the Period of Humane Life, I answer, that it is a very bold and

fruitless enquiry, which concerns not us to know; his understanding is infinite, and shall silly Man think to comprehend and measure it by his finite knowledge? The Psalmist modestly acknowledgeth that *such knowledge is too wonderful for him, it is high* (says he) *I cannot attain unto it, Psal. 139. 6.* and elsewhere he tells us, it is only bold Atheists who ask, *How doth God know, and is there knowledge in the most high?*

I confess the Schoolmen (as they are called) weary themselves with such vain Disputes, and they are as peremptory in determining the the manner of God's knowledge of future things, as if they had proved their assertions with Mathematical demonstrations. Some of them tell us, that things future are really present with God in Eternity; which methinks is a very noble Paradox. Others run to the Divine decree, and make it the *Basis* of the Divine knowledge. Others tell us that God in contemplating his own essence sees all the representations and *Ideas* of future things; and therefore knows them certainly. We might add many other conjectures, but these may let us know how vainly curious such wits are: but that which may satisfy any sober enquirer is this, that God is Infinite in knowledge, and therefore knows certainly the Period of every Mans Life, it being truly future.

The Second thing I premised was to prove that God knows the Period of Humane Life by examples from Scripture. Now I think this will need but little proof, since the predictions concerning the Period of persons are so many and plain; so many Hundred years foretold, and so punctually fulfilled without a failure in a tittle. The death of *Eli's* two Sons, *Hophni* and *Phineas* was foretold, *1 Sam. 2. 24.* and punctually fulfilled, as we may read, *chap. 4. 11.* both the mannet and place of *Jezebels* death was foretold, *and the Dogs shall eat Jezebel in the Portion of Jezreel, and there shall be none to bury her, 2 King. 9. 10.* which prediction was fulfilled without a failure in any circumstances, as we read in the close of that Chapter. But the most remarkable instances are those manifold predictions concerning the death of Holy Jesus. *All the Prophets* (as the Apostle observeth *Act. 3*) *have foretold that Christ should suffer;* they have condescended upon the manner of his suffering, upon the time, and upon the circumstances relating to it. The Psalmist in a figurative speech, (a very usual way of expressing things amongst the Prophets) speaks of his being pierced: so doth the Prophet *Zechariah, and they shall look upon me whom they have pierced, Zech. 12. 10.* *Daniel* did punctually speak of the time. *And after threescore and two weeks shall Messiah be cut off, but not for himself, Dan 9. 26.*

But farther God doth not only know the actual, but also the possible bounds of every Mans Life; that is, God doth know that a Period should have been put to the days of many Men, if they had not by their hearty repentance and devoute prayers prevented its lash. It was King *Hezekia's* prayer to God that extended his life fifteen years, for the message which God did send to *Hezekiah* was this; *Set thine house in order, for thou shalt die and notlive.* But he having prayed to God gets this return; *I have heard thy prayer, I have seen thy tears, behold I will add unto thy days fifteen years. Isa. 38. 5.* from which it is plain, that God knew that a Period should have been then put to his days, if his prayer had not prevented it. It was the people of *Nineves* repentance that prevented the threatened judgment that should have put a Period to their lives. Which Method if the old World had observed, they had prevented that Fatal Flood in which they were drowned.

Thirdly, That it is only the prerogative of God Almighty to know the Period of every Mans Life will be easily granted. For those who deny God's universal cognizance, will never attribute it to any creature: and those who do acknowledge the infinity of the Divine knowledge, will never say it belongs to the creature. The only thing that we are to consider are these pretensions to a foreknowledge of things which the Heathen world bragged of, but this Plea is easily removed. For 1. in those dark ages of the World it was an easy thing to impose upon the faith of the vulgar, who in all ages have been very credulous and apt to be thus deceived. *Secondly*, It is well known that there pretended predictions were very *enigmatical* and dubious. *Aio te Aeacida Romanos vincere posse*, was a Problem, rather than a Prophecy, which might have concluded both ways. *Thirdly*, The most part of their pretended predictions were only guesses and conjectures, which for the most part were false and groundless; yet *Fourthly*▪ I do not deny but God may for ends known to himself reveal the Period of particular persons, when, and to whom he thinks fit. It is therefore singly the property of God Almighty who grasps all times, and who can never be impeached for giving a wrong divination, to know the Period of every Mans Life.

In the last place I come to consider those Material doubts and objection this principls may be urged with. As 1. It is hardly credible that God doth certainly know the Period of Humane Life, it being only contingently future: this objection *Cicero* could not answer, therefore being persuaded that some things were contingently future, he thought God could not know such things. But the difficulty is not so great as to make us deny God hath perfect knowledge of things contingently future. For 1. The light of nature may teach us that we must <1 page duplicate> <1 page duplicate> not reject what is plain, because we cannot comprehend what is obscure. That there is in man a rational Soul is beyond doubt; and yet how irreconcilable are the opinions of learned men about its original, whether it be by seminal production, or by immediate creation. Again the union of Soul and Body is a very mysterious riddle, and the most ingenious *hypothesis* has been confessed to be unsatisfactory; and yet no man was ever so far infatuated as to deny that in man there is a Soul and Body. In like manner, what altho Humane Reason cannot reconcile the Divine knowledge with the contingency of actions? yet may it not rest satisfied with this, that God knows all contingencies because his understanding is infinite. And indeed the predictions in Scripture are so remarkable and plain evidences that God knows all things, that now it cannot be reasonably questioned. But suppose Revelation had taught us nothing of this, yet we might by natural principles know that God is the most perfect being that can be imagined, and therefore of Infinite comprehension; that he is our Maker, and therefore must know all the intrigues of his creatures.

But *Secondly*, the Divine foreknowledge is not the cause of things (for otherwise criminal actions which do not escape his eye, should be caused by him who cannot tempt any man to sin) which is impossible: if God should reveal to me that *Titius* were certainly to do such a thing the next day, my foreknowledge does not necessitate *Titius* to do that act: so that upon the one hand as the foreknowledge of it hath no influence upon the manner of its production, nor crosseth the Humane liberty; for the Divine foreknowledge is not the cause

why things exist, but it supposeth the existence of things: so upon the other hand the contingency of the Period of Humane Life does not inser, that it cannot be certainly known by an infinite understanding who grasps all things and seasons.

But the great difficulty is, how the Divine foreknowledge can be reconciled with the Divine promises, commands, comminations and prohibitions: how it can consist with the Divine Wisdom and Goodness, to threaten men with shortness of life if they continue wicked and rebellious; and to pramise length of days if men will obey his commandments, while-as he well knows that the wicked man will continue in his wickedness, and be filthy still, and that the virtuous and good man will persevere in well doing.

I confess, this is a very great difficulty, and hath induced many learned men to doubt if God knows things contingently future, not that they would impeach any of the Divine perfections, or derogate from the infinity of his knowledge; but only they think that the nature of things contingently future, is such that they cannot be known; as it is no diminution from Omnipotency, to say things impossible, or which imply a contradiction; fall not under its object.

But yet since Scripture hath so clearly revealed to us the Divine foreknowledge of future actions, methinks he is very rash and inconsiderate that doubts it: it is a remarkable sentence of *Tertullian's*, *Praescientia Dei tantos habet testes, quantos fecit prophetas*. Hence the learned *Episcopius* tells us, that his Religion and the reverence he had to the Divine Majesty would never suffer him to admit this argument, which reflected so much upon the truth of Divine Predictions.

But I answer more particularly, that God's promises and threatenings are serious, because altho God knows that some men who are threatened will continue in their wickedness; yet it being in their power to turn from their Sins, and the Divine threatening being an argument which should prevail upon men; no man can doubt but God is serious with sinners in such cases. If a parent did certainly know that his Son were to commit a criminal act, would any man think that that Parents threatening of his Son, if he did commit that act, were void of sincerity. But 2. As God knows that some wicked men, notwithstanding of the severest threatening, will continue in their sins: yet 1. He knows that even such obdurate persons may do otherwise▪ and 2. He knows that many men would have continued in their sins, if they had not been threatened with punishments. We have no reason to think that the people of *Ninevie* would have turned unto God if they had never been threatened. Now though God knew that *Ninevie* when threatened would repent, yet since he also knew that if they had not been threatened they should have continued in their wickedness; therefore no man can question the seriousness of the Divine threatenings.

And thus I have dispatched the first particular, how the Period of every Mans Life may be said to be determined. I come in the next place to enquire in what sense it is not determined. Now because I have already rejected the *Stoical* Fate all that I shall speak concerning this head may be comprehended in this following particulars: viz.

The Period of every Mans Life is not fatally limited and bounded by any absolute or incondionate decree of God Almighty. Now because many learned men violently urge, that God hath from the outgoings of Eternity absolutely decreed the bounds of every Mans Life, without any consideration of those circumstances in which they are to be placed; so that men, do what they please, can neither extend nor shorten the lease of their life: I shall therefore endeavor to make this assertion plain, and remove those objections that it may seem liable to; and the rather, because in such kind of assertions as are besides the common opinion, men will be ready to suspect some sinisturous design.

That the Period of every Mans Life is not Fatally determined by any secret unconditional decree, will appear from the arguments we shall make use of in proving the inobility of the Period of every Mans Life. Now I shall only consider those absurdities and inconveniencies that follow upon the admission of the contrary opinion. As *first*, if the Period of Humane Life were Fatally determined, then those wretched miscreants who with their own hands put a Period to their Lives, may easily excuse themselves before their Judge: for since it is supposed that they are physically predetermined to do so, how can it be imagined that they could do otherwise? is there any resisting of the Divine decree? alas, it was not in their power to help it, & how then can they be condemned for it. It is a known Maxim, *Nemo peccat in eo quod vitare non potest*: the necessity they are placed in, seems to excuse their sin, but if notwithstanding we shall suppose that such brutish actions are really criminal, we run ourselves upon another absurdity, and that is, we reflect upon the Divine holiness and goodness; for if God has truly determined those brutish actions by a previous, secret, and unalterable decree, if he hath before irrevocably determined, and so entangled in such a train of causes as should necessarily make them offer violence to themselves; how can we vindicate the Divine Sancty from the blot of being the author of sin? alas, daily experience shows us, how apt men are to make use of this argument for their own vindication, when they do what is criminal; they tell us they were fatally determined by an external power in acting them. And with this consideration they solace themselves, as if they were as innocent as Fools or Mad-Men.

But let no man deceive himself in arguing so foolishly, the Apostle St. James, very forcibly rejects this opinion. *Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed* Jam. 2. 13, 14. The wiseman in his sense, after the certainty of things, concludes his 7th Chapter of the Book of Ecclesiastes thus, *Lo, this only have I found, that God hath made man upright: but they have sought out many inventions*. Pray then let us reject every opinion that teacheth God does necessitate men to sin, for nothing can be more injurious to God▪ than this. To think to palliat the business by saying God is under no law, is but a lawless and unreasonable pretext; for the everlasting rectitude of his spotless nature, is more than any external Law: and pray, what can truth & justice do, but what holy is and just? The distinction between the act and the pravity of the act, the former of which God determins man to; but not to the latter, is as vain and frivolous. For the pravity of every wicked act is inseparable from it. And farther, the Divine commands particularly prohibit the act, and I think upon no other ground, but because the formality of Sin consists in the

act itself. It is indeed strange to consider those Platonic and imaginary notions some men run to: but I think it needless to take a particular view of such dreams.

But as this Opinion sadly reflects upon the Holiness of God, so it is highly inconsistent with the liberty of Man's Will in the choice of the means. That there is a free Principle in Man, is so plain, that he who denies this, must engage himself against Experience and Reason. There is no Man who does wickedly, but he perceives he may do otherwise: the sick man is not constrained to neglect the means for his recovery; neither is the Physician forced to prescribe this and no other remedy: Men act not as Machines, but they have a Free Principle, whereby they may choose what they think is best and most convenient: It's true, the Will, since *Adam's* Fall, is corrupted, and mostly inclined to that which is evil; but yet the Fall did not destroy Man's Freedom, it made no Physical change, only the Faculties of the Soul are morally vitiated and corrupted.

But if the Will were Physically (as they speak) determined *ad unum*, it were unreasonable to think that the sick person, who neglects the means, could do otherwise. And alas! doth not Experience convince us, that men of this Perswasion neglect the use of lawful means which God hath appointed, only because they dream that if God has decreed that they shall die, then it is needless to use the means; and if God has determined that they shall live, whether they use or neglect the means, they shall live.

But you will say, God doth not only Decree the *End*, but also the *Means*. I answer, This Plea doth not a whit diminish or remove the difficulty, since they suppose that the Means are as absolutely decreed as the End: which quite destroys the liberty of Man's Will, and leaveth no place for any choice.

Thirdly, This Opinion leaves no place for praise to the Learned Physician, nor for dispraise to the unskillful Empyrick. First, The skilful Physician can claim no praise; for altho it be granted that he hath wisely considered the condition of the sick, and the nature of the Disease; though he hath prescribed apt Remedies, & in allthings behaved well, yet since he did no other thing but what he was determined to do by an external force, who can think he merits any praise, if he could have done otherwise but would not, then he might in reason claim it; but the case according to the present *Hypothesis* is quite opposite. But, Secondly, neither can we in reason blame the unskillful *Quack-Doctor*, who neither knows the nature of the Disease, nor of those Medicines he prescribeth. Alas! poor man does no more than what he was forced to do, and he could not do otherwise; why then should he be blamed for any failure or mistake he commits.

Fourthly, The natural and genuine Consequence of this Doctrine, is, to make men like Fools or Mad-men, expose themselves to any danger: For instance, What need we be afraid to run upon any Precipice, if God hath determined the period of every man's life, there is no fear to encounter with any seeming danger; men may safely enough leap into the fire, or cast themselves into the deep, for there is no fear that they shall be hurt or perish, unless the Almighty hath determined it; and if this be, they may persuade themselves they could not do otherwise, for the Decree is unalterable, and cannot be repealed.

Nor is this true only in Theory and Speculation, but it may appear to have such bad effects, by the sad experience of poor deluded Creatures. Alas! do we not hear the Vulgar frequently comfort any who are in trouble with this consideration, that God hath decreed it should be so, if these persons did only mean that God exerciseth a special Providence in the world, and ruleth among the Children of men, nobody had ever blamed them: but this is not their meaning, for they plainly declare by such kind of speech, that all things come to pass farally. I have heard some wretched Sinners, who had committed great and scandalous sins, excuse themselves, by saying, they were decreed to do so, and God's will must be accomplished,

It were very easy to multiply many Absurdities which flow from this Doctrine by a natural Consequence; but these few I have named. may abundantly satisfy every considering man, and show him how pernicious and dangerous it is; but before I conclude, I shall consider, the four Arguments I mentioned before, which I said, seemed to strengthen and confirm this Opinion, as

First, *There are many places of Scripture which seem to conclude, That the Period of every Man's Life is determined.* I shall mention some of the most remarkable Texts of Scripture brought to defend this, as first, *Psal. 31. 15. My times are in thy hand, deliver me from the hand of mine Enemies.* From hence some draw this unexpected Conclusion, That God hath absolutely decreed the Period of every Man's Life. Now I think no considering man should ever have guessed this to be the Psalmist's meaning; for the Text only holds out the Divine care and Providence, whereby he does superintend and continue every individual thing in the world in their Beings, and therefore is it that *David* makes his application to God, that he would deliver him from the hand of his Enemy; which methinks had been a needless Petition, if he had imagined that God had absolutely determined the period of his life. Secondly, *Psal. 39. 5. Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am,* This place is strangely brought to confirm the former Opinion: For the Psalmist doth not desire the knowledge of the Period of his life; he does not ask when he shall die, only he begs the Divine aid and assistance, that he may wisely improve the short time he hath to live. I cannot stand to consider such Texts of Scripture as these, which are no ways acquainted with the Doctrine they are brought to defend. There is only one Text that seems to favor this Opinion, viz. *Job 14. 5▪ Seeing his Days are determined, the number of his Months are with thee, thou hast appointed his bounds that he cannot pass.* But I have considered this all along in this Discourse. I confess, some in return to this say, that all *Job's* words are not approved of God, therefore it is hard to conclude anything from them; but this is a very insufficient answer. That which satisfieth me is this, that *Job* here only says that our days are determined, but he speaks nothing how they are determined; now in what sense the Period of every Man's life may be said to be determined, I have already considered,

Secondly, *There are many Examples in Scripture, which show that the Period of every Man's Life is bounded and limited by an absolute Decree.* The most remarkable is, that *Act. 4. 28, Both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done:* The Scribes and Pharisees frequently stirred up the multitude to lay hands upon *Christ*, but their endeavors were always

to no purpose; and the account the Scripture gives for this, is, *because his hour was not come*. In return to this, I shall desire it may be considered, that when we say the Period of every Man's Life may be extended or shortened, the meaning is not, that it is impossible that it can be otherwise: we never doubted but the great Governor of the World may make what reserved Cases he pleases from the ordinary course of things; and no wonder though the present Case, which is upon all accounts so extraordinary, be exempt from the general Rule; and for such exempt Cases, to which there ought to be allowance made, no reasonable man can think they do any prejudice to the thing I have been proving.

Thirdly, *It is a common opinion, that the futurition of things depend only upon the Divine will; antecedently to which things are only possible*. In answer to which, I easily grant, that there is nothing that comes to pass contrary to the Divine will; the most criminal actions are ordered by his Infinite Wisdom; and permitted to be. But yet we have no ground to think that he decrees every future action. Else it were hard to vindicate the holiness of God; upon which consideration many Learned Men have been induced to deny God's immediate concurring with the Creature in all its operations; & yet we need not run ourselves upon this Rock; for we may safely enough maintain that the Divine will is immediately efficacious; for God who created man with a freedom of will, designed that he should act without constraint, and the reason why man acts freely, is because God wills men to act so; which plainly discovers, that the most contingent actions depend immediately upon the Divine will.

Fourthly, *We can never give a rational nor satisfying account how the Divine knowledge concerning the Period of Humane Life is infallible and certain, if it be not founded upon the sure Basis of an absolute decree*. This objection I have partly removed already, while I shown that God knows whatso ever is true, because his cognizance is Infinite; wherefore it is unreasonable to think that God could not have a perfect comprehension of things; if he had not decreed them absolutely. Now to make this yet more plain, I shall prove by instances from Scripture, that God hath a certain knowledge of those things which he never decreed: as absolutely future. And *First*, It is a very remarkable instance which we have, 1. *Sam.* 23. 11, 12. where *David* hearing that *Saul* was to come to *Keilah*, he earnestly beseecheth God to tell him, if the men of *Keilah* will deliver him and his men into the hand of *Saul*; and if *Saul* will come down. To both which he gets this answer, *That Saul will come down; and that the Keilites will deliver him up*. And yet though Event shows that none of those came to pass, because the fulfilling of both did depend upon *David's* staying in *Keilah*. And yet God certainly knew, that if *David* had not departed from *Keilah*, they should have delivered him into the hands of *Saul*. And farther it is very evident, that *David* was not inquiring what were the present propensions, and inclinations of the *Keilites*; but what should be the event of his staying, and accordingly he receives an answer from God. Another Instance we have 2 *Kings*, 13. 19. where *Elisha* the Prophet is very wroth with *Joash* King of *Israel*, because he did not smite upon the ground five or six times; and the reason the Prophet adds, is, *for then hadst thou smitten Syria till thou hadst consumed it*. Which makes it as evident as anything can be that God foreknew that *Joash* should have smitten *Syria* till he had consumed it, if he had smitten upon the ground five or six times. It were no difficult task to prove this by a multitude of instances from Scripture, but I think I need add no more for the satisfaction of considering Men; and for

others, a Million of demonstrations will be urged to no purpose. And thus I have done with the Second thing I proposed, that God hath not by any absolute or inconditionate Decree fatally determined the Period of every Mans Life.

I proceed to the Third thing proposed, namely, whether the Period of every Mans Life be mutable. And before I prove it to be so, I must premise two cautions. *First*, when we say the Period of every Mans Life is mutable, we mean no more but that it may be shortened by our intemperance, or neglect of the means; and be extended by our good managery and religious manner of living. *Secondly*, When I say the Period of every Mans Life is moveable, the meaning is not that it is necessarily so, and that it cannot be otherwise; for this would not be consistent with our dependent condition; therefore there is allowance to be made to extraordinary cases. The acts of Divine providence in the government of Humane affairs, are sometimes extraordinary, and therefore it must be left to his Infinite Wisdom & Goodness, to make what reserved cases he thinks fit from the general rule. Yet for ordinary the Period of Humane Life is mutable; and God doth not exclude the power of second causes in governing the World.

These things being premised, I doubt not but to offer such arguments for the proof of the mutability of the Period of every Mans Life, as shall be sufficient for the conviction of any man who is not blinded by prejudice, or prepossessed with some contrary notion. And

First, Upon the observance of the Divine laws, there are many promises in Scripture assuring us of length of days; & on the other side, there are many threatenings of cutting short the days of the wicked. Thus God promises length of days to obedient Children. *Exod. 20. 12. Honor thy Father and Mother, that thy days may be long upon the land, which the Lord thy God giveth thee. Deut. 4. 40. Thou shalt keep therefore his Statutes and his Commandments which I command thee this day, that it may go well with thee, and with thy Children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee.* And particularly the Lord tells Solomon. *1 King. 3. 4. If thou wilt walk in my ways to keep my Statutes and my Commandments, as thy father David did walk, then I will lengthen thy days.* The Psalmist encourageth men to consider the case of the poor upon this Motive. *Psal 42. 1, 2. Blessed is he that considereth the Poor, the Lord will preserve him and keep him alive, &c.* And upon this account the Wise-Man also persuadeth men to observe and keep God's laws. *Prov. 3. 1, 2. My Son forget not my law, but let thine heart keep my Commandments: for length of days, and long life, and peace shall they add to thee.*

How much the observance of the duties of Religion conduce to our health, is a thing daily experience attests; and therefore the Apostle very excellently exhorts *Timothy, to exercise himself unto Godliness, for it is profitable unto all things, having promise of the Life that now is, and of that which is to come, 1 Tim. 4. 8.* Religion is as a bridle to keep men within due bounds in their eating and drinking; it forbids all manner of excess which impares our bodily health, and obliges men to make use of lawful means for their preservation and recovery. If we consult experience, we shall find these to be the men who for ordinary enjoy the longest lives: it is true some good men may be naturally of a brittle constitution, and others God may remove for secret ends known to himself; yet for ordinary, the Godly man, whose natural temper is

strong, hath the advantage of the wicked man; and certainly Religion in its due tendency prescribes the best rules for long life.

As Righteousness tendeth to life, so he that pursueth evil (as the Wise-Man tells us) pursueth it to his own death, Prov. 11. 19. We have a large Catalogue of the Punishments inflicted for sin, Exod. 26. Where more particularly v. 16. the Lord threatens to appoint over those who obey not his Laws, terror, consumption, and the burning ague: & that Men may not foolishly think all these are but threatenings which God intends not to inflict upon poor Man, the Prophet Isaiah tells us, if ye refuse and rebel, ye shall be devoured with the Sword, for the Mouth of the Lord hath spoken it. Isa. 1. 20. And the wise-man concluds it as certain, Prov. 10. 27. The years of the wicked shall be shortened: and to conclude, the Psalmist also tells us, bloody and deceitful men shall not live out half their days. Psal. 55. 23. which the Poet very well expresseth,

Ad Generum Cereris, sine caede ac sanguine pauci,

Descendant Reges, et sicca morte Tyranni.

And the truth of this may be evident likewise from common Experience, by which it will appear, that no men are so obnoxious to Diseases as the wicked, who spend their time in chambering and wantonness, in riot and excesss. *Who hath woe? who hath sorrow? who hath wounds without cause? they that tarry long at the wine, Prov. 23. 29, 30. What the Wiseman says of one kind of Vice, may be said of all, They lead down to the Chambers of death, Prov. 7. 27. But these things are so obvious, that I need not to enlarge upon them. I shall conclude this Argument with this consideration, that since God Almighty promises to extend and lengthen out, or prolong their life, who walk piously and observe his Statutes, and threatens to shorten the days of the wicked, who refuse to obey his Laws, it cannot be rationally imagined that the Period of every Man's Life is absolutely determined.*

Another Argument to confirm our Assertion, may be taken from the pious & devout prayers of the righteous, and their turning from their sins by an hearty repentance, both which conduce to the lengthening out of their days. I put Repentance and Prayer together, because of their near affinity to one another. Now that both these may be the Moral Cause of extending our Lives, may appear to be true from common Experience, besides the many Assertions and Promises in Scripture to this purpose. First, The truth of this may be evident from Experience, by which it will appear, that if Men had hearkened to Noah's Doctrine, if they had repented of their wickedness within the space allowed to them, they had not perished in the Deluge of Water. Of repenting Nineveh we read▪ *That God saw their works, that they turned from their evil way, and God repented of the evil he had said that he would do unto them, and he did it not, Jonah 3. 10. It was Hezekiah's Prayers and Tears that prolonged his life. Go (saith the Lord to his Prophet Isaiah) and say to Hezekiah, Thus saith the Lord, the God of David thy Father, I have heard thy prayer, I have seen thy tears, behold I will add unto thy days fifteen years, Isa. 38. 5. And if Prayer were of no force, to what purpose were men so earnest in their sickness, to beg the prayers of others on their behalf. I confess if the Period of every Mans Life were fatally determined, our Prayers should be very needless. For can we be so senseless*

as to imagine, that our Prayers can move God to change his unalterable Statutes and Decrees.

But besides common experience, the truth of this is likewise attested by plain evidences from Scripture. *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant. I shall speak concerning a kingdom to plant it; If it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them, Jer. 18▪ 7, 8, 9, 10.* Methinks this is so plain an evidence of the efficacy of repentance, that no reasonable man can have any doubt concerning it. But alas, if God had from the outgoings of Eternity fatally determined the destruction of Nations and Kingdoms by an absolute and incondionate decree, Repentance could never alter the determination.

It is the Apostles advice *Jam. 5. 14. Is any sick among you? let him call for the Elders of the Church, and let them pray over him.* I know there are other means to be made use of in order to the procuring of health than repentance and prayer, and of these we shall speak anon: but yet this I think may be truly said, that sometimes, when all other remedies have been either ineffectual or not to be had, repentance and prayer have done the business, and completed the cure. And surely these are duties profitable at all times.

I know the Church of *Rome* tell us many extravagant Stories of the wonders and miracles that have been performed by the prayers of Holy Men: those I shall not now mention, only I shall say, that altho it is not credible that the Prayers of Saints upon the Earth, do either mitigate and alleviate the pains of those that are in Hell; or free them from that miserable state, (as some men have confidently enough reported:) yet it is sufficiently credible that *the effectual fervem prayer of the righteous availeth much, Jam. 5. 16.*

A *Third* Argument to prove that our lives may be extended or shortened, may be taken from the use of medicaments. Common reason will teach Men, that it is needless to prescribe any Medicine to those that are dead; and truly the case would be much alike, if the Period of every Mans Life were determined by an incondionate Decree. For altho men might then make use of medicaments, yet I think I may truly say that their operation should be very ineffectual. But that men may to good purpose employ the Physician when they are sick, and expect by the blessing of God, benefit by the use of Medicaments applied by the art of Physic, no reasonable man can doubt.

That the lives of many have been lengthened and prolonged by the excellent remedies, applied by the expert and skillful Physician, is a truth so obvious to common experience, that I need not enlarge upon it. And on the other side, how many have died before their time, only by their employing ignorant Physicians! It is a famous instance that we have recorded of one *Manes*, the Father of the *Manichees*, who having returned into *Persia* at that time when the Kings Son lay sick of a dangerous disease, he amongst many other Physicians was present: all the others plainly declared that the disease was dangerous; but *Manes*, who was only a pretended Physician, confidently desired that they might be all removed, and he

would take care of the Kings Son, & withal promised to restore him to health in a short space: but the event was quite contrary, for within a short time the Kings Son died; which did so provoke the King of *Persia*, that he instantly caused *Manes* to be put to a miserable Death. What mischief has been done by unskillful Physicians, too many sad examples do daily attest; but yet if the Period of every Mans Life were determined by an, absolute and inconditionate decree, no man could blame the ignorant Physician, nor needs any person be troubled if they neglect the means; for God had determined they should do so. Which indeed makes *Marthas* speech to our Lord Christ to be ridiculous, *if thou hadst been here my Brother had not died.*

That *Naaman* the *Syrian* should wash himself in the River of *Jordan* seven, times and then be clean of his Leprosy, was indeed miraculous: But yet it is plain, that if he had not done so, his Leprosy had remained.

Whether that custom in the primitive Christian Church of anointing the sick with Oil was miraculous, or not, I shall not dispute; but this is certain, that it was then a mean used for the recovery of the Sick.

There is one objection which some men very impertinently urge against what I have been speaking, and that is, *Asa* his going to the Physicians, which the Scripture seems to disallow. To this I answer, that King *Asa* is not therefore reprehended, because he asked advice of the Physicians, but because he trusted only in them, and *sought not the Lord*: as it is very plain from *2 Chron.* 16. 12. And sure no reasonable man will have any doubt but this was a very culpable neglect in *Asa*.

Fourthly, Nothing is more evident than that there are several things which have a Physical efficacy in the shortening of Men's lives; as all kinds of excess, namely immoderate eating and drinking; all inordinate passions of mind, &c. as also the bad and unwholesome constitution of a Kingdom. And on the other side, there are many things which effectually conduce to the lengthning of our days; namely all kind of moderation and temperance; the wholsomness of the region wherein we live, and our good managery. What kind of persons are those who for ordinary live longest? are they not those who carefully moderate their sensual appetites, and who govern their passions, and who live in the wholesomest places? We commonly say that Men who live in a Populous City are shorter-lived than those who live in the Country. I have already shown how some vices in their proper tendency shorten Men's Lives, and that in some Nations and Kingdoms men live much longer than in others: all which methinks plainly tells us the Period of every Mans Life is not Fatal but Mutable, according as men are careful or negligent of themselves.

I shall only add another condesirable argument, and so draw this discourse to a conclusion. And that is, do not we evidently perceive that many men had lived longer if they had not wretchedly and unreasonably exposed themselves to danger; and is it not evident that many Millions who have died in battle would have had their days prolonged if they had never descended into battle? That God hath from the outgoings of Eternity by an absolute and inconditionate decree determined both the time and manner of every man's death, this

is more than we can learn from Revelation; and me thinks it is very inconsistent and irreconcilable with those many plain texts that show it is lawful in time of eminent danger to flee for our safety, in time of Famine, and when any egregious contagion, such as the Pestilence, spreadeth in any place. How many Hundreds prolonged their lives by their flight from battle? If *David* and his Men had remained in *Keilah* it is certain they should have been delivered up into the hands of *Saul*; and what the Event▪ should have been we may easily conjecture, if God by a special providence had not interposed for their safety. But besides the many instances we might produce, we have a positive precept to flee from any eminent danger, *Mat. 10. 23. When they persecute you in this City flee into another.* Which plainly shows that this is a lawful means of prolonging our lives in such cases. It is a notable instance we have, *Jer. 27. 18 Thus saith the Lord, behold I set before you the way of life, and the way of death: he that abideth in this City shall die by the Sword, and by the Famine, and by the Pestilence: but he that goeth out and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.* Which place plainly shows, that God had not decreed the Period of their Lives by any incondionate decree; for the means both of prolonging and of cutting short their Lives, are put in their choice. And this is all that I shall say to the *Third* thing I proposed to speak, concerning the mutability of the Period of every Mans Life for ordinary.

All that now remains is to conclude with some practical reflections upon what hath been said. And *first*, whatever debates there may be concerning the Period of every Mans Life, yet there is no doubt but Mans Life hath a Period. *It is appointed for all men once to die*, and from this warfare there is no discharge. Pray what is become of all those who lived in former ages? have they not gone the way of all living? and shall we think to shun the approach of this last Enemy may not the multiplied experiences we have of other Men's frailty & mortality, convince us that we are brittle, and must return to the dust? we are of the like constitution that they were of, and we cannot expect to be otherwise dealt with. *What man is he that liveth and shall not see death?* and yet many men live as unconcerned as if they had the perpetuity of their beings ensured to them, and had *concluded an agreement with Death*, and had *secret intelligence with the Grave*.

It is truly a business worthy to be regrated that men who are living, as it were in the House of mourning, daily visited with pains and diseases, and have no promise, at least, for one moments security, yet live unconcerned and never mind those pleasures. It was indeed a praise worthy and commendable custom amongst the *Jews*, to build their Sepulchers in their Gardens (as we may guess from *Joh. 19. 4.*) that so in the midst of their pleasures, they might behold Monuments of their mortality.

Truly if we did frequently meditate upon our latter end, we should live more like Christians than we now do. The *end* hath hath a very great influence upon men's endeavors; hence is that general *Maxim, Finis ultimus praescribit regulas totius vitae.* And it seems that the Psalmist upon this account prays, *Lord make me know mine end, and the measure of my days, that I may know how frail I am.* It is not to be doubted but we should order our conversation aright, if we had this consideration in our view. We should have but low and contemptible thoughts of

the perishing pleasures which we now so much delight in. Then we should be argued out of our folly in spending our years as a tale that is told.

It is threatened as a sad Plague to the oppressor, *that the number of his years are hidden from him*, Job. 15. 20. He is a person that never considers that his appointed time approacheth, and that God will bring him into the Grave, the place appointed for all living: and it is laid down as the cause why *Jerusalem came down wonderfully, that she remembered not her last end*. I am. 1. 9. And truly it may be also reckoned as the cause why Christians live so contrary to the commendable rules of the Gospel they profess. If we did but entertain somewhat more familiar thoughts of our appointed time, we could not but rectify those abuses we are guilty of. But alas, all the passages of our time are filled up with cares about things that perish: we can walk to the Grave with our friends, whom we once loved as entirely as our own lives, and reap as little advantage by their death as if we had never been acquainted with them, never remembering, *that we must go to them but they cannot return to us*.

But *Secondly*, although the Period of every Mans Life is fixed in respect of the Divine foreknowledge, yet to us it is uncertain; we know not when this Enemy may surprise us. Of this we may say what our Lord Christ saith of the day of judgment, *but of that day and hour we know not*. When we least suspect its approach it may call us to go hence and be no more. How many millions of strange and unexpected accidents attend us? *the Pestilence walketh in darkness, and Destruction wasteth at noon-day*, astonishing dispensations may allarm us by night, and the devouring Arrow fleeth by day, *Psal. 91. 5. 6*. When we go abroad, we cannot promise to ourselves a safe return, and at home when we put off our cloths, we cannot tell if we shall ever put them on again: the Grave is always ready for us. What strange kind of unknown diseases doth our age produce, from which we cannot promise to ourselves any exemption? We live amongst cruel and mad Men, and do we know but those Beasts of prey may devour us? When we look for peace, destruction may come. This was the Rich Mans Fate, who while he was promising himself rest for many days, *that same night his Soul was required of him*. We are always apt to put the thoughts of this day far from us; when we enjoy health we never think of any change, and that sickness may seir upon us and put a Period to our lives. We live indeed at a great deal of uncertainty; *man also knoweth not his time, as the Fishes that are taken in an evil Net, and as the Birds that are caught in the snare: so are the sons of men snared in an evil time, when it falleth suddenly upon them*, Eccl. 9. 12. We look upon Death as the unfaithful Servant did upon his Masters coming, we think Death doth *delay its coming*; but if we were not fools we should always realize the quickness of its approach. May be we are young and strong, how many such have been called away in the morning of their ago? *Go too now (saith the Apostle James) ye that say today or tomorrow we will go into such a ••y and continue there a year, and buy and sell and get gain; whereas ye know not what shall be on the morrow*, Jam. 4. 13. 14. Alas our days at best are but labor and sorrow, for they are soon cut off, and we flee away. When a few years are gone, we must go the way of all flesh: and yet upon the happy improvment of this depends our everlasting happiness or misery; *for there is no work, nor device, nor knowledge, nor wisdom, in the Grave whither we are going*, Eccl. 9. 10.

FINIS.

P-RA-4. A sermon preached before the King, Decemb. 31, 1665, at Christ-Church in Oxford by R. Allestree - Allestree, Richard, 1619-1681.

Imprimatur,

ROBERTUS SAY, VICE-CANCELLARIUS OXON.

A SERMON PREACH'D BEFORE THE KING Decemb. 31. 1665.

AT CHRIST-CHURCH IN OXFORD.

By R. ALLESTREE, D. D. one of the Canons of that Church.

Publish'd by His Majesty's Command.

OXFORD, Printed by W. Hall, for James Allestree, and Richard Davis. A. D. 1666.

II. *Chap. of St. Luke, part of the 34. verse.*

Behold this Child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against.

AND Simeon Blessed them, and said, &c. A Benediction sure of a most strange importance: If to bring forth one that is to be a large destruction, if to be delivered of a Child that must be for the fall of many, and the killing of the Mother's self, be blessed; if Swords and Ruines be comforts, then my Text is full of these: But if this be to Bless, what is it to forespeak and abode ill? Yet however ominous and fatal the words are; they give us the event, and, the design too of the Blessed Incarnation of the Son of God, the Child of this Text and of this Season: a short view of God's Counsel in it; and the Effects of it. The Effects in these particulars.

- 1. *This Child is for the fall of many.*
- 2. *For the rising again of many.*
- 3. *For a sign: with the quality of that sign, he is for a sign that shall be spoken against.*

2. The *Counsel* and *Design* of this is signified in the word here 〈 in non-Latin alphabet 〉 : he is set, and preordain'd to be all this.

First of the first effect, *This Child is for the fall of many.*

And here I shall but only name that way whereby many men set this Child for their own fall, while they make his holy Time to be but a more solemn opportunity of sinning: We know many celebrate this great Festival with Surfeits & Excesses usual appendages of Feasting; Oaths and Curses the ingredients of Gaming; Dallyance and Lasciviousness the attendants of sporting, of all which this seems as it were the *Anniversary*, a set time for their return. Thus indeed the *Israelites* did solemnize the Birth of their *Idol-Calf*, *They sate down to Eat and Drink, and rose up to play.* And must we celebrate *this Child* too like that *Calf*, because he was born

among *Brutes*? And must his Votaries also be of the *Heard*? And he live and be worshipped always in a *Stable*? Because *God* became *man*, must *men* therefore become *beasts*? Is it fit to honor that Child with Iniquity and Looseness, that did come into the World upon designs of Holiness, to settle a most strict Religion? Nothing can be more incongruous then this; and certainly there is nothing of God's Counsel in it. But to you whose time seems nothing else but a constant Festival, always hath the Leisure, and the Plenties, and the Sports of one, who as to these things keep a *Christmas* all their life, this season as it does not seem to challenge those things to itself peculiarly, so I shall not now insist on them; but proceed to those ways by which *Simeon* did Prophecy, *This Child would be for the fall of many in Israel*. And they are three,

1. *This Child* whom I but now declared *God had prepared to be the Glory of his People Israel*, yet his Birth was so inglorious, and his Life answerable to it, shall be so mean and poor, and his Death so full of shame and curse, that these shall prove a *scandal* to his people, who shall be *offended* at them, and being prepossessed with prejudices of a Pompous Royal *Messiah*, they will not believe in this, but reject a Savior that comes upon those disadvantages, which will therefore prove occasions of falling to them.

That it was so is expressly said, *Behold, I lay in Zion a chief corner stone, a stone of stumbling, and a rock of offense*. And that it was so upon this account is clear, The great ones cry out of him, *This fellow we know not whence he is*: They that seemed to know whence did upbraid him with it, *Is not this the Carpenter?* And therefore with a deal of scorn they question, *Do any of the Rulers or the Pharisees believe in him?* Yea, *Christ* himself knew this would be so great a scandal that in the 11 Chapter of *St. Matthew*, in the close of many Miracles which he wrought on purpose to demonstrate he was the *Messiah* he adds *verse. 6. and Blessed is he that shall not be offended in me*. As if he thought his mean condition would prove a greater argument against him then his mighty works were for him: and it were a vaster Prodigy to see the *Savior* of the world, the promised *Messiah*, poor and abject, then to see one *cure the Blind*, and *heal the Lame* and *raise the Dead*; and they might think they had a stranger Miracle to confirm their unbelief, then any he would work to make them believe in him.

And really, that the *Kingdom* of the *Messiah*, which the *Prophets* did express in terms as high as their own Extasies and Raptures, in transported words, as if it Vied with *God's Dominion*, both for extent and for duration, should prove at last an Empire only over *twelve poor Fishermen* and *Publicans*, and one of them a *Traitor* too: And that He that was born this *King*, should be born in a *Stable*, while he lived that he should not have an *hole to put his Head in*, nor his *Corps* in when he *died*, but his *Grave* too must be *Charity*, this would startle any that did wait for the *Redemption of Israel* in those glorious expresses which the *Prophets* tract it out in. To you indeed that are Votaries to *this Child*, are confirmed Christians, these seeming disadvantages can give no prejudice: However mean and abject his condition were, that cannot make you to despise him, who from that must needs reflect how dear you were to God, when for your sakes merely he became so mean and abject. *He became poor*, saith *St. Paul*, *that you through his poverty might be made rich*: He was made the *Child of Man*, that you might be made *Sons of God*; it was to pay the price of your *Redemption* that he so *emptied*

himself; thus he valued you; and men do not despise merely *because*, and *by those measures* that, they are esteemed, these are not their turns of love, its passionate, obliging, ravishing effects do not use to be thus requited, this his great descent cannot occasion your fall, who know he descended only to assume you up to glory. But 'tis worth inquiry, why, since it was certain, that for this, *this Child* should be *the fall of Israel*; that for this they would reject him, and the meanness of his condition would prove an unremovable obstruction to their belief, as it is to this day; Why yet he would choose to be born in a condition so in the utmost extreme to his own nature, so all contradiction to his Divinity, and so seemingly opposite to the very end of his coming.

The Jew indeed, will find no excuse for his infidelity from this condition: for what ever that were, yet those *Miracles* that made the *Devils* to *confess* him, brought conviction enough to make *Jews* *inexcusable*. And it was obvious to observe, that He who *fed five thousand with five loaves and two fishes*, till they left more than was set before them, needed not to be in a condition of want or meanness, if it were not otherwise more needful he should not abound. God, that when He brought *this first begotten Son* into the world, said, *Let all the Angels of God worship him*, might have put him into an estate which all *mankind* most readily would have done *Homage* too: as easily have dressed his *Person* with a blaze of *Pomp* and *Splendor*, as his *Birth-day* with a *Star*, if there had not been necessity it should be otherwise. And such there was. For when the fullness both of *time* and *iniquity* was come, when *Vice* could grow no further, but did even cry for *Reformation*, and when the *Doctrine* that must come to give the rules of this *Reformation*, was not only to wage *War* with *flesh* and *blood*, with those desires which *constitution* gives, but which *perpetual universal custom* had confirmed, and which their *God's* also, as well as *inclinations*, did contribute to, which their *Original sin*, and their *Religion* equally fomented; for *Vice* was then the *Worship* of the world, *Sins* had their *Temples*, *Theft* its *Deity*, and *Drunkenness* its *God*, *Adultery* had many, and to *prostitute their bodies* was most sacred, and their very *Altar-fires* did kindle these *foul heats*, whence *Uncleanness* is so often called *Idolatry* in Scripture: And besides all this, all the *Philosophy*, and all the *power* of the world engaged in the belief and practice of this, and resolved with all their *wit* and *force* to keep it so. When it was thus, the *Doctrine* that must come to oppose, control, reform, all this must come either armed with *fire* and *sword*, design to settle it self by *conquest*, or come in a way of *meekness* and of *suffering*: The first of these *Religion* cannot possibly design, because it cannot aim to settle that by *violence*, which cannot be *forced*, and where 'tis *force*, is not *Religion*. One may as well invade, and hope to get a *conquest* over *thoughts*, and put a *mind* in *chains*, and *force* a man to *will against his will*. All such motives are incompetent to demonstrate *Doctrines*, for how ever successful their force proves, yet it cannot prove the *Doctrines* true; for by that *Argument* it proves that *Religion* that it *settles* true, it proves that it *destroys* was true before, while it prevailed and had the power. Had *this Child* come so, he had only given such a testimony to the truth of *Christianity*, as *Heathenism* had before, and *Turkism* hath since: He might indeed, have drowned the wicked world again in another deluge, of their own blood: but sure, never had reformed it thus. Therefore, That *Religion*, that must oppose the *Customs*, and the *Powers* of the world, upon *Principles* of *Reason* and *Religion*, must do it by *Innocence* and *Patience*, by *doing good*, and (which was necessary, then by consequence, as

the world stood,) by *suffering evil*: parting with all, not only the advantages, but necessities of this life, and life its self too, where they stood in competition, and were inconsistent with men's duties, and their expectations: and by this means they must show the world that their Religion did *bringin a better hope*, then that which all the profits, pleasures, glories of this world can entertain and flatter.

Thus they did, and thus they did prevail for the first ages of the Church, were but so many centuries of men, that entertained Christianity with the contempt of the world, and life itself. They, knew to put themselves into *Christ's Service* and Religion, was the same thing, as to set themselves aside for spoil and rapine, dedicate themselves to poverty and scorn, to racks and tortures, and to Butchery itself. Yet they entered into it; did not only renounce the pomps and vanities of the world in their Baptism, when they were new born to God; quench their affections to them, in those waters, but renounced them, even to the death; drowned their affections to them, in their own heart blood: ran from the world into flames, and fled faster from the satisfactions and delights of earth, then those flames mounted to their Element and Sphere: In fine, they became *Christians* so, as if they had been *Candidates of Death*, and only made themselves *Apprentises of Martyrdom*. Now, if it were not possible, it should be otherwise then thus, as the world stood, then it was necessary that the *Captaine of Salvation*, should lead on, go before, this *noble Army of Martyrs*; if it were necessary that they must *leave all who followed Him*, then it was not possible that He should be here in a state of Plenty, Splendor, and Magnificence, but of Poverty, and Meanness; giving an example to his followers, whose condition could not but be such. To give which example, was it seems, of more necessity, then by being born in Royal Purple, to prevent the *fall of many in Israel*, who for his condition despised him.

I am not so vain, as to hope to persuade any from this great Example here, to be in love with Poverty, and with a low condition, by telling them, this Birth hath consecrated meanness, that we must not scorn those things, in which our God did choose to be *install'd*, that *humility* is, it seems, the proper dress for *Divinity* to show itself in. But when we consider, if this Child had been born in a condition of Wealth and Greatness, the whole Nation of the *Jews* would have received him; whereas that he chose, proved an occasion of *falling* to them: Yet, that God should think it much more necessary, to give us an example of Humility and Poverty below expression; then it was necessary that that whole Nation should believe on him. When of all the Virgins of that People, which God had to choose one out to *overshadow*, and impregnate with the *Son of God*, He chose one of the *meanest*, (for *he hath regarded the lowestate of his Handmaiden*, said she,) and one of the poorest too, for she had not a *Lamb to offer*, but was *purified, in formâ pauperis*. When he would reveal this *Birth* also, that was to be *the joy of the whole Earth*, he did it to none of that Nation, but a few *poor shepherds*, who were laboring with midnight-watches over their Flocks; none of all the great ones, that were then at ease, and lay in softs, was thought worthy to have notice of it: Lastly, when the *Angels* make that *poverty* a sign to know the *Savior* by. *This shall be a sign unto you, You shall find the Babe wrapped in swaddling clothes, and lay'd in a Manger*: as if the *Manger* were sufficient testimony to the *Christ*, and this great meanness were an evidence 'twas the *Messiah*. From all these together, we may easily discover what the *temper* is of *Christianity*. You see here the *institution* of your

Order: the *First-born* of the Sons of God, born but to such an Estate. And what is so *Original* to the Religion, what was born and bred with it, cannot easily be divided from it. *Generatio Christi generatio populi Christiani, natalis Capitis natalis Corporis*. The body and the head have the same kind of birth, and to that which Christ is born to, Christianity itself is born. Neither can it ever otherwise be entertained in the heart of any man, but with *poverty of spirit*, with neglect of all the *scorns*, and the *calamities*, yea, and all the *gaudy glories* of this world, with that *unconcernedness* for it, that *indifference* and *simple innocence* that is in *children*. *He that receiveth not the Kingdom of Heaven as a little Child, cannot enter thereinto*, saith Christ: True indeed, when the *Son of God* must become a *little child*, that he may *open the Kingdom of Heaven to Believers*. Would you see what *humility* and *lowliness* becomes a Christian? see the *God of Christians* on his *Royal Birth-day*. A *person of the Trinity*, that he may take upon him our Religion, takes upon him the *form of a Servant*; and *He that was equal with God*, must *make himself of no Reputation*, if he mean to settle and be the Example of our profession. And then, when will our *high spirits*▪ those that value an *huffe of Reputation* more than their own souls, and set it above *God himself*, when will these become *Christians*? Is there anymore uncouth or detestable thing in the whole world, then to see the *great Lord of Heaven* become a *little one*, and *man* that's less than nothing *magnify himself*? to see *Divinity empty itself*, and him that is a worm, *swell* and be *puffed up*: to see the *Son of God* descend from Heaven, and the *sons of Earth* climbing on heaps of wealth, which they pile up, as the *old Giants* did *hills upon hills*, as if they would invade that Throne which He came down from: and as if they also were *set for the fall of many*, throwing everybody down that but stands near them, either in their way or *prospect*. Would you see how little value all those interests that recommend this world, are of to Christians? see the *Founder* of them choose the opposite extreme: not only to discover to us, these are no accessions to felicity, *This Child* was the *Son of God* without them: but to let us see that we must make the same choice too, when ever any of those interests affront a duty, or solicit a good Conscience, whensoever indeed they are not reconcilable with *innocence*, *sincerity*, and *ingenuity*. It was the want of this disposition and temper that did make the *Jews* reject our *Savior*. They could not endure to think of a Religion that would not promise them to *fill their basket*, and to *set them high above all Nations of the Earth*, and whose appearance was not great and splendid, but looked thin and maigre, and whose *Principles* and *Promises* showed like the *Curses* of their Law, *called for sufferings*, and did *promise persecution*, therefore they rejected him that brought it, and so *this Child* was for the *fall of many in Israel*.

2. *This Child* is for the *fall of many* by the *holiness* of his Religion: while the *strictness* of the *Doctrine* which he brings, by reason of men's great *propensions* to *wickedness*, and their *inability* to *resolve against their Vices*, will make them *set themselves against it*, both by *word* and *deed*: for they will *contradict* and *speak ill of*, yea, they will openly *renounce*, and *fall away from it* and *him*.

1. For that reason they will *contradict*, *speak ill of* Him and of his *Doctrines*: This is said expressly in the last words of my Text, *He is for a sign that shall be spoken against*; that is, *that very holiness both of his Life and Doctrine, that shall make him signal, it shall make him be derided and blaspheme'd*. As if his being a 〈 in non-Latin alphabet 〉 for an *Ensign lifted up*, a *Standard* for all Nations, were not for them to *betake themselves to*, but to *level all their*

batteries against. Accordingly we find they called him *Beelzebub*, because he cast out Devils. And all this was foretold: for although he were fairer than the children of men, Psal. 45. yet Isa. 53. It is said, *He hath no form nor comeliness, when we shall see him, there is no beauty in him, that we should desire him, he is despised and rejected of men.* Surely, because his holiness did cloud and darken all his graces. Devotion in a countenance does writh and discompose it, prints deformity upon it, and eyes lifted up with ardency, look as bad as eyes distorted, set awry. Nay Majesty, when it was most severe and pious, never yet could guard Religion from these scorns. David, that great and holy King, says of himself, *I wept and chasten'd myself with fasting, and that was turned to my reproof, as if Repentance were among his crimes, and he must be corrected for his discipline. I put on Sack-cloth also, and they jested upon me, they that sat in the gate spake against me, and the Drunkards made Songs upon me.* Sure these jolly men are not companions to those Angels, in whose presence there is joy over one sinner that repenteth; that his virtue should be a rejoicing, and a song to them too. Certainly the penitent man's tears do not fill their cheerful bowls, nor his groans make those airs which they set their drunken catches to. But that we may be sure it never will be otherwise, St. Peter tells us, *That in the last days there shall come scoffers, walking after their own lusts.* Now the men of our days have the luck to obey Scripture thus far as to make that Prophecy to come to pass; for those scoffers are come in power and great glory. The Psalmist tells us of a *chair of scorners*, as if these were the only men that speak *ex cathedra*: and sure scoffs and taunts at Religion are the only things that may be talked with confidence a loud: They imprint an Authority on what is said, and conversations that are most insipid on all other scores, get account as they come up towards this practice: hence they gain degrees, commence ingenious as they border on these Atheistical and irreligious blasphemies; and when it is pure scorn, then it is in the Chair.

But it stays not there; For 2. Upon the same account of strictness of Religion, men will fall off from, and openly renounce both Christ and his Religion. This is that our Savior himself found, *Light* (saith he) *is come into the world, and men loved darkness rather than the light, because their deeds were evil.* And he said of the Pharisees, *They repented not that they might believe,* as knowing it impossible that they could venture to believe that Doctrine which condemned those courses they would not repent of.

And if I should affirm, that it is nothing else but men's unwillingness to be obliged to those things, which if there be a God, and a Religion which this Child was set to institute, they must account themselves obliged to; nothing else but this, which makes them so unwilling to believe a God or Christ; yea, openly renounce them both, and their Religion, I should have for this, not only the late instance of a Nation in the Indies, which by institution of the Portugals, was easily persuaded to embrace the Christian Creed, and was Baptiz'd into our Faith; but when they were required to lead their lives according to Christ's Precepts, and renounce their Heathen Licences, they chose rather to renounce their Creed and Savior, and returned instantly to their indulgent Heathenism. But to this experience, give me leave to add this reason, that it is not the difficulty of the mysteries of faith, and their being above our comprehension, which makes them not to be received, because there are as great difficulties in things that we are certain of. For in the very sphere of Reason, within the lines and measures of her own infallibility, in things of which she does assure herself by diagrams and sense, yet she is as much amazed as at those

objects in the *highest* and *remotest* Regions of faith, and Mathematics hath her Paradoxes that stand in as great danger of a contradiction as any of Religions mysteries, while reason cannot *cape* what she *demonstrates*, but is to seek how those things can be *possible* which she proves *most certain*, and they are *incomprehensible* to her, even when they are *most evident*: and then sure if we can think there is a God, we must needs think He can do things we cannot *comprehend*, when it is plain our reason cannot *comprehend* what she herself does *find out* and *create*. It is not therefore contradiction to Reason, but to Appetite, that makes things of Religion so *incredible*, which I thus demonstrate to the Atheist.

Those very difficulties, to avoid which, he *denies* a God; to wit, *Those of an Eternal Being that is of himself*; these very things he *must* and *does acknowledge* in the being of the world, if that either be it *self* Eternal (as the Atheist of the Peripatetick Tribe will have it) or else if its atoms, out of which it was concreated, were: (as those of Epicurus heard assert.) In a word, if they say the world or its materials were made, they grant a God that made it; If they say they were *not made*, they assert then an *Eternal Being of its self*; that is, They allow those difficulties for which they pretend to *deny* a God.

There being therefore the same difficulties, (Greater I could prove them, from the diverse natures of corporeal, and spiritual beings, for we are sure, in *bodies* that are still in *motion*, and so subject to *succession*, those things are impossible, but if there be a *Being* that is *not in motion*, & by consequence, not subject to the *laws of our time*, all these knots untie themselves, those difficulties vanish & have no place: But to say no more then I have showed, *there being the same difficulties*;) in the Atheists hypothesis as in the other, 'tis apparent, not the *difficulties of belief*, but *practice*, make him fix upon his own against the *common notions* of the world. So, that 'tis not his *understanding*, but his *appetite* frames his *hypothesis*, & without figure, tis his *will* that he *believes* with. And it is most evident, that because men do not love the *precepts of Religion*, would not have them be their *duty*, therefore they would have the *Doctrines* of it not be *truths*; and in this they are the Disciples only of their lusts, & because they cannot resolve to be otherwise, therefore they resolve not to be *Christ's Disciples*, but reject him for his holy Doctrines sake: and so *this Child is for the fall of many*.

But it were strange if upon this account, *Christ* should be for the fall of any of us; who have learnt a trick to reconcile his *severe Doctrines*, and our *Sins* together. Where Vice most abounds, though it be willful, and men persevere in it, they are so far from finding any reason to *fall off from him*, or from his *Gospel* for this, that they therefore take the *faster hold of it*, rely upon Him with the *bolder, stronger confidence*. As if good old *Simeon* were mistaken, when he thought, because men would not leave those sins which Christ so threatened, therefore they would leave him: because they could not bear those his hard sayings, to *pull out the lust* and the *Eye too: cast away the treasures of unrighteousness*, and the *right hand* that receives them also; therefore they would cast off *him*, for, for this reason they betake themselves to him more eagerly, devolve and cast themselves upon him with assurance. 'Tis possible indeed that the new Christian'd *Indians*, might believe themselves obliged to lead their lives according to the vow that they had made in Baptism, knew not how to live a contradiction to be *Christian Pagans*; therefore thought it absolutely necessary, to renounce

the one, and to reject Christ and his *strict Religion was easier* they thought. Our Savior also might suppose, that when he brought *light* into the world, men would not receive that *light*, because their deeds were evil: But our modern wickednesses that are of the true Eagle kind, are educated, bred up to *endure*, and to *defy* the light: our deeds of night have learned to face both *Sun and Men*, yea and face the *Sun of Righteousness*, and the *light* of those *flames that are to receive them*. Our Savior told the *Pharisees* indeed, that *that they repented not, that they might believe*, for thinking it impossible they could *assent* to what he did *affirm*, except they would *consent* to what he did *command*, He therefore thought they were *not able to believe*, because they would not *purpose to amend*. But there is nothing difficult in this to us, who at the same time, are so perfectly resolved that every threat of Gospel is so *divine truth*, as that we assure ourselves, that we could be content to *die 'Martyrs* to the truth of them, rather than renounce one tittle of them; yet even then are *Martyrs* to those *lusts and passions* which those threats belong to: Who, at once, believe this Book of God, that says, *except ye repent ye shall all perish*; and believe also, that notwithstanding we do not repent, yet by *Believing* we shall *scape*, not perish, but be saved. And is not this directly to believe ourselves into *damnation?* the *third* and the *great fall*, which *this Child is set for*.

3. *This Child is for the fall of many*, to wit, of all those, who on these, or any other grounds do *not believe in*, or do *not obey him*, who shall therefore *fall into Eternal ruin*.

This our Savior does affirm, St. John 3. 19. *This is the condemnation that light came into the world, &c.* This does aggravate the guilt, and sentence. We were fallen before indeed in *Adam*: and I dare not undertake to be so learned to say *whether*; to determine with some of them, that was but a fall from *Paradise* into the *grave*, and we were forfeit to *death only*: But I may adventure to affirm, that in the *second Adam*, sinners finally impenitent shall fall much farther then we did in the *first Adam*. Now their *pit* shall have *no bottom*, but *this light that came to lighten them*, shall be to them *consuming fire, and everlasting burnings*. And all reason in the world. For, upon that fall of ours in *Adam*, help was offered us: an easy way, not only to repair those ruins, but to better infinitely that estate which we were fallen from; and a way that cost God dear to purchase, cost him, not this *Incarnation* only, but the *Death and Passion* of *his Son*, and diverse other blessed methods *Salvation*: Now if we *refuse* the mercy of all this, and *scorn* these miracles of condescending goodness, and *defy* those methods, that he makes use of, to raise us from our fall, it is apparent we *provoke* and *choose deeper ruin*; this refusal hath in it such desperate malignity, as to poison this great mercy of the *Incarnataion*, and all the rest. 'Tis but a small thing to say, that they who *Stumble at this Rock of their Salvation*, spurning at it by their willful disobedience, that these make an infinite mass of loving-kindness to be lost upon them, so as that *Salvation cannot save them*; for alas *Salvatio* ruins them the *deeper*, & *this Child is for their fall*. The condition they were forfeit to before by reason of their breach of the first *covenant* was advantage, comfortable in comparison of that which Christ dos put them in: *This is the Condemnation*, that he came into the world: and it had been infinitely better for them that *this child too, had never been born*. The unreform'd have the least reason in the world to solemnize this festival, they do but celebrate the *birth of their own ruin*, bowdown, and do reverence to their *fall*: had it not been for this, they had not gone to so severe an Hell. So that they do but entertain the great occasion of their

greater condemnation. Such it proves to them, & that it might be so, *He was fore-ordained for it:* 〈 in non-Latin alphabet 〉 , *This Child is set for the fall of many*, which dos lead me to *God's Council in all this:* my next part.

This Child is set for the fall of many, even by *God's direct appointment*, for saith *Grotius*, *Accedo iis qui putant non nudum eventum sed & consilium Dei significari. I am of their opinion, who understand not the success alone, but the design of this Childs coming, and God's counsel in it is intended here.* And without disputing of *God's antecedent will*, and consequent, this is safely said: *God designed this Child should be such an one*, that they who had no inclinations for *Virtue*, would not entertain the *love* of it, but counted it a *mean pedantick thing*, and all its *Rules & Laws, unreasonable servitude*, these loose men would certainly *reject Him* and his *Dsctrines*, which were so *severe and strict*. Those that did pretend *friendship* for *Virtue*, and a *service* for *Religion*, but withal must be allowed to maintain correspondence with the *world*, seek the *honors and advantages* of *Earth*, and will *trespass on Religion* where it enterfers with *these*, *break* with *Virtue* when their *interests* cannot consist with it, these *false hipocritical pretenders*, should be *offended* with the *mean condition* of this *Child*, and of his *followers* in this world, and with the *poor spirited principles* of his *Religion*. In sum, they that upon these, or any other grounds *finally disbelieve*, or *disobey* him, *God designed this Child* to be a means of bringing *sorer punishments*, even to *everlasting ruin* upon such.

A *black decree* this one would think. He that had so much *kindness* for mankind, to give away the *only Son*, both of his *Nature*, his *Affections*, and his *Bosom* to them; could he then *design* that *gift* to be the *ruin* of the *greatest part of men*? *This Child*, *Simeon* said but just before my *Text*, is *God's Salvation*, which he had *prepared before all people*, and does he now say *God hath set him for their fall*? The *Angels* preached this was a *Birth* that *brought glad tidings of great joy that should be to all people*, and is there so much *comfort* in *destruction*, that most men should *rejoice* at that which is ordained to be the *great occasion of it to them*?

But we have no reason to complain: tis not unkind to *deny Mercy* to them that *refuse the offers* of it, that will not *accept Salvation*, when their *God himself* does come to bring it to them: tenders it upon *condition* of *accepting* and *amending*: which if they *despise*, and prefer *Hell* before *Repentance*, choose *sin* rather than *God's blessed retributions*, 'tis but reason to deny them what they *will not have*, and let them take their *chosen ruin*; will their judgment which they *will themselves*, *set and ordain* Him to be *that* to them, which themselves do *ordain*, and make him to be to themselves. So *St Peter* says expressly: *He is a Stone of stumbling and a Rock of offenceto them who being disobedient stumble at the word, whereunto they were appointed.* *Disobedience* where it is *obdurate*, alters so the temper of our *God*, that it makes Him who *swears he would not have the sinner die*, yet *set out his son* to make *such sinners fall into eternal death*. Makes *judgment* triumph over *mercy*, even in the *great contrivances* and *executions* of that *mercy*; and while *God* was plotting an *Incarnation* for the *everlasting safety* of mankind, prevails with him to *decree ruins* by the means of that *salvation*, to decree even in the midst of all those *strivings* of his *mercies*, that that *Issue* of his *kindness* should be *for the fall* of such as *they*. Oh! let such consider, whether they are likely to escape that which is *set and ordain'd* for them by *God*? Whether they can hope for a *redemption*, when the only *great Redeemer* is

appointed for the Instrument of their destruction; and God is so bent on their ruin, that to purchase it he gives this Child his Son. Yea, when he did look down upon this Son in Agonies, and on the Cross, in the midst of that sad prospect, yet the ruin of such sinners, which he there beheld in his Sons blood, was a delight to him, that also was a sacrifice, and a sacrifice of a sweet smell to him. For Saint Paul says, We are unto God a sweet savor of Christ in them that perish, because we are the savour of death unto death to them: As if their brimstone did ascend like Incense, shed a perfume up to God, and their everlasting burnings were his Altar-fires, kindled his holocausts; and He may well be pleased with it, for He ordain'd it.

'Tis true indeed, *this Child riding as in Triumph*, in the midst of his *Hosannas*, when he saw one City, whose *fall* he was set for on this very accompt; He was so far from being pleased with it, that He *wept over it* in pity. But alas, that only more declares the most *deplor'd* and *desperate* condition of such sinners. *Blessed Savior!* Hadst thou no *blood* to shed for them? *nothing but tears?* or didst thou *weep* to think thy very *bloodshed* does but make their *guilt* more *crimson*, who refuse the mercy of that *bloodshed* all the time that is offered? *Sad* is their state that can find no *pity* in the *tears of God*, and *remediless* their condition for whom all that the *Son of God* could do, was to *weep* over them, all that he did do for them, *was to be their fall*; Too sad a part indeed for *Festival Solemnity*, very improper for a *Benedictus* and *Magnificat*. To celebrate the greatest act of kindness the *Almighty* could design only by the *miseries* it did occasion, to magnify the vast descent of *God*, from *Heaven* down to *Earth*, only by reason of the *fall* of man into the *lowest Hell* of which that was the cause. My Text hath better things in view: the greatness of that *fall* does but add height to that *Resurrection* which He also is the cause of: For, *Behold this Child is set for the rising again of many*: my remaining part.

Rising again, does not particularly and only refer to the *foregoing fall* here in the Text, which *this Child* did occasion, as I showed you, but to the state wherein all mankind, both in its *nature* and its *customs*, lay engulf'd, the *state of ignorance* and *sin*: a *state* from which *recovery* is properly 〈 in non-Latin alphabet 〉, a *resurrection* and a *reviving* in this life, and so called in Scripture often; as *Ephes. 5. 14. Wherefore he saith, A wake thou that sleepest* 〈 in non-Latin alphabet 〉 *and arise from the dead.* And *Rom. 6. 13. Yield not your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead.* Now to raise us from the death of sin, into the life of *Righteousness* by the amendment of our own lives, to *recover* us into a *state of virtue*, is the thing *this Child* is said here to be *set for*. This was that which *God* thought worth an *Incarnation*: neither was there any greater thing in the prospect of his *everlasting Counsel*, when He did decree his *Son* into the world, then that 〈 in non-Latin alphabet 〉, He is *set for this*. The *Word was made flesh*, to *teach*, *practice*, and *persuade* to *Virtue*: To make men *reform* their lives, was valued at the price of a *person of the Trinity*. *Piety* and his *exinanttion*, yea, his *blood* and *life*, were set at the same rates, *All of Him* given for our *recovery*.

The time would fail me if I should attempt only to name the various methods He makes use of to effect this. How *this Child* that was the *brightness of his Fathers glory*, came to lighten us, shining in his *Doctrine* and *Example*: how he sent more light, The *fiery Tongues*, *Illuminations* of the *Holy Ghost* to guide us in the ways of *piety*: how he suffered *Agonies* and *Death* for sin to

appale and fright us from it. How He *rose again* to confirm *Judgment* to us, to demonstrate the *rewards of immortality* to them that will repent, and leave their sins, and *everlasting torments* to those that refuse this Grace; Grace *purchased with the blood of God*, to enable them to repent and leave. Besides all these, The Arts and *Mesnage* of his Providence, in *preventing* and *following* us by *Mercies* and by *Judgments*, *importuning* us, and *timeing* all his blessed Methods of Salvation to our most advantage. Arts, God knows, too many, if they serve us only to *resist*, and turn to *wantonness* and *aggravation*; if we make no other use of Grace but this, to *sin against*, and *overcome* all Grace, and make it *bolster Vice*, by teaching it to be an encouragement to go on in it; from some hopes we entertain by reason of *this Child*, instead of doing that which he was *set, decreed* to make us *do*.

And really I would be glad to see this *everlasting Counsel* of the Lord had had some good effects, some, though never so little happy execution of this *great decree*, and that which God *ordain'd from all Eternity*, upon such glorious and magnificent terms, were come to pass in any kind; Now, certainly there are no evident signs of any great *recovery* this *Child* hath wrought among us in the world that's now called *Christian*. After those omnipotent inforcives to a virtuous life, which he did work out, if we take a prospect of both *worlds*, it would be hard to know which were the *Heathen*; and there would appear scarce any other notice of a *Christ* among us, but that we *blaspheme* Him or *deride* Him. Sure I am, there are no footsteps of Him in the lives of the community of men: and I am certain that you cannot show me any *Heathen* age outgoing ours, either in *loosenesses* and *foul effeminacies*, or in *sordidness* and *base injustice*, or in *frauds* and *falseness*, or *malignity*, *hypocrisy* or *treachery*, or to name no more, even in the *lowest, most ignoble, disingenious* sorts of Vice. In fine, men are now as *Earthy, Sensual*, yea, and *Devilish*, as when *Sins* and *Devils* were their *God's*.

Yea, I must needs say, that those times of *dark* and *Heathen* ignorance, were in many times of *shining* virtue; and the little spark of *light* within them, brake out through all obstructions into a *glory of goodness*, to the *wonder* and *confusion* of most Christians: 'Tis true, we are prity well revenged on them for setting us Examples so reproachful to us; calling their Heroic actions, *splendida peccata*, only *beauteous sins*, and *well fac'd wickednesses*, and we have a reason for it, because they never heard of *Christ*; whose *Name* and *Merit*, 'tis most certain, is the only thing that can give *value* and *acceptance* to men's best performances: while, on the other side, we *Christians* comfort and secure ourselves in our transgressions from *this Child*, and from his Name. But if *this Child* were set to *raise* us up from *sin*, and to establish *stronger arguments* for a *good life* then the *Heathen* ever heard of, more *especial Divine engagements* to virtue; then if their *virtues* were, because they never heard of these engagements to them, sins, what censure will be past upon their actions that *know* all those engagements and *despise* them? unless to *defy knowledge*, and *provoke* against all Divine obligations, all that God could lay, shall prove more tolerable then to labor to obey *without them, without knowing why*. 'Tis true, they had not heard it may be of that Name, then which *there is no other Name under Heaven given unto men whereby they may be saved*. Yet they endeavor'd in some measure to do that, which He that owns that Name, and wrought the Covenant of those Salvations, does require. We know that Name, and have it called upon us, and know too, That *he that names that Name*, (that calls himself a Christian, owns the being a retainer to the *Holy Jesus*) *must depart from*

Iniquity, otherwise it is no name of Salvation to him, yet we never mind the doing that; and then which hath the better Plea? The *Heathens* sure were better, though he were *not virtuous*.

And if so, give me leave to tell you, how not only *this Child*, but *this Resurrection* too is for our *fall*.

In the first *Chapter* to the *Romans*, we shall find those *Heathens*, when they did neglect to follow the direction of that light within them, by which they were able to discover in some measure, *the invisible things of God*, when they did no longer *care to retain God in their knowledge*; then they quickly left off to be men: and when they ceased to hearken to their reason, they soon fell into a *reprobate sense*. What was it else to change *God* into *stocks and stones*, and *Worship* into most *abominable wickedness*? to make the *Vilest creatures Deities*, and the foulest actions *Religion*: to turn a *disease* into a *God*, and a *sin* into *Devotion*: a stupidity, which nothing else but *God's desertion* and reasons too, could have betrayed them to, and made them guilty of.

And then, if by how much *greater* light and means we have resisted, we shall be proportionably *more vile* in the consequents of doing so, keep at equal rates of distance from those *Heathens*, that the aggravations of our guilt stand at from theirs, Whether, *alas!* are we like to fall?

'Tis an amazing reflection, one would tremble to consider, how the *Christian* world does seem to hasten into that condition which *St Paul* does there decipher: You would think that *Chapter* were our *Character*: but that we have reason to expect we shall fall *lower* into much more *vile affections* than those *Heathens* did, as having fallen down from a *greater height* than they.

Consider whether men do not declare *they like not to retain God in their thoughts*, when they endeavor to *dispute* and to *deride* him too out of the *World!* 'Tis true, they have not set up any *sins* or *monsters* in their *Temples* yet, as they did: but if they can empty them of *God* and *Christ*, and their *Religion*, and make room, we may imagine easily *whose* *Votaries* they will be, that live as if they thought themselves *unhappy* that they had not lived in those *good Pagan* days, when they might have *sinned* with *devotion*, been most *wickedly Religious*, and most *God-like* in *unchastities* and other *vilanies*; I dare say none of our *fine Gentlemen*, or our *great Wits*, would have been *Atheists* or *irreligious* then.

Think whether those are not already in that *reprobate sense* *St. Paul* does speak of, who have cast off all *discriminating notions*, of *good* or *evil*, who *say in their hearts*, & *affirm openly*, there are none such in *truth* and *nature*: and if we should try by those effects, *verse 29, 30, 31.* or by that essential signature, *32. verse*, they not only *comit such things*, but *have pleasure in them that do them*; which because they cannot have from those commissions, when they do not commit them, therefore their debauched minds must be satisfied there is no evil in those doings, and must reap the pleasure only of such satisfactions: that is, have the *satisfactions* and *pleasures* only of a *reprobate sense*. In fine, (because I dare not prosecute the character) Men sink so fast, as if they were resolved to *fall* as far below *humanity*, as *this Child* did below his *Divinity*.

O do not you thus *break decrees, frustrate and overthrow* the *everlasting counsel* of God's will for good to you. He *set, ordained* this Child for your *rising again*: do not throw yourselves down into ruin in despite of his *Predestinations*. He hath *carried up* your nature into Heaven, placed *Flesh* in an union with *Divinity*, set it there at the *right hand of God* in Glory: do not you *debase and drag* it down again to Earth and Hell by *worldliness and carnal sensuality*. Make appear this Child hath *raised* you up, already made a *resurrection* of your *souls* and your *affections*; they converse, and trade in Heaven: and that you do not degenerate from that nature of yours that is there. Then *this Child* who is Himself *the Resurrection and the Life*, will raise up your Bodies too, and make them *like his glorious body, by the working of his mighty power, by which he is able to subdue all things to himself*. To whom with the *Father*, and the *H. Ghost* be all *Blessing, Power and Praise, Dominion and Glory* for Evermore.

FINIS.

P-RA-5. A sermon preached at Hampton-court on the 29th of May, 1662 being the anniversary of His Sacred Majesty's most happy return - Allestry, Richard, 1619-1681.

A SERMON PREACHED AT HAMPTON-COURT On the 29th of May 1662.

BEING The Anniversary of His Sacred Majesty's most happy Return.

BY RICHARD ALLESTRY, D. D. and Chaplain to His MAJESTY.

LONDON, Printed by *I. Flesher* for *John Martin, James Allestry, and Thomas Dicas*, at the Bell in *S. Paul's Church-yard*. MDCLXII.

TO The Right Honorable EDWARD Earl of Clarendon, Lord high Chancellor of England, and Chancellor of the University of Oxford.

My Lord,

TO vouch your Lordships commands for the publishing this Discourse, I might reasonably think, would be to *libel your judgment*; and the prefixing your *Name* to it, and this mean address, would look rather like *revenge* than *homage* or *obedience*: if I did not know that *low performances* are due to the transcendency of such a *subject* as I then discoursed upon, and such a *Patron* as I now dedicate to: So I lie *prostrate* under my *great Arguments*, here *insufficiency* is *Art* and *Rhetoric*. And the truth is, my Lord, it was not this which made me so solicitous to avoid your injunctions, but apprehensions of the unusefulness of the Discourse itself.

When God's most signal methods of all sorts do not seem to have wrought much conviction; when neither our own dismal guilts, nor miseries, nor most express miracles of deliverance have made us sensible, but after the equally stupendous 30th of *January* and 29th of *May*, and the black time that interven'd, we are still the same *perverse intractable* people; when *luxury* is the retribution made for *plenty*, *license* for *liberty*, and *Atheism* for *Religion*, whilst *miracles of mercy* are acknowledged only by *prodigies of ingrateful disobedience*: and on the other side, when *factious humors* swell against all *Laws*, as they would either *over-flow* those mounds, or make them *yield* and *give way* to them; when *Declarations* and *Decrees*, which were *infallible* when they came only from a *party* of a *part* of a *Parliament*, are neither of *force* nor *esteem* when they have all solemnity and obligation that *just* and *full authority* can give; alas, what hopes of doing anything can a weak Harangue entertain? But, my Lord, since you are pleased to command, I give up both *it* and my *understanding* to your Lordship, and the weaker the Discourse is, so much the more pregnant testimony is it of the *obsequiousness* of

My Lord,

Your Lordships most devoted and most humble servant RICHARD ALLESTRY.

HOSEA 3. 5.

Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness.

HE had said in the words before, that *the children of Israel shall abide many days without a King and without a Prince, without a sacrifice and without an image or altar, and without an Ephod and without Teraphim*. Now when they shall have been for many years in such a state of helpless desolation, shall have *no King* under whose shadow *they*, their laws and *rights* might hope for shelter; *no Prince* to guard them from the sad calamities of wild confusion or usurping violence; shall have *no exercises of religion* to allay and soften those calamities, and give them comfort in the bearing of them; *no Altar* to lay hold on for security against them, or to stretch out their hands towards, for deprecation of them; *no nor a God* to put an end to this sad state; nor any *means of direction* what to do under it, *no Ephod* to ask counsel at; nor yet the *pageantry*, the *fallacy* of these, *no Teraphim* for *Ephods*, nor *Image* for a *God*; the same destruction having seized *these* and their *worshippers*, the *people* and their *Idols* going into Captivity together, and the *only true God* having forsaken them: Now when the *Prophet* had denounced this state of Woe, which was to dwell with them so long as that their very expectations of deliverance should be dying, having continued *threescore* years and *ten*, a longer and more wearisome age of *patience* than *life*, he then proceeds to sweeten all by telling them of a *return*, and what things they shall do in it; and they are three.

First, *Seek the Lord their God*, apply themselves to his Worship and Obedience, and cleave to him; for so the word is rendered 〈 in non-Latin alphabet 〉 *Lev. 19. 31.* and *Jeremiah* repeating this c. 30. 9. words it, *shall serve the Lord their God, and David their King*:

Which is the *second* thing they were to do. As the *Ecclesiastical* state was to be settled, so the *secular* too upon its just foundations: *Religion* and *Loaylty* both running in their ancient current.

Thirdly, *They shall fear the Lord and his goodness*: not only tremble before him, who is the *Lord*, that did exert his power in their destruction; but shall much more revere his *goodness*, that did flow out in such plentiful miraculous expresses of deliverance,

Now these being not only *prophecy* what in that juncture they would do, nor only *duties* what they were to do, but also *counsels* and *directions* immediately from *God* what they were best to do, the only prudent and safe course according to the policies of heaven; the direct view of these particulars in reference to that state of theirs is not an unconcerning prospect at this season, which is the *Anniversary* of an equal return; and therefore I shall lay them so before you, and the reflection on them in our practice shall make the application.

1. *They shall seek the Lord their God* is my first part, and the Lord's prime direction for the repairing of a broken Nation. Neither indeed can any other course be taken; for till we have found him, while he does *hide his face*, nothing but *darkness* dwells upon the land; or if any *light* do break out, 'tis but the *kindlings* of his anger: so he expresses, *Deut. 31. 17.* *This people will forsake me and break my Covenant; then my anger shall be kindled against them, and I will forsake them, and hide my face from them, and they shall be devoured, and many evils and troubles*

*shall befall them, so that they will say in that day, Are not these evils come upon us because our God is not amongst us? This absence is only another word for desolation: Be thou instructed, ô Jerusalem, saith God by Jeremiah, c. 6. 8. lest my sold depart from thee, and I make thee desolate, a land not inhabited: As if without him there were nothing else but solitude in Cities and in Courts, and all were desert where he does not dwell. Yea there is something beyond desolation, Hos. 9. 11, 12. As for Ephraim, their glory shall flee away like a bird from the birth and from the womb, and from the conception: though they bring up their children, yet will I bereave them that there shall not be a man, *(in non-Latin alphabet)* yea woe also to them when I depart from them. And it must needs be so; for let our state be never so calamitous, if God be not departed, there is comfort in it, and a deliverer at hand: If we are in the place of dragons, his presence will make heaven there; and although we be covered with the shadow of death, if the light of his Countenance break in, we are in glory; and the brightness of that will soon damp and shine out the fiery trial. But if the Lord depart, then there is no redemption possible: God hath forsaken him, persecute him and take him, for there is none to deliver him, Psa. 71. 11. But if there were deliverance some other way, yet the want of God's presence is an evil, such as nothing in the whole world can make good: the presence of an angel in his stead does not. When the Lord said to Israel, I will not go up in the midst of thee, but I will send an Angel with thee, and drive out the Amorite, the Hittite, &c. yet when the people heard these evil tidings, they mourned, and no man did put on his Ornaments, Exod. 33. 4. Nay more, I shall not speak a contradiction if I shall say, that the most intimate presence of the Godhead does not supply God's absence; and such a small withdrawing of himself as may consist with being united hypostatically, was too much for him to bear who was Immanuel, when he complained God was not with him: I mean our Savior on the Cross. He, who although he did beseech against his cup with fervencies that did breath out in heats of bloody sweat, with agonies of prayer; yet when he fell down under it, did cheerfully submit to it, saying, Not my will, but thy will be done; yet when God hides himself, he does expostulate with him, crying out, My God, my God, why hast thou forsaken me? His God could no more forsake him, then himself could be not himself; and yet the apprehension of that which could not be was even insufferable to him, to whom nothing could be insufferable. He seems to feel a very contradiction while he but seems to feel the want of the Lord's presence.*

Such is the sad importance of God's not being with us; and this same instance tells us what drives him away. 'Twas sin that he withdrew from then: Christ did but take on him our guilt, and upon that the Lord forsook him: God could no more endure to behold wickedness in him, then the Sun could to see God suffer; Iniquity eclipsed them both, and sin did separate betwixt him and himself, and made that person who was God cry out, My God, my God, why hast thou forsaken me? And it will do the same betwixt God and a people. Isa. 59. 1, 2. Behold, the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. His face is clothed with light, we know; but when Wickedness over-spreads a people, those deeds of darkness put out the light of his countenance. His hand although it be not shortened, yet it contracts and shuts itself, not only to grasp and withhold his mercies from them, but to smite: Iniquity builds such a wall of separation as does shut out omnipresence, and makes him who is everywhere, not be with such a people; not be in hearing of their needs;

for when their sins do cry, no prayers can be hearkened to; *he will not hear you*, saith the Prophet. And that gives us the very 〈 in non-Latin alphabet 〉 of the Lord's departure from a people, and the manner of it.

He is taking away his peace and mercies from a Nation when he will *hear no prayers* for it; and He declares that he will hear no prayers when he withdraws once from his *house of prayer*, and makes his offices to cease. The place appointed for these offices, the *Sanctuary*, he calls, we know, the *tabernacle of meeting*, that is, where he would *meet* his votaries, and hear and bless them; calls it his *house*, his *dwelling-place*, his *court*, his *presence*, and his *throne*: and if so, when he is not to be found in these, when he no longer *dwells* nor *meets* in them, we may be sure that he hath left the land. The Psalmist, when he does complain men had *done evil in the* [4] *Sanctuary, the adversaries roared in the midst of the Congregations, and set up their banners* [6] *there for trophies; they broke down all the carved work thereof with axes and hammers, and had defiled the dwelling places of God's name even to the ground, and burnt up all the houses of God in the land*; he does suppose that God was then *departed* when they had left him *no abiding place*: and therefore he cries out, *O God, wherefore art thou absent from us so long? Remember Zion where thou hast dwelt.* [2] But 'tis not only upon these *Analogies* I build this method of departure; we shall find exactly in *Ezekiel's* Vision of that case to which my Text refers: it begins chap. 9. 3. *And the glory of the God of Isreal* (i.e. the *shining cloud*, the token of his *presence* in the *Sanctuary*,) *went up from the Cherub whereupon he was, to the threshold of the House*, as going out; and then ver. 8. he does refuse to be entreated for the land: after that ch. 10. 18. *The glory went from off the threshold to the midst of the City*; and chap. 11. 23. *it went from thence to the mountain without the City*, and so away: And then nothing but desolation dwelt upon the land, until the counsel of my Text was followed, and they did *seek the Lord their God*: for then the *glory* did return into the *Sanctuary* just as it went away, as you may find it ch. 43.

And having seen *when* and *how* God forsakes a people, and *for what*, that does direct us *how* to *seek him*, and it is thus; When men forsake those paths in which they did not only *err* and *go astray*, but did *walk contrary to God*, so that they did forsake each other; and do *return, walk in his ways*, the *ways of his Commandments*, and return also to his *Church*, and seek him in his *house*, fall low before his *footstool*, beg of him to meet in his *tabernacle*, renew his *Worship*, and all invitations of him to return into his *dwelling-place*. For sure as it is in vain to seek him but in his *own ways*, nor can we hope to meet him but in his *Tabernacle of meeting*; so also Scripture calls both these to *seek the Lord*, and promises to both the *finding him*. To the first, *Deut. 4. 29, 30. If from thy tribulation thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul, if thou turn to the Lord thy God, and shalt be obedient unto his voice.* And to the second, *Ier. 29. 12. speaking of this sad state to which my Text relates, Then shall ye call upon me, and ye shall go and pray unto me; and I will hearken unto you, and I will be found of you, saith the Lord, and I will turn away your captivity.* I could produce you instances of *Asa* making *all his people swear to seek the Lord*: but because my Text speaks of *David*, he shall be the great *explication*, as he was the *practice* of this duty in both senses. In the former, 119. *Psal. I have sought thy Commandments above gold or precious stone*; more than that which does *make* and does *adorn* my *Crown*, then that which furnishes all the *necessities* and all the *pomps* of *Royalty*. And for the other, *Psal. 63. 1, 2. O God, thou art my God, early will I*

seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: To see thy power and thy glory, as I have seen thee in the Sanctuary. His very words do seem to labor too, and he does seek expressions to tell us how he seeks. The hot fits of a thirsty palate that call so oft and so impetuously are in his soul; it hath a pious fever, which cannot be allay'd but by pouring out of his soul to God in the Temple, by breathing out its heats in his devotion offices. Nay more, he longs, hath that I know not whether appetite, or passion, which is not to be understood, but only suffered; to which all the unreasonable violences which passion can be heated into, all the defaillances nature can be oppressed into, are natural; it is the bodies Extasie. Now this he had towards the worship of the Sanctuary; his very flesh found rapture in those exercises, and when he was in a barren and dry land, was driven from the plenties of a Court, and from the glories of a throne into a desert solitude, he found no other wants but of God's house; did mind, pant, and long after nothing else, did neither thirst for his necessities, nor long for his own Crown, but for the Tabernacle only. And besides the Religion of this, he had reason of State too to be thus affected; this was the best means to engage his Subjects to him and secure his Throne. He knew, if by establishing God's worship and by going with the multitude, as he did use, to the exercises of it; if by royal example and encouragements of virtue, and by discountenancing and chastising impiety, by doing as he did profess to do Ps. 101. (that directory for a Court) he could people his land with holy living, and his Temple with holy-Worship; he knew he should then have good Subjects, loyal to him and at peace with themselves. If they will seek their God, then they will seek their King. The Lord saw this dependence, and therefore counseled this course should be taken. The Master of our Politicks discerned it too, and therefore does advise that the first and chiefest public cares should be about things of Religion, that and the same profession of it being 〈 in non-Latin alphabet 〉 , the cement of Communities, and the very foundation of all legislative, and indeed all power in the Magistrate: and in the people 〈 in non-Latin alphabet 〉 , 'tis a most efficacious philtre, a charm, a Gordian knot of kindness. And as a Jew observed of their own Nation, 〈 in non-Latin alphabet 〉 , To have one and the same opinions of God, and not to differ in their rites from one another, breeds the best harmony in men's affections. When on the other side no obligations, though the most signal and divine, will hold them in obedience and peace, if their ambitions or interests look another way: and if at any time present advantage, or an expectation, or some passion do incline them to seek David their King; yet the appearance of a change of Interest, that expectation defeated, or a cross animosity will burst those bonds, unless Religion and Communion in Worship help to twist them. David had had experience of this.

Abner knew of God's oath to David that after Saul he should be King over all Israel; but he was otherwise concerned, and therefore he made Ishbosheth King, maintained a long and a sore war even against what he knew God was engaged to bring about, and made himself strong for the house of Saul, 2 Sam. 2, 3. ch. But when a quarrel happened betwixt Ishbosheth and him, then, So do God to Abner and more also, except as the Lord hath sworn to David, even so I do to him, to set up the throne of David over Israel and over Judah. And he sent Messengers to him saying, Whose is the land? make but thy league with me. c. 3. 9, 10, 11, 12. Do but look forward, and you find when Abner was cut off, and Ishbosheth was slain, and Israel had no leader, then they came to David, saying, Behold, we are thy bone and thy flesh, and the Lord said to thee, Thou shalt feed my

people Israel, c. 5. 1, 2. They knew all that before, yet would not let him do it, till they had no other leader. Nay, when they had done that, by *Absalom's* insinuations (who in a way of treacherous pity did instill dislikes against the government, and did remonstrate in *good wishes*, as some men do in *prayers*, c. 15. 3, 4) they were all drawn into rebellion against this *David*, and made him fly out of the land, and became Subjects to that *Absalom*. When he was dead indeed they speak of *bringing back the King*, c. 19. 10. and when his own *Judah* had done it, quarrel'd ver. 43. because that *their advice was not first had*: and though *Judah* had nothing but their service, for, *Have we eaten at all of the Kings cost, or hath he given us any gift?* say they, ver. 42. yet *Israel* is angry, because he came not back upon their score, for they forsooth *have ten parts in him*, v. 43. and yet the next day every man of *Israel* went after him that said, *We have no part in David, Sheba a man of Belial*, ch. 20. 1. Thus no allegiance, no tie however sacred and divine will hold them who follow not upon God's score. Nay at the last, because that *Rehoboam* would not ease their taxes, all *Israel* cry out, *What portion have we in David? see to thine own house, David*. And to make this secession perpetual (which all the former did not prove) *Jeroboam* did use no other policy, but to *change the Worship and the Priests*: He knew he should divide their hearts and Nations forever, when he had altered once the Service and the Officers; and if he could but keep them from *seeking God at Jerusalem*, he was secure they would *not seek David their King*. And so it proved. Now the Lord to prevent divisions had provided so far *Uniformity* in his worship, that he required a single *Unity*; and that it might be but in *one manner*, he let it be but in *one place*.

And truly, when men once depart from Uniformity, what measures can they set themselves of changing? what shall confine or put shores to them? what principle can they proceed upon which shall engage them to stay anywhere? and why may not divisions be as infinite as men's fancies? And though, when those are but in circumstantial things, those who are strong, and know them to be such, are no otherwise concerned to contend for them then on *Authorities* behalf, (to which every change is a *Convulsion fit*,) and on the account of decency, and of compliance with the universal Church: yet when others do *dogmatize*, and put *conscience* in the *not doing* them, and stand at such a distance from them as to choose *Schism*, *Disobedience*, and *Sedition* rather, and therefore must needs look upon *damnation* in them; these differences make as great a *gulf* and *chasme* as that which does divide *Dives* from *Abraham's bosom*. It is *one God, one Faith, one Worship* makes *hearts one*. Hands lifted up together in the Temple they will join and clasp: and so *Religion* does fulfill its name à *religando*, binds Prince and Subjects all together; and they who thus do *seek the Lord their God*, will also *seek David their King*, God's next direction, and my second part.

2. And here three things offer themselves, *a King, their King, and David their King*.

I am not here to read a Lecture of State policy upon a vie of Governments; why seek *a King*, not any other sort of Government; and why *their King*, one that already was so by the right of *Succession*, not whom *addresses* or *election* should make so. And though I think 'twere easy to demonstrate only Monarchy had ever a *divine* or *natural* original, and that *elective Monarchy* is most *unsafe* and *burthensome*, full of dangerous and uneasy consequences, and this so much to sight, that choice for the most part bounds itself, proves but a *ceremony* of *Succession*: yet

this I need not do, for I am dealing with the Jews, who had God's judgment in the case, and his appointment too; and to me that is argument enough. And when God hath declared, *for the transgressions of a land many are the Princes thereof; many at once, as in a Commonwealth, or many several families successively, for so God reckons also one or many; 'tis still, we see, David their King, while 'tis in David's line, and so the King does truly never die, while his race lives.* If either of these *many* be God's punishment, for the sins of a land, I will not say that they who love the *many Princes* love the *transgressions* which God plagues so; but I will say, they who do choose that which God calls his *plague*, that *quarrel* for his *vengeance*, and with great strife and hazard *take his indignation by force*, I can but pity them in their own options and enjoyments: but, *O my soul, enter not thou into their counsels.*

As for *seeking their King*, I shall content myself with that which Calvin says upon the words; *Nam aliter vere & ex animo Deum quaerere non potuit, quin se etiam subjiceret legitimo imperio cui subjectus erat: For they could not otherwise truly and with all their heart seek God, except they did subject themselves to his Government to whom they did of right belong as Subjects.* And I shall add that they who do *forsake their King*, will soon *forsake their God*. The Rabbin's say it more severely of *Israel*, that *they at once rejected three things, the Kingdom of the house of David, and the Kingdom of Heaven, and the Sanctuary.* And truly, if we do consult that State from the beginning, we shall find that when they were *without their King*, they always were *without their God*.

Moses was the first *King in Ieshurun*, and he was only gone into the Mount for forty days, and they set up a *golden Calf*; they make themselves a God if they want him whom the Lord makes so, as he does the Magistrate: if they have not a *Prince*, that 〈 in non-Latin alphabet 〉, *living Image of God*, then they must have an *Idol*. When Moses his next successor was dead, we read that the man Micah had an *house of God's*, and consecrated one of his sons to be his *Priest*: and truly he might make his *Priest* who made his *Deities*. And the account of this is given, *In those days there was no King in Israel, Iud. 17. 5, 6.* The very same is said ch. 18. 1. to preface the Idolatry of the Tribe of *Dan*. There was *no heir of restraint*, as it is worded ver. 7. It seems, to curb impiety is the *Princes Inheritance*, which till it be suppressed, he hath not what he is heir to. But Vice will know no boundaries if there be no King, whose sword is the only mound and fence against it: for if we read on there, 19, 20, 21 ch. we shall find those dismal tragedies of *Lust* and *War*, the one of which did sin to death the Levites wife; the other, besides 40000. slain of them who had a righteous cause, and whom God did bid fight, destroyed also a Tribe in *Israel*: these all sprang from the same occasion, for so the story closes it, *In those days there was no King in Israel, ch. 21. 25.*

Just upon this, when God in their necessities did raise them *Judges*, that is, *Kings*, read all their story, you will find to almost every several Judge there did succeed a several Idolatry: God still complaining, *the children of Israel did evil again after the death* of such an one, till he raised them another. Those 450. years being divided all betwixt their *Princes* and their *Idols*. After them *Jeroboam*, he that made the great secession of that people from their Prince, hath got no other character from God but this, *the Man that did make Israel to sin*, at once against God and against their King. Yea upon this account they are reckoned by God to sin after both

their *Idolatry* and *State* were ended, when their *calves* and their *Kingdom* were destroyed. Ezek. 4. 4, 5. the Lord does bid the Prophet *lie on his left side 390. days, to bear the iniquity of Israel according to the number of the years of their iniquity*. But this was more then the years of their *State*, which were only 255. 390 years indeed there were betwixt the *falling off* of the ten Tribes, and the destruction of *Jerusalem* by the King of *Babel*; but those ten Tribes were gone, their *Kingdom* perfectly destroyed above 130. years before: but their *iniquity* was not, it seems, that does *outlive* their *State*, so long as that *God's Temple*, that *King's house* did stand from which they did divide. As if *Seditious* and *Schismatics* sin longer then they are, even while they are whom they do sin against in separating from.

'Tis true, there was an *Ahaz* and *Manasseh* in the house of *David*, but *Hezekiah* and *Josiah* did succeed. Mischief did not appear *entailed* on *Monarchy*, as 'tis upon *rebellion* and having *no King*. It does appear their Kings were *guards* also to *God* and his *Religion*, the great *defensors* of his *Faith* and *Worship*. *God* and the *Prince* for the most part *stood* and *fell* together: Therefore *S. Paul* did afterwards advise to *pray for Kings, that we might live in godliness and honesty*; and still they were the same who sought the *Lord their God*, and *David the King*.

But why *David their King*? for could his *Kingdom* disappear and be to seek, of whom the Lord had said, *I have sworn once by my Holiness, I will not fail David*? Psal. 89. And his *Throne* therefore was as *sure* as *God is holy*. But yet the Lord had said to the people of *Israel*, *If ye do wickedly, ye shall be destroyed both you and your King*. There are other sins besides *Rebellion* and *Treason* that *murder* Kings and *Governments*. Those that support their Ills by their dependencies, and use great shadows for a shelter to rapacity, oppression, or licences, or any crying wickedness; these prove *Traitors* to *Majesty* and *themselves*, strike at the root of that under which they took covert, fell that and crush themselves. *National vices* have all *Treason* in them, and every *combination* in such sins is a *Conspiracy*. If universal practice palliate them, we do not see their stain, it may be, think them slight; but their complexion is *purple*: *Common blood* is not deep enough to color them, they die themselves in that that's *sacred*. Nay these do seem to spread contagion to *God*, as if they would not let the Lord be *holy*, nor suffer that to be which he *swore* by his holiness should be: for the *Psalmist* cries out, *Where are thy old loving kindnesses which thou swarest unto David*? But sure some of *God's oaths* will stand; if not those of his *kindness*, those will by which he swears the *ruin* of such sinners, and *God that is holy will be sanctified in judgment upon them*. Yea, upon more then the offenders, for the guilty themselves are not a sacrifice *equal* to such piacular offenses. *Innocent Majesty* must bleed for them too; *If you do wickedly, you shall be destroyed both you and your King*. Thus when *God* would *remove Judah* out of his sight, good *Josiah* must fall; and the same makes them be to seek *David their King*.

But how *David their King*, when 'twas *Zerubbabel*? for with *Theophylact* and others I conclude he must be meant in the first literal importance of the words.

It was the custom of most Nations from some great eminent Prince to name all the Succession, so at once to suggest his Excellencies to his followers, and to make his glory live. Now without doubt *David* was *Heroe* enough for this, and his valor alone sufficient to ground the like practice upon. And though we do not find that done, yet we do find his piety and his

uprightness made the *standard* by which that of his Successors is meted. Of one 'tis said *he walked in the ways of David his father*; of another, *he did that which was right in the sight of the Lord, but not like unto David his father*. And because David went aside, and was *upright* with an *Exception*, once therefore it is said, *The Lord was with Jehoshaphat, because he walked in the first ways of his father David*. But besides this, his very name is given to two, *Zerubbabel*, and the *Messiah*; both which were to be the *restorers* of their people: the one from *Sin and Hell*, to reestablish the *Kingdom of heaven* itself; the other to deliver his people from *Babel*, and to repair a *broken Nation* and *demolish'd Temple*. And for this work God bids them *seek David their King*.

The ways from *Babel* to *Jerusalem*, from the *Confusion* of a people to a *City that is at unity in itself, the City of God* where he appears in *perfect beauty*, and where the *throne of the house of David* is, must be the *first ways of David*: in those he walked to *Zion*, and did invest his people in *God's promises*, the whole *land of Canaan*. In those *Zerubbabel* brought them back to that *land and Zion*. And in these our *Messiah* leads us to *Mount Zion that is above*, to the *celestial Jerusalem*; does build an *universal Church* and *heaven itself*. And all that have the like to do must walk in those *first ways*, fulfill that part of *David*, and must copy *Christ*. Such the repairers of great breaches must be: these are the ways to settle *Thrones*, the only ways in which we may find the *goodness of the Lord*; which to *fear* is the third direction, and my last part.

They shall fear the Lord and his goodness. 3. That *Israel* who came but now out of the *furnace* should fear the *Lord* whose *wrath* did *kindle* it, whose *justice* they had found such a *consuming fire* as to make the *Temple* itself a *Sacrifice*, and the whole *Nation* a *burnt-offering*, is reasonable to expect: but when his *goodness* had *repair'd* all this, to require them to *fear* that, does seem hard. That that *goodness*, which when it is once apprehended does commit a *rape* upon our faculties, and being tasted melts the heart, and causes dissolution of soul through swoons of complacency, that this should be received with *dread* and *trembling*, is most strange. Indeed the Psalmist says, *There is mercy with God that he may be feared*; for were there not, we should grow *desperate*: but how to fear those mercies is not easy. 'Tis true, when God made his *goodness* pass before *Moses*, shown him the *glory* of it, as he says, in those most comfortable attributes, the sight of which is *beatifick Vision*, *Exod. 34. 6, &c. The Lord, the Lord God merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin*; if that which follows there be part of it, *forgiving sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation*; if this be one *ray* of the *glory* of goodness, if it dart out such beams, alas, 'tis as *devouring* as the *lake of fire*, his very *goodness* stabs whole successions at once, and the guilty may tremble at it for themselves and their posterity. But if those words do mean as we translate those very words, *Ier. 46. 28. I will not leave thee altogether unpunish'd, yet will not utterly cut off, not make a full end of the guilty, when I visit iniquities upon the children, but will leave them a remnant still*; then there is nothing dreadful in it, but those very visitations have kindness in them, and his rod comforts, and this issue of his goodness also is not terrible but lovely. To *fear God's goodness* therefore is to *revere* it, to entertain it with a *pious astonishment*, acknowledging themselves unworthy of the crumbs of it, especially not daring to provoke it by *surfeiting*, or by *presuming* on it, or by *abusing* it to serve *ill ends*, or

any *other* than God sent it for, those of *piety* and *obedience*: not to comply with which, is to *defeat* God's kindness, and the designs of it. If when they *sought* the Lord, he was *found* of them, and came to his dwelling-place only to be *forced* thence again by their abominations; if when his goodness had restored all to them, they had *David their King* but to *conspire* against, an *Altar* only to *pollute*, and a *Temple* to *separate* from, as *Manasseh the Priest*, *Sanballat's son* in law, with his accomplices did do; this were both to *affront* and to *renounce* that goodness, which above all things they must dread the doing: for if this be offended too, ruin is irreversible; there is no other attribute in God a sinner can fly to with any hope. His *Holiness* cannot *behold iniquity*, his *Justice* speaks nothing but *condemnation* to guilt, his *Power* without kindness is but *omnipotent destruction*; but if we have his *Goodness* on our side, we have an *Advocate* in his own bosom that will bear up against the rest, for *his mercy is over all his attributes* as well as *works*: but if this also be exasperated, and kindness grow severe, there is no refuge in the Lord, no shadow of him to take Sanctuary under; for there is nothing to allay the *anger* of his *Compassion* and *Bounty*. This sure is the extremest terror we are to dread, his kindness *more* than his severity and wrath; we have an antidote, a buckler against these, but none against the other if it be provoked; and if the *heats of love* take *fire* and rise into indignation, 'tis *unquenchable flame* and *everlasting burning*. Therefore when God hath done all things that he can do or they can wish, then most of all they must *fear the Lord and his goodness*.

My *Text* and I have spoke all this while to the *Jews*: nor do I know whether I need to address any other way, all this did so directly point at us. The glories of *this day* need not the foil of those calamities from which this day redeemed, to set them off: Or you may read them in my *Prophet* here, and our own guilts will make too sad a Comment on his *Text*, who were more barbarous *Assyrians* to ourselves. We also were *without a Prince and without Sacrifice*, had neither *King*, nor *Church*, nor *Offices*, because *we ourselves* had destroyed them, and that we might not have them had *engaged* or *covenanted* against them; *tied* to our miseries so, that without perjury we could neither *be without them*, nor yet *have them*. As we had broke through all our sacred oaths to *invade* and *usurp* calamity and guilt, so neither could we *repent* without breach of Vows. If this were not enough to make us be *without a God* too, then to drive him away we had *defiled his dwelling places to the ground*, and by his ancient gists of remove he was certainly gone. There was indeed exceeding much Religion among us, yet, God knows, almost none at all, while Christianity was crumbled into so many, so minute professions, that 'twas divided into little nothings, and even lost in a crowd of itself; while each man was a *Church*, every single professor was a whole *multitude of Sects*. And in this *tumult*, this *riot* of faiths, if the *son of Man* should have *come*, could he have *found any faith in the land*? Virtue was out of countenance and practice, while prosperous and happy Villany usurp'd its name, while Loyalty, and conscience of oaths, and duty were most unpardonable crimes, to which nothing but ruin was an equal punishment; and all those guilts that make the *last times perilous*, *Blasphemy*, *disobedience*, *truce-breakings* and *Treasons*, *Schisms* and *Rebellions*, with all their dismal consequences and appendages, (for these are not *single, personal crimes*, these have a *politick capacity*) all these did not only walk in the dress of piety, and under holy Masks, but were themselves the very *form of Godliness*, by which 'twas

constituted and distinguished, the Signature of a party of Saints, the Constellation of their graces: And on the other side, the detestation of such hypocrisy made others Libertines and Atheists; while seeing men such holy counterfeits, so violent in acting, and equally engaged for every false Religion, made them conclude there was none true, or in earnest. And all this was because we were *without our King*; for 'twas the only Interest of all those *usurpations* that were to contrive and preserve it thus. And when we had *roll'd* thus through every form of Government, *address* to each, moved every stone, and raised each stone to the top of the Mount, but everyone still tumbled down again, and ours like *Sisyphus's* labor was like to have no end, only restless and various Calamity; Necessity then counsel'd us, and we applied to God's directions in the Text, I know not whether in his method, but it is plain we did *seek David our King*. And *my heart is towards the Governors of Israel, that offered themselves willingly among the people: bless ye the Lord: yea, Thou, ô Lord, bless them*. May all the blessings which *this* was the *birth-day* of, all that my Text encloses, all the *goodness of the Lord*, be the sure portion of them and their Families; may they *see the King in his beauty*, and *peace upon Israel*, and may their Names be blest in their posterities for evermore. We sought him with the violent impatiences of necessitous and furious desires, and our eyes, that had even failed with *looking for him*, did even fail with *looking on him*, as impotent and as unsatisfied in our fruitions as expectations; and he was entertained with as many tears as prayed for; as one whom not our *Interests* alone, but our *guilts* had endeared to us, and our tears: he was as necessary to us as *repentance*, as without whom it was impossible for us to repent and return from those impieties to him, of *usurping his rights*, of *exiling*, of *murthering* him by *wants*, because we could not do it by the *Axe* or *Sword*; without him 'twas impossible for us to give over the committing these; and the *tears* that did welcome him were one of our best *lavers* to wash off that blood that we had pulled upon ourselves. One endeared also to us by God's most miraculous preservations of him for us: We cannot look upon his life but as the issue of prodigious bounty, snatched by immediate Providence out of the gaping jaws of tyrannous, usurping, murderous malice, merely to *keep him for our needs*, and for *this day*: One whom God had train'd up and managed for us, just as he did prepare *David their King*, at *thirty* years of age to take possession of that *Crown* which God had given him by *Samuel* about *twelve* years before; and in those years to prepare him for *Canaan* by a *Wilderness*, to *harden* him with discipline, that so the luxuries and the effeminacies of a Court might not *emasculate* and *melt* him; by constant *Watches*, cares and business, to make him equal for, habituated to, careful of, and affected with the business of a Kingdom; and by *constraining* him to *dwell in Mesech*, with Aliens to his Religion, to teach him to be constant to his *own*, and to *love Zion*. And hath he not prepared *our David* so for us? and we hope hath prepared for him too the *first days of David*, having no *Sheba* in the Field, nor *Achitophel* in the Council, nor an *Abiathar* in the Temple, not in that Temple which himself hath raised, God having made him instrument of that which he would not let *David* do, *building his house*, and *furnishing* it with all its *Offices*, and making it fit for God to *meet* us in, when we do *seek him* also, which was the other perquisite of our Condition.

There never was so much pretence of *seeking God* as in those late days of his absence from us; and it should seem indeed we knew not where to *find* him, we took such several ways to *seek*

him. But if God did look down from heaven then as he did *Psal. 14.* to see if any did understand and seek after God, should he not then have found it here as there? They are altogether gone out of the way; their throat is an open sepulcher, with their tongues have they deceived, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood: destruction and unhappiness is in their ways, and the way of peace have they not known; there is no fear of God before their eyes: They eat up my people as it were bread; and, which is worse in these than them, they even then call upon God, as if they craved a blessing from the Lord upon that meal that did devour his people; and when they did seek God, they meant to find a prey. Yet where were any others that did seek him? or that do cleave to him now? The Schismatic does not seek God, who shuns the place where he appears, and meets, and dwells; nor does he cleave to God who tears himself off from the Lord's body. Mark such as cause divisions, saith S. Paul, and avoid them: and if all Christians must avoid them, then I am sure God is not with them. The other Schismatics that divide from the World by cutting off the World from them; do they seek God that are diverted by so many Saints and Angels? that terminate divinest Worship in a creature? or do they cleave to God, when their devotion embraceth stocks and stones? or did they seek God for the purpose of my Text, who did not seek David their King, but did apply themselves to several foreign Princes, and to others which they hoped would set up their Golden calf? Incendiaries, that make fires and raise commotions, these are far from God; for the Lord was not in the fire, or in the Earth-quake, but in the still small voice, in the soft whispers of peace and love. The Atheist, he that says in his heart there is no God, will not seek God, you may be sure: nor does he care to seek David his King, who is equally well under all Governments that will allow his licences, and who hath no Religion to tie him to any. If he at all dislik'd the former, it was upon reasons of burden, or of pride, or Libertinism: so much Religion though counterfeit was a reproach to him, and the face of such strictness was uneasy to him. These are so far from seeking God, that God says these did drive him out of Israel, Ezek. 9. 9. And then when that hath so long been the Wit, that 'tis now the Complexion of the Age, and they who thought fit to show their not being hypocrites by license, and (to give it an easy word) by drollery in sacred things, have now made nothing to be sacred to them; how shall the Lord dwell among such? they are enough to exorcise God out of a Nation. The Hypocrite also, for all his Fasts and Prayers, never did seek God, for he is but a whited Sepulcher, our Savior says. Now who would seek the living God among the dead? the Lord of life sure is not to be found in graves. Golgotha was a place to crucify him in, not worship him: he takes not in the air of funeral Vaults for incense; 'twas a Demoniack that used to be among the Tombs. The subtle, false and faithless men that walk in mazes, never shall meet God; these are the windings and the tracts of the old Serpent, and they lead only to his habitation. They that do climb as if they meant to find God on his own Throne, that follow Christ up to a pinnacle of the Temple, or to the top of that exceeding high Mount, whence they can overlook the glories of the World, and pick and choose, these do not go to seek Christ there: It is the Devil that does carry up thither, upon his own designs. Nor is it possible to seek the Lord in the ways that lead to the strange Woman's house, for her house is the way to hell, Solomon says, (and he did know;) nay more, her steps take hold on hell, seise on those everlasting burnings which her foul heats kindle and begin. In a word, they that seek their own, that turn all merely to their advantage, they cannot seek God too, he will not be joint God with Mammon. And then where are the men

that sought him? that did retrieve him to us? or with whom does he dwell? If he be not among us, we do in vain flatter ourselves in our prosperity and peace, gawd it in all our bright appearances. Have we not seen the Sun rise with the glory of a day about him, and mounting in his strength chase away all the little receptacles and recesses of the night, not leave a cloud to shelter the least relics of her darkness, or any spot to checquer or to fleck the countenance of day? when strait a small handful of vapor raised by that Sun itself did creep upon his face, and by little and little getting strength bedasht his shine, and poured out as full streams of storm as he had done of light; till it even put out the day, and shed a night upon the Earth in spite of him. So may prosperity itself, if the Lord and his blessing be not in it, raise that which will soon overcast and benight the most glorious condition of a Nation. That *wine* which now makes your hearts glad, may prove like that which did commit the *Centaures* and the *Lapithae*, first kindle *Lusts*, then *Wars*, and at last only fill a *Cup of trembling and astonishment*; and that *oil* that does make you *cheerful countenances*, may make your *paths slippery*, and nourish *flames* that will devour and ruin all.

But God, who is found of them that seek him not, nay who himself sought the lost sheep and carried him, when with his straying he was wearied into impossibility of a return, has also sought, and found, and brought together us and our great Shepherd: for this is the Lord's doing, and it is marvelous in our eyes; these ways of his also are so past finding out, that we may well conclude they are the mere footsteps of his incomprehensible goodness, and we have only now to fear that goodness.

But give me leave to say, those that despise his goodness do not fear it; and they whom it does not lead to repentance, do despise it, S. Paul says, Rom. 2. 4. *Despise thou the riches of his goodness and forbearance and long-sufferance, not knowing that the goodness of the Lord leads thee to repentance?*

And now, ô Lord, what sort of men among us hath thy goodness wrought upon, and made repent? Those whom it was directed to convince, and came on purpose to, to prove by their own only argument they had of providential Miracles, they were not in the right, but that destruction and misery were in their ways; yet these choose rather to deny their own conclusions, and resist God's goodness, then to be convinced and repent: for we have seen them as bold Martyrs to their Sin as ever any to Religion, signalize their resolved impenitence with cheerful suffering, as if the fire they were condemned to were that triumphal Chariot in which the Prophet mounted up to heaven. Others that did not go so far in condemnation nor guilt as they, and therefore think they have no reason to repent of that, do they repent of what they did contribute to it? Of those that lifted up their hands to swear and fight, how many are there that have made them fall, and smite their own thigh, saying, *What have I done?* Do not all rather justify as far as they themselves proceeded? and if all that were well, why do not we repent of our Allegiance and Loyalty? if all that were well, what hath thy goodness done, ô Lord, that hath reversed it all? And for the rest, those that do not partake the plenties of thy goodness, murmur and repine at it; are discontent at having what they prayed for, what they would have died for: those that have been partakers of it, have turned it into wantonness, have made it furnish them for base unworthy practices. Such as have not the generosity of vice,

have not a noble, manly wickedness, are *poltron sins*; have made it raise a cry on the *faithfullest party*, the *best Cause*, and the *purest Church* in the World. While we have debauched God's own best Attribute, made his Goodness procure for our most wicked or self-ends: and the face of things is so vicious in every *order* and *degree* and *sex*, that—But the *Confession* is only fit for *Litanies*, and we have need to make the *burden* of ours be, *Lord, give us some afflictions again*, send out thy *Indignation*, for we do fear thy *goodness*, it hath almost undone us: and truly, where it does not better, 'tis the most fearful of God's *Attributes* or *plagues*, for it does *harden* there. *S. Paul* says so in the fore-cited place; and *Origen* does prove this very thing did *harden Pharaoh's heart*, *indulgence* was his *induration*. Now *induration* is the being put in *Hell upon the Earth*: there is the same *impenitence* in both, and *Judgment* is pronounced already on the hardened, and the life they lead is but the *interval* betwixt the *Sentence* and the *Execution*, and all their Sun-shine of Prosperity is but *kindled brimstone*, only without the *stench*. And then to make the treasures of God's bounty be *treasures of wrath* to us, to make his *kindness*, his *longsuffering*, that is, *S. Peter* says, *salvation, condemn us*, his very *goodness* be *hell* to us! But sure so great a goodness as this we have tasted cannot have such deadly issues; and it was great indeed, so perfectly miraculous in such strange and continued successes, resisting our *contrivances* and our *sins* too, overcoming all opposition of our *vices* and our own *policies*, that do not *comport* with it, and in despite of all still doing us good; it was *fatality of goodness*. Now sure that which is so victorious will not be worsted by us. But *oh!* have we not reason so much more to fear the goodness? The greater and more undeserv'd it is, the more *suspicious* it is: as if it were the *last blaze* of the candle of the Lord when its *light gasps*, its *flash* of shine before it do *go out*, the *dying struggles* and *extreme efforts* of goodness, to see if at the last anything can be wrought by it. And if we did consider how some men manage the present goodness, make use of this time of it, and rake, and catch, we would believe they did fear the departure of it: but yet 'tis in our power to fixe it here. If we repent, *God's gifts* then *are without repentance*, but one of us must change: bring *Piety* and *Virtue* into countenance and fashion, and God will dwell among us. Nay *S. Paul* says, *Goodness to thee if thou continue in his goodness*. If we ourselves do not *forsake* it and *renounce* it, not *fear* it so as to *fly* from it, but with the fears of *sinking men*, that *catch*, and *grasp*, *lay fast dead hold* upon it; if, as God promises, *he so put his fear in our hearts, that we never depart* from it, *fear* that hath love in it, and is as *unitive* as that, then it shall never depart from us; but we shall *see the goodness of the Lord in the land of the living*, and shall be taken thence to the eternal fullness of it. This day shall be the *birth-day of immortal life*, the entering on a *Kingdom that cannot be moved*. A Crown thus beautify'd is a *Crown of glory* here, and shall add weight and splendor to the Crown hereafter: A Church thus furnished is a *Church triumphant* in this World, and such a Government is the *Kingdom of heaven upon Earth*; and then we shall all reign with him who is *the King of Kings*, and *who washed us in his blood to make us Kings and Priests to God and his Father, to whom be glory and dominion forever*. Amen.

FINIS.

Errata.

Pag. 9. line 8. after build place the semicolon; after departure in the line following blot it out.

Pag. 16. line 18. for far *Uniformity* read for *Uniformity*.

Pag. 23. line 9. for *David the King*, read *David their King*.

P-RA-6. A sermon preached before the King at White Hall on Sunday Nov. 17, 1667 by Richard Allestree - Allestree, Richard, 1619-1681.

A SERMON Preached before THE KING AT WHITE HALL On Sunday Nov. 17. 1667. BY RICHARD ALLESTREE, D. D. Chaplain then in Attendance. Published by His Majesty's Command.

LONDON, Printed by J. Flesher, for James Allestree at the Rose and Crown in Duck-lane, Anno Dam. 1667.

S. JAMES IV. 7.

Resist the Devil, and he will flee from you.

THESE words are easily resolved into two parts: the *first*, a Duty; and the *second*, to encourage the performance, an assurance of an happy issue in the doing it. The 1. the Duty in these words, *Resist the Devil*; the happy issue in those other, *he will flee from you*.

For the more practical and useful handling of these parts, I shall endeavor to do these three things.

1. View the Enemy we are to resist, *the Devil*; see his Strengths, and what are his chief Engines, his main instruments of battery, whereby he shakes, and does endeavor to demolish the whole frame of Virtue in men's lives, shatters and throws down all Religious, holy Resolutions, and subjects men to himself and Sin.
2. See what we are to do in opposition to all this; and how and by what means we must *resist*.
3. Prove to them that do *resist*, the happy issue which the Text here promiseth.

First of the first.

Though no man can be *tempted*, (so as to be foiled by the temptation) but *he that is drawn away by his own Lust, and enticed*, James I. 14. and all the blandishments of this world, all the wiles and artifices of the *Prince* and *God* of it, the *Devil*, are not able to betray one into sin, till his own Lust conceive that sin, and *bring it forth*; Man must be *taken first in his own nets*, and *fall into that pit himself hath dig'd*, before he can become the *Devil's prey*: yet Satan hath so great an hand in this affair, that *the Tempter* is his name and office, Matt. IV. 3. and the war which is now before us is so purely his, that we are said to fight, *not against flesh and blood*, (those nests and fortresses of our own Lusts) *but against Principalities and Powers, against the Rulers of the darkness of this world, against spiritual wickednesses in high places*; that is, against the Enemy here in the Text, the *Devil*.

Now to bring about his ends upon us he hath several means. The first that I shall name is *Infidelity*. With this he began in Paradise, and succeeded by it; for he had no sooner told the woman that she should not surely die, and so made her *doubt of, not believe*, and consequently *not fear*, that which God had threatened, but *she took of the forbidden fruit, and she did eat, and*

gave it to her husband too, and he did eat. Now if a Serpent siding with her inclination could so quickly stagger and quite overthrow her Faith; if she, because she *sees and likes* a pleasing Object, can, in mere defiance of her own assured conviction, when the *Revelation* looked her in the face, and *God* himself was scarce gone out of sight, straight give credit to a *Snake*, that comes and confidently gives the lie to *God* her *Maker*, offers her no proof at all of what he says, but only flatters her desires with promises and expectations of she knows not what, *Ye shall not die, but ye shall be as God's*; if in spite of Knowledge she turn Infidel so soon and easily: 'tis no great wonder if that Serpent do, at this distance from Revelation, prevail on men, whose conversation being most with Sense, (their satisfactions also consequently gratifying of their Sense) they do not willingly assent to anything but that which brings immediate evidence and attestation of the Senses, which the objects of our Faith do not, (especially if it give check to and restrain those satisfactions, as those do;) on such men, I say, that do not care, nor use, in things that are against their mind, to apply the Understanding close and strongly to reflect on those considerations which should move assent, and work belief. Considerations which I dare affirm, if with sincerity adverted to, (if there be no improbity within to trash their efficacy, no fensual inclination cherished that must hinder their admittance, as not being able to endure to lodge in the same breast with those persuasions,) would make Disbelief appear not only most *imprudent*, but a thing next to *impossible*. But in those that give themselves no leisure, have no will thus to advert, 'tis not strange if, *through Satan's arts*, in things of this remote kind they have only *languid opinions*, which sink quickly into *doubts*, and by degrees into flat *Infidelity*.

S. *Paul* does fetch the rise of unbelief of Christianity from hence, II Cor. IV. 3, 4. *If our Gospel be hid, it is hid to them that are lost; In whom the God of this world hath blinded their minds:* that is, If the Christian Doctrine do not appear to be the truth of God to any, 'tis to obstinate persons only, whom the Devil hath besotted so with the advantages and pleasures of this world, that their affections to these will not let the other be admitted. For,

That Carnal prejudice can cast a mist before the mind, or that a bright and glittering Temptation of this world may dazzle it so as that it cannot see that which is most illustriously visible, we have this demonstration.

Those *Works* which *Christ* and his *Apostles* wrought, which made the whole *World*, that was *Heathen* then, so many *Millions* of such distant Nations as could never meet together to conspire an universal change in their *Religions*, made them yet agree to lay aside their *dear God's* and their *dearer Vices*, and do that to embrace a *Crucified Deity*, a *God* put to a vile ignominious death, as one worse then the worst of men, and a *Religion* that was as much *hated*, counted as *accursed* as that *God* of it, *He* and his *Doctrine* crucified a like, and a *Religion* too that had as great severities in its *Commands* as in its *Persecutions*, that did itself *enjoin* as hard and cruel things to flesh and blood as they that hated it *inflicted*, the *duties* and the *punishments* equally seem *executed* on its followers, and a *Religion*, whose performances had no retributions *here* but *fatal* ones, no otherwise *rewarded* but with *fire* and *faggot*, and whose *after-promises* were most *incredible*: Those *Works* that could produce all this had certainly *omnipotent conviction* in them; sure we are there must be *prodigy* of *Miracle* either in the

causes, or in the *effect*. And yet the *Scribes* and *Pharisees* are not wrought on by them. Their carnal Prejudices would not be removed, not by the *Finger of God*: the mean and despicable, and, as to all their worldly expectations and affections, the unsatisfying condition of our *Savior*, had so clouded all his works, and their own pride so blinded them, that they could see no *argument* in *Miracle*.

Now 'tis the *Devil*, that *God of the World*, that hath the *power* of its *Glories*, and the *managery* of its *temptations*, who, by raising these affections, dazzles so and blinds the minds of men, that they should not believe. *S. Paul* affirms it: and 'tis plain that *Unbelief* is no one's *Interest* but *Satan's*. For it is not *Man's*. Not the *Virtuous* man's certainly: He's concerned as much as *Happiness* amounts to, to believe there is a *God*, whose *Cares* and *Providence* watch over him, whose *Ears* and *Arms* are open to him, whose *Bowells* yearn for him, whose *Blood* did purchase him, whose everlasting *Blessednesses* do await him. 'Tis *his* *Interest* to trust that *Virtue*, which the *World* so scorns or pities, was yet worthy *God* should be *incarnated* to *teach* it, *die* to *purify* us into it, and will *raise* us up again to *crow* it. Neither is this *Unbelief* *Man's* *real* *Interest*, abstracting from these prejudices of *Religion*. For if it were *Man's* *real* *Interest*, then it were every man's wisest course to pursue that *Interest*. But if every man did so, and should persuade himself into *Infidelity*, and that *Religion* and a *Deity* were but *dreams* or artifices, and so arrive so far as to have *no* *fear* of *God*, nor *sense* of *Honesty* or *Virtue*, the whole world must needs return into the first confusions of its *Chaos*: *Villany* and *Rapine* would have *right*. When those *Mounds* are thrown down, there is nothing that can hinder but that every man may lawfully *break in upon* and *invade* everything. There is no fence to guard thy *Coffers* nor thy *Bed*, no nor thy very *Breast*: rather indeed there can be *nothing* thine. This is, 'tis true, *Leviathan's* *state of Nature*; and 'tis so indeed with the *Leviathans* of *Sea* and *Land*, the wild *Beasts* of the *Deep* and of the *Desert*. But to prevent the necessary and essential mischiefs of this state amongst us *Men*, He will have *Nature* to have taught us to make *Pacts* and *Oaths*: but if there's no such thing as *Virtue* or *Religion*, then there is no obligation to *keep* *Pacts* or *Oaths*. And *why* should he observe them that can *safely* break them? *Here* it is indeed that *Doctrine* *ends*; to *this* their *Infidelity* does tend. And therefore 'tis no *Interest* of *States* or *Princes*. This the *Atheist* will confess; *God's* and *Religions* were invented for the mere *necessities* of *Governors*, who could not be *secure* without those higher *Obligations*, and these after-fears. And are they not *kind*. *Subjects* then who, by promoting *Atheism*, labor to break down that fence which *themselves* account *necessary*? Or are they not good rational *Discourers* too, who labor to throw out a thing as *false* and *vain*, because 'tis *necessary*? So necessary sure, that they who weaken these bonds of *Religion*, quite dissolve those of *Allegiance*, all whose *Sinews* are made of those *Sacred* *Ties*, which if you untwist, the other *Cords* are burst as easily as *threads* of *Cobweb*. Nay these *Doctrines* lay *Principles* that justify *Rebellion* and *King-killing*. For if there's no such thing as *Virtue* or *Religion*, then those are no *Crimes*. And it is no wonder *Treason* hath been loved, when *Blasphemy* hath been so. They that hear men *droll* on *God Almighty*, *raille* their *Maker*, and *buffoon* with *Him*, will quickly learn to speak with little reverence of their *Superiors*. There's no *Kingdom* but the *Devil's* that can have support from *Infidelity*; 'tis the *Interest* of *that* indeed. His work goes more securely on, when there are no religious apprehensions to check it: *allowed* *Vice* cannot be at ease if it but think those things

are true. It is the infinite concern of *Wickedness*, that the Laws of Virtue and Religion should be only *Spiders webs*, *Snares* for *innocent* and *lesser* flies, while *venimous Spiders* can pass safely through them, and the *Wasps* can burst them; are *Entanglements* only for the *weak*, the *Phlegmatick* and *Hypochondriack*: and that there should be *no God* that can bring them to an after-reckoning. They that *flatter* and *betray*, that *hug*, and then *trip up*, or that plot *villainies* and *ruins* under *fair* and *godly vizards*; must needs be unwilling to believe that there is one *whotries the reins*, and *sea••hes hearts*, and *that will render everyone according to his works*. The *Drunkard*, who nor must nor can keep the *remembrance* of his *Cups*, cannot endure to apprehend he must be called to an *account* of them. The man whose *Lust* prevents the *Grave*, that putrefies alive, and drops by piecemeal into rotten dust ere he return to earth, must needs be loath that there should be a *Resurrection*, to collect the scattered, the foul atoms of his *Sin* and his *Disease*, and show them at that dread *Tribunal*, before *God*, his *Holy Angels*, and *Mankind*. Such as these are the only men that are *concerned* against Religion. Here we see whose *Interest* such promote who promote *Infidelity*. And truly 'tis so much the *Devil's* *Interest*, that by those very measures that he weakens *Faith*, he strengthens every sort of *Wickedness*: by the steps and degrees of *Infidelity* men ascend towards the heights of *Sin*: and when they have surmounted all *Religious* apprehensions, then they are upon the *Precipice* of *Vice*. When the *Flood-gates* are removed, the *Torrent* must break impetuously. For what is there that can hinder? Nothing certainly, if *present Interest* be not able: But 'tis plain that *Thieves*, and *Murderers*, and *Rebells*, in fine, everyone whom we call *Sinners*, do pursue that which they account their *present Interest*: that therefore, if there were no other, would not be sufficient, since the *Devil* does make use of that to work with under *Infidelity*. This indeed he *batters*, makes his *spreading ruins* with: therefore *S. Paul* calls him 〈 in non-Latin alphabet 〉, *the spirit that works* in *filiis diffidentiae*, saith the *Vulgar*: in the *unbelievers*, so it bears: in *filiis insuasibilitatis*, in *the menthat will not be persuaded to believe*. In these 〈 in non-Latin alphabet 〉 they are his 〈 in non-Latin alphabet 〉, *Possest* and *agitated* by *him*: 'tis *he spirits* what *they* do: *their actions* are *his incitations* and *motions*: In sum, as to *wickedness*, they are mere *Demoniacks*. This therefore is his chief and the first *Engine*.

2. The second *Instrument* by which he does demolish whatsoever hopes of *Virtue* we are built up to is *Want of Employment*: and in order to this, he hath so far prevailed on the opinions of the world, that they believe some states of men not only have no obligation to be busied, but to have *no Calling* is essential to their *condition*; which is made more eminent upon this account that they have *no business*. *Wealth*, how great soever, if with an employment or profession, makes a man only a more *gentile Mechanic*: But *Riches* and nothing to do make a *Person of quality*. As if *God* had made that state of men, far the most generous part of the whole kind, and best appointed for the noblest uses of the world, to serve no other ends but what the *Grashoppers* and *Locusts* do, to sing and dance among the *Plants* and *Branches*, and devour the *fruits*; and *Providence* had furnished them with all advantages of plenty for no better purposes. Such persons think not only to reverse *God's Curse*, and *In the sweat of others faces eat their bread*, but reverse *Nature* too; for *Job* saith, *Man is born to labor*, as *the sparks fly upwards*; in his making hath a principle to which *Activity* is as essential as it is to fire to *mount*; from which nothing else but force can hinder it: As if man

did do violence to his making when he did do nothing; and it were his hardest work and pressure, not to be employ'd; it were like making *flame go downwards*. I am sure, it is one of the busiest ways of doing Satan's work. Our Savior in a Parable in the XII. Ch. of S. Matt. from the 43. v. saith, *When the unclean spirit is gone out of a man, he goeth through dry places, seeking rest, and findeth none: Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there.* Where, under the Similitude of a man cast out of his habitation, who, while he wanders through none but desert places seeking for a dwelling, he is sure to meet with none; but if he find an house that's empty, swept and garnish'd, he hath found out not a receptacle only, but an invitation, an house dressed on purpose to call in and to detain inhabitants: He signifies, that when a Temptation of the Devil is repel'd, and himself, upon some working occasion, by a resolute act of holy courage thrown out of the heart; as he finds no rest in this condition, every place is *desert* to him, but the Heart of man is indeed *Hell* to him, for he calls it *torment* to be cast out thence, yea he accounts himself bound up in his eternal chains of darkness, when he is restrained from working and engaging man to sin; so, while he goeth to and fro, seeking an opportunity to put in somewhere, if he find that heart from which he was cast out, or any other heart, 〈 in non-Latin alphabet 〉, (so the word is,) idling, not employ'd or busied, (so it signifies,) such an heart is *empty, swept, and garnish'd* for him, 'tis a dwelling that's dressed properly to tempt the Devil, fitted to receive *him and his forces* too, prepared for him to *garrison*, and make a *strong hold* of, whence he cannot be removed; *for he takes unto him seven other spirits more wicked than himself, and they enter in and dwell there.* No doubt they are the *Patron-Guardian spirits* of the seven deadly sins, their *Tutelary Devils*. Some of those good qualities that are the attendants of Idleness you may find decypher'd in the Scripture. S. Paul says, when people *learn to be idle, they grow tattlers, busy-bodies, speaking things which they ought not.* 'Tis strange that Idleness should make men and women *busy-bodies*, yet it does most certainly in other folks affairs. *Faction*, then which nothing in the world can be more restless, is nursed by it. Where are States so censured, so new-model'd, as at certain of our *Refectories*, places that are made merely for men to spend their time in which they know not what to do with? At those Tables our Superiors are dissected; Calumny and Treason are the common, are indeed the more peculiar entertainments of the places. In fine, where persons have no other employment for their time but *talking*, and either have not so much Virtue as to find delight in talking good things, or not so much skill as to speak innocent recreation, there they *talk of others, censure, and back-bite, and scoff.* This is indeed the only *picquant* conversation; *Gall* is *sauce* to all their entertainments: and that you may know these things proceed from that *old Serpent*, they do nothing else but *hiss and bite.* 'Tis the *poison of Asps* that is under their lips which gives *relish* to their discourses; 'tis the *sting* that makes them *grateful, veni ne* that they are *condit* with.

More of the brood of this want of Employment you may find at *Sodom*; namely, *Pride* and *Luxury*: for saith Ezekiel, *This was the iniquity of Sodom; Pride, fullness of bread, and abundance of Idleness, was in her and in her daughters.* And indeed the idle person could not possibly know how to pass his hours, if he had not *Delicacies* to *sweeten* some, *Wine* to *lay* some *asleep*, and

the solicitous deckings of *Pride* to take up others: But the studious gorgings of the inside, and the elaborate trimmings of the outside, help him well away with them.

Good God! that for so many hours my morning eyes should be *lift up* to nothing but a *Looking-glass!* that that thin *Shadow* of myself should be my *Idol*, be my *God* indeed, to which I pay all the devotions I perform! And when with so much care and time I have array'd and marshall'd myself, that I should spend as much more too in the complacencies of viewing this! with eager eyes and appetite surveying every part, as if I had set out, exposed them to myself alone, and only dressed a prospect for my own sight! and since Nature, to my grief, hath given me no eyes behind; that I should fetch reliefs from Art, and get vicarious sight, and set my back parts too before my face, that so I may enjoy the whole scene of myself! And why all this? for nothing but to serve vain *Ostentation*, or negotiate for *Lust*, to dress a *Temptation*, and start *Concupiscence*. And that the half of each day should be spent thus! the best part of a reasonable creature's and a Christian's life be laid out upon purposes so far from Christian or reasonable!

And truly *Luxury* will easily eat the remainder up, that sure companion of Idleness. For when the *Israelites* were in the Wilderness, where they could not *eat* but by *Miracle*, and the *Rock* must give them *drink*; yet, having no employment, they *made Feasts*: They *sate down to eat and drink, and rose up to play*. Nor would eating to the uses of their *nature* serve them, but they must have entertainments for their wantonness. Had they been employ'd to get their bread, their labor would have made their morsels sweet: but since *God*, as the Wiseman says, *sent them from Heaven bread prepared without their labor*, they must have varieties to sweeten it; they require *him to prepare a Table also in the wilderness*, and furnish them with choice. And although they had the *food of Angels, able to content every man's delight, and agreeing to every taste, and serving to the appetite of the eater, it tempered itself to every man's liking*, and what could they fancy more? the latitude of creatures, the whole Universe of *Luxury* could do nothing else; in every single morsel they had sorts, Variety, all choice; as if that *Desert* had been *Paradise*, that *Wilderness the Garden of the Lord*: Yet so coy is Idleness, so apt to nauseate, that they abhor the constancy of being pleased. And though they were not sated neither, *he that gathered much had nothing over, only to his eating*, *God* as well providing for their *Health* and *Virtue*, as *necessity*, and dieting their *Temperance* as he did their *hunger*: yet their very *liking* does grow *loathsome* to them. When their bodies were thus excellently well provided for, having no employment, nothing to take up their *minds* and entertain their *Souls*, they require
 〈 in non-Latin alphabet 〉 *meat for their Souls*, meat not to serve the uses of their *bodies*, but to feed their *fancies*, their extravagant *minds*. Thus *Idleness* requires to be *dieted*. And all this but to pamper and feed high men's inclinations, so to make *Temptations irresistible*, and by consequence *Vice necessary*.

It were easy to recount more of those ways by which the Devil does make use of men's *want of Employment* to debauch their lives, and ruin all the hopes of *Virtue* in them. *S. Jude* finds more of its effects at *Sodom*: They *gave themselves over to Fornication, and went after other flesh, and are set forth for an example, suffering the vengeance of eternal fire*. Indeed these are most certain consequents of not being employ'd: *Quaeritur Aegyptus*—is too known an instance:

and great, *Holy David* is another. But its dire influence is sufficiently visible in that which it rain'd down upon those Cities. Since it did fulfill the guilt of *Sodom*, and made *Heaven* furnish *Hell* for it, and *God* himself turn Executioner of *fire* and *brimstone* to revenge it; this shall serve to prove it is one of the Devil's Master-pieces.

3. Next succeed his fiery darts, as *S. Paul* calls them, namely, *Persecutions*, or *Calamities* of any kind: which he manageth either by inflicting pressures; and he was so confident of the force of those, that he did tell *God* he would make *Job* curse him to his face with them: or if he find men in necessities and pressures, then by tempting them to get from under them by methods which he shall direct; and he had such assurance of the strength of this Temptation, that by it he tried our Savior, to find out whether he were the *Son of God* or no, believing none but he that was so would be able to resist it.

Indeed the trials are severe which this Temptation does present, to draw men from their Duty, and to overcome their Constancy: whether it solicit by inflicting punishment, (as on the Mother and her Children, II *Maccab.* VII.) or by offering to withdraw it, if they will submit to their unlawful terms, (and so they tried her youngest son there, ver. 24.) or at leastwise by some feigned act, some ambiguous words or practices, will pretend compliance, (so they dealt with *Eleazar*, Chap. VI. 21. whom they would have had to bring flesh of his own provision, such as he might use without offense, and so only seem to eat forbidden meat.) Each of which is as great a trial also, and to stand against them reckoned up amongst as vigorous acts of Faith, as those that held out in the greatest tortures persecuting malice could invent: *Heb.* XI. 37. *They were ston'd, sawn asunder, were tempted.*

Now to fetch an instance of the sad success of these, I shall not need to go so far as to those Persecutions of *Antiochus*: nor those of the *primitive times of Christianity*; when they had no other choices but these, to deliver up their *Bibles* or their *Lives*; either to sacrifice to *Idols*, or at least procure a *Ticket* which should certify that they had done it, or to be themselves an *Holocaust*, and give those *Idols* a *Burnt-offering* with their *martyr-flames*. Which made the *Traditores*, *Lapsi*, the *Thurificati* and the *Libellatici* to be so numerous. Through *God's* blessed mercy there is no use of such instances, as there is no fear of such a trial; 'tis not death to be a Christian now: For if the *Son of man* or *Satan's* self should come to try us at those rates, 'twere a great doubt whether the one or other would find Faith upon the earth; whether they would sacrifice a life to our Religion, who are not content to sacrifice a little interest or pleasure to it; whether they are likely to resist unto blood fighting against sin, who will not resist to tears nor sober resolutions. Alas! what Religion should we be of, if *God* should raise a *Diocletian*, come to tempt us with the fiery trial? *Martyrs* as we are to nothing but our Passions and our Lusts! Nor shall I produce more known and near experiences, when, by reason of such storms of Persecution, men make shipwreck, if not of their Faith, yet of good Conscience. When by order or permissions of Providence they were brought to such a straight, that either they must let go their possessions or their honesty, acting against Principles, and conscience of Duty; I shall not remember, how, when *God* did shake his angry hand thus over them, they fled to the Devil's kindness, and made *Hell* their refuge, to save them from their Father's rod: how they grew so Atheistical, as to believe a Perjury or other crime greater

security, that would preserve their selves and their condition better then all God had promise'd; were such *infidels*, that they did rather trust their being here to the commission of a sin, then to the Providence and the Engagements of the Almighty. For indeed what need I instance in these greater cases, where the trial was so sharp, as not to offer any easier choice then this, either to part with *Conscience* or with *all they had*? God knows, we find less Interests will do: The Devil by no more then this, driving the *Gadarenes swine* into the Sea, was able to drive *Christ* out of their coasts. You have the story VIII. *Matt.* from the 28 ver. A legion of those evil spirits did possess two men; and finding *Christ* would cast them out, and by that Miracle so far show forth his power, that in probability the whole Country would believe on him, they fall upon this project to prevent it; they besought him, if he would cast them out, to suffer them to go into an herd of swine there feeding; hoping by destroying them to incense the owners against *Christ*: and, to try them, he permitted this. The possessed swine ran violently down into the Lake, and perished. Now a man would think the virulency of these Devils, which were so destructive when they were at liberty and not restrained, would have endeared the mercy that had cast them out of the poor men, and came to dispossess the Country of them; and that their astonishment at so great a Miracle would possess them all with reverence and belief of him; and that they would therefore seise and possess him also, and not let the mercy go: But, on the contrary, the whole City and Country came out to meet *Jesus*, and, in consideration of the loss of their swine, desire him to depart out of their coasts. Lo here an equal enemy to *Christ* and all his Miracles, that was indeed too hard for them. The Senate of Hell had no project to keep out Religion like to this, to make Religion thwart an Interest. Rather no Christianity then lose an Earthly satisfaction by it: *Rather have the swine then Christ himself.*

4. But if he chance to fail in this Assault, (as by our Savior he was beaten off) he hath yet a Reserve, in which he places his last, strongest confidence; with which he ventured to charge *Christ*, when it is probable he knew He was the *Son of God*. *He takes him up into an high mountain, and shows him all the Kingdoms of the earth in the twinkling of an eye, and the glory of them, and says, All these things will I give thee.* He thought it was impossible for such a prospect not to make impression on the appetite, raise some desire, or stir one Covetous or Ambitious thought: which if it could but do, he made no scruple then to clog the Gift with such conditions as that there, *All these things will I give thee, if thou wilt fall down and worship me.* 'Tis said indeed, the *Covetous man is an Idolater*: and here we see the *God* he does do *homage* to, and *worship*. The *Devil* does require, that those whom he gives wealth to, (now 'tis *he* that gives it to the *Covetous*, to all indeed that get it with *injustice* or with *greediness*;) he requires, I say, that these should pay all their Religion to Himself: and the *Ambitious*, in however high a place he sets them, must *fall down to him*. And truly these two dispositions can give worship to no other God but such an one as is *Abaddon*, the Destroyer of Mankind. For all the great Commotions of the world, all those Convulsions that tear Provinces and Empires, all Seditions and Rebellions, with those armies of iniquities that attend them, and that wage their designs, which are upheld by legions of villainies as well as men, all the Disturbances of States and Church, are but attempts of Covetous and Ambitious spirits, men that are unsatisfied with their condition, and desire a change, and care not how they compass it: they

can charge through seas of blood and sin, over the face of men and Conscience, to get out of that condition, which they therefore are not well content with, because something they like better beckons their ambitious and their covetous desires. Would you see what one of these will venture at? When *Christ* our Savior was to be betrayed, when a Person of the Godhead was to be delivered up and crucified, the Devil had no passion to employ on that design so fit as the *desire of getting money*; and when that desire was once entertained, we see he enters *really in person*, and *possesses* such a soul; and when he is there, he designs no farther but to warm and stir that passion: 'tis sufficient fruit of his *possession*, he hath done enough in such an heart wherein he *dwells*, if he but keep alive that desire of money: for he knows that will make the man adventure upon any guilt; for it made *Judas* undertake to betray *Christ*. And as for the other passion which the Devil did design the glories of his prospect to give fire to, though he could not stir it in our Savior, yet he knew it vanquished him himself when he was *Angel*. What height is there which *Ambition* will not fly at, since it made this Spirit aim at an equality with the *Most High*? Heaven itself was not sufficient to content him, while there was a God above him in it. And since this affection peopled Hell with *Devils*, 'tis no wonder if it people Earth with *Miseries* and *Vices*.

5. The remaining Trial with which Satan did assault our Savior, when he tempted him with *Scripture* and *God's Promises*, and sought to *ruin* him with his own *Privileges*: with that also

6. His being a *lying spirit in the mouth of all the Prophets*; by which long ago he did destroy an *Ahab*, in the *I Kings XXII. 22*. But since by sad experience we know, he ruined the best *King*, purest *Church*, and most flourishing *State*, by the same stratageme. But these, with those other which *S. Paul* does call his *wiles*, I must omit; sufficient hath been said already to enforce the necessity of *resisting*, which is the *Duty*, and the next considerable.

Resist the Devil: that is, do not you consent to his Temptations: for there is no more required of us, but this only, not to be willing to be *taken*, and *led captive by him*. For let him *suggest*, *incite*, *assault* and *storm* us, no impression can be made upon us till we *yield*, and till we *give consent* no hurt is done. It is not here as in our other wars: In those no resolution can secure the victory, but notwithstanding all resistance possible, we may be vanquished; yea, sometime men are overprest and die with conquering, and the Victor only gains a Monument, is but buried in the heaps of his slain Trophies. But in these wars with the *Devil*, whosoever is *unwilling* to be vanquished, *never can be*: for he must first *give consent* to it, and *will* the ruin: for men do not sin *against their wills*. Only here we must distinguish betwixt *Will*, and then *Velleity* and *Woulding*. For let no man think when he commits deliberate iniquity with averseness and reluctancy of mind, allows not what he does, but does the evil that he would not, what he hates that he does; that this is not to be imputed to the Will, that in this case he is not willing, but here the *spirit is willing, but the flesh is weak*, and yields through mere infirmity: For, on the contrary, the Devil finds the flesh so strong in this case, that with it alone he does assault the mind, and breaks through its reluctancies and aversations, bears down all its resolutions, triumphs over all that does pretend to *God* or *Virtue* in him. Where 'tis thus, let no man flatter or persuade himself he *does what he would not*, when it is plain he does impetuously *will the doing it*. Let him not think that he *allows not*,

but *hates* that which he does; when it is certain, in that moment that he does commit, not to *allow* that which he does *resolve* and *pitch upon* and *choose*, to *hate* what with *complacency* he *acts*, or to *do* that *unwillingly* which he is wrought on by his own *concupiscence* to do, and by his *inward incitations*, by the mutiny of his own *affections*, which the Devil raises, and when it is the mere *height* and *prevalency of his appetite* that does make him do it, (as it must be where there is reluctance before he do it, his desires and affections there are evidently too strong for him,) or at last, to *hate* the *doing* that which 'tis his *too much love* to that makes him *do*; are all impossibilities, the same things as to *will against the will*, *desire against appetite*. But do but keep thyself sincerely and in truth from being willing, and thou must be safe: For God expects no more but that we should not voluntarily yield to our undoing. He hath furnished us with his own complete armor for no farther uses of a war, but to encourage us to *stand*. *Take unto you the whole armor of God, that ye may be able to stand against the wiles of the Devil:* and again, *Put ye on the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand*. There is no need to do more then this, not to be willing and consent to fall; for no man can be beaten down but he that will fall.

It were very easy for me to prescribe you how to fortify against those Engines of the Devil's battery which I produced to you. But that I may not stay upon particulars, directing those whom he prevails upon through *want of employment* to find out honest occasions not to be idle; (and here it is the most unhappy thing in the whole world, for any man to be necessitated to be *vicio* as by his having nothing else to do, and because, while the world accounts it a *Pedantick* thing to be brought up by rules and under discipline, he cannot learn how to employ himself to his advantage) to pass by these, I say, the universal strength against this enemy is *Faith*. *Your adversary the Devil, like a roaring Lion, goeth up and down seeking whom he may devour; whom resist steadfast in the Faith*. And that not only as it frustrates all that he attempts by means of *Infidelity*, but it also *quenches all his fiery darts*; whatsoever bright Temptation he presents to draw us from our Duty, or whatever fiery trial he makes use of to affright and martyr with. For the man whose Faith does give him *evidence* and *eye-sight* of those blessed Promises *eye hath not seen*, and gives *substance, present solid being* to his *after hopes*, and, whose heart hath swallowed down those happy expectations which *have never entered in the heart of man to comprehend*; what is there that can *tempt* or *fright* him from his station? To make all that which Satan gave the prospect of prevail on such a Soul, the *Kingdoms of the earth* must out-vie *God's Kingdom*, and their *Gauds* outshine his *Glory*, and the *twinkling of an eye* seem longer then *Eternity*: for nothing less then these will serve his turn, all these are in his expectations. Or what can fright the man whose heart is set above the sphere of terrors? who knows calamity, how great soever, can inflict but a more sudden and more glorious blessedness upon him; and the most despiteful cruel usage can but persecute him into Heaven. 'Tis easy to demonstrate that a Faith and expectation of the *things on earth*, built upon weaker grounds then any man may have for his belief of *things above*, hath charged much greater hazards, overcome more difficulties then the Devil does assault us with. For sure none is so *Scepticall*, but he will grant that we have firmer grounds to think there is *another world* in Heaven, then *Columbus* (if he were the first Discoverer) had to think there was *another Earth*; and that there are far richer hopes laid up there in that other world,

for those that do deny themselves the sinful profits and the jollities of this, and force them from their inclinations, then those Sea-men could expect who first adventur'd with him thither. For they could not think to gain much for themselves, but only to take seisin of the Land (if any such there were) for others covetous cruelty; could get little else but only *richer graves*, and to lie *buried* in their *yellow earth*. Nor are we assaulted in our voyage with such hazards, as they knew they must encounter with; the *path of Virtue* and the *way to Heaven* is not so beset with difficulties as theirs was; when they must cut it out themselves through an unknown new world of Ocean, where they could see nothing else but swelling gaping Death, from an abyss of which they were but weakly guarded, and removed few inches only: and as if the dangerousest shipwrecks were on shore, they found a Land more savage and more monstrous than that Sea. Yet all this they vanquished for such slender *hopes*, and upon so uncertain a *belief*. A weak Faith therefore can do mighty works; greater then any that we stand in need of to encounter with our enemy: It can remove these mountains too; the golden ones that Covetousness and Ambition do cast up; yea more, it can remove the *Devil* also, for if you *resist him steadfast in the faith, he flies*, which is the *happy Issue*, and my last part.

Resist the Devil, and he will fly from you. And yet it cannot be denied but that sometimes when the *messenger of Satan* comes to buffet, though *S. Paul* resist him with the strength of *Prayer*, (which when *Moses* managed he was able to prevail on *God* himself, and the *Lord* articted with him, that he might belet alone,) yet he could not beat off this assailant, II *Cor.* XII. 7, 8, 9. When *God*, either for prevention, as 'twas there, v. 7. or for exercising or illustrating of *Graces*, or some other of his blessed ends, gives a man up to the assaults of *Satan*, he is often pleased to continue the temptation long; but in that case he does never fail to send assistences and aids enough against it. *My grace is sufficient for thee*, saith he to *S. Paul* there. And when he will have us tempted for his uses, (if we be not failing to ourselves) he does prevent our being overcome; so that there is no danger on those *Trials* from their stay. But yet it must not be denied but that the *Devil* does prevail sometimes by importunacy, and by continuance of *Temptation*; so that *Resistance* is not always a *Repulse*, at least not such an one as to *make him draw off* and *fly*. It is not strange to find him siding with a *natural inclination*, with the *bent of Constitution*, still presenting *Objects*, laying *Opportunities*, throwing in *Examples*, and all sorts of invitation, always pressing so, that when a man hath struggled long he does grow weary of the service, not enduring to be thus upon his guard perpetually, watching a weak heart which strong inclinations, busy *Devils* do lay siege to; and so growing slack and careless, he is presently surpris'd: or else, despairing that he shall be always able to hold out, lays hold upon a tempting opportunity, and yields; by the most unreasonable and basest cowardice that can be, yields, for fear of yielding; lest he should not hold out, he will not, but gives up; and puts himself into that very mischief which he would avoid, merely for fear of coming into it. For which fear there is no reason neither: for 'tis not here as in our other *Sieges*, where, if it be close, continuance must reduce men to necessity of yielding, strengths and ammunitions will decay, provisions fail, and, if the *Enemy* cannot, their own hunger will break through their walls, make avenues for conquest, time alone will take them; but in these *Spiritual Sieges*, one *Repulse* enables for another, and the more we

have resisted, the Temptation is not only so much slatter, and more weak and baffled, but the inward man is stronger; Victory does give new forces, and is sure to get in fresh and still sufficient supplies. For *God giveth more grace*, saith S. *James*: and, *they shall have abundance*, saith our Savior. So that where the Devil after several repulses still comes on with fresh assaults, we may be sure he does discern there is some treacherous inclination that sides with him: and although the man refuse himself the satisfaction of the sin, he sees he hath a mind to it, his refusalls are but saint, not hearty; though he seem afraid to come within the quarters of the Vice, he keeps, it may be, correspondence with the incentives to it, entertains the opportunities, plays with the objects, or at best he does not fortify against him. Now this gives the Tempter hopes, and invites his assaults, and does expose the person to be taken by him.

But where he sees he is resisted heartily, his offers are received with an abhorrency, discerns men are in earnest, watch to avoid all opportunities and occasions, and prepare, and fortify, and arm against him, there he will not stay to be the *triumph of their Virtue*. We may know this by his *Agents*, those that work *under the Devil*, whom he hath instructed in the *mysteries of waging his Temptations*. Where they are not like to speed; (and as to this they have *discerning spirits*;) they *avoid*, and *hate*, and *come not near*, but study *spite* and *mischief* only there. The intemperate men are most *uneasy* with a person whom they are not able to engage in the debauch; the *rudeness* and *brutality* of their excesses are not so offensive to the sober man, as his *stayed Virtue* is to them; they do not more avoid the crude egestions, shameful spewings of their overtaken fellows riot, then they do the shame and the reproach that such a man's strict conversation casts on them, which does in earnest make them look more foul and nasty to themselves. In fine, every sinner shuns the company of those whom he believes Religious in earnest; 'tis an awe and check to them; they are afraid, and out at it, as their *Great Master* also is, who when he is resisted must be overcome: and as they that are beaten have their own *fears* also for their enemies, which are sure to charge close, put to flight, chase and pursue them; so it seems he also is afraid of a sincere and hearty Christian, for he flies him: so he did from *Christ*, IV. *Matt.* ver. 11. and so the Text assures, *If you resist him, he will fly from you*.

And now, although we all did once *renounce the Devil and his works*, were listed Soldiers against him, took a *Sacrament* upon it, and our Souls, the immortality of life or misery, depend upon our being true and faithful to ourselves and oaths, or otherwise; nor is there more required of us but *resolution* and *fidelity*, only not to be *consenting* to our Enemies conquest of us, not to will captivity and servitude. Yet as if, in mere defiance of our vows and interests, we not only *willed* the ruin, but would *fight for it*, we may find, instead of this *resisting* of the *Devil*, most men *doresist the Holy Ghost*; *quench not the fiery darts of Satan*, but the *Spirit* and his flames, by which he would enkindle love of God and Virtue in them. If he take advantage of some warm occasion to inflame their courage against former follies, heat them into resolutions of a change; as soon as that occasion goes off, they put out those flames, and choke these heats until they die. If he come in his *soft whispers*, speak close to the heart, suggest, and call them to those joys of which himself is *earnest*; to all these they shut their ears, can hear no whispers, are not sensible of any sounds of things at such a distance, *sounds*

to which they give no more regard, then to things of the same extravagance with the *Music of the Spheres*. Nay, if he come with his more active methods, as the *Angels* came to *Lot*, send *mercy* to allure and *take them by the hand*, as they did, to invite and lead them out of *Sodom*; if that will not, *judgments* then to *thrust them out*, as they did also, come with *fire and brimstone* to affright them; they not only, like the men of *Sodom*, do attempt a *violence and rape upon those very Angels*, but they really debauch the mercies, and profane the judgments, having blinded *their own eyes*, that they might see no *hand of God* in either: using thus unkindly all his blessed methods of reclaiming them, till they have *grieved him* so that he forsake and leave them utterly. As if they had not heard that when the *Holy Spirit* is thus forced away, the *evil spirit* takes his place, I *Sam.* XVI. 14. As if they knew not that to those who *close their eyes and stop their ears* against the *Holy Spirit's* motions, till they are grown *dull of hearing and blind* to them, God does send a *spirit of slumber*, that they should not see nor hear; and that for this dire reason, that they may not be converted, nor be saved. Five times he affirms it in the *Scripture*. Yea, once more, in words of a *sad Emphasis*, II *Thes.* II. 12, 13. *He sends them strong delusion that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness: and that, because they received not the love of the truth, that they might be saved.* Blessed God! Is it so easy for such sinners to *believe and be converted*, that thyself shouldst interpose to hinder it, and hide the possibilities of mercy from their eyes, that they may never see them, nor recover! What can then become of those for whom God does contrive that they shall not escape? when instead of those bowels that did make him *swear he would not have the sinner die, but would have him return and live*, he puts on so much indignation at such sinners, as to take an order they shall not repent, and take an order that they shall be damned.

And yet all this is only to those men, who, being *dull of hearing* the suggestions of the Spirit, and not willing to give entertainment to his holy motions, *grieve him* so, that they *repel and drive him quite away*; and so by *consequence* only make way for the Devil: Whereas there are others that *directly call him, force him to them, ravish and invade* occasions to serve him. Some there are that *study* how to *disbelieve*, and with great labor and contrivance *work out arguments and motives* to persuade themselves to *Atheism*: Others *practice, discipline, and exercise* themselves to be engaged in *Vice*. Some *dress* so as to *lay baits, snares, to entrap Temptation*, that they may be sure it may not pass them: Others *feed high, to invite, and entertain the Tempter*, do all that is possible to make him come, and to assure him that he must prevail, when they have made it most impossible for themselves to stand and to *resist*.

Some there are indeed whom he does not overcome so easily, but is put to *compound* with them, takes them upon *Articles*: for when he would engage them to a sin to which he sees they have great *inclinations*, with some *fears*, he is fain to persuade them to *repent* when they have done; to lay hold upon the present opportunity, and not let the satisfaction escape them, but be forry after, and amend. For where these resolutions of Repentance usher in transgression, there we may be sure it is the Devil that suggests those resolutions. But if he can get admittance once thus, by prevailing with a person to receive him upon purposes of *after-Penitence*; he is sure to prosper still in his attempts upon the same condition: for Repentance will wash out another sin, if he commit it; and so on. And it is evident that by

this very train he does draw most men on through the whole course of sin and life: for never do they, till they see themselves at the last stage, begin repenting. When they are to grapple with *Death's forces*, then they are to set upon *resisting of the Devil*: and when they are grown so weak that their whole soul must be employed to muster all its spirits, all their strength, but to beat off one little spot of phlegm, that does besiege the *avenues of breath*, the *parts of life*, and sally at it, and assault it, *once, again, and a third, many times*, and yet with all the fury of its might cannot break through, nor beat off that little clot of spittle; when it is thus, yet then are they to wrestle with, and conquer *Principalities and Powers, all the Rulers of the utter darkness, pull down the strong holds of sin within, cast down imaginations, and every high thing that did exalt itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ*; and with those feeble hands that they are scarcely able to lift up in a short wish, or prayer, they must do *all this, resist the Devil*, and take Heaven by force.

Now sure to put it off to such a fatal season is a purpose of a desperate concern. In God's Name let us set upon the doing it while there is something left of *Principle* and vigor in us, ere we have so *grieved God's Spirit*, that he do resolve to leave us utterly, and before the Devil have so broke us to his yoke, that we become content and pleased to do his drudgery. We deceive ourselves if we think to do it with more ease when Constitution is grown weaker; as if then Temptations would not be so strong: for the Habits will be then *confirmed*, Vice grown *Heroicall*, and we wholly in the *power of Satan*, dead and senseless under it, not so much as stirring to get out. But if we strive before he have us in his clutches, we have an enemy that can vanquish none but those who consent to, and comply and confederate with him, those that will be overcome: so that if *we resist*, he must be conquered; and Temptation must be conquered too, for *He will fly*, and then by consequence must cease to trouble and molest us. This is the sure way to be rid of Temptations, to put to flight the great *Artificer* and *Prince* of them, subdue and overcome *Him* and *ourselves*: *To him that over cometh thus Christ will grant to sit with him on his Throne, as He also overcame, and sat down with his Father on his Throne*. To which, &c.

FINIS.

P-RA-7. A sermon preached before the King at White-hall, October the 12th 1662 by Richard Allestrey - Allestree, Richard, 1619-1681.

Imprimatur.

Geo. Stradling Rever. in Christo Pat. Gill. Epis. Lond. a Sac. Domest.

Ex Aed. Sab. 7. November. 1662.

A SERMON PREACHED before the KING AT WHITE-HALL, *October the 12th 1662.*

BY RICHARD ALLESTREY, D. D. Chaplain then in Attendance.

Published by his MAJESTIES Command.

LONDON, Printed by *Tho. Roycroft*, for *John Martin*, and *James Allestrey*, at the Bell in *S. Paul's Church-yard*. M DC LXIII.

JOHN XV. 14.

Ye are my friends, if ye do whatsoever I command you.

THE words are a conditional assertion of *Christ's* concerning his *Apostles*, and in them *all Christians*: and they do easily divide themselves into two parts. The

First is a *positive* part, wherein there is a state of great and Blessed advantage, which they are declared to be in present possession of: in these words, *Ye are my friends*.

In which there are *two* things that make up that advantage, 1. a relation, 2. the person related to. *Friends*, and *My friends*. The

Second is a *Conditional* part, wherein there are the *terms*, upon which that possession is made over, and which preserve the Right and Title to them: in these words, *If ye do whatsoever I command you*: in which there are *two* things required as *Conditions*.

I. Obedience, *If ye do what I command you*.

II. That Obedience Universal; *If ye do whatsoever I command you*.

The *first* thing that offers itself to our consideration, is the Relation, *Friends*

It is a known common-place truth, that a Friend is the most useful thing that is in whatsoever state we are: it is the Soul of life, and of content. If I be in prosperity: We know abundance not enjoy'd, is but like *Jewels* in the *Cabinet*, useless while they are there: it is indeed nothing but the *opinion of prosperity*. But tis not possible to *enjoy* abundance otherwise then by *Communicating* it: a man *possesseth* plenty only *in his friends*, and hath *fruition* of it merely by *bestowing* it. If I be in *adversity*; to have a person whom I may intrust a trouble to, whose bosom is as open, and as faithful to me, as tis to his own thoughts, to which I may commit a swelling secret; this is in a good measure to *unlade*, and to *pour out* my sorrow from

me; thus I divide my greivances, which would be insupportable, if I did not disburthen myself of some part of them: now there is no bosom so safe as that where *friendship* lodges: take *God's* opinion in the case, *Deut. xiii. 6. If thy brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend that is as thine own soul.* This is the highest step in the Gradation. And there is all the reason in the world: for though *Parent*, and *Child*, are as near one to other as anything can be to part of itself; *Husband* and *Wife* are but two different names of the same one, yet these may become bitter and unkind: a *Parent* may grow *cross*, or a *Child* *refractory*, a *Mother* may be like the *Ostrich* in the Wilderness, throw off her *bowels* with her *burden*; and an ungracious Son is *constant pangs* and *travail* to his Mother, his *whole life* gives her *after-throws* which are most deadly: Dislikes also may rest within the *Marriage bed*, and lay their heads upon two wedded *Pillow's*; but none of these unkindnesses can untie the relation; that ends not where the bitterness begins, he is a *Parent* still though froward, and a *Child* though stubborn; but a *true friend* can be nothing but *kind*: it does include a *deerness* in its essence, which is so inseparable from it, that they begin and end together: a man may be an *Husband* without *loving*, but cannot be a *lover*, that is a *friend*, without *loving*.

And sure to have no one *friend* in this life, no one that is concerned in any of my interests or me myself, none that hath any cares or so much as good wishes for me, is a state of a most uncomfortable prospect. The *Plague* that keeps friends at a distance from me while I live, out of the sphere of my infection, and after gives me death, hath yet less of *Malignity* than this; that leaves me the *compassions*, the *Prayers*, all the solitary comforts, all indeed but the outward entertainments of my friends: that, though it shut the *Door* against all company, yet, puts a *Lord have Mercy* on the *Door*: But this I now described hath none of that, hath no good wishes, nothing else but hate, is worse then a *perpetual Pistelence*.

Yet neither is this State so comfortless, in respect of this life, as not to have a friend in the concernments of the Life to come: none that hath so much kindness for my *Soul* as every man hath for his *Enemies beast*, which if he see fallen in a *Ditch* he will at least give notice that it may be helped out thence: No one, that when a *Sin*, like to that *Falling Sickness* in the Gospel (and it is such indeed without a *Parable*) is *casting me into the Water*, quenching my parts, my reason, and the *Immortal spark* within me, or *throwing me into the Fire*, raising *Lascivious heats* within, which after will break out into *Hell Fires*; none yet that will stretch out his hand to catch me, or to pull me out: None that does care to see me *Perish* to eternity, or that values my *Soul*, which yet did cost the blood of *GOD*, at a words speaking: This is to be like *Dives* in the *Flames*, to whom they would not lend *the help of the tip of a finger*, or give the kindness of *a drop of Water*: I am as it were on the other side the *Gulf* already. Here is the use of *friendship*, the only noble one, that's worthy of that blessed quality: when I have one that will be an *assistant Conscience* to me, who, when that within me *sleeps*, or is *benumbed*, will *watch* over my actions; will *testify* them to my *Face*, will be as *faithful* to me as the *Conscience* should be, hold a *Glass* to my *Soul*, show me the *stains*, and the *proud tumours*, the *foul Ulcers* that are there, and then will *fret*, and *rub*, or *prick*, *lance*, and *corrode*, to cure those *tumours*, and do oft those spots, such an one is a *familiar Angel-Guardian*, is truly of that blessed heavenly rank, and only less then the *friend* in the *Text*, the *person* related to, and my *next part*.

My Friends. There are *three* things from which men use to take the measures of a *friend*.

First, From the good things he bestows on them: He that thinks to keep friendship alive only with air, that gives good words, but parts with nothing, that entertains only with garbs, and civilities, is but the *pageant* of a friend: They that own having but *one soul*, and seem to clasp as if they would have but *one body* too, cannot keep such *distinct* and *separate proprieties* in other little things, as not to have communication one from the other. And,

Secondly, The *friendship* of these benefits is rated by the measures of our *need* of them. When *Midas* was ready to dy for hunger, his God was kinder to him in a little bread, then in making all that he touched turn into gold: great things engage but little where there is but little use of them: and all these,

Thirdly, Are endeered by the *Affection* they are given with. Good turns done with design, what need soever I have of them, are *hire*, and not *friendship*; it is the kindness only that obligeth, the gift without the love does but upbraid and scorn my want.

Now to measure the *friend* here in the *Text*, by these, were an impossible undertaking, taking, whose friendship did exceed all bounds and measures. I shall do no more towards it, but read the words before my text, which were the occasion of it, *Greater love bath no man then this, that a man lay down his life for his friends*, and then it follows, *ye are my friends*. The *token* therefore of his friendship, the *gift* he gave them was his *life*, rather that was the least he gave: He gave his *glory* first, that so he might be qualified to give his life: for 〈 in non-Latin alphabet 〉 *Phil. ii. 7. He lessened himself* from the condition of being Lord of all, into that of a servant, 〈 in non-Latin alphabet 〉, *Heb. ii. 9. being diminished made lower, meaner* then his creatures *for the suffering of death*. Now with the price of such divine essential glory to buy only a life, rather only a possibility of death, that after he might give that life for us, and with his death purchase us an immortal life, is such a gift as no *Romance* of friendship ever fancied or did aim at: we may have heard of two companions that would dy for one another, that never quarrel'd in their lives, but for this, who should suffer first to save the other, and strave only for Execution: But for a person of the *Trinity* to leave his heaven to come down to us; to dwell with agonies that he might be at one with us; and be tied to the cross, that he might be united to us; this is a friendship fit for *Ecstasies* of *apprehension*. Of all the things that court thy kindness here below, that spread snares, and lay baits for thy friendship, if any bid so fair, so temptingly, if any will give such a price, in God's name let it have thy love, I shall not blame him that engageth his affection there: But sure *Heaven* cannot give a greater gift then this; for what can *God* give *greater* then *himself*? Yea I may say *God* could not give so much, for he must be *man* too, to give his *life*, and this, saith he, *he gave for his friends*, even in our stead, who must have perished else eternally, which intimates the *second* thing, the *need* we had of this.

A need great as the gift, necessity invincible, that could break into *heaven*, rifle the *Trinity*, to serve its self, throw death into those regions of immortality, and which would not be satisfied but with the *blood* of *God*.

And now is not the kindness, and the condescension of friendship in his expressions too, when he saith, *greater love then this hath no man?* which was the *third* endearment.

There never were such wounds of loves as those that tore this heart: never such meltings of affection as dissolved this lover into *sweates of blood*. There was no motive to all this, but his mere love: for all this he designed to us *before we were*, and therefore sure *before we were deserving*, and O our God! thou that from all eternity didst lay contrivances to give thy life for us, so to redeem, and then to glorify us, what were we then that thou shouldst do his for us? what *were* we then when we *were not?* and yet that thou from the abyss of everlastingness, shouldst think thoughts of such kindness to us, and such blessedness for us, who then *were not*, and *deserved nothing*; and who since we were, have *deserved nothing but damnation*.

And as there was no other motive to all this design but *love*, so neither was there anything but *love* in the fulfilling. Look on your *Savior* in the *garden*, and upon *Mount Calvary*, and you shall find him there in as great agonies of *affection as torment*, and hanging down his head upon the Cross with languishments of *kindness*, more than *weakness*. His arms stretched out and Rackit, as if on purpose to the posture of *receiving you to his embraces*; and his side opened not only to *shed Blood* for you, but to make you a *passage to his very Heart*. Look on *him* offering up his Tears, his Prayers, and his Soul for Sin, and in the midst of all, projecting happyness to you, as it were praying, O my Father, here I charge myself with all the guilt of those my friends, I thy only Son God, one with thee, am content to suffer Torments that they all may be acquitted, Here I lay down my Life that they may have eternal Life, let me be Crucified, so they be Glorified. Which was the purchase and the gift of this his Passion to all his *friends*, even to those *that do what he commands*; which is the *first* condition that entitles to his friendship, and my *next* part.

Ye are my friends if ye do what I command you.

I shall not urge, that Great men upon earth will not take any to their Friendship but upon these terms; nor will I plead the reasonableness of this in *Christ*, there being no cause why he should be a friend to any that will daily disoblige him and dishonor him: nor will I press the whole Economy of *Scripture*, which says, all the advantages Christ ever gave or meant us, and all the Acts of friendship that he ever did for us were with this design. He gave his *grace that brings salvation* to save us into an estate of sober virtue. *Tit. ii. v. 11.12.* he *gave himself* also to Ransom us from our own evil doings, and to redeem us into his obedience. *Tit. ii. v. 14.* without which no dependence on him will avail. *Mat. vii. 21.* He will own no acquaintance with, nor services from them who have friendship with sin: though *they have cast out Devils in his name*, if they retain their vices; though they *do miracles*, if they *do wickedly*, he will bid them *depart*, profess *he never knew them*, v. 22.23. He will not let such have a bare *relation* to his *Name*, nor have the *friendship of a title*. *2 Tim. ii. 19.* All his rewards also that he will give are promised to none other, but them that *do what he commands*, *Apocal. xxii. 14.* that is, *do Evangelically, heartily and faithfully endeavor it*, and do this with all diligence expressed by words, that import all strife imaginable, as *running, wrestling, fighting, warring*. And persevere also *by patient continuance in well doing*, *Rom. ii. 7.* and he hath nothing else but *vengeance* for

all others. 2 *Thes.* 1.8. and we have neither *Christ*, nor *Gospel*, nor *Religion*, but with these terms.

But I shall wave all this, and bound myself within the present words. *Greater love hath no man then this, that a man lay down his life for his friend. Ye are my friends if ye do what I command you.* When *Christ* is boasting of his love, making comparisons, and vying friendships with mankind, nay more, contriving heights and depths of mercy, such as man hath no comprehension, nor Fathom for; when he was preparing to do an act of compassion on almost equal to his Divinity, when he had resolutions of so much kindness as to give his life that he might show kindness. Yet could he not then find in his heart to offer or declare one jot of kindness to the men that will not do what he commands, but in the midst of such agonies of compassion, he thought of nothing but infinite indignation and eternal vengeance to the disobedient. *I have but now given my body and my blood even to the Traitor Judas to one who is a Devil: I am going to give my life even for my enemies, for the world: but I will give no love to any, have no friendship with any, but the virtuous: no, though they be my own Disciples, ye are my friends, ye my companions and Apostles are my friends, only on this condition, if ye do what I command you.*

And then is it not matter of Astonishment, to see men fancy they have a right in all *Christ's* actions and sufferings, presume upon his favor and their own happy condition, though they do nothing, or but very little towards this, and the main of their life be disobedience, as if all *Christ's* commands, appointed them to do no commands, and *Christianity* were but a liberty from virtue. To pass by those that do nothing but evil, that which the Devil does suggest, or their flesh dictate, and to consider the demurer sort of *Christians*, that pretend a respect to *Christ*, and to Religion, and see what they will do.

Why sometimes you may find them troubled at their Vices, and themselves; and those troubles breath out in Sighs, and in warm-wishes that they could do that which *Christ* prescribes: to will is sometimes strongly present with them, but to perform they know not how. Alas *Christ* does not tell you that you are his friends if you wish well to him, and his commands, but he requires that you shall do them. These are but vapors of a troubled soul, which howsoever they may chance rise warm, catch a strong sudden heat, breath up in flashing thoughts. They are but meteors, little shooting flames that only do catch fire and fall and dy; show fair, but they warm nothing: and so these thoughts do never heat the heart into devotions and holy resolutions, the fire is not strong, nor does it live enough, to melt and work away the filthinesses of the soul: No, though they grow to aversations: for you may find such men, when wearied with the pursuit of their sins hating their customs, and the engagements to the practice of them: complaining thus, *I know 'tis ill, and 'tis against my heart, that I obey the motions of my passions or lusts: The incitations of my appetite, the usance of the world, the obligations of civility or mistaken honor do indeed prevail upon me, but 'tis with great reluctancy of mind that I yield to them, but I cannot avoid it.* There are not few that satisfy themselves with this condition. Now sure *Christ* does not say, *Ye cannot be my friends except you sin against me and against your Knowledge, and your Conscience too.* 'Tis strange that men should think the Heathen instance of a Witch that cried

—Video meliora, proboque,

Deteriora sequor—

I know, and do approve of better things, but cannot choose but follow these that are the worsen: strange, that this *fury* that had the *Devil for familiar*, should make *Christ a friend*; that this should be the state of *Gospel Saints*, and of *God's favorites*. 'Tis possible some therefore go yet further to good purposes towards *Obedience*, and have *holy intentions*, but this is not sufficient neither, if to *do his commands* be necessary: for to *purpose* and *intend to do them*, is not certainly to *do them*. Yet where are any, that do aim at doing anymore; and there is none of these but does presume upon his interest in *Christ*, and satisfies himself and is secure.

Yet is it hard to find a ground of this their confidence, unless it rise from the unhappy use they make of *God's preserving mercies*, and his kindness to them in the concernments of this life. They see without their cares, and upon very weak entreaties indeed against all provocations both of God and danger; yet his protections secure them all, though they neither mind the asking them, nor mind the walking worthy of them. The man whose *sins*, not *prayers*, prepare him for his bed, he sleeps well; perhaps, more soundly than he who at his bed-side throws himself on his face into God's arms, and there *bequeaths* himself to the *securities* of the *Almighty*: And he, whose Sleeps only refresh him for returns to sin, does often live as long, as safely, and as merrily, as he that daily, most religiously does beg protections from above. And others that afford the *Lord* some *little homages*, themselves some *prayers* when their *pleasures* or *occasions* permit, God hath a *care* of them, and their *desires* flow into them, all does *succeed well* with them. Now they take confidence hence to conclude, these are the *tokens* of *God's friendship*, and *all his mercies* will come in at the *like easy rates*; that such a *short petition* as committed them to the *refreshments of the night*, and after which they *wak* into *renewed* strengths and pleasures, *such another* shall lay them down in safety, to the sleeps of that *long night*, that afterwards will break in *happy resurrection*: for why! God will not sure fail his *own mercies*, but be as friendly to their souls as he is to their *bodies*.

And thus God's preservations here, in mere defiance of our provocations, which are the *arts of his long suffering* his *strivings of Compassion*, merely to give us *opportunities* of being reconciled to him, and to *invite* us to be so, while we make them occasions of *carelessness* and *security*, they are so far from being *pledges* of his *friendship*, that they have all the aggravations of *affronted goodness*, become *temptations* and *degrees* of ruin. 'Twere fine indeed if *Christ's* eternal preparations for his friends, would come in to us, without care or doing anything, as an accession to our pleasures; if when we had lived many years in a *Garden*, our days all *Flower'd* with delight; we might expire into *Paradise*, and in soft airs of *Music* breath into *Hallelujah's*. But alas! the smooth *easy way* leads *down the Hill*, and he must *strive* and *pant* that will get *up* into the *Mansions* and the *Bosom* of his *Savior*, and whosoever will be his *friend*, must *do what he commands*.

But is there nothing less indeed will qualify? The *Scripture* saith, that *Abraham believed God*, and it was *imputed to him for righteousness*, and he was called the *friend of God*, *James ii. 23.* and then, is *Christ* more *inaccessible*, and *harder* to be made a *friend*?

Why, truly God and Christ both are so much friends to all true believers, that the life of Christ was given for them; for, God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John iii. 16. nor are there any qualities more signally peculiar to friendship, more engaging then confidence and trust, dependence and relying, embosoming myself in him: now these are but the exercise of Faith; and tis most certain if we heartily endeavor to do what he commands, there is employment then for all this work of Faith, place for its applications and assurances. My Text does make this good. But when his friendship is made over on conditions, as tis not only in these words, but everywhere in Scriptures; (there being not one promise absolute that does concern God's favor, justification, and eternal life: he does not once offer remission of sins, but to those that amend their lives; nay, does express as if he could not give it otherwise, peradventure they will repent that I may forgive them, Jeremy xxxvi. 3) The promises therefore being conditional, Faith must be answerable to the promises that it does rest on and apply; and at the most, can be but an assurance, that you shall be partaker of what's promised, that is to say, partaker of the favor and the life of Christ, if ye do his commands. But then if I perform not this condition, to trust upon his friendship which I am not qualified for; to think by faith to receive a pardon, which in that case I am, was never offered me; to apply to myself promises which were never made me, for none were ever made to them that do not do; and to assure myself, Christ will transgress his everlasting Covenant for my Vices sake, merely to give me leave to enjoy my sins; will do that which God may not do, forgive one that will not repent: If I believe thus against promise, and against decree, am confident whether Christ will or no, and will rely upon him in despite of him, if such a faith will make us friends, affronts do reconcile. This is indeed to lay violent hands on his favor, and to invade his friendship, and without metaphor, take Heaven by force.

But sure I am, that this is not the faith made Abraham be called the friend of God in that place of Saint James, but a faith that was perfected by doing, v. 22. of that Chapter, a faith that made him offer up his only Son upon the Altar, v. 21. 'Tis true, he did in hope believe against all hope, Rom iv. 18. So that his faith was stronger then a contradiction, but yet his resolutions of obedience seem stronger then his faith; for he did that even to the cutting off the grounds of all his Faith, and hope. He trusted God would make his promise good to him, make all the Nations of the Earth be blessed in the seed of Isaac; though Isaac had no seed, nor could have, if he should be slain: And he resolved at God's command himself to slay that Isaac, so to make him have no seed. His Faith indeed did no dispute the great impossibility; but his obedience caused it. He did not question, how can God perform with me when I have offered up my son? I cannot look that a large Progeny should rise out of the Ashes on the Altar; nor will those Flames that devour all my seed at once, may my seed numerous, lasting, and glorious as the Stars in Heaven, which he promised me: but much less did he question, why should I obey in this? He that does his commands, can but expect what he hath promise'd: but if I should do this command and slay my Son, I make his promise void, and destroy my own expectations: and if I disobey I can but suffer what he bids me do; my own obedience will execute all that his indignation would threaten to my Disobedience. Though Abraham had three days time and journey to the Altar, that Nature might have leisure the mean while to reason with the precept

thus, and his *affection* might struggle with his *duty*; yet he goes on, resolves to tear out his own bowels, and cut of his hopes, will Sacrifice his *only Son*, and Sacrifice *God's promise* to his *commands*.

And then, He that will trust to *Abraham's* example of *believing*, yet will not follow him at all in *doing*, will obey no *commands*; that is so far from offering up an *only Son*, he will not slay an *only evil custom*, nor part with *one* out of the *herd* of all his vicious habits; will not give up the satisfaction to any of his *carnal, worldly, or ambitious* appetites; not Sacrifice a *passion*, or a *lust* to all the *Obligations*, that *God* and *Christ* can urge him with, he hath, nor *faith*, nor *friendship*, no, nor *fore-head*. 'Tis true indeed, he that hath *Abraham's faith*, may well assure himself he is *Christ's friend*; but tis only on this account, because he that believes as *Abraham* believed, he will not stick to *do whatever Christ commands*; which is that *universality* of obedience, that is the *next* condition that entitles to *Christ's friendship*, and my *last* part.

Ye are my friends if ye do whatsoever I command you.

There is no quality so necessary to a friend, or so appropriate to friendship, as *sincerity*. They that have but *one soul*, they can have no *reserves* from one another: But disobedience to *one* precept, is inconsistent with *sincerity*, that hath *respect unto all the commandments*; and he that will not do whatever *Christ* prescribes, hath reserves of affection for some *darling* sin, and is false to his Savior. He is an *enemy* indeed, so that there is no friendship on either side. Saint *Paul* says so of any of one kind; *the minding of the flesh*, saith he, whether it be providing for the belly, or any other of the organs of carnality, is *desperate, incurable rebellion*: Now such a rebel, is, we know, the worst of enemies. Saint *James* does say as much of any of those vicious affections that are set on the world: *Whosoever will be a friend of the world, is an enemy of God. James iv. 4.* and he calls them *adulteresses* and *adulterers*, who think to join great strict Religion to some little by-love of an honor, or a profit of this world? Such men are like a wife, that not contented with the partner of her takes in another now and then, she must not count herself her husband's friend, though she give him the *greatest share* in her affections, no, she is but a *bosom enemy*: and so any one vice allowed is a *paramour*, sin is whoredom against *Christ*, and our pretended friendship to him in all *other obediences*, is but the *kindness* and the *caresses* of an *adulteress*, the mere *hypocrisy* and *treachery* of love. If it be necessary to the gaining of *Christ's friendship* that thou *do his commands*, 'tis necessary that thou *do them all*, that thou divorce thyself from thy beloved sin, as well as any *other*: because, his friendship does no more require *other* obedience then it does *that*, but is as inconsistent with thy *own peculiar* vice as with the rest. Indeed it is impossible that it should bear with any, they being all his murderers. If thou canst find *one* sin that had no hand in putting *Christ* to death, *one* vice that did not come into the *garden*, nor upon *mount Calvary*, that did not help to *assassin* thy Savior, even take thy fill of *that*: but if each had a stab at him, if *no one* of thy vices could have been *forgiven*, had not thy *Jesus* died for it, canst thou expect he should have *kindness* for his agony, or *friendship*, for the man that entertains his *Crucifiers* in his heart: if *worldly cares* which he calls *thorns*, fill thy head with contrivances of Wealth and Greatness, of filling *Coffers*, and of plating *Coronets* for thee, as the *Thorns* did make him a *Crown* too, wouldest thou have him receive *thee* and *these* in his bosom, to gore his *Heart* as

they did pierce his *Head*? If thou delight in that *intemperance*, which filled his deadly *Cup*, which Vomited *Gall* into it, can he delight in thee? That *Cup* which made him fall upon his Face to *deprecate*, will he *partake* in as the *pledge* of mutual Love? He that sunk under, could not bear this *load* of thine, when it was in his *Cross* upon his *shoulders*, will he bear it and thee on his *arms*, when thou fall'st under it? When thou wilt *cast a shameful spewing on his glory* too, if he own *such* a friend? Thou that art so *familiar* with his *name*, as thou werit more his *friend* than any in the world, whose Oaths and imprecations, *Moses* says *strike through* that name, which they so often call upon, thou mayst as well think his heart did attract the *Spear* that pierced it, and the wound close upon its head with unions of Love, as that he hath kindness for thee. If *Christ* may make friendship with him, that does allow himself a Sin, he may have *fellowship with Belial*: for him to dwell in any heart that cherisheth a vice, were to *descend to Hell again*. But as far as those Regions of darkness are from his habitation of Glory, and the black spirits of that place from being any of his guard of holy myriads; so far is He from *dwelling with*, or *being friend* to him, that is a friend to any wickedness, to him that *will not do whatever he commands*.

And now if these conditions seem *hard*, if any do not care to be his friend upon these terms, they may betake themselves to others. Let such make themselves friends of the *Mammon of unrighteousness*: A friend indeed that hath not so much of the *insincerities* as many great ones have: for this will furnish them with all that *heart* or *lust* can wish for, all that *necessities* or *wantonness* proposeth to itself to dress out *pomp* or *vice*: But yet when with enjoyment the affections grow, and become so unquiet, work them so, as not to let their thoughts or actions rest, make them, quicken themselves, and like the motions of all things that go downwards tending to the Earth, increase by the continuance, grow stronger, and more violent towards the end, then when they are most passionate, it fails them: and having filled their life with most unsatisfied tormenting cares, it leaves them *nothing* but the *guilt of all*: when their great wealth shall shrink into a *single sheet*, no more of it be left, but a *thin shroud*, and all their vast inheritances, but *six foot* of earth, be gone, yet the *iniquity of all* will stick close to them: and this *false friend*, that does itself forsake them, will neither *go along*, nor will let its *pomp follow them*, raises a *cry* on them as high as *God's tribunal*: the *cry* of all the *blood*, all the *oppressed rights* that *bribery* till then had stifled, the groans of all those *poor* that *greatness*, *covetousness*, or *extortion* had grown'd and crushit: the yellings of those *souls* that were *starved* for want of the bread of life, which yet they *paid for*, and the *price* of it made those *heaps* which will that day appear against their *friends* and *masters*, and prove their *adversaries to eternal death*.

Let others joy in friends that *wine* does get them: such as have no qualification to endear them, but this, that they will not refuse to *sin* and to be *sick* with their companions: men that do only *drink* in their affections, as full of *friendship* as of *liquor*, and probably they do *unload* themselves of *both at once*, part with their *dearness* and their *drink together*, and alike. I know not whether it be *heats of mutual kindness* that inflame these *draughts*, and the *desires* of them, so as if they did drink thirst; but sure I am, that these *hot draughts* begin the *lake of fire*.

Let others please themselves in an affection that *carnality* cements. These are *warm* friendships I confess, but *Solomon* will tell us *whence* they have their *heat*. Her house, saith

he, *does open into Hell*, and *Brimstone* kindles those libidinous flames. There are *strait bands*, *fetters* in those affections indeed; for the same wise man says, *The closets of that sinner are the chambers of death: that none that go unto her return again, or take hold of the paths of life*; it seems she is a *friend* that takes most *irreversible dead hold*, she is not only as *insatiate*, but as *inexorable* as the grave, and the *eternal chains of fate* are in those her *embraces*. But God keep us from making such strict *Covenants with death*; from being at *friendship with Hell*; or in a word, that I say all at once, with any that are *good companions* only in *sinning*. Such men having no virtue in themselves, must needs hate it in others, as being a reproach to them, and therefore they are still besieging it, using all arts and Stratagems to undermine it: and having nothing else to recommend them into men's affections, but their *managery of vice*, no way to merit but by *servicing iniquity*, they not only *comply* with our own evil inclinations, that so they may be *grateful*, and *insinuate* into us, but they *provoke* too and *inflame* those tendencies that they may be *more useful* to us, having no other means to work their ends. And then such friends by the same reason, must be *false* and *treacherous*, and all that we *declaime* at, and *abhor* in *enemies*, when that shall be the way to serve their ends; because they have no virtue to engage them to be otherwise: and to be such, is to be constant to their own *designs*, their *dispositions* and *usances*. These are the *pests* of all Societies, they speak and live *infection*, and *friendship* with them is to couple with the *Plague*. These do *complete* and *perfect* what the *Devil* but *began* in *Eden*: Nurse up *Original sin*, chafe inclination into *appetite* and *habit*, suggest and raise desires, and then feed them into *constitution* and *nature*: in a word, are a *brood* of those *serpents*, one of which was enough to destroy *paradise*, and *innocence*. Tis true, a man would think these were our friends indeed, that venture to *Gehenna* for us: Alas they are but more *familiar devils*, work under *Satan* to bring us to torments, and differ nothing from him, but that they *draw us into* them, and he *inflicts* them. And when sinful contents come home in ruin, and pleasures dy into damnation; then men will understand these treacherous loves, and find such friends are but *projectours* for the *Devil*; then they will hate them as they do their own damnation, discerning these are but the kindnesses of *Hell*. Nay, it is possible, I may slander that place in speaking so ill of it. *Dives* will let us see there are affections of a *kinder* and more *blessed* strain in *Hell Luke xvi.* from the twentyseventh verse; you find he did make truce with torments, that he might contrive and beg only a message of repentance for his brethren; he did not mind at all his own dire Agonies, he minded so the reformation of his friends. Good God! when I reflect upon these *pieties* of the *damned* together with the *practices* of those who have given their names in to *Religion*, when I see *fiends* in *Hell* do study how to make men *virtuous*, and *Christians* upon *earth* with all their art debauch them into *vice* and *ruin*, I cannot choose but pray, *Grant me such friends as are in Hell*. Rather grant us all the *friendship* in the *Text*. But then, we must have none with any vice. Friendship with that engageth into enmity with *God* and *Christ* I showed you. And to pass over all those after-retributions of vengeance *Christ* hath studied for his enemies, when he, that now courts us to be our friend, and we will make our *adversary*, must be our *Judge*: For were there none of this, and should we look no further then this life; yet sure, we of this Nation know, what it is to have *God* our *enemy*; who for so many years, lay under such inflictions, as had much of the character of his *last executions*; they had the *blasphemies* and the *confusion*, the *dire guilts*, and the *black calamities*, and almost the *despair* and

irrecoverableness of those in *Hell*. And though He be at *peace* with us at present, at least there is a truce; yet I beseech you in the presence and the fear of God, to think in earnest, whether the present provocations of this Nation do not *equal* those that twenty years ago engaged him into Arms against us, and made him dash us so in pieces: whether those Actions of the *Clergy* be reformed, that made the people to abhor their *function* and their *service*, the *Offerings* and *Ministers* of the Lord, and made God himself spew them out. 'Twere endless to go on to the *profaneness*, to the *loose impieties* and the bold *Atheismes* of the *Laity*, especially of the *better-sort*; in short what one degree, or state or Sex is better? Sure I am, if we are not better, we are worse beyond expression or recovery: who have resisted every method, and conquerd all God's arts of doing good upon us, been too hard for his *judgments* and his *mercies* both.

'Tis true, when we lay gasping under his severe revenges, we then pretended to be humbled, *beg'd* to be reconciled and be at peace with him, and *vowed* to his conditions, promising obedience, and *aliened* ourselves from our old sins, his foes. But then, when *Christ* came to *confirm* this amity, came dressed with all his courtships, brought all the invitations of Love along, Our *Prince* and our *Religion*, our *Church* and *State*, *Righteousness* and *Peace*, and the *Beauty of Holyness*, everything that might make us be an happy and a pious nation, thus he did tempt, and labor to engage that friendship which we offered him and vowed to him: And we no sooner seized all this, but we break *resolutions* as well as *duty*, to get loose from him; and laden with the spoils of our defeated Savior's goodness, we join hands with his enemies, resume our old acquaintance-sins, enrich and serve them with his bounties, make appear that we only drew him in, to work such miracles, but to assist our *Worldlyness*, *Ambitions* and *Lusts*, to be our opportunities of vice, and provocation of him. And being thus affronted and refused, his enemy prefer'd, *not this God but Barabbas*, any the vilest thing for friend, rather than *Christ*, must he not needs be more our enemy then heretofore? And if he be, that question will concerns us, *Are we stronger then God?* It should behove us not to fall out with him till we are. See how he does prepare himself for the encounter. *Wisdom v. Taking his jealousy for armor, putting on Justice*, severe and vindicative Justice, *as a breast plate*; and, *his wrath sharpening as a sword*; and, *arming all the creatures* for auxiliaries. Alas! when *omnipotence* does express itself as *scarcely*, strong enough for execution, but *Almightyness* will be *armed* also for *vengeance*, will assume *Weapons*, call in *aides* for fury, who shall stand it? Will our *friends* think you keep it off us, and secure us? did we consider how *uneasy* God accounts himself, till he begin the storm, while he keeps off his *plagues* from overrunning such a land, we would expect them every moment, and they must come. *Ah*, says he, *I will ease me of mine adversaries, and avenge me of mine enemies*; and then, in what condition are we if God can have *no ease* but in *our ruin*, if he does *hunger* and *thirst* after it, go to his vengeance, as to a feast. And if you read the xxv. Chapter of *Isaiah*, you will find there a rich bill of *fare*, which his revenge upon his enemies does make, view the sixth verse. He that enjoys his morsels, that lays out his contrivances, and studies on his dishes so as if he meant to *cramm* his *Soul*, let him know what delight soe're he finds, when he hath spoiled the elements of their inhabitants, to furnish his own belly, and not content with *natures* delicacies neither, hath given them *forced* fatnesses, changing the very *flesh* into a *marrow*, suppling the *bones* almost

into that *oil* that they were made to *keep*; all this delight the Lord by his expressions does seem to take in his dread executions on his *enemies*, a *sinful people*.

And if the vicious friendships of the *world* have so much more attractive then *Christ's* love and favor, and the happy consequences of it, as to counterpoise all the danger of such enmity, you may join hands with them: but if *his* be the safer and more advantageous, then hearken to his *propositions* and *besechings*; for He does beg it of you: as he treated this reconciliation in his *blood*, so he does in *Petitious* too. For saith Saint Paul, *We are Ambassadors for Christ, as if God did beseech you by us, we pray you in Christ's stead, Be you reconciled*, and then be Generous towards your GOD and Savior; and having brought him as it were *upon his knees*, reduced him to *entreaties*, be *friends*, and condescend to *him* and your own *happiness*. If *He* be for you, take no care then, *who can be against you*. His friendship will secure you not only from your *enemies* but from *Hostility* itself; for, *when a man's ways please the Lord he will make even his enemies to be at peace with him*. Prov. xvi. 7. He will reconcile all but Vices. And afterwards see what a blessed throng of friends, we shall be all initiated into. Heb. xii. 23. *To an innumerable company of Angels, to the general assembly, and Church of the first-born that are written in Heaven, to God the Judge of all, and to the spirits of Just men made perfect, and to Jesus the Mediator of the new Covenant.* &c. And of this blest *Corona*, we ourselves shall be a noble and a glorious part, inflamed all with that mutual Love, that kindles *Seraphims*, and that streams out into an *heavenly glory*, filling that *Region* of immortal love and *blessedness*; and being *friends*, that is, *made one with Father, Son, and Holy Ghost*, that *Trinity* of Love, we shall enjoy, what we do now desire to ascribe to them, *All Honor, Glory, Power, Majesty, and Dominion, for evermore*.

Amen.

FINIS.

ERRATA.

Page 5. l. 5. r. *pestilence*. p. 10. l. 8. r. *love*. p. 13. l. 19. r. *friends*. p. 17. l. ult. r. *them, although*. p. 19. l. 20. r. *as in a garden*. p. 26. l. 6. r. *paramour-sin*, p. 27. l. 21. r. *in his arms*. p. 29. l. 2. r. *necessity*. p. 30. l. 2. r. *groun'd*.

P-RA-8. A sermon preached in St. Peter's Westminster on Sunday, Jan. 6, 1660 at the consecration of the Right Reverend Fathers in God, Gilbert, Lord Bishop of Bristol, Edward, Lord Bishop of Norwich, Nicholas, Lord Bishop of Hereford, William, Lord Bishop of Gloucester by Richard Allestry - Allestree, Richard, 1619-1681.

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NICHOLAS *Lord Bishop of Hereford,*

WILLIAM *Lord Bishop of Gloucester.*

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LONDON, Printed for Jo. Mar <...> Allestry, and Tho. Dicas, at the Bell in Saint <◇> Church-yard 1660.

TO THE Right Reverend Father in GOD, GILBERT LORD Bishop of LONDON, and Dean of His Majesty's Chapel Royal.

My Lord,

WHEN I consider with what *reluctancies* I appear thus in public; I have all reason to suspect and fear, least this *offering*, which like an *unwilling Sacrifice* was dragged to the *Altar*, and which hath great *defects* too, will be far from *propitiating* either for *its self* or for the *votary*. But I must crave leave to add, that how averse soever I was to the *publishing* this rude *Discourse*, I make the *Dedication* with all possible *zeal*, and *ready cheerfulness*. For I expect your *Lordship* to be a *Patron* not only to my *Sermon*, but to my *Subject*. Such a separate eminence of *virtue* and of *sweetness* mixed together may hope to ingratiate Your *Function* to a *Generation* of men that will not yet know their own good, but resist mercy, and are not content to be happy. And for *myself*, Your *Lordships* great goodness and obligingness hath encourag'd me, not only to hope that You will pardon all the miscarriages of what I now present, but also to presume to shelter *it* and *myself* under your *Lordships Name* and *Command*, and to honor myself before the world by this address, and by assuming the relation of.

My Lord,

Your Lordships most humbly devoted and most faithful Servant, RICH. ALLESTRY.

Imprimatur.

Geo. Stradling, Reverendi in Christo Patris Gilberti Episcopy Londinensis Sacellanus domesticus.

Ex Aedibus Sabaudianis, Feb. 2. Anno Salutis 1660.

Acts 13. 2.

—The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

AND as they ministered to the Lord and fasted, the Holy Ghost said,—

Although that *ministering* to God by *prayer* and *fasting*, be the indicted and appropriate acts to preface such Solemnities as *this*; and that not *Sermons*, but *Litanies*, and *intercessions*, are the peculiar adherents of *Embers*, and of *Consecrations*; and those vigorous strivings with Almighty God by Prayer are the *birth-pangs* in which *Fathers* are *born* unto the Church: Yet since that now this *Sacred Office* is itself opposed, and even the *Mission of Preachers* preached against, and the *Authority* that *sends* despised as *Antichristian*, whilst *separation* and *pretence* unto the *Holy Ghost* set up themselves against the strict injunction of the Holy Ghost to *separate*; the *Pulpit*, that otherwhiles hath fought against it, must now atone its errors, by attending on the *Altar*, and the bold ungrounded claims of *Inspiration* that false teachers have usurp'd, be superseded by the voice of the *Holy Ghost* himself, who in this case becomes the *Preacher*, and says, *Separate me Barnabas and Saul for the work whereunto I have called them.*

My Text is a *Commission parole* from Heaven; in it you have

First, the Person that sends it out; 〈 in non-Latin alphabet 〉 , *The Holy Ghost said.*

Secondly, the Persons to whom it is directed; implied in the verb 〈 in non-Latin alphabet 〉 *separate*, more particularly expressed in the foregoing words.

Thirdly, the thing to which they were empower'd by the Commission, or which was required of them; set down in the remaining words of the Text, wherein you have

- 1. The Act enjoin'd; 〈 in non-Latin alphabet 〉 , *separate.*
- 2. The Object; 〈 in non-Latin alphabet 〉 , *Separate me Barnabas and Saul.*
- 3. The End for what; 〈 in non-Latin alphabet 〉 , *for a work.*
- 4. The Determination of that work; 〈 in non-Latin alphabet 〉 , *for the work whereunto I have called them.*

Of these in their Order: and first,

The Holy Ghost said.

Of those *five* things, for want of which the *second Jewish Temple* sunk below the *first*, and its glory seemed faint in the comparison, the Chiefest was the *Holy Ghost*; who became silent, his Oracles ceased then, and he spake no more by the Prophets. A thing not only confessed by the *Thalmudists*, (who say our *Rabbins* have delivered to us, that from the time of *Haggai*, *Zechary* and *Malachi*, 〈 in non-Latin alphabet 〉 *The Holy Ghost was taken away from Israel*) but

so notorious in experience, that when S. Paul meets *Disciples at Ephesus*, Acts 19. 1. and asks them *if they have received the Holy Ghost*, whether at their Baptism the Spirit came down upon them as He did then on others; they answer ver. 2. *We have not so much as heard whether there be any Holy Ghost*, any extraordinary effusions of the Spirit, whether he do come down in Gifts and Afflations, such as we know were usual in the first Jewish Temple, but have not been for a long time, and we have not yet heard they are restored, (for of this pouring out of the *Holy Ghost* they must needs mean it, not of himself, of whom they could not doubt, nothing was more known in the *Jewish Church*.)

But as our Savior did supply the other four with all advantage, and so fulfilled the *Prophecy*, and made the *glory of that Temple greater*: so for the fifth, the *Spirit*, he was restored in kind with infinite improvement; that of *Joel* fulfilled, *I will pour out my Spirit upon all flesh*, for they were all baptized with the *Holy Ghost*; baptized in rivers of living waters, which did flow out of the belly of themselves, for this he spake of the *Spirit*, which all that believed on him should receive, Joh. 7. 39. so that *Joel* did scarce feel or foresee enough to *prophecy* of this abundance, but the *inundations* were almost like *Christ's* receivings, without measure. Nor were his *Inspirations* as of old, dark and mysterious oracles, direction in rapture, where the Message itself was to have another revelation, and it must be *prophecy* to understand as well as utter: But in the *Gospel* his effusions run clear, and transparent as the *water* that expresseth them, revealing even all the *unknown languages* that were the *conduits* and *conveighances*; all plain express direction, such as that of the *Text*.

Now amongst all the several uses of the *Holy Ghost* for which he was poured out in this abundance, amongst all the designs he did engage himself in, and advance, He does not seem to have a greater agency, nor to interest himself more in any, then in *qualifying for*, and *separating to Church-offices*. This seems to be his great work: and indeed how can he choose but be particularly concerned in those *offices* which are his own *gifts*? *Timothy's* is expressly called so, in each of his *Epistles*, 1 Tim. 4. 14. 2 Tim. 1. 6. and when our Savior, Ephes. 4. 8. is said to give the *gifts* of the *Holy Ghost* to men, it is added *how*, ver. 11. *He gave some Apostles, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry*, namely because those *gifts* enabled for those *offices*; and all the reason in the world that he should have a special hand in giving, where himself is to be received. *Receive the Holy Ghost*, that was from the beginning, and is yet the installation to them: And if we take them from their divine original, from that *great Pastor and Bishop* of our souls, who was the maker of them too, *Thus he was consecrated; The spirit of the Lord is upon me, therefore he hath anointed me to preach the Gospel*, Luk. 4. 18. And when he comes to ordain succession, he says, *as my Father sent me, so send I you: and he breathed upon them, and said, Receive the Holy Ghost*, Joh. 20. 21. and after bids them *tarry at Jerusalem till they should be endued with power from above*, Luk. 24. 47. that is, endued with the *Holy Spirit*, Act. 1. The present *Barnabas and Saul* were sent by his *Commission* in the *Text*; and v. 4. *Saint Paul* tells the *Elders of the Churches of Asia*, *the Holy Ghost made them overseers*, *by immediate designation of the Holy Ghost*, 1 Tim. 4. 14. *Clemens Romanus* saith, *the Apostles out of those they had converted, did*

ordain Bishops and Deacons, 〈 in non-Latin alphabet 〉 , having first tried them by the Holy Ghost, and so taught by his revetation who should be the men. And Clemens Alexandrinus says, John after his return to Asia, ordained throughout all the regions about, 〈 in non-Latin alphabet 〉 , such as were signified and designed by the Holy Ghost. So that Oecumenius pronounces in the general, 〈 in non-Latin alphabet 〉 , The Bishops that were made, they made not inconsiderately on their own heads, but such whom the Spirit did command. Chrysostom said as much before, and Theophylact. Nor can we doubt that he maintains his interest in this affair even at this day: But that our Veni Creator Spiritus, Come Holy Ghost eternal God, does call him to *preside* in these so concerning solemnities; For Christ, when he commissioned his Apostles, assuring them, Behold I am with you even to the end of the world; which promise he performs only *vicariâ Spiritûs praesentiâ*, by the presence of the Holy Ghost, who is his Vicar, as Tertullian expresses; nor can the Spirit be with them till then, but by making them be till then; which being done by Ordination, that Ecclesiastical procreation, (for so they derive themselves to the worlds end;) upon the strength of that promise, we may assure ourselves he does assist as truly, though not so visibly, as when he said here, *Separate*.

The Holy Ghost's concernment being thus secured, I have this one thing only to suggest; that they who set themselves against all separation to these offices and Orders, in and for which the Holy Ghost hath so appeared, (what they be I dispute not now) they fight against the Holy Ghost, and thrust him out of that in which he hath most signally interest'd himself. And they that do entitle the Spirit to this opposition, do not only make God's Kingdom divided against itself, or raise a faction in the Trinity, and stir up division betwixt those Three One Persons; but they set the same Person against himself, and make the Holy Spirit resist the Holy Ghost. You know the inference pressed upon them that did this but *interpretatively* in the Devils Kingdom, and did make Satan cast out Satan: and is it not here of force? And they who make the Spirit cast out the Holy Ghost, contrive as much as in them lies God's Kingdom shall not stand. I will not parallel the guilts. Those Pharisees blasphemed the Holy Spirit in his Miracles, ascribing that to Beelzebub which was the immediate work of the Holy Ghost: (and such indeed do sin unpardonably, because they sin irrecoverably; for Miracles being the utmost and most manifest express wherein the Holy Ghost exerts himself, they who can harden their understandings against them have left themselves no means of conviction, and cannot be forgiven, because they cannot be rectified or reclaimed:) These others do blaspheme the Spirit in his immediate inspirations and 〈 in non-Latin alphabet 〉 , ascribing to the spirit of Antichrist all those Offices and Orders, which these gifts of the Holy Ghost were pour'd from Heaven immediately to qualify for, and separate to; things in which he hath as signally appeared as in his Miracles: and as he made these means to convince the world, so he made those the Officers of doing it, and set them to out-last the other. Now in the same nearness that these two guilts come up one towards the other, just to the same degree these sin the sin against the Holy Ghost. For the Holy Ghost said, *Separate*.

So I pass to the second, to those whom this injunction is directed to. And thence I do observe in general, that

Notwithstanding all the *interest* and *office* that the *Holy Ghost* assumes in these same *separations*, yet there is something left besides for *man* to do. Although he *superintend*, they have a *work* in it: He is the *Uncti*••, but it must be applied by *laying on of hands*. *I have called them*, saith he in the *Text*; and yet to *them* that *ministered*, the *Holy Ghost* said, *Do ye separate*. I do not now examine what *degree* and *order* of men they were whom the *Holy Ghost* here commissions for this *Office*. The Judgment of the *Antient Church* in this affair is enough known, by the condemnation of *Arius*, and by the Fate of *Ischyrras* and *Colluthus*: and for the *present instance*, in which they are called *Doctors* that are bid to do it, there hath enough been said to prove 〈 in non-Latin alphabet 〉 a Title of a *Bishop*: to which I shall only add, that it was a *variation of Name* that stuck by them until *Bede's* age, in which, what *Bishop* signified does come under no question; for he does say, that *Austin* called together to the *Conference*, *Episcopos sive Doctors, the Bishops or the Doctor, of the Province*. Besides that there was then in *Antioch* a *Bishop*, 〈 in non-Latin alphabet 〉, *In the time of Claudius Emperor of Rome, and of Euodius, whom the Apostle Peter had ordained at Antioch, those that before were called Nazarenes and Galilans, were called Christians*: a thing which happened a little before this separation in the *Text*, as you find ch. 11. 26. But who they were that used to separate for every Execution of these *holy Offices*, will appear from the instances that I shall make to prove the present observation, that, besides that of the *Holy Ghost*, there was an *outward Call*: And whomsoever the *Spirit* sent, he commanded that they should have *Commission* from *Men*. And all my former *Testimonies* for the *Holy Ghost*, bear witness for *this* too. The *Text* is positive; here was a *Conge d'eslire* for *Barnabas & Saul*. *Timothy* had his office 〈 in non-Latin alphabet 〉, by *designation of the Spirit*, 1 Tim. 4. 14. yet 〈 in non-Latin alphabet 〉, with *laying on of hands*, *ibid.* yea 〈 in non-Latin alphabet 〉, by the *laying on of my hands*, 2 Tim. 1. 6. And *Timothy* was placed at *Ephesus*, as *Titus* also left at *Crete*, to *ordain* others in the same manner; *St. Paul* providing for the *succession* of the *Rite* and *Ceremony* as well as of the *Office*. And in *St. Clement's* *Testimony*, 〈 in non-Latin alphabet 〉; *the Spirit* tried, but the *Apostles* constituted. And down as low as *Trajan's* time, when *St. John's* date was almost out, his life and his *Commission* expiring, and the *Churches* of *Asia* to be provided with *succession*, the *Men* were 〈 in non-Latin alphabet 〉, signified by the *Holy Ghost*: But the *Chron. Alex.* saith, 〈 in non-Latin alphabet 〉, that he went clean throughout *Asia* and the *adjacent Regions*, constituting not only *Bishops*, but others of *inferior Clergy*: and even in the lowest thus it was; when the first *Deacons* were to be made, *Men full of the Holy Ghost* and *Wisdom* were to be looked out, *Act.* 6. 3. But yet that did not authorize them, the *Holy Ghost* and *wisdom* did not make a *Deacon*: for besides that, the *Apostles* will appoint them over their *business*, *ibid.* and they are brought to them, and they do lay their hands upon them, *verse* 6. Thus it was in those times of full effusion of the *Holy Ghost*: *Men* always had to do in giving that *Commission*: so that whoever pleads an *Order* of the *Spirit* for his *Office*, (although such a *Commission* of the *Spirit*, if he had it, would evidence itself, and if it were, it would appear, for 'twas the *manifestation of the Spirit* that was given to every man to profit withal; yet) if we yield him his pretensions, and let his own *incitations* pass for *inspirements*, and his *strong fancy* for the *Holy Ghost*, if the *Holy Ghost* did call him, who did separate him? whom the *Holy Ghost* calls, he sends to his *officers* to empower; they both work; He says, *do ye separate*.

And here a Consideration offers itself unto those *holy Fathers*, whom the *Spirit* makes his *Associates* in *separating* men to *sacred offices*; that when they *set apart* even to the *lowest stalls* of the *Church*, they labor to perform it so that the *Holy Ghost* may be *engaged*, and *act along* with them in the performance: *Separate* such as they may presume the *Spirit* hath called, and will own. He does not call the *ignorant*, or appoint *blind eyes* for the *body of Christ*, or make men *Seers* to lead into the *pit*. The *Holy Spirit* calls not the *Unclean*, or the *Intemperate*; we know it was another sort of *spirit* that went into the *swine*: nor does he ever say, *Separate me* those who *separatethemselves*, the *Schismatics*: the *Spirit* calls not such as break the *unity of the Spirit*; nor sets into the rank of higher members in *Christ's body* those who *tear* that *body*, and *themselves* from it: the *factions*, those that *will not be bound* neither in bonds of *peace* nor of *obedience*, but break all *holy tyes*, that make *commotions*, and *rave* and *foam*, sure 'tis the *Legion* that sends them, and not the *Holy Ghost*. He whom the *Spirit* will call, must not be under the reputation of a *Vice*, but should be *of a good report*, lest he fall into *reproach*, and so into the *snare of the Devil*, 1 Tim. 3. 7. i. e. lest he fall into reproach, and then his teaching do so too, and men learn to slight or not heed the doctrines of such a one as is under scandal for his life, and so the Devil get advantage over them, and do ensnare them. 〈 in non-Latin alphabet 〉 . For to be to any an occasion of falling, is to be the Devils snare. Now *Christ's Fishers of men*, those whom the *Holy Ghost* appoints to spread nets for the catching Souls to God, their lives must not lay *snare for the Devil*, and entangle Souls in the toils of perdition. Those also that come to you out of *Ambition* or of *greediness of gain*, the *Spirit* calls not neither: He calls we see 〈 in non-Latin alphabet 〉 , to a work; so that they who seek more then they can well attend the labor of, or are qualified for the work of, they are not of his sending. But of all men the *Holy Ghost* will least deal with the *Simoniacal*, that come not to a work, but to a market, that contract with *Patrons* for the *Spirits call*, or, worse then their master *Simon*, would hire the *Holy Spirit* himself to say, *Separate me them*: The *Successors of the Apostles* have a *Canonical* return to these, *Your money perish with you*. They whom the *Holy Ghost* does call must have his gifts and temper; *Saint Paul* hath set all down to *Timothy* and *Titus*; and those who minister in this employment, if they will be what he hath made them, *joint Commissioners* with him, and his *Co-workers*, they must order it so that he may work and act, which he does not but where he calls, nor does he call but those whom he hath qualified: And 'tis of those only whom he hath called, that he says, 〈 in non-Latin alphabet 〉 , *Separate*,

The third particular, the thing enjoin'd; *And the Holy Ghost said, Separate.*

The *separateness* of the *Functions of the Clergy*, the *incommunicableness* of their *Offices* to persons not *separated* for them, is so express a doctrine both of the letter of the *Text*, and of the *Holy Ghost*, that sure I need not to say more, though several heads of *Probation* offer themselves: As first the *condition* of the callings, which does divide from the *Community*, and sets them up above it; And here I might tell you of *bearing rule*, of *thrones*, of *stars* and *Angels*, and other words of as high sense, and yet not go out of the *Scripture* bounds, although the *dignity* did not die with the *Scripture* age, or expire with the *Apostles*: The age as low as *Photios* words it thus, 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉 . *That Apostolical and Divine Dignity, which the chief Priests are acknowledged to be possessed of by right of Succession.*

Styles which I could derive yet lower, and they are of a *prouder* sound then those the modest humble ears of this our age are so offended with. But these *heights* it may be would give *Ombrages*; although 'tis strange that men should envy them to those, who are only exalted to them, that they may with the more advantage take them by the hands to lift them up to *Heaven*. Those nearnesses to things above do but more qualify them to be 〈 in non-Latin alphabet 〉, in *Theoph.* and to draw near to God on your behalf, that *those* your *Angels* also may see the face of your father which is in heaven, and those stars are therefore set in Christ's right hand, that they may shed a blessing influence on you from thence.

2. The 〈 in non-Latin alphabet 〉 and the 〈 in non-Latin alphabet 〉, The Work and labor of the work, (the one is the *Text's*, and the other Saint Paul's word) require a *whole* man, and therefore a man *separate*: and if Saint Paul, one of our *separated* persons here, who had the fullness of the *Spirit*, and the fullness of *Learning* too, that was brought up in the *Schools*, and brought up in *Paradise*, taught by the *Doctors*, and taught by the mouth of the *Lord* in the *third heaven*, snatched from the feet of *Gamaliel* to the *presence of God*, to have a *beatifical Vision* of the *Gospel*, if after all this he cry out, *who is sufficient for these things?* sure they are not sufficient, who in those little intervals which their *trades* and *necessities* afford them, fall into *fits* and *frensies* of Religion, have a sharp *Paroxysm* of *irregular convuls'd Divinity*, as if they were its 〈 in non-Latin alphabet 〉, possessed with their *Theology* till their *weariness*, and not knowing what to say do *exorcise* them.

But not to speak only to the wild fancies of this Age, the *Scripture* says of the men of these callings, they are *taken from among Men*, and ordain'd for Men in things pertaining to God. And such *discriminations* are evinced by all the expressions of a *Church* in *Scripture*. 'Tis called the *body of Christ*: Now the parts of a body, as where they are so separate that they divide from one another, they do not make a *body*, but are an *Execution*; so where they are not separate in a diversity of organs, for several faculties and operations, it may be a dead Element, as similar bodies are, but cannot be that body which Saint Paul describes 1 Cor. 12. *which is not one member, but many*, verse. 14. *And if they were all one member, where were the body?* verse. 19. and indeed all that Chapter is inspired for this Argument. In *Christ's Church* 'tis as impossible that everyone can be 〈 in non-Latin alphabet 〉 an *Overseer*, as that every part in the body can be an *Eye*: and the whole frame of man may be nothing else but a *Tongue*, as well as every *Christian* may be a *Preacher*: And if it might, *where indeed were the Hearing?* as Saint Paul does ask. The Church is also called a *building*, and *God's house*: Now it is true that every Christian is by Saint Peter called a *lively stone*, and all of them *built up a Spiritual house, an holy Priesthood*, 1 Pet. 2. 5. and they all are a *Royal Priesthood, an holy Nation, a peculiar, separate people*, ver. 9. Yet all this is no more of privilege then is affirmed in the very same words of the *Jewish Nation*, Exod. 19. 6. where yet God had his *separated Levites, Priests* and *High-Priests* too. But sure 'tis manifest enough that in this building, as in others, stones have their *separate* places and *distinct*; everyone cannot bear up the *Corner*, or be a *pillar* and *foundation-stone*; much less can everyone place itself in the *Ephod*, assume to be of the *Urim* and the *Thummim* stones, and there break out in *Oracles*, and give *responses*; and every rubbish stone set itself in the *Mitre*, and shine in the head ornaments, as if it were of the *precious*

stones of Zion. In fine, (to speak now out of *Metaphor*;) not only the transactions of the *Text*, which is a precedent for men to commission such and such, but also all Scripture rules direct a *Choice*; and where there is *Election*, there is also *derelection*, and both evince a *separation*. And if all the Nations in the World have had their *distinct officers* for Religion, and, as it were, to signalize the *separateness* of their function, in many nations they did live apart from Men: The *Priests* had their *adyta* as well as the *Deities*; dark solitary Groves were made choice of, not so much for the *God*, as for his *Officer's retirement*; so that every appearance of him also was a *Vision*, and the *Priest* was *revealed* as well as the *Oracle*; and all this at the first to make a kind of sacred Pomp for the solemnity of awfulness, (though afterwards it often proved but opportunity for foul performances.) And if to this uniform practice of the World *God's* attestation be set, who ordered it in his own government; nor that as a *Levitical* or *Jewish* administration, but it was practice'd amongst his own from the beginning, and when dominions were but greater families, there were still *distinct* persons for the employments of Religion; that was the *office* and the *privilege* of the *first-born*: *Esau* was called *profane* for selling that birthright of his: (And the word in the *Text* here, 〈 in non-Latin alphabet 〉 *separate*, is the same which God does word the *sanctifying* the *first-born* for him with, *Exod.* 13. 2.) 'Twere easy to deduce all this out of all ancient Jewish Records. And when the practice ever since hath been the same in *Christ's Religion*: after all this, sure nothing else but absolute defection of the *Notions* of *Mankind*, and blotting out all the impressions of *Universal Nature* and *Universal Religion*, or else an absolute *Command* from *Heaven*, could alter this Establishment; from which command we are so far, that 'tis the *Holy Ghost* himself that said expressly, 〈 in non-Latin alphabet 〉 *separate*.

Now this 〈 in non-Latin alphabet 〉, this Separateness in *Function*, does infer upon us a separateness in *Life* and *Conversation*, and they who are thus *set apart from the world*, must keep themselves *unspotted from the World*. To *separate* and *Consecrate* are but two words for the same thing: *Separate three Cities* is the Command in *Deut.* 19. 2. & *they sanctified three*, *josh.* 20. 7. Our *Offices* assume them both, and all are *holy Orders*. Now *separate* and *pure* are both so primitive, and so essential notions of *holy*, that truly I cannot determine which of them is *original*, and which *secondary*: Our *Consecration* does challenge both; and as we will be separate in our calling, so we must be separate in our lives, not *conforming ourselves to the World*, for *I have chosen you out of the World*, saith *Christ*. A torrent license of an Age must not carry us along; an *Universal Custom* of the World must be no precedent, and can be no excuse for us to do what is irregular. We are 〈 in non-Latin alphabet 〉 *separate*; and that the *world* does such things is no more a plea for us to do so, then that because the *World* is *Common ground*, therefore the *Church* is so too, fit to be put to all the uses of the field, or of worse places. Were it a reasonable Argument; because I see that the whole *Country's* tilled, why should not I break up the *holy places*, and plow the *Temple*? Why, so we are *enclos'd* for *God*, and *separated* for the uses of Religion, and to preserve ourselves *pure* for them. Our *Savior* says that the Community of Christians is a *City upon an Hill*; and then sure the *consecrated Persons* are the *Temples* of that *City*, the *separate places* of it; and then as they are most in sight (the *Church* is ordinarily the most *visible building*) so truly he that sees one of them, it should be as if he saw an *open Church*, where there is nothing else but *holy duty*, as if his life were *Liturgy*, public

Service and Worship of God. Hath your zeal never rose, at least your indignation, at the profane fury of this age, which never made a stop in violation of things sacred; when to its heap of other *Sacriledges*, it added most contemptuous defilements of *God's Houses*; making the place that *Angels* met us in to worship, and *Goddwelt in* to *bless us* there, the place appointed for the *Divinest Mysteries* of our *Redemption*, for the Celebration of *Christ's Agonies*, for the Commemoration of the *blessed Sacrifice*, the place for nothing but *Christ's blood*, then to become the place of a most odious and insolent uncleanness? If I had worded this more aggravatingly, it had been only to infer that then to see a *consecrated person* to pollute himself with those black *foulnesses* that made *Hell* and made *Fiends*, is sure a sadder and a more unhappy spectacle. If an *Apostle* become wicked, he is in our *Savior's Character* a *Devil*; *Have I not chosen Twelve, and one of you is a Devil?* Yea if the good *Saint Peter* do become a scandal, tempt to that which is not good; *Get thee behind me, Satan.* *Christ* calls his nearest *Officers Stars*; Emblems of a great *separateness* those, that teach them how far their *Conversation* should be removed from *Earth*: for they are of another *Orbe*, *Heaven* is the *Region* of *Stars*. But they are *Emblems* of a greater *purity*; there's nothing in the *World* so clean as *light*, 'tis not possible so much as to sully shine; it may irradiate *dung-hills*, but they do not defile it; you may eclipse a *star* but cannot spot it; you may put out the *light*, you cannot stain it. 'Tis a word for *God's purity*: only his *light* is *glory*; and as his *holiness* is so separate that it is *incommunicable*, so his *Light* is *inaccessible*; Yet sure they that are *stars in Christ's righthand*, they do come near, and mix their *light* with his; and they of all men must be pure and holy, whom the *Spirit* calls to that place, as he does all whom he calls to that separation that he did *Barnabas* and *Saul*, the *Persons* and the next *Part*; *Separate me Barnabas and Saul*.

I intend not to make particular reflections upon these persons, although the *Character* of *Barnabas* be registered the 11. Chap. ver. 24. *He was a good man, full of Faith and of the Holy Ghost*; and the good influence that that had upon the people follows; *and much people was added to the Church*. And as for *Saul*; though he *began* the *Christian persecution*, and was *baptized* in the *first Martyr-blood*, and *breathed out threatenings*, so that nothing but *thunder* could out-voice him, and at last was born as an 〈 in non-Latin alphabet 〉, as an *untimely birth*, aborting through those wounds which his own hands had made in the *Church*, and making himself a birth with ripping up her bowels; yet this *Abortive* proved the *strongest birth*, and 'twas a *Miscarriage* into the *chiefest Apostle*. As he began the after-sufferings of *Christ* in *Stephen*; so he *fulfilled* the 〈 in non-Latin alphabet 〉, and *made up all that was behind*, in himself, being in *deaths* more then those he inflicted. The sound of his *preaching* was louder then that at his *Conversion*, out-voic'd the *thunder*; for this went out into all lands, as if himself alone meant to execute the whole *Commission*, *preach the Gospel to every creature*: which he did almost, not only *preaching* to those places *where Christ was not named*, without the other *Apostles line*; but even where the rest employ'd themselves, he wrought as much as they, in *Asia* as *Saint John*, at *Antioch* as *Peter*; yea and at *Rome* too, having as much to do in their foundation: If I had said more, I could have brought the *Popes own Seal* for evidence; where not only both are, but *Saint Paul* hath the *right hand*: And truly if they had had the luck to think at first of founding all their pretensions on *Saint Paul*, his *care of all the Churches* would have born them out, as well as *feed my Lambs* does now. But these considerations I

pass; though they would give a Man that hath done mischief in the Church a pattern for the measures of his future Service to the Church. The thing I shall concern myself in, is the solemn *separation* here of those who were *before separated* to the work of the Gospel; *Barnabas* sent by the Church of *Jerusalem* to *Antioch*, *Act. 11. 22.* and *Paul* not only *separated from his Mothers womb*, *Gal. 1. 15.* but *chosen* by express *Revelation*, and by the laying on of *Ananias* hands, to go *preach the Gospel to the Gentiles and to Kings*, and qualified for it by *receiving of the Holy Ghost*, *Act. 9. from 15.* In which work both of them had for some years exercised themselves. Yet here is a new *consecration*, and they are taken up to a condition more *separate*, and *distinct* from what they were before. And all those vast advantages in which these persons did excel; the one of *faith* and *fullness of the Holy Ghost*, the other, besides those, of express and immediate mission from Heaven; and the most strange success their labors had been blest with, all these, I say, did not qualify them to *assume* these *powers* which the *Holy Ghost* commands *another Separation* to enstall them in: and 'twas this *Call* that called *Paul* to be an *Apostle*, *Rom. 1. 1.* (as from this time he is always called *Paul*, not sooner). Nor do we find any least footsteps of their being *Apostles* before; though *Barnabas* were sent to *Antioch*, yet he does not undertake what *Peter* and *John* did at *Samaria* in the very same case; for they *confirm* and *give the Holy Ghost*, *Act. 8. 15, 17.* but *Barnabas* does nothing but *Exhort*, *Act. 11. 23.* and he and *Paul* together *preached the Word* abroad, but we find nothing else they enterpris'd: but from this time they *exercise Jurisdiction*, *settle Churches*, and *ordain them Elders in the Churches*, *Ch. 14. 22, 23.* and (as it does appear) *singly* derived these powers to others, to be exercised by them *singly*. To *Titus* most expressly, *Tit. 1. 5.* the like also to *Timothy*, with all the other acts of *Jurisdiction*, (of which their *Epistles* are the *Records*) particularly that of *Censures*, which *Paul* himself had inflicted on offenders in the *Churches* he had planted. *Powers these*, which by such *steps* and by *degrees* of separation an *Apostle* himself receives, and does not execute till he ascend the *highest*, that which they have a *new solemnity* ordained from Heaven to enstate them in, by a *new laying on of hands*, and the *Holy Ghost* himself commanding, *Separate*.

The *separateness* of this *highest order* in the *Church* is a doctrine handed down to us both by the *writings* of all ages and the *practices*; (two things, which as they scarcely do concur in such a visible degree in any other things in our Religion, so also when they do concur, they make and secure *tradition* beyond all contradiction, give it sufficient *infallibility*: and truly he that does refuse the evidence which such tradition gives to all the motives of believing *Christianity*, if he be not a *Socinian*, he must be an *Enthusiast*, and can receive his Religion only from *Revelation*.) Now the matter of fact of this *tradition* is a subject for *Volumes*, not for a discourse, and it hath filled so many, that there is nothing left unsaid, or to be said against, as to the main: And they that pick some little sayings seeming against this order out of those *Ancients* which were themselves of it, and wrote much expressly for it, and think by those means to confute it, do the same thing, with that *Romanist*, who tore some little shreds, that look as if they favored some opinions of the *Romanists*, out of the books of *Protestants*, most of which were directly writ against the *Church of Rome*, and putting those together went about by them to convince the world there never were any such things as *Protestants*, but they that did profess to be so were all *Papists*.

But I will say no more then my *Text* hath done, which evidences it not a separation only of *degree*, but *Order*, by a *new Ceremony*, and commissionating to *new powers*. If I would stay on words, 'tis expressed here by one that speaks very great distances, 〈 in non-Latin alphabet 〉, *separate*, which does in *Scripture* word the distances that the *Censures* of the Church do make; *Luk. 6. 22.* and still in the *Greek Liturgies*, when absolution is given, 'tis said to be 〈 in non-Latin alphabet 〉, to free them *from all curse and separation*; as if to pass into the bounds of this *uncall'd*, were such a thing as to leap over the *Censures* of the Church, over the *Line of Excommunication*; and to break through this *wall of separation*, were to break through *Anathema's and Curses*: Yea, 'tis used to express the distance betwixt the *Lord's two hands*, his *right hand* and his *left*, at the day of *Doom*, *Mat. 25. 32.* betwixt which hands there is a 〈 in non-Latin alphabet 〉, a most insuperable gulf.

But these I shall not urge. Indeed the *Fathers* of the Church have been in these last days counted 〈 in non-Latin alphabet 〉 *separate* in the severest sense, cast out as the *dung of the Earth*; and the *calling* itself was under *reprobation*, as if it separated only to the *left hand of God*: but so it was with their Predecessors in the *Text*. *Saint Paul* says of himself and the rest of his *Order*, that they were counted 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉, *as the filth of the world, and the off-scouring of all things*, *1 Cor. 4. 13.* and as if they were *called* only to *ruin*, and *consecrated* for a *sacrifice*, he says, the *Lord hath set us forth as men appointed to death*, *verse. 9.* Indeed *God* hath pleased to own you as his *Churches Angels*, we are not troubled if some have counted you as the *off-scouring of the Earth*, while we know *Angels* do relate to *Heaven*: and let them consider how they will *reprobate* those to the *left hand of God*, whom *Christ* calls *stars in his right hand*, and *he is at the right hand of his Father*; and while you were accounted so you did but follow them that went before in *sufferings* as well as *office*; and to do so was part of the 〈 in non-Latin alphabet 〉, *the work* that they were *separated to*; which is the next part *For the work*.

I shall but run this over, and reflect upon it as I pass, according as it is of present Concernment; and

First, *Saint Paul's* work was to *preach the Gospel*, and we find him doing it from this time forward to his End. The *high Priest* of the Jews was called *the Angel of the Lord of Hosts*; of which name an *Heathen* does give this account, that he was called so, because he was, 〈 in non-Latin alphabet 〉, *the Angel or the Messenger of God's commands*: so *Diodorus Siculus*. And *Malachi* gives the same reason, *Mal. 2. 7.* he was the Substitute to him upon *Mount Sinai*, and gave the *Law* also, only *without the thunder*. Our *Governors* succeed into the Name, they are the *Churches Angels*; and when we hear the word from them, we have it as it were from heaven again, and we receive our *Law* too 〈 in non-Latin alphabet 〉, *by the disposition of Angels*. Indeed the Case now is not like *Saint Paul's*, the *Gospel* then was to be *first revealed* to all the World, and by continual inculcating secured against the depravations which all the malice of the *Devil* and the *world* sought to *infuse*, and the unskillfulness of *infant Christians* did make them apt to *entertain*; But now we are all confirmed *Christians*: Yet truly the time is now such as did give occasion for *Saint Paul's* charge to *Timothy*, *2 Tim. 4. 1, 2, 3.* *a time wherein they will*

not endure sound doctrine, but after their own lusts shall they heap to themselves teachers. He therefore that is in Timothy's place, must heap up *Reproofs* and *Exhortations*; or he must heap good sound dispensers of them: Such as will feed the Lambs with sincere milk, not chaf'd and heated with commotion and busy restless faction; not embitter'd with the overflowings of a too-full gall; not sour'd with eager sharpnesses of a malicious or a dissatisfied mind; not poisoned with the soul tinctures of a scandalous life, nor the Corrosive infusions of Schismatical and turbulent opinions. He that caters thus for his flock, and provides such as by doctrine and by practice do instruct them to live quiet and peaceable lives in all godliness and honesty; He, like the Angel on Mount Sinai, gives the Law to a Nation together, preaches to his whole Diocese at once, Continually.

The second work was praying for, and blessing them: This does begin, and close every Epistle; that he asserts of himself constantly, and 'tis well known the 〈 in non-Latin alphabet 〉 gifts of those times inspired for this Work. Now thus our Angels also are Angels of Incense, The High Priests Office in especial: Those that did daily minister performed a service of Incense too, that did accompany the prayers of the people, and sent them up in perfume; but the High Priests Incense was part of the Expiation, and was the Cloud that covered the transgressions of the people when he came with them all about him before the Mercy-seat. And they who shall consider that the prayer of Moses (Now Moses & Aaron were among the Priests, Psal. 99. 6. and He was the chief Priest) did withhold the arm of God when it was stretched forth in fury to destroy, and did commit a violence upon the Lord, such as he could not grapple with, but seems to deprecate, and would fain avoid, and says, *Let me alone, that I may destroy them*, Exod. 32. 10. If thou wilt permit me, my fury shall prevail upon them, faith the Arabic, but if thou pray it cannot; therefore *let go thy prayer*, saith the Chaldee. and *let me alone*. And they who shall confider also that His prayer did maintain a breach against the Lord, when He had made one, and was coming to enter in a storm of indignation, then this made head against him, and repulsit him, Psal. 106. 23. They that consider these effects, will certainly desire the Prayers and Benedictions of those God's chiefest Officers of blessing, those that are consecrated to bless in the Name of the Lord; and will have them in love for this works sake.

Their Third work is Government, which may be some do look upon as privilege and not as work; the expectation and delight of their ambitions, and not the fear and burden of their shoulders. But ambition may as rationally fly at Miracles as Government, and as hopefully gape after diversity of Tongues, as at presiding in the Church; the powers of each did come alike from Heaven, and were the mere gifts of the Holy Ghost, 1 Cor. 12. 28. It was so in the Law; when God went to divide part of Moses burden of Government amongst the Lxx, he came down and took of the Spirit that was upon him, and gave it to the Lxx, Num. 11. 25. A work this that may have reason to supersede much of that which I first mentioned: For notwithstanding all Saint Paul's assistances of Spirit, he does reckon that care that came upon him daily from the Churches amongst his persecutions, and it sums up his Catalogue of sufferings: 2 Cor. 11. Such various Necessities there are by which Government is distracted, and knows not how to temper itself to them. For sometimes it must condescend: Paul notwithstanding Apostolical decrees made in full Council that abrogated Circumcision, (as the Holy Ghost had declared it void before,) yet is fain to comport so far with the violent humors of a party as to Circumcise Timothy, at the very

same time when he delivered those decrees to the *Churches* to keep, Act. 16. 3, 4: yet afterwards when *Circumcision* was looked on as *Engagement to the whole Law*, and to grant them that one thing, was but to teach them to ask more, and to be able to deny them nothing; then he *suffers not Titus to be circumcised, nor gave place to them by submission, no not for an hour*, Gal. 2. 3, 5. Thus the *Spirit of Government* is sometimes a *Spirit of meekness*, does its work by *soft yieldings*, and breaks the *Adamant with Cushions* which *Anvils* would not do: The *Ocean* with daily billows and tides, helped on with storms of violence, and hurried by tempests of roaring fury, assaults a rock for many ages; and yet makes not the least impression on it, but is beat back, and made retire in empty foam, in insignificant passion: when a few single drops that distill gently down upon a rock though of *Marble*, or a small trickle of water that only wets and glides over the stone, insinuate themselves into it, and soften it so as to steal themselves a passage through it. And yet *Government* hath a rod too, which like *Moses's* can *break the rock*, and fetch a stream out of the heart of quarre; and which must be used also: the *Holy Spirit* himself *breathed tempest* when he came, blew in a *mighty boisterous wind*: nor does he always whisper soft things, he came down first in a *sound from heaven*, and spoke *thunder*; nor did it want *lightning*, the *tongue was double flame*. Of some we know we must have a *Compassion*, but others must be saved with *terror*, Jude 22, 23. which drives me on to the last piece of their work,

The Censures of the Church, the burden of the *Keys*; which (passing by the private use of them in voluntary penitences, and discipline upon the sick) as they signify *public exclusion out of the Church* for scandalous *Enormities*, and *re-admission into it* upon repentance, have been sufficiently evinced to belong to the *Governors of the Church*. The Exercise of these is so much their work that *Saint Paul* calls them *the Weapons of their spiritual Warfare*, by which they do cast down imaginations and every high thing that exalteth itself against the *Knowledge of God*, and bring into captivity every thought to the obedience of *Christ*, 2 Cor. 10. 4, 5: a blessed victory even for the *Conquered*; and these the only *Weapons* to achieve it with. If those who sin scandalously, and will not hear the admonitions of the *Church*, were cast out of the *Church*; if not *Religion*, *Reputation* would restrain them somewhat: not to be thought *fit company for Christians* would surely make them *proud* against their *Vices*. *Shame*, the designed Effect of these *Censures*, hath great pungencies, the fear of it does goad men into actions of the greatest hazard, and the most unacceptable; such as have nothing lovely in them, but are wholly distasteful. There is a *Sin* whose face is *bloody dismal*; and yet because tis countenanc'd by the *Roysting Ruffian* part of the world, men will defy *Reason* and *Conscience*, *Man's* and *God's Law*, venture the ruin of all that is beloved and dear to them in this world, and assault *death*, and charge and take *Hell* by violence; rather than be *ashamed* before those *valiant sinners*, *Satan's Hectors*: and, they must never come into such *Company* if they do not go boldly on upon the sin, is of more force with them than all the *indearments* of this world, then all their fear of *God*, and *death*, and *that which follows*. Now if *Religion* could but get such *Countenance* by the *Censures of the Church*; and every open sinner had this certain fear, I shall be turned out of all *Christian company*, shall be avoided as unfit for *Conversation*; would it not have in some degree the like effect? and if the motive be as much exactly, would not men be *chaste* or *sober* or *obedient* for that very reason for which they will now be *killed* and be *damned*? Without all question

Saint Peter's Censure on the *intemperate*, 1 Cor. 5. must needs be reformation to him: Tis such a sentence to the drunkard, *Not to company with him*, whose vice is nothing but the *sauce of Company*; and who does sin against his *body* and against his *faculties* and against his *Conscience*, is *sick*, and is a *Sott*, and goes to *Hell* merely for *Societies sake*. Now the infliction of these *Censures* is so much the *work* to which *Church-governors* are called by the *Holy Ghost*, that they are equally called by him to *it* and to *Himself*; both are alike bestowed upon them: *Receive the Holy Ghost, whose sins ye retain they are retained*, John 20. 22. And in the first derivations of this office, it was performed with *severities*, such as this age I doubt will not believe; and when they had no *temporal sword* to be auxiliary to these *Spiritual weapons*.

And now to make reflections on this is not for me to undertake, in such a state of the Church as ours is; wherein the very *faults* of some do give them an *Indemnity*, who having drawn themselves *out of the Church*, from under its authority, are also got *out of the power of its Censures*: So children that do run away from their *Fathers house*, they do escape the *Rod*; but they do not consider that withal they run away from the *inheritance*: and many times in those that do not do so, but stay within the family; long intermission of the *Rod*, and *indulged license* makes them too big and heady to be brought under *discipline*. And is it not so with us? Among many of those that stay within the *Church*, (I know not whether I do well to say so, when of these I mean there is little other Evidence of their doing so but this, that they will *swear and drink of the Churches side*; Blessed Sons of a *demolished Church*, who think to raise their *Mother a temple by throwing stones at her*;) by reason of the late overthrow of *government and discipline*, and the *consequent licences*, *Vice* hath been so nursed up; not only by an universal, barefac'd, uncorrected practice; but by *principles* of liberty, that can dispute down all *Ecclesiastical restraints*, and have set up the *Religion of Licence*: that now sin is grown so outrageous, as to be too strong for *discipline*; nay rather then it should be set up, tis to be feared they would endeavor to renverse all in the *Church*, and enterprise as much in their *vices* quarrel, as others have done for *mistaken Religion*. And indeed to what purpose were the *Censures*, whose *first and medicinal effect* is *shame*, amongst men, where tis in very many instances the *only shameful thing not to be vicious*; where men stand *candidates* for the reputation of *glorious sinners*, take to themselves *sins* they have *not committed*, that are *not theirs*, and *usurp Vice*; *sins and damnations hypocrites*? What work is here for *discipline*? But this state wants not precedents; the *censures of the Church* were not only lay'd aside in the *Vastations of the Arian heresy and persecution*; when the *weapons of the Churches warfare* were too weak to make defense against all their cruelties and impieties: and before that in *Diocletian's days* against the *Lapsi*: But we find also that Saint Paul is forced to break out only in a passionate wish, 〈 in non-Latin alphabet 〉, *I would they were even cut off that trouble you* (by *excommunication* he means) Gal. 5. 12. When he saw the ill humors were too spreading, and too tough also; *Sedition and Schism* wide and obstinate; so that neither his authority could reach, nor his methods cure, but were more likely to exasperate them: then he does *excommunicate* them only in *desire*. And again, 2 Cor. 10. 6. *and having in a readiness to revenge all disobedience when your obedience is fulfil'd*. It becomes therefore everyone that hath good *Will for Zion*, to labor to fulfill his own obedience, that so the *Church* may be empower'd to use *Christ's Methods* for reforming of the rest. And they that will not do so must know they shall

not only answer for their *sins*, but for *refusing to be saved* from them, that they *resist* all medicine, as men resolved that nothing shall be done towards their Cure, as men that rather choose to perish, and prefer destruction. And for the *seasons* and *degrees* of putting this work into Execution, Wisdom must be implor'd from that *Spirit of Wisdom* that calls unto this work: The last Part; *Whereunto I have called them*.

The Nature of the *calling of the Holy Ghost* is a Subject that would bear a full discourse. But waving those pretensions which *Necessity*, and *inward incitation* do make to be the *Calls of the Holy Ghost*; I shall positively set down that the *call of God* and of the *Holy Ghost* to any work or office, (for I enquire not of his calling to a *privilege* or *state of favor*;) is his *giving abilities* and *gifts* qualifying for that work or office: The call *immediate* when the gifts were so; but *mediate* and *ordinary*, when the abilities are given in his *blessing* on our *ordinary labors*. 'Tis so in every sort of things, Exod. 31. 2. *See I have called Bezaleel, and I have filled him with the Spirit of God in Wisdom, and in understanding, and in knowledge, and in all manner of Workmanship, to devise cunning works, and to work in all manner of Workmanship; and behold I have given him Aholiab, and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee:* and he repeats the same again, Chap. 35. 30. adding that *he hath put in his heart that he may teach, both He and Aholiab;* so that giving this skill to work and teach is named *God's calling*. So in another case, the Lord does say of Cyrus, *I have called him*, Isaiah 48. 15. which he explains in the 49. *I have holden him by my right hand to subdue nations before him, to loose the loins of Kings, I have girded him.* So when Isaiah saith, *the Lord hath called me from the Womb*, or rather says that of our Savior, Isa. 49. 1. he tells you how, ver. 5. *he formed me and prepared me from the Womb to be his servant, to bring Jacob to him.* And throughout the *New Testament*, as his *Call to a privilege* is 〈 in non-Latin alphabet 〉, *his grace*, in allowing such a state of favor; so his *calls to a Work* are his 〈 in non-Latin alphabet 〉, *his gifts* enabling for it.

The Gifts of *these Apostles* by which they were enabled for their *Office*, and which made up their *call*, are set down: those of *Barnabas* in the fore-cited 11 Act. *He was a good man, full of faith, and of the Holy Ghost;* and *Paul's call* was a little *Extraordinary*. If we look into times, we shall find reason to believe those revelations in 2 Cor. 12. were given to *Paul* a little before this *Consecration* of him in the Text. That Epistle was writ, saith *Baronius*, in the second year of *Nero*, and this separation was in the second of *Claudius*, as may be gathered also in some measure from the *famine* mentioned in the 28. verse of the 11. chap: betwixt these two were *fourteen years*: now saith *Saint Paul* when he wrote that, *he had his revelation somewhat above 14. years before;* a little therefore before this solemnity. Here was a *call* indeed, called up to the *third heaven* to receive instructions for his office, and for ought he did know, called out of his own body too, that he might be the fitter for it; *whether in the body or out of the body, I cannot tell, God knows*, verse 2. and that again, verse 3. They whom *God's Spirit* qualifies for *Consecration* to separate to these diviner offices may be stilled *Angels* well, when they are called from all regards or notices of anybody that belongs to them; their gifts and graces set them above the consideration of flesh: In the entertainment of these qualifications the Soul is swallowed up so, that it cannot take cognizance whether it have a body of its own, and is not sensible of that deer partner of itself, it is so only sensible of this Employment. 'Tis not

for an *Apostle* (or for his *Successor*) to think of things below with much complacency: When these have all their Uses, all their glories on, they but make pomp to dress the body; which an *Apostle* does not design for, nor knows whether he be concerned at all in. He becomes something *without a body*, and *above the Earth*, who for a preparative must be *taken up to Paradise*, and *called from all commerce and all intelligence with his own body*. Saint Paul was *called from heaven to preach the Gospel*; but he was called to *heaven to qualify him for this higher separation*, to an *Apostle and Church-Governor*.

And now you see your calling, Holy Fathers: and to pass by such obvious unconcerning observations as at first sight follow, that those who are not qualified are not called; I shall only take notice hence of the *counter-part* of this call, the *charge* God takes upon him, when he calls to this charge; and that is, he *owns* and will *protect* whom himself *calls*. 'Twas that he promised to the *Founder and God of your Order*; *I the Lord have called thee, and I will hold thine hand, and I will keep thee*, *Isai. 42. 6*. And when he said of *Cyrus*, *I have called him*, he said also, *he shall make his way prosperous*, *Isai. 48. 15*. And so he shall be the way what it will; for thus he said to *Jacob*, *I have called thee; when thou goest through the water I am with thee, and through the rivers they shall not overflow thee*, *Isai. 43. 1, 2*. There was Experience of all this in one of the *chief Princes* of your Order; when the *Apostles* were scarce safe *within their ship*, they were so tossed with waves and fears, yet if our *Lord* will *call* him, *Peter* is confident he shall be safe even *in the sea*; *Lord, if it be thou, bid me come unto thee on the Water*, saith he; and the *Lord* did but call him, and he went down and *walked on the water* safely: as if the swelling billows did only lift themselves to meet his steps, and raise him up from sinking. And when his own doubts, which alone could, were near drowning him, and he but *called the Lord*; *immediately he stretch'd out his hand and caught him*: He answers his call, if we answer ours; if we obey when he says *come*, then will he come and save when we call to him. And so *Peter* received no hurt, but a rebuke; *O thou of little faith, why didst thou doubt?* couldst thou imagine I would not sustain thee in the doing what I bid thee do? in answering my call. But why seek we experience of so old a date? There is a more encouraging miracle in *these late calls themselves*. Had God sustain'd the *Order* in its *offices and dignities* amidst those waves that wrack'd the *Church* of late, it had been prodigy of undeserved Compassion to our Nation: but whenas all was sunk, to bid the sea *give up* what it had *swallowed and consumed*; this is more than to catch a *sinking Peter*, or to save a *falling Church*. The work of *Resurrection* is emphatically called the *working of God's mighty power*, and does out-sound that of his *ordinary conservation*. And truly 'twas almost as easy to imagination how the *scattered Atoms* of men's dust should *order* themselves, and *reunite*, and *close into one flesh*; as that the *parcels* of our *Discipline and Service* that were lost in such a wild confusion, and the *Offices* buried in the rubbish of the demolisht Churches, should *rise again* in so much *order and beauty*. *Stantia non poterant tecta probare Deum*. This *calling of the Spirit* is like that when the Spirit moved upon the face of the *abyss*, and called all things out of their *no seeds* there; or like the call of the *last Trump*. Thus by the miraculous mercies of these calls *God* hath provided for our *hopes*, and warranted our *faith* of his protections: yet he hath also sent us more security, hath given us a *Constantine*, if his own be not a *greater Name*, and more deserving of the *Church*; for which (it is well known to some) he did *contrive and order*, when he could neither *plot nor hope* for his own *Kingdom*; & did

with passion labor a *succession* in your *Order*, when he did not know how to lay designs for the *succession* of *himself* or *any of his Fathers* house to his own *Crown* and *dignity*. Nor is the *Secular arm* all your security: *God himself* hath set yet more guards about his *consecrated* ones, he hath severe things for the violaters of them: *Moses*, the *meekest man upon the Earth*, that in his life was never angry, but once at the *rebellious*; seems very passionate in calling Vengeance on those that stir against these *holy Offices*. *Smite through the loins of all that rise against them, and of them that hate them, that they rise not again*: the loins (we know) are the *nest of posterity*; so that, through the loins, is, stab the *succession* at once all the *posterity* of them that we cut off this *Tribe*, and hinder its *successor*. Nor was this *Legal Spirit*; *Gospel* is as severe. Those in *Jude* that *despise these Governors*, that *Corah* and his *Complices* did, (who galled themselves against *Moses* and *Aaron*, and said, *You take too much upon you, ye sons of Levi, since all the Congregation is holy, everyone of them, and the Lord is among them, wherefore then lift you up yourselves above the Congregation of the Lord?* words these that we are well acquainted with, and which it seems *St. Jude* looks on as sins under the *Gospel*;) these *perish in the gainsaying of Core*; whom *God* would not prepare for punishment by *death*, but he and his accomplices went quick into it; He would not let them stay to dy, but the *Lord* made a new thing, to show his detestation of this sin, and the *Earth* swallowed it in the *Commission*, and all that were alli'd and appertain'd to them that had an hand in it. And truly they may well expect strange recompenses, who do attempt so strange a *Sacrilege*, as to pull stars out of *Christ's own right hand*: from whence, we have his word, that no man shall be able to pluck any; but if they shine thence, on their *Orbs* below, and convert many to *Righteousness*, their light shall blaze out into glory, and they shall ever dwell at his right hand, To which right hand He that brought again from the dead the *Lord Jesus*, that great *Shepherd* and *Bishop* of the *sheep*, and set him there: He also bring you our *Pastors*, and us your *flock* with you; and set us with his *sheep on his right hand*. To whom, with the same *Jesus* and the *Holy Ghost*, be ascribed all *blessing, honor, glory, and power*, from henceforth forever,

Amen.

FINIS.

P-RA-9. Eighteen sermons whereof fifteen preached the King, the rest upon public occasions - Allestry, Richard, 1619-1681.

EIGHTEEN SERMONS, *Whereof Fifteen Preached before the KING. The rest Upon Public Occasions.*

BY RICHARD ALLESTRY D. D. AND CHAPLAINE To His MAJESTY.

LONDON, Printed by *Tho. Roycroft*, for *James Allestry* at the *Rose and Crown* in *S. Paul's Church-yard*. M DC L X I X.

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SERMON I. WHITE-HALL. January 27. 1660.

1 PET. IV. 1.

He that hath suffered in the Flesh, hath ceased from Sin.

SO great a flatterer is Man of himself, that from all kind of Events, how various soever, [A] ever, he will adventure to conclude himself in the right way to *Blessedness*; and rather than want Argument, contradictions shall conspire to make him happy: If he prosper, then *God allows his doings*; and the success of actions is his *mark and Seal*, that they are acceptable and dear to him: And if this Argument be good, The *Tribe of Benjamin while it conquered* (as they did *Conquer* those that fought *God's Battles*; and that by his immediate *commission*;) yet all that while, those [B] *Sodomites and foul Adulterers*, the men of *Gibeah* were *Saints*; But when calamity does take away this Argument, then on the other side the *Gibbet*; though the punishment of *Villany*, is only execution of that Decree, whereby *God hath predestined* them, *To be conformed to the Image of his Son*. As if they died most like Christ, who died with the most *Guilt* about them, and they will needs be *Martyrs* when they suffer for [A] their vices; and, if this Argument be good, *Egypt* was *blest* with all her *Plagues*, and the *consuming fire* that ran upon the ground, was the *light of God's countenance* upon them. Yet both these Arguments have been made use of lately, by each several party of us, in the variety of *God's dispensations* to us: now this each could not do of *right*. Some parties of us made *false and unjust* pleas to them both. Now to decide which did so, not *à priori*, from the *cause*; though that alone does guild prosperity, and *that alone too makes the Martyr, not the sufferings*. But men will never be agreed of that, while whatsoever [B] happens (whether their cause prosper or be oppressed) still proves them in the *right*. But I shall do it from a plain *notorious* effect: nor do I know what else can be more seasonable than while some men seem to stand *candidates* for sufferings, and choose *Sedition and Schism*, rather than lose the reputation of not being *afflicted* with their party; and while others plead the merits of *affliction*, and Trumpet out their having *suffered*, as a pretence for the *ambition* and the *covetousness*, the *luxuries* and *intemperance*, and all the other vices of *prosperity*, which their late *sufferings* have before hand expiated; while [C] it is thus on each side, to give both a < in non-Latin

alphabet › whereby to judge the Case, which my Text here presents; for, *He that hath suffered in the Flesh, hath ceased from Sin.*

The words make a single *Proposition*, and therefore cannot well be taken asunder, nor indeed need they; the Terms being very well understood. The Subject everyone is willing to assume to himself; no one I believe that hears me, but will say he *hath suffered in the Flesh*. Therefore we have no more to do, but to see whether the other Term agree as universally, which certainly it must, if our *Proposition* here hold good, [D] if *He that hath suffered in the Flesh, hath ceased from Sin.*

Therefore in order to this, I shall offer at Three things.

First; Discourse of the truth of the *Proposition* in General, and see if we can discern how necessary, and how effectual this Instrument of *Reformation* is, whether it be such as may build a confidence of asserting; That *He who hath suffered, hath ceased from Sin.*

Secondly; Because discoursing in General, is not so *practical* and *useful*, I shall endeavor to discover in particular, By what Artifice of method the *Flesh* engageth men [E] into courses of *sin*, and how it works them up to the *height* of it, and then see how *sufferings* blast that method, and make the *Arts* of the *flesh* either unpracticable, or too weak.

Thirdly, I will attempt to view our own concerns in all [A] this; propose to consideration, Whether this method hath had this effect on us; or, Whether indeed it be as easy to confute God's *Word* as to break his *Commandments*, and contrive that his *truth* shall no more stand than his *will* does; but notwithstanding Scriptures bold affirmation here, yet *they that have suffered have not ceased from Sin.*: and if so, then to propose the danger and infer Christ's Application that at least we begin to cease, *and sin no more lest a worse thing come unto us.*

I. *He that hath suffered in the flesh hath ceased from Sin: None but He, and He certainly:* [B]

When it appeared that *Eden* had too much of Garden for *innocence* to dwell in, and although man were made *upright*, yet amidst such delights he could not be so a whole day, but of the many *inventions* he found out the first was to *destroy* himself immediately, and under the shadow of the Tree of *life* he wrought out *death*, and made the Walks of *Paradise* lead him towards Hell: God saw himself concerned to take another course: He sets a guard of *fire* about *Eden*, about the place of *pleasure*, as well as in the place of *torments*; and there was as much need of *flame* to keep man out of *Paradise*, as [C] *flame* to fright him from Hell. He makes the Earth not spring with Garden anymore, but bring forth *thorns* and *briars*, that might scratch and tear man in the pursuit of things below, which, if the Soul should *cleave* and *cling* unto the Earth, might gore and stab it in the embrace; Nothing but *sufferings* will do us good: The Earth was most accurst to man when it was *all Paradise*, nothing but the *malediction* could make it safe and bless it to us; our happiness must be *inflicted executed* on us, and we must be *goaded* into *blessedness*: and therefore God hath put *afflictions* into every dispensation since the first. [D] Among the *Jews* sin did receive immediate punishment by the tenor of the *Covenant*, and though the retributions of our *Covenant* be set at distance, as far remote as *Hell*, yet Christ has *dressed* his very *promises* in *sackcloth* and in *ashes, tears* and

trouble: when he would recompense *heroic* virtue, he says it shall receive *an hundred fold with persecution*, Mar. 10. 30. and he does *grant us sufferings; to you it is given in the behalf of Christ to suffer*: Phil. 1. 29. so that the *sting of the Serpent* is now the *tempter*; his biteings and his venom moving us to *obedience*, as much as his lying tongue did our first [E] Parents to *rebellion*, and when he does fulfill God's threat and *wound the heel*, he only drives us faster away from him, and makes us haste to him that *flies* to meet us *with healing under his wings*. This method God hath always used, and the experience [A] confirmed by the blood of all ages, even from the blood of *righteous Abel* to the blood of *this season*: of all the *Prophets* that went before us, and the *Apostles* that came after them, as if those were men *inspired for ruin*, and what ever Judgment they denouncit it was their own *burden*; and as if these were men chosen out for, and delegated to *persecution*, men *appointed unto death* as St. Paul expounds their office, none escapit: and the next succeeding times of Primitive Christianity were but *Centuries of Martyrdom*, so many years of Fire and Faggot, and worse tortures. This method hath not *past* by any Grandeur, but of those great ones that have [B] been eminently good, their *afflictions* have vy'd with their *Majesty*, the *Calendar* hath had as much share of them as the *Chronicle*, the *Martyrology* as the *Annals*, and their *blood*, not their *Purple* put them in the *Rubric*. God's Furnace made Crowns splendid, gave them a Majesty of *shine* and an *Imperial* glory, and so all our Crowns indeed must be prepared in the *Furnace*; he that told us we must be *Baptiz'd with fire* saw there was something in us that the Christians water will not cleanse; Baptism may wash *sullays* but not *dross* away, That must be washed in flame, and nothing else but *fire* will [C] take away our base alloy; And it cannot be otherwise, never was there any other way to *Glory*: for when God was to bring many Sons to glory, he sanctified the very *Captain of our salvation through sufferings*. Heb. 2. 10. *Who though he were a Son*, and that the Son of God, yet learned he *obedience by the things that he suffered*, Heb. 5. 8. This therefore is the only and most *effectual* way of teaching it, when God speaks in *Judgment*: and indeed he counts all other of his voices but as *silence* in comparison of this; and though he gave his Law in *Thunder*, and sent his Prophets daily to denounce wrath to [D] *transgression*, yet he reckons of all this as if he had said nothing till he speak *Plagues* and commands *afflictions*; Psal. 50. 21. after a Catalogue of *sins* he tells the man, *these things hast thou done and I kept silence*; though my Law did warn thee, and my *Messengers* called to thee, yet I hardly expect that thou shouldst hear those whispers, with all those voices I did scarce break silence, but *now I will reprove thee*, and thou shalt hear the rod or hear thy own groans under it: For that we may be sure to hear this voice, God does by it *open the ear*, Job 33. 14, 15, 16. *God speaks once, yea twice, yet man perceiveth* [E] *it not, in a dream and in a vision, then he opens the ears of men by Chastisements*, as it follows in four verses full of them 19, 20, 21, 22. *and sealeth his instruction that he may withdraw Man from his purpose, i. e. that he may make him cease from sin*. It seems the *place of Dragons* is God's chiefest [A] *School of Repentance*; and we may have a clearer sight of him in the *dimness of anguish*, than *Vision* itself does give. When men did not perceive that, saith Job, yet this opened the Ear, and so God *sealeth the Instruction*: And truly when the Soul dissolves in Tears, and when, as David words it, *The heart in the midst of the body is even like melting wax*, then only 'tis susceptible of *Impression*, then is the time for *sealing the Instruction*. Nor does Chastisement open the *Ear* only, but the *understanding* also; *I will give her trouble* 〈 in non-Latin alphabet 〉 , *I will take her into the Wilderness* 〈 in non-Latin alphabet 〉 saith he, and *speak* [B] *unto*

her Heart; There is convincing Experience of all this. *Pharaoh* that was an Atheist in Prosperity, does beg for prayers in Adversity; before he suffers, *Pharaoh* says, *Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go.* *Exod.* 5. 2. but yet Thunder preaches obedience into him, and *Pharaoh sent and called for Moses and Aaron and said, I have sinned, the Lord is righteous, and I and my People are wicked, entreat the Lord that there be no more mighty Thundrings* (no more Voices of God, the Hebrew words it) *and I will let you go.* *Exod.* 9. 27. And in the Book of *Judges* [C] you will find that whole Age was nothing but a vicissitude of *sinning and suffering*, divided betwixt *Idolatry and Calamity*. When God's hand was not on them they ran after other God's, as if to be freed from Oppression had been to be set free from God's Worship and Service; but when he did return to *slay them*, then they *sought him, and they returned to enquire early after God, and they remembered that God was their Rock, and the high God was their Redeemer.* *Psal.* 78. 34, 35. So that from such induction the Prophet might pronounce, that *when God's Judgments are in the Earth, the Inhabitants of [D] the world will learn righteousness,* *Isaiah* 26. 9. and *S. Peter* in the Text, *they that have suffered in the flesh, have ceased from sin.* Which calls me to my second Task;

2. To show first, by what arts the flesh engages men into courses of sin, and by what methods it does work them up to the heights of it. That I may Secondly declare how sufferings blast those methods, and make all the arts of flesh either unpracticable or too weak.

1. That the carnal appetite should reach after, and give up [E] itself to sensual delights is so far from strange, that it is its nature; 'tis the law of the members, the very signature of flesh, an inclination imprinted into it, of which it can no more devert itself, than the heated Deer can restrain itself from *thirsting and panting after water brooks*: But when Reason and [A] Religion have set bounds to this appetite for it to scorn these bounds; for that *Law in the members* to fight with and prevail against the *Law in the mind*, those original dictates born in it, and Christian Principles infused into it, this is the Fleshes aim and sin. Now this it does by exciting to ill actions, as being sauc'd with pleasures and contents, and by indisposing to good actions, as being troublesome or not at all delightful to the sense, and as for all other delights it hath no apprehension of, but indisposeth for them perfectly. So that this it does, it engages too much in Pleasures here, and [B] it takes off all cares or thoughts of any joys hereafter; both these I will show you, and thus it works;

1. It prevails with us to indulge ourselves the full use of lawful pleasures, and for this the Flesh will urge, it is the end of their Creation, to do otherwise were to evacuate God's purpose in the making; Did he give us good things not to enjoy them?

Thus every sort of sin insinuates itself at first: Youth will not deny itself converses with temptations, although he have reason to fear they will commit a rape upon his warmer passions, [C] which are chafit by such encounters. But God has not forbid him Conversation; and why should he be an *Anchoret* and recluse in the throngs of Cities and of Courts. Another that would not by any means be luxurious or intemperate, yet goes as near them as he can, and contrives to enjoy all those delights that do indeed but sauce Intemperance, and make Excess palatable: And truly why should he restrain himself from meats and drinks, and be a

Jew again? All these believe they live righteously, soberly, and Godly enough. This resolution works in every recreation, pleasure, honor, and advantage of this World, men are content [D] to make as near approaches to the sin as they can; and indeed believe they have no reason to be morose unto themselves; I will deny myself nothing that God hath not denied me, but enjoy as far as possibly and lawfully I may: But then, by doing thus it

Secondly, does oft take in somewhat of the immoderate and unlawful, which cannot be avoided, both because it is hard to set the exact bounds and limits of what is lawful: The 〈 in non-Latin alphabet 〉, the Line that meers out Virtue from its neighbor [E] Vice is not so plain in every place as to chalk out exactly to this point thou mayst come, and no farther; hence the man sometimes mistakes himself into a fault; however the extremity of lawful is, we know the confines and very edge of vice: And then to him that plays upon the brink of sin, it [A] is a very easy step into it, and indeed unavoidable, when a man is rusht and hurried on, not only by his inward stings and incitations, but by the practice of the World, which makes use of that holy Name of Friendship, to bring vice into our acquaintance, and to befriend us into everlasting Death (of such Friends I can have legions in Hell; and the God of this World will serve me, upon this account, to procure for my Sin and my Destruction:) but howsoever when the Appetite is heated, they are not to be denied. [B]

Thirdly, this happening therefore sometimes proves a Snare and bait still to go on, both as it takes away the horror and the a versation of the sins which at the first seem uncouth, till a man be experienced in them; and also as it smoothes the way, for such beginnings do nurse up an Habit and prepare a Custom, and make vice very easy, which at first it is not, while the Appetite is modest and not able to digest full Doses, till use enlarge and stretch it.

And now the *Mind*, which by these means tastes diverse Pleasures, and the Degrees of them, and finds a gust in [C] them, yet not being satisfied in any one (as 'tis impossible it should be) stirs up the Appetite to vary and proceed; that that contentment which single pleasures could not afford, diversified might make up; Wretched Nature using that as an Attractive, which should repel; for who would hug a Cloud? embrace that which does not, cannot satisfy? but only Flesh which for that very reason, hunts on and follows the scent: And by doing so a while, it brings upon itself,

Fourthly, Something like a necessity of doing so: Thus Contenance would be some men's Disease, and the Intemperate [D] cannot live without his Vice, but gapes as much as Thirst and Feavour do, and if he have not satisfaction, suffers as many qualms and pangs as his riot used to cause in the Apprentisage of his sin; so that there is a kind of necessity of the practice, and he wisely seeming to make a virtue of necessity, begins to think them the only happiness, at least of this life, freely without reluctancy embracing them. [E]

And now the Flesh is *Callous*, and if you doubt how it could so harden itself, as not to be pervious to any stings of Conscience, but Proof against all Pricks, though Experiment may persuade you; yet I will show you the Method.

As all Appetite you know is blind, so the Guides also [A] of Carnal appetite; The senses are very short sighted, they cannot look forward to the next Life, to the hopes of Heaven, or the pains of Hell, to bring them into the balance with the present pleasure, and see which does over weigh: The Flesh only lives *extempore*, looks but upon that which is before it, scarce on that: We have sufficient experience of this, for when one vice will not look forwards a year or two to the penury and rottenness some courses do pull down: And when another vice, as if it had learnt to fulfill our Savior's command, and *take no care for the morrow*, will [B] not think of the next mornings pains and Headach; Nay, when the ambitious Usurper will not look just before him, to see where he does place his steps, on Precipices and Sword points, to note how the Pyramids he does climb are made slippery with blood; Pyramids, did I say? pointed Reeds rather, things that have not strength to bear, but only sharpness to stab; and where the man's own weight makes his Upholders fail and wound him both together, at once sink under him and pierce him thorough. Nay, we see many whose sins inflict themselves, who may be truly said [C] to *bear their Iniquities*, yet choose those sins that bring their Plagues along with them; for we see men with most excessive difficulty practice a vice only that they may have the vice, swallow sickness, drink Convulsions and dead Paralyzes, foaming Epilepsies, only that all this may be easy to them: And this is but one instance of the many that might be made; just as the King of *Pontus*, that ate Poison that so he might be used to it: Strange! that a man should torture himself with all those deadly symptoms that Poison racks the body with, only that he might eat Poison; yet just such is the Sinners [D] Design, and all the ease and pleasure he acquires at last in sinning, is but familiarity of Poison, custom of Danger, and acquaintance of Ruin. Good God! that men should train and exercise themselves so for perdition! that they should go through a discipline of torments to get an Habit of destroying themselves! that they should work out their own condemnation with hardships and agonies! that as if 'twere too easy to go down the hill to Hell, the descent shall be made craggy, and they force breaches into it, and great headlong Precipices to make the way more painful, and [E] more dangerous, to make the fall more wounding and more irrecoverable! And what shall give a check where difficulty does provoke, and torments do ingratiate?

Well: But though Flesh be so short sighted and inconsiderate, the mind might trash it by suggesting other sorts of punishments that do await transgression. Why truly if [A] rude unmannerly Conscience do sometimes thrust in the thoughts of Hell, the Flesh, which I told you, is not terrified with anything but what it feels (now Conscience presents Hell as a thing of hereafter, not till Death be past) it satisfies Conscience with a Repentance of Hereafter, *before Death come I will be sorry for my sins, and God is merciful*. Conscience being thus quieted, and both Raines and Spur given to the Flesh, it takes its full carier, and leaves behind all thoughts of Repentance, and indeed, of God, or Heaven; the hope and joys of which, are the only possible [B] method that is left to take off the Man from his eager pursuit, or to divert him in his course. But as to that also, that I may show you the next heat.

The *Mind* that is immersed in body, and hath been long accustomed to taste no pleasure but the carnal ones, its fancy filled with those *Ideas*, it does imbibe such a tincture of sensuality, receives such an infusion of Flesh, and is so impregnated with the fumes of Carnality, which

clog the Spirit, that its complexion and temper is quite altered, it is diluted and deprest, and so grown stupid and unactive to all higher [C] things: Heaven and all after things, it may be, are the prejudice of such persons, not their persuasions; some thin conceptions of such things have been thrown into them, but never were improved; for their Mind hath otherwise been employed, and they can have no appetite to them, because they have never had any taste or relish of anything but sensual: And indeed that both longings after, and thoughts of a better Life should be altogether dead in the carnal man, is but a natural and necessary effect of the verge of his Delights. For what motive is there in Heaven to stir up his [D] appetite, to whom Heaven itself would not be a place of Joy? For I am verily persuaded, were the Carnal man in those Eternal Mansions compassed with streams of Glory, it were impossible for him to take delight in them, and he would grope for Paradise in the midst of Heaven: As much impossible as for the most unlearned Ideot to satisfy himself with the pleasures of a Mathematical demonstration: Let him have the *Hecatombe*, and let *Pythagor* as be an Epicure on the *dimensions of a Triangle*, the other hath no palate for these pleasures; and indeed how could the unclean lascivious [E] person please himself in the enjoyment of those Felicities that have no Sex, *Where they neither Marry, nor are given in Marriage?* Or how the Riotous, that Eats to eat, eats to hunger and provoke, not satisfy; how will he content [A] himself there where their happiness is, *they shall neither hunger nor thirst*, or the Incendiaries that love to set all on fire, what should they do there where there are no flames but such as kindle *Seraphim*; so that *flesh and blood*, not only *shall not*, but *cannot enjoy the Kingdom of God*: And why then should they long after, or think of it? Nay, I would this unhappy Age, and an unlucky *axiom* of *Aristotle's* did not convince that they do think there are no such things; *Sensual pleasures, are corruptive of Principles*, saith he; and indeed where Damnation is the conclusion, 'tis a much quieter and more easy thing for Men of Wit and Understanding [B] to deny the Principles, than granting them, to lie under the torture of being liable to such an inference; they therefore that resolve to love this Life and all the sinful pleasures of it, at the next step resolve there is no other Life. And now this pamper'd and puffed Flesh is got into the *Psalmists Chair*, *the Chair of Scorners*; and 'tis one of the Luxuries of their life to scoff at them who are so foolish as to be Religious, and to deny their flesh its present appetites and pleasures on such thin after-hopes; here their Wit also is an *Epicure*, and Feasts and Triumphs, distates, [C] and professes in that chair; 〈 in non-Latin alphabet 〉, in *the Chair of Pestilences*, as the LXX translate, and very truly, for such men shed a Sphere of Contagion about them, and their Discourses are *effluvia* of the Plague, and the breath of Pestilence: But how to get Flesh down out of this Chair, that's the difficulty; yet that my Text will tell us, for all this progress of the Flesh is trasht and checked by Sufferings, for, *He that hath suffered hath ceased from Sin*. Which how, I will briefly show you.

The Fleshes first art was by immersing itself in the full [D] Lawfull use of Pleasures, and by consequence, in the immoderate; to prevail with the Soul to find a gust in them, and from a continued enjoyment to conclude them necessary; and so from the importunities of a perpetual tem•...d an accustomed satisfaction to think of nothing 〈◇〉 this life. Now it is plain Affliction made this Art unpracticable, for that it did do so, was every ones complaint; it robbed them of the immoderate, and even of the lawful use of Pleasures, it took off those

customary Delights by which the mind was habituated and glued to them, by not allowing [E] them; and made them so far from being necessary, that they were not acquirable; Thus by denying us even the Lawful use of them, it stabs the Flesh in its first onset: Indeed it does that for us which every man in every state [A] of life in his most plentiful prosperity must sometimes do for himself; that is, Deny himself what he desires, and might enjoy without offense: Which he that does not do, but constantly gives his Appetite every sort and degree of lawful thing it asks, does teach it to crave on, and be importunate, and insolent, and not endure to be resisted, when it did always find him to be so obsequious to it. If *David* never checked *Adonijah*, did not at any time displease him, saying, *Why hast thou done so?* he easily takes confidence to say *I will be King*, and step into the Throne. *1 Kings* 1. 5. 6. But he that mortifies sometimes, that does [B] acquaint even his most innocent desires with a denial, how can unlawful ones assault him? For can my Appetite hope to betray me into superfluities, who have taught myself not to wish for necessaries? Will he be tempted with Excesses, or hearken to the invitations of Luxury, that will not hear his bowels when they croak for bread? Or he gape for intemperate satisfactions, who will not let thirst call, but shuts his mouth against it? Why should he covet more that hath learnt to give away, and want that which he hath? Now Sufferings inflict this temper on us, and acquaints [C] us with the necessity of all this, and in a while with the liking of it, teach us Content without Lawful Delights; yea, by degrees make that content appear better than an assured enjoyment; for were I offered the choice either of an *uninterrupted Health*, or of a *certain Cure* in all Diseases, sure I had rather *never need a Potion* than drink *Antidote* and *Health* itself. And even so the lawful good things of this life are at the best but *Remedies* and *Reliefs*, never good but upon supposition: Therefore while Affliction taught us to want, it hath destroyed this art [D] of the Flesh.

As for the Second, Then the lulling asleep all sense or thoughts of any Life hereafter, neither minding the fear of one, or hopes of the other; Affliction surely met with this too: For Sufferings bring both the *hereafters* to remembrance, the Sad one while every Punishment was an Essay and taste of that which is prepared for those that live after the Flesh, and the more insupportable our *Firey Trial* was, the more it caution'd us to beware of *that Fire which is never quenched*. And for the other Life, surely when [E] our Condition was such, that if we looked unto the Earth, behold nothing but *Darkness and dimness of Anguish, and darkness as of the shadow of Death*, we could not choose but turn away our Eyes and lift them up to Heaven. When [A] the Soul is thrown down by Oppression, it mounts by a resiliency, and with the force of pressure is crush'd Upwards; or if the Load be heavy, so as to make it grovel and lie prostrate, it is but pressed into the posture of Devotion: When she's disseised of all, turned out of every possession, then she begins to think of an *abiding City, and eternal Mansions*. For the Soul that is restless, when it sees nothing here below to stay upon, but all is hurried from her, roams about for some hold to rest on, and being able in that case to find nothing but God, there she does grasp and cling; [B] and when the storms splits all enjoyments, and devours Friends which make enjoyments comfortable, all perish in one wrack, then she sees she must catch at him that sits above the Water-Floods. I told you out of *Job*, Affliction did discover better than Revelation, and in the dimnesse of Anguish we might see more than by

Vision; and truly of two Visions which our Savior gave to his most intimate Apostles *Peter, James, and John*, the one of Glory on Mount *Tabor*, the other of Sufferings in *Gethsemane*; showing in the one *Heaven* and *Himself transfigured*, a glimpse of [C] beatifical vision; and in the other *Hell transfigured*, and a sad Scene of all its Agonies, he thought this a more concerning sight, for when they fell asleep at both, at his Transfiguration, *Luke 9. 32. Peter, and they that were with him, were heavy with sleep*; yet he does not rouse them up to behold his Glory, when they did awake, indeed they saw a glimpse of it, but *straight a Cloud did overshadow it. verse 34.* But at his Passion he bids them *Watch with him, Mat. 28. 38.* and when he findeth them asleep, he says, *What, could ye not watch with me one hour? v. 40.* and bids them *watch [D]* again, v. 41. and comes again *a third time* and upbraids their drowsiness, v. 45. So much more necessary was it to behold his *Agonies*, than to see his *Felicities*: Glory does not discover or invite to Heaven, so much as Sufferings drive to it; and we are more concerned to take a view of that *Garden in Gethsemane, than that of Paradise*, and the going down from the *Mount of Olives* does more advantage us in climbing the Eternal hills, than all *Mount Tabors* height. Nor do Afflictions only drive us toward heaven, but they beget an *hope* of it. *Knowing that Tribulation worketh Patience, [E] Patience Experience, and Experience Hope. Rom. 5. 3. 4.* And *I will give them the Valley of Achor for a door of Hope, Hos. 2. 14.* As if Dispaire oppressed them into Hope, and that low troublous Valley opened into the highest Firmament. Now he that rides at *Anchor of this Hope* though his Anchor lie [A] buried under Waves, yet those rolling Hills of Sea, swelled by storms of Affliction, and raised too by his Tears, do without *Hyperbole* mount him to Heaven: He that hath entertained these Expectations in earnest, how will he slight temptations here below? What will he not sacrifice to *Christ's Command*? See, *Abraham* that did but hope for *Canaan*, and that far off too, to be possessed by the Posterity of his Son *Isaac*, yet when God commands him to flay *Isaac* before he had any posterity, and so to dash all his own Promises, and quite cut off the very motive to *Abraham's Obedience*, [B] yet he hopes and obeys even to a contradiction, *Does both against hope*: And had we but the shadow of his hope, as he had but the shadow of our promises, how would we sacrifice a sin at his Command, and think a *Fleshly lust* a good exchange for the hope of Heaven, which *Tribulation worketh*? and *he that had suffered in the Flesh would certainly cease from sin.*

And now my last work is to view our own Concern in this, and surely that must be all Exultation and Triumph, and this not so much that our *sufferings are ceased*, as that our [C] *sins* are so; not that our Enemies are sunk, but that our flesh is vanquished, that *sub hoc signo ninces* is thus also come to pass, with the Standard of the Cross, that Cross on which ourselves were Crucified, we have overcome; and with this Christian banner we have put to flight the Armies of our Heathen Vices. For thus it must be, if my Text be true; and sure it is not possible it should be otherwise: For look upon the Muster-roll of these our Foes which *S. Paul* does produce, *Gal. 5. 19. 20, 21.* and see which of them could escape; it runs thus, *Adultery, Fornication, uncleanness, lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, [D] Wrath, Strife, Seditious, Heresies, Envyings, Murder, Drunkenness, Revelings.*

To begin with the great Commanders, those that lead the Van and bring up the Reare, *Uncleanness, and Revelings*; They that consider how they not only suffered *for*, but by these Vices, which did misplace men's watches and attendances; sins that were not only like

Achan's in our Army, and ruined it by bringing the accursed thing into it, but were like *Hannibal's Numidians* in the Roman Army, that did at once [E] betray to, and inflict Ruin; sins that did merit and effect Destruction, and made as well as provoked, overthrows; and sins that by God's goodness did cut off themselves, while they did bring men into a condition that would not bear such Vices: These are the guilts of Wealth and Splendor, [A] that do attend Felicity and Pomp; it is not only hopeful that men did resolve to be revenged on these great workers of their mischief, and will no more resett such traitors in their bosoms; but sure these sins are ceased that did put out themselves.

Then for *Seditious*; They who consider when they broke the *Scepter*, they left us nothing but the *Rod of God* instead of it; a Rod that turned straight into a *Serpent*, that changed our *Seas* into *Blood*, or rather made *new Seas* of our own blood; that brought *Locusts* over the Earth, and *Frogs* into [B] the *Temple* also, to croak there; that struck *Lights* here worse than *Egyptian Darkness*, and *destroyed all the first born* of the Nation, all the Nobles of the Land, these will easily believe that we have felt this Rod too much to seize upon it hastily again; the *Scepter* is restored, and this *Rod* like to that in *Israel*, laid up, I hope, within the *Ark* together with the *Tables of the Law*, never to be disjoyn'd from God's Commands, nor taken thence against them.

Next for *Heresies*; Truly we have left us none to revive, [C] or to make new; the mischief both of them and their Cause, the want of Government in the Church, is now discerned and remedied: And for *Divisions* and *Schisms*, they who reflect on the sad issues of them, how well meaning soever all their Causes were, will certainly avoid them: To see how while we quarelled for the Fringes of Religion, we tore the seamless Coat of Christ to pieces; yea, and the body too: How when we first dislik't a Liturgy, the daily Sacrifice of Prayer was made to cease, and then the House of Prayer was demolisht; next, *Christ's*, our *Lord's Prayer* was rejected, that Liturgy of his own framing, thrown away [D] in the Rubbish of his Temple, and then it was a sin to pray at all. His Table we must have removed, and then his *Supper* was so too; and that Great Mystery of our Religion, the *Sacrament* of our Redemption, was buried in the Ruines of his Altar. To see how thus out of heats of Religion we destroyed all Religion, because that some adjacent Circumstances did not please us, and fetched a Coal from the Altar to set fire to and burn down the Temple, because the building of some out-court was, we thought, irregular; is [E] Document enough not to attempt this anymore for Religions sake: For now it would be in despite of Christ, who hath almost verified the *Jewish* accusation of him, *Destroy this Temple also, and in three days he will build it up again*; and hath built it up we hope, as he did that of his own Body, never to fall again by us: Surely we will not kill this [A] Body of his out of Love to him, and make his *Temple* his *burnt Offering*. When God hath set our sins in order thus before our eyes, shown them us in their sad effects, there is no fear that we should fall in love with them.

But where it is not thus, where God's last and most working Method hath been able to produce no good, I must, to keep my word,

Apply the Danger: In that case what remains but the *Curse of the ground*, *Heb. 6. 8.* which, if after all the Husband-man's methods of Care and Art, it bring forth only *thorns* [B] and

briars, it is rejected by him, he will bestow no more labor on it, but can hardly forbear cursing such an ill piece of ground, and its end is to be burnt: So we after God's Husbandry of Afflictions, when the Plowers plowed upon our backs and made long furrows, and the Iron teeth of Oppressors as it were harrowed us; if we bring forth only the fruits of the Flesh, we are rejected, reprobated, God will bestow no more arts on us, we are not far from his curse, and there remains only a fearful looking for of Judgment and fiery Indignation. If any did continue refractory to the [C] Rod, sin'd under and against Judgment, and did commit with an high hand even while the Lord's hand was stretched out against them, what shall reform, what can express their guilt? To have beheld that tragical iniquity we read of Lions, where when the City was so visited with the Pestilence that scarce any were free, that the Dead without a figure buried their dead, falling down one upon another, each being at once a Carcass and a grave; the Soldiers of the Cittadel would daily issue forth and deflower Virgins now giving up the ghost, defile Matrons even already dead, [D] committing with the dust, warming the grave with sinful heats, and coupling with the Plague and Death; would not this have seemed the Landskip of Hell to us, when they suffer and sin together? yet when a Church and State were on their death-beds, God's tokens on them, visited with the treasures of his Plagues, and ourselves sinking in that our Ruin, if any went a whoring after their own flesh, still fulfilling the lusts thereof, and in the midst of Deaths searching for sins; what was this but to do the same things whose story [E] does affright us, while the actions please? and in this case what method will be useful? do we think ourselves of that generous kind that will do nothing by compulsion, but will for kindness, and though we would not be chained, yet we will be drawn to Virtue by the cords of Love; and now God [A] hath shewn mercy on us, we will return him service out of gratitude. Truly I make no question but most of us have promised some such things to God, how if he would but save us from our Enemies that we might serve him without fear, that we would do it in holiness and Righteousness before him: And if he would restore his opportunities of Worship, how we would use them. Thus we did labor to tempt God, and draw him in to have compassion; and this was Ephraim's Imagination just, I heard Ephraim bemoaning himself, saith the Prophet as a Bullock unaccustomed to the yoke, turn thou [B] me and I shall be turned; turn my Captivity, and I will turn my life: But this was as a Bullock unaccustomed to the yoke, that did not like the straitness and pressure of it, and would promise anything to get it off, thought it more easy to reform than bear Affliction: But is this hopeful think you? The Soldiers of Lions that would ravish Death, and break into the Grave for Lust, it may be would have been modest, and retired from the fair Palaces that are prepared to tempt and entertain that vice: Cold and insensible of all those heats that Health and Beauty kindle; but remember it was the taking off God's Hand that hardened Pharaohs heart, and a [C] release from punishment was his Reprobation.

And as for those that were humbled under the Rod, and when God had retrencht from their enjoyments, did put restraints upon themselves, gave over sinning; I have a word of Caution for them, that they examine well and take a care it be a ceasing from sin like that in the Text, a dying to it, that they no longer live the rest of their time in the flesh to the lusts of men: For if this Old Man be only cold and stiff, not mortified by the calm and sunshine of peace, likely to be warmed into a recovery, if thou owe all thy Innocence [D] to thy Pressure, wert only

plunder'd of thy sins, and thy Virtue and Poverty hand in hand as they were born, so they will die together, thy Vices and Revenues come in at once: What is this but to invite new Desolations, which God in kindness must send to take away the opportunities and foment of our ruining sins? 'tis true, when God has wrought such most astonishing miracles of mercy for us, when he did make Calamity contribute to our Happiness; when we were Shipwrack to the Haven and the Shore; when rains did advance us and we fell upwards; it is an hopeful [E] argument God would not do such mighty works on purpose to undo them, we have good ground of confidence that he will preserve his own mercies, and will not throw away the issues of his goodness in which his bounty hath so great an [A] interest and share. But yet if we debauch Salvation, and make it serve our undoing, if we order these opportunities of mercy so, that they only help us to fill up the measure of our sins, if we teach God's long suffering only to work out our eternal sufferings, these Mercies will prove very cruel to us, and far from giving any color for our hopes: When the Prodigal was received into his Fathers house and arms, had a *Ring* put on him, and the *fatted Calf* killed for him, if he should strait have invited the companions of his former riot to that *fatted Calf*, and join'd his *Harlot* to [B] him with that *Ring*, he had deserved then to be disinherited both from his Fathers house and pity, who would have had no farther entertainment, nor no bowels for him. To prevent such a fate, let us make no relapses, but quite cease from sin; which if we do not do, a little Logic will draw an unhappy inference from this Text; if *he that hath suffered hath ceased from sin*, then *he that hath not ceased from sinning hath not suffered*, and then what is all this that we have felt and so layn under? what is it if it be not *suffering*? If this be but preparative, then what is the full potion, the Cup of [C] Indignation, when all his Violls shall be poured into it? If such have been the beginnings of sufferings, what shall the issues be? If the morning dew of the day of punishment have been so full of blood, what shall the Storm and Tempest be? the deluge and inundation of Fury? Take heed of making God relapse, 'tis in your power to prevent it, your Reformation will be his preservative and Antidote: That is the way to keep all whole; to settle Government and Religion both; at once to establish the *Kings Throne and Christ's*: For notwithstanding men's pretensions, these Thrones are not at all inconsistent: For that there must be [D] *no King* but *Christ*, that there cannot be a Kingdom here of this world, because there is a Kingdom that is not of this world is such another Argument, as that there cannot be an Earth because there is an Heaven. Indeed if we fulfill my Text, then we shall reconcile these Kingdoms, and bring down Heaven into us; for that's a state where there is neither sin, nor suffering, where there shall be no tears because no guilt to merit them, and no calamity to make them: Now Reformation does work this here in some degree, and afterwards [E] our comforts that are checker'd with some sufferings, and our piety which is soiled with spots, shall change into Immortal and unsullied Glories; to the Throne of which Glories, he prepare us all *Who washed us from our sins in his own Blood, and by his sufferings hath made us Kings* [A] *and Priests to God and his Father, to whom be Glory and Dominion forever and ever,*

Amen.

SERMON II. WHITE-HALL. October 20. 1661.

PSALM LXXIII. 1.

Truly God is good to Israel, even to such as are of a Clean Heart.

'Twas a false Confidence the *Jews* did nourish, That they should dwell securely in their [A] Land, notwithstanding their provocations, because the Worship and the House of God was in it: They did but *trust on lying words*, the Prophet says, when they did trust upon *The Temple of the Lord, the Temple of the Lord*; As if the *Temple* were a *Sanctuary* for those that did profane it, and the *horns of the Altar* would secure them, when 'twas *the blood upon the Altar* called for Vengeance. Nor was that after-plea of theirs more valid, We are the chosen *Israel* of God, *We have Abraham to our Father*; As if [B] when by their works they had adopted to themselves another Parent, were *of their Father the Devil*, they could claim any but their present Fathers interest, or have the blessings of forsaken *Abraham*. Now if it be no otherwise with us, but [A] because in *our Judah God is known, his Name great in our Israel, with us in Salem*, that is, in peace, *he hath his Tabernacle now, and his dwelling in Zion*: And so much knowledge, such pretences to the Name of God, and to his Worship, are not with other Nations, nor have they such advantages to know his Law: If as each party of us does assume these Privileges to itself, so each do also rest in them, although their Lives answer not these advantages. If while they judge themselves Christ's chosen Flock, boast Covenants and Alliances with God, although they violate all [B] those Relations, they yet trust those will secure them: For why? the being of such a party and persuasion is the signature and Amulet that will preserve them in God's favor, the charm through which *he will not see Iniquity in Jacob, nor perverseness in Israel*. Lastly, if we that wear the distinctive Character of *Israel*, that of a *Ransom'd, Purchas'd People* (for sure our Rescues rise unto the number and the rate of those which brought the *Sons of Jacob* from the *House of Bondage*) if we, as they, presume and surfeit upon goodness, and think *these gifts of God too are without Repentance*, believe our being his Redeemed, his Church; conceit [C] our Orthodox Profession (as once we thought our righteous Cause should do) will shield us from the danger of our *Enemies*, and of our *vices* too, and neither let *our soes* nor *ourselves* ruin us, with such my Text and my intentions prepare to meet, least we should fill the Parallel; and as we equal *Israel* in our Deliverances, and imitate their practices, we do transcribe the fatal pattern too in the most full resemblance, and repletion of an entire excision; for although God be truly loving to his Church, yet *the ungodly does his soul abhor*; however in a signal manner he be [D] *good to Israel*, yet this his kindness does confine itself *to such as are of a clean heart*.

The words need not much explication; By *Israel* is meant the Church of God, and by his *goodness* to it, all his external mercies also and protections, as the Psalm evinces; and by *such as are of a clean heart*, those that to the profession of Religion and Holiness of outward conversation, do add internal purity and sincerity; for some translate it, *such as are of a clean heart*, some, *such as are true-hearted and sincere*: And it signifies both. [E]

The words thus explicated give me these Subjects of Discourse. First, a general Proposition, *Truly God is good to Israel*, to his Church. Secondly, an assignation of Conditions under which that general Proposition holds, *All are not Israel that are of Israel*, it holds *only in such as are of a*

[A] *clean heart*. And in this we have, first, a quality appropriate to the Church, *Cleanness*. Secondly, with its subject, *the Heart*; and there I shall enquire why that alone is mentioned; whether the cleanness of the Heart suffice, and having answered that, shall proceed, Thirdly, to consider them together, in both the given senses as they mean, *a sincere heart*, and a *pure undefiled heart*: In each of which Considerations, because the latter part of my Text is a limitation of the former, showing where that general Proposition is of force, where it is not; I shall as I proceed, view all the several [B] guilts opposed to either notion of Cleanness, and see how far each of them does remove from any interest in the Lord's goodness to his Church, which is the natural Application of each part, and shall be mine.

1. *Truly God is good to Israel*, his Church. And sure this Proposition is evident to us by its own light, to whom God proved his goodness to astonishment, by exercising it to Miracle; while he at once wrought prodigies of kindness and conviction; to which we have only this proof to add, That God hath been so plentiful in Bounties, that we [C] are weary of the very mention of them, and have so surfeited on Goodness that we do nauseate the acknowledgment. So that his kindness in sustaining his Compassions does vie with that which did effect them, who as he will not be provoked not to be good by such prodigious unthankfulness, so neither will he by the most exasperating use of his Favors: God did complain of *Israel*, *Thou hast taken thy fair Jewels of my Gold and my Silver which I had given thee, and madest to thyself Images: My meat also which I gave thee, my fine flour, mine Oil, and Honey wherewith I fed [D] thee, and hast even set it before them for a sweet savor*. And if men now do offer things, in which God hath the same propriety, to baser Idols, to their vices; if they do sauce his meat, which he hath given them, to sacrifice to Luxury, take his silver and gold to serve in the Idolatry of Covetousness, and use his Jewels to dress Images also for sordid adorations. If Atheism grow against Miracle and Goodness too, and men do most deny God now when he hath given greatest evidences of his kind Providence; I know [E] not by what argument encouraged, unless his in the Poet,

—Factum quod se dum negal hoc videt beatum,

because they see they fare best now, though they deny him [A] most; teaching his *goodness* to confute his *being*. If they do look upon the wondrous restitution of God's Service as but a shifting of the Scene of Worship, only another and more gaudy draught and Landskip of Religion shot on the Stage; and do accordingly esteem it as a variety and entertainment for their senses only; for nothing higher is engaged, I doubt me, in those offices: If they assist in them not out of Principle, but mere indifference to all, and therefore these at present; It is not *halting betwixt God and Baal this*, it is the bowing of the knee to both, which they can do to each alike, [B] when either is the uppermost, and truly count them Deities alike, I fear. Nay, when the only Ordinance, the *Sermon*, is but a prize within the Temple, the Preacher but *Rhetor dicturus ad aram*, that comes to do his Exercise before the Altar, in which men are concerned no farther than to hear and judge, not to be sentencit by: If God endure all this, and do continue still his Church, his Worship, and his other Mercies, then I may well conclude that *Truly God is good to Israel*.

But I will not be this fastidious Remembrancer: These [C] arguments may prove his goodness, but sure these qualities will not preserve it to us, the *limitation*, my next part, must suggest them; which tells us who they are God is good to: *Even to such as are of a clean Heart.*

1. *Clean*. Clean, Pure, and Holy, are so essential attributes of the *Israel* or Church of God, that though I must not say the Church does take in none but such: For there are *tares* unwholesome *poppy* too, and *darnel* with *the Wheat*, yet I must say that 〈 in non-Latin alphabet 〉, the Church is but a Congregation of such as are *called to be Saints*, 1 Cor. 1. 2.

In the first *Israel* almost the whole Discipline of their Religion [D] was *purity in type*, and all the Ceremonies of their Worship were but *figures*, rather *Doctrines of Cleanness*, when they came first to enter Covenant with God at *Horeb*, and to receive their Law, they were to *sanctify themselves and wash their clothes*. What purity do those Commandments require, which they must not hear with anything that was unclean about them? which they must wash all to receive? and indeed nothing with them was enterprized without it; they were to cleanse themselves from the impurities of [E] mere Contingency; yea, they were bound to wash their Dreams and purify their very sleeps, and all this is expounded by the Prophet *Isaiah*, 1. 16. 17. *Wash ye, make ye clean, put away the evil of your doings, cease to do evil, learn to do well.*

And in our *Israel* by our Covenant there is as much of this required, for we were all initiated into our profession by [A] Washing, *regenerated in a Lavet*, and *born again of Water*, becoming so *Tertullian's Sanctitatis designati*, set aside for Holiness, consecrated to cleanness, and made the votaries of purity: How clean a thing then must a Christian be who must be washed into the Name? nor is he thus washed only in the Font, there was a more inestimable *fountain opened for sin and for uncleanness*. *Apoc.* 11. 5. *Jesus Christ hath washed us in his own blood*; And *Heb.* 9. 14. *The Blood of Christ did purge our Consciences from dead works to serve the living God*: How great is our necessity of being clean, when to provide a [B] means to make us so, God opens his Sons side, and our Laver is drawn out of the Heart of Christ: Yet we have more effusions to contribute to it. 1 Cor. 6. 11. *But ye are washed, but ye are sanctified by the Spirit of our God*, and we must *be Baptized with the Holy Ghost and with fire*. A Laver of flame also, to wash away our Scurfe as well as sullages, and beyond all these, some of us have been purged too with the *fiery trial*, and molten in the *furnace of Affliction*, to separate our dross and purify us from alloy, that we may be clean and refined too; may become Christians of the highest [C] *Carrect*.

Such, among others, are the obligations, such the instruments of cleanness in a Christian: Let us inquire next into the importance of the quality, and the degree that is exacted.

And here I need not say that it stands in direct opposition to the licentious practices of vice; this Scripture calls *corruption and pollution*. 2 Pet. 2. 19, 20. and the sinner is there styled *the servant of corruption*; sure a worthy relation this, a Servant is we know, meaner than whom he serves, at least [D] he is in that consideration as he serves; and then I pray you, in what rank of things is Re or she who is below and baser than Corruption? *David* does also call such *open Sepulchers*; things all whose horror does not lie in this that they enclose rottenness and

putrefaction, but open Sepulchers are gaping frightful noysomness; and they do also shed a killing stench; a man that is engaged in conversations with impure sinners, is in a like condition with him who hath no air to draw into him, but that of Funeral Vaults, and does suck in only the breath of Pestilence. [E]

But it is a small thing to say the cleanness of a Christian does abhor such licentious impurities, for it is such that though it may consist with those little stains that come by slips and failings of infirmity (these are the *spots of Children*) and [A] also with some single fouler acts, into which the man may be surprised, provided they be suddenly washed off in tears: Yet can it not consist with continuance in a known sin, though it be but a breach of a single Commandment: And though the man be strict in other things, yet if he do allow himself one vice, he is of the number of the *unclean*; for partial obedience does imply also partial disobedience, and to the worst and foulest mixture; therefore no purity. *Herod feared John the Baptist, knowing that he was a just man and an holy, and observed him, and when he heard him he did [B] many things, and heard him gladly, Mar. 6. 20.* Could you but pardon him one crime, he were a most Religious person, but that indulged makes him the *wicked Herod: The matter of Uriah* threw dirt, perpetual sticking dirt, into the Character of *David*, that *man after God's heart*. There are few persons but some sin or other finds a particular engagement on, and does insinuate especially above all others into them; the *vice of Constitution*, the Crime of my Bosom, 'tis my *own flesh and blood*, I cannot tear that from me: Or else another sin does get into my *Coffers*, the profits of it [C] *bribe* me to make much on't, and it brings such a reward with it I cannot be unkind to it; Or else the custom of a vice hath made it my *acquaintance* and my *friend*, and then it is so jointed into me that there is no divulsion of it; now when a vice hath got any of these relations to me, rather then use a violence upon myself, I must find out some salve how to quiet Conscience, and yet keep the vice. And truly if it be but one thing that a man transgresses in, he is apt to be gentle to himself, and finds plump grounds to be so. The best man hath his fault, and this is his, only *in this the Good* [D] *Lord pardon him*, in other things he will be strict, but this is his particular infirmity, to which his very making did dispose him, having been poisoned by its Principles without his fault or conspiracy.

'Tis true, indeed, men have someone or other sinful inclination, which is a weight and violence upon them, and which they did derive from *Adam*, whose sin like an infection taken in by divers men, breaks out in several Diseases, according to variety of Constitutions: But truly *Adam* gave them no *ill Customs*, and they have no *original habits*, [E] themselves did *educate* their inclinations into *vices*; and for those inclinations that are derived into them, the water of their Baptism was therefore poured upon them to cool those inbred heats, and quench those flashings out of Nature, wash away those soul innate tendencies in that Laver of Regeneration; which therefore they who spare and are tender [A] to, because they are original and natural, they spare them for that very reason, for which they there engaged to ruin them, and do •enounce their Baptism, as to the aims and uses of it. There thou didst List thyself a Soldier to fight against the *Devil, World, and Flesh*; now whichsoere of these gets most into thee, wilt thou think fit to spare thy Enemy because he is thy bosom one? the Risque is greatest when thy Foe is Rebel and Traitor too, is got in thy own Quarters, shuffled

with thy own Forces, entered thy Holds and thy Defences, and mixes in thy Counsells, does counterfeit [B] thy Guard, so that thou but command'st, and leadst on thy own ruin. Sure here is need of strictest cares to rid thyself of so much treacherous danger; so far is it from a defense to say, this is the single force and bent of Nature in me, that if I do not therefore most resist it, I am perjuringly confederate with my Destruction; and howsoever pure I keep myself from other vices, I am not clean. *David* will tell me when I am, *Psal. 18. 23. I was uncorrupt before him, and es•hewed my own wickedness.* God hath not given us Authority to pick and choose our duties; observe him where [C] we like, and leave the rest; and when in the severe contritions of Repentance we come to judge our Lives, we have no leave to spare a vice because custom hath made it our Companion and Intimate, or 'tis as •ear to us as the close inclinations of our hearts. He that does so, although he live a careful life in other things, yet all his Innocence is only this, he hath a mind to but one sin; and those he does not care for he forbears, but that which pleaseth him, that he commits. And sure God is beholding to him that there is but one way of provoking which does take him, and therefore [D] must allow him what he hath an inclination to, and pardon him because he does abstain from those he does not like. I shall now only add that in this case *S. James's* Aphorism holds, that *Whosoever shall keep the whole Law, and yet offend in one point only, he is guilty of all;* he that allows himself to break one Precept, does keep none, but shall be reckoned guilty of those things which he does not commit. *For whosoever keepeth the whole Law, and yet thus offendeth in one point, is guilty of all.* [E]

And then I need not prove such have no title to the goodness of the Text, but may conclude if God be good to *Israel*, it is to such as are of a Clean Heart; And so I fall upon the subject, *Heart.*

And here I must first caution not to think the Heart is set [A] as if it were the entire and only Principle by which a judgment might be past upon our doings; as if our Actions so wholly derived denomination from it, that they were pure which came from a clean upright heart: In opposition to which, I shall not doubt to put, That the external actions may have guilts peculiar to themselves, such as are truly their own, not shed into them by an evil mind; and a man may be wicked in the uprightness of his heart, when he does not intend any such thing, but rather the clean contrary. Our Savior tells his Apostles, *The time will come that whosoever [B] killeth you will think he doth God service.* *Joh. 16. 2.* 〈 in non-Latin alphabet 〉 , that he does offer an Oblation or Worship, shall think his Murder Sacrifice; that that would propitiate for other faults; his Crime should seem Religion and atonement to him. (We have seen guilts put on such colors too:) and yet by these same actions which their hearts pursued with Holy aims, out of a Zeal to God, as *S. Paul* says, *Rom. 10. 2.* they sacrificed themselves and their Nation to God's Vengeance. Once more *S. Paul* does find reason to call himself the chief of Sinners. *1 Tim. 1. 15.* for the commissions of that time of which he says that he served [C] God with a pure Conscience. v. 3. did what he was persuaded in his heart he ought to do, pursued sincere intentions; and after says, *he had lived in all good conscience before God until that day, Acts 23. 1.* So that here was enough of the clean heart, a good and a pure conscience, and could his fiery persecutions by virtue of that flame within be Christian'd Holy Zeal? Could his Pure Conscience make his Bloody hands undefiled? Oh no! 'twas blasphemy, and persecution, and injury, for all 'twas Conscience; for all his heart was clean from such

intentions: *I was before a Blasphemer, and a Persecuter, [D] and Injurious.* v. 13. We may not think to shroud foul actions under handsome Meanings and an Innocent mind; a Conscientious man may yet be chief of sinners; S. *Paul* was so, he says, and a clean Heart will not suffice alone: Therefore *Heart* is put here accumulatively as that whose cleanness must be added to the purity of Conversation to complete it; and it implies what elsewhere he does set down more expressly *Clean Hands*, and a *Pure Heart*, all which a clean Heart may be set to signify, because under God's Holy Spirit it is the principal and only safe agent [E] in the effecting of the rest, as that which only can make the other real, valuable, and lasting.

When a Disease hath once insinuated itself into the Vitals, spread through the Marrow, and seized the gatrions of Life, [A] the Souls strong holds, and after sallyes out into the outer parts in little pustles and unhandsome ulcers; they who make application only to those outward ulcers, may perchance smooth and cure the skin, make the unhandsomness remove and shift its seat, but all that while the man decays, the Forts of Life are undermin'd and sink, the vitals putrefie, and the whole Skin becomes but the fair Monument of its own rotten Inwards: Just so we have a 〈 in non-Latin alphabet 〉 an inward deep infusion, a bed or seedplot of malignity, which sometimes shows itself in outward gross commissions; but if we only use the Lance or corrosive to these, we may [B] perchance make a man shift a sin (thus it is possible that the *profane* may alter into *Factious*, or contrary, the *profuse* Proud man turn *Covetous*) but till the ground of these be purged away the man's not cured, but only the Disease is changed, and he is as unsound as ever: God's severe Judgments that did lie so long so close upon us, like strong repercussives, may have stricken back the breakings out of former sins or inclinations: But then no care being taken of the Heart, the first heat sent them out again, and Mercy made a restauration of Vices too. But if the Heart once [C] entertain a real and sincere sense of Religion, if it consent to thorough resolutions of Piety, as far as the man discerns, so far the Cure is perfected, and such are fitted for God's goodness; for *truly God is good to Israel, even to those that are of such a clean Heart*; And so I fall upon them both together, first in the former sense proposed.

That *Clean heart* signifies sincere true-hearted men, I have not only the assurance of Translations, and among them the *Syriac*, but the Text itself does evince it, because such only are indeed of *Israel*; for so our Savior says, *Behold [D] an Israelite indeed in whom is no guile.* *Joh.* 1. 47. One like the Father of them 〈 in non-Latin alphabet 〉 . *Gen.* 25. 27. a man unfeigned, that did seem nothing he was not, all *Heart*. And such each *Israelite*, each man that does expect an interest in that goodness which the Lord hath for *Israel*, must be, *sincere* and *without guile*.

1. *In his Conversation with Men:*

I am not here to say, Sincerity is much, most *generous*, when it looks like a disingenuous fear to be afraid of my own mind, when my Heart dares not look into my Face, or speak [E] in my tongue, but must lurk under a disguise of words, or countenance, that are assumed and not its own. Nor is it Secondly, my business to say it is the greatest *prudence*, or as we call it *policy*, and that not only because it hath most [A] reason to attend and to expect God's

Blessing, which other false acts cannot; but because though bold open Truth breeds Anger frequently, yet insincerity breeds hatred and contempt, there being no so ignominious thing as Reputation of Falsness, which yet is unavoidable, for events must discover insincerity, and then how piteous a thing he is when he must turn and wind still in more Mazes, till he be quite lost in his own shifts, and having no clue for his own Labyrinths, betrays himself more by his not knowing where he is; and men must needs be much more angry at pretences [B] when they find them, than they were at unpleasing truth at first; when they discern their wants and expectations too deceived, themselves refused and mocked, find nothing but a Vizard for a Friend; nay, find an Enemy indeed, for so is the Dissembler to mankind. Grent Casuists do tell us, that the moral obligations to speak truth depend upon a right that each man hath who is a member of human society; Man being a sociable Creature merely by virtue of his Speech: But speech could not contribute to cement Society if there were not an obligation to speak truth; hence [C] they conclude, that Children, Fools, and Madmen who are not truly members of Humane society, and also open enemies with whom we are in a state of War, and have broke that society as to all things but laws and articles of War; all these and these alone we may deceive, and then surely the false insincere man either esteems all others Fools and Madmen, or holds himself in a state of war with all Mankind, out of all Laws and obligations of Humane society, and is an Enemy to the World; a Creature by himself, but that there are so many of them. But to pass by such arguments, [D] God's Precepts of not *lying to one another*, oblige us and all those that require *faithfulness* and his Command that *Love should be without Dissimulation*; that while we speak gently, we should not be hard hearted, give melting language soft as the airs of Flattery, but yet have crusted inwards, that cannot yearn nor stretch into compassion, *Jacob's voice* but *Esau's rough red hands*: Besides God's reasons do enforce this, *Putting away lying, speak everyone truth to his Neighbor, for we are members one of another*: So that Dissimulation is as great a Treachery as for the Eyes to seek [E] traps to ensnare the Feet, the Hands to sauce stones for a Meale, which may perchance delight the Palate with a tran sient gust of that they are condited with, but cannot be digested into Nourishment: Go prepare for your hungry stomachs only festival Smells, which may encourage fainting [A] Appetite, but do but mock its emptiness; go warm a cold part with a painted light, cover a naked member with a shadow; when your own parts would take it well from one another to be thus insincerely dealt with, then, not till then, will it be tolerable to Dissemble. *For we are members one of another*; all fellow-members of *Christ's Body the Church*; this *Israel* to which the Text says *God is truly good*, not in presence or color only, he hath not the hypocrisies of kindness: Now such a true good God he will not be to them who are but counterfeit and mock-parts of this *Israel*, for [B] what is there in such a man that he can be good to? To the good kind well-spoken part? Alas that is but shape and varnish, 'tis not the man that speaks, 'tis all a motion and artifice, he puts it on, and then it vanisheth and dies, is not a subject for God's kindness, or to the heart, but that is hard and is not qualified for his Goodness, our true good God being only such to those as are of a *clean, true, and sincere heart towards their brethren*.

2. And much more, Secondly, is he such only to them that *are sincere in their Religion to him*. Christ hath nothing but [C] woes for Hypocrites; the 23 Chap. of *S. Mat.* is made up of them;

when he would word God's Vengeance to finners, he says, *he shall give them their portion with Hypocrites and Unbelievers*. Things strangely coupled sure, that they whose Life does seem all Faith, all Godliness, should be only fit Company in *Tophet* for the unbelievers, rankit and condemned with them; that all their strong belief cannot remove them from an Infidel, Sure they are far enough from the goodness of the Lord, when *the portion of Hypocrites* is Rhetoric for *Hell*, is its Torments expressed with art. [D]

They whose heart is not clean to God in their Pieties, but let their strictnesses take in some temporal aim besides, as Reputation with their party, or getting Praise, or Wealth; they serve Mammon or Fame with God's Religion, and make the very Worship of the Lord be the Idolatry of Covetousness or of Honor. If *Jehu* in his Executions on *Ahab* and his Family intend the cutting off the *Regal Live* as well as *Baals worship*, and with their Blood to purple his own Royalty, though God did bid him shed that blood, yet does it stain his Soul with crimson guilt; and God will punish him for his obedience, *I will visit the blood of Jezreel upon the* [E] *House of Jehu*, *Hos. 1. 4*. But he that lets a vicious aim mix with his virtue, and does good to an ill end, addresses *God's Religion* to the *Devil*, and makes *Christ* minister to *Belial*; he does sin multipliedly, both in his vicious intention, and in [A] debauching Virtue to serve vice, and he might much more innocently not have been Pious: Neither is that Virtue or Heart sincere whose intentions are not purely and merely virtuous, but intend to compass some Religious end by means that are not lawful: For such intentions are not clean but mixed with vice; and 'tis sure I cannot please God with such kind of holy meanings; If *Saul* will sacrifice with Sheep and Oxen he was bid destroy, his very worship loseth him the Throne of *Israel*: Nor can I serve God with such pieties, God never does require an action which he sees I cannot compass without [B] sin, for he requires no man to sin, for that were to command me to break his Commands, and I were bound to disobey him in obedience to him, *Shall I speak wickedly for God*, saith *Job*? and then shall I do so? Such Religious intentions, the justice of those ends, will never qualify me for God's goodness, when it but makes Damnation just to me, for so *S. Paul* affirms, *Rom. 3. 5, 6, 7, 8*. In fine if there be any wickedness in the heart, it gives so foul a tincture to whatever pious actions we perform, that they become sin to us. 'Tis true, *Prayer is as the Incense*, *David* says, and the lifting [C] up of our hands is like the *Evening Sacrifice*; but if the heart of him that Prayes have any heats of Malice in it, truly that man does light his Incense with *strange fire*, kindles his sacrifice with the *flames of Hell*, for so *S. James* does call those heats. He that gives God any of his performances, and hath a naughty Heart, like *Nadab* and *Abihu*, he presents his offering in an unhallowed Censer, and all his holy worship will get nothing else from Heaven for him but a consuming fire as theirs did. He that will offer anything to God, must take a care it be not tainted with such mixtures, which spoil all the Religion, making it not *sincere*, and also spoil the Heart [D] by making it not *clean*, and *undefiled*. The last remaining sense,

A Clean and undefiled Heart.

Of those things which our Savior says *defile* the man, some are merely sins of the Heart, such as may be consummated within the Soul; and for the perpetration of which a spirit is sufficient to itself; such are *Pride*, especially *spiritual pride*, the sin of those that think none

holy as themselves, and cast the black doom of Reprobation upon all that do not [E] comply with their opinions and interests: such also are *uncontentednesse with our estates, inward repinings at the dispositions of Providence concerning us, black malice, bitter envyings*. Now in these as the mind does need no outward members to consummate them, requires no accessory organs to work them out; so neither does it require any outward [A] accessory guilt to make them liable to condemnation: we know 'twas one sin of the spirit only that made Angels Devils. If a foul body be abominable to the Lord, shall a foul spirit be less odious? he that defiles his Soul offends God in a much nearer concern of his, because that speaks nearer relation to him then the body: this was only his workmanship, made out of Earth, the Spirit was created out of himself; a foul body is but filthy Clay, but he that does pollute his Soul does putrefie the Breath of God, and stains a beam of the Divinity. [B]

The other sort of things that are said to come from the Heart, and to Defile, are those which S. Paul calls works of the Flesh, such as if they be committed must be committed outwardly, *Murders, Drunkenness, Revelings, Revenge, Wrath and Contentions, Seditions, Factions, Schisms, all Uncleanesses, &c.* In these indeed the Heart can be but partial Actor, the utmost it can do, is to desire and to intend them, and to contrive and manage the designs of compassing them, which yet Providence or the Innocence of others [C] may put out of the reach of man's power, or his own temporal fears may make him not dare to set upon them, though he do cherish the desires. Now if they be obstructed from committing, most men use to conclude gently of their guilts while they do keep within the Heart; the Execution of them is the only thing that does look mortal; and till the *sin be perfected there is no death in it*. And truly I confess that, as it happens many times, on a sudden surprise of soul, when a bright gilded temptation strikes the heart, and dazzles the mind, we see that the Will rushes on it instantly, consents and wishes heartily; yet within a while the Spirit does recover [D] out of the surprise, puts by the thrusts of fancy, and the stabs of the temptation, and that Will languishes and dies like a *velleity*, as if it had been nothing but a wounding; and now the man would not by any means consent to the commission: In this case though there be a guilt to be repented of, and cleansed with many tears, yet this is Innocence in the comparison; but if the Will purpose, contrive, and do its utmost, it is the same to the man as if he had committed. Twere easy to demonstrate this, that whatsoever evil thing a man intends and does fixedly resolve, he is guilty of, though he [E] do nothing, or though the thing he chance to do be never so much lawful. Those sayings of S. Paul, *I know, and am persuaded by the Lord Jesus, that there is no meat unclean of itself, but to him that esteemeth anything unclean, to him it is unclean*, [A] Rom. 14. 14. and *he that doubteth is damned if he eat. v. 23*. These could have no truth in them, unless the heart by choosing and pursuing to the utmost anything that it does judge unlawful, incur'd the guilt of that unlawfulness, even to Damnation; and all that merely by itself without the Action, which in that case had nothing sinful in it A weight that is upheld by a man's hand, and otherwise would rush down to the earth, does surely gravitate as much, it is as heavy though it do not fall quite down, as if it did, and, were it let alone, it would: A settled tendency, a resolved [B] inclination to sin, that presseth with its utmost agitation is that weight, which though it may perchance be stopped in its career, yet it tends to the *Abyss, its center*, and will not rest but in that Pit that hath nor rest nor bottom;

the Heart in this case is as liable as it can be, because here it hath done its worst, and such a will shall be imputed to itself.

And now I need not tell those who are still designing sin, or mischief in the heart, although it never dares come out of those recesses, how far they are removed from the *goodness of God to Israel*. A Father finds a way to prove such souls have larger doses of God's Vengeance, who when he had [C] asserted that the soul does not die with the body, and then was asked what it did in that long interval, for sure it is not reasonable that it should be affected with any anticipations of the future Judgment, because the business of the day of Judgment should be reserved to its own day, without all prelibation of the sentence; and the restitution of the Flesh is to be waited for, that so both soul and body may go hand in hand in their Recompences as they did in their demerits, joint partners in the Wages as they were in the Works: To this he answers; The Soul does not divide all its operations [D] with the Body, some things it acts alone, and if there were no other cause it were most just the Soul should there receive without the Body the dues of that which here it did commit without the Body: That's for the former sort of sins, those merely of the Heart: And for the latter sort, the Soul is first engaged in the commission, that does conceive the sin, lays the design of compassing, and does contrive and carry on the machination; and then why should not that be first in Punishment, which is the first in the Offence? [E]

Go now and reckon that thy outward gross transgressions are the only dangerous and guilty ones and slight thy sins of Heart; but know that while thy flesh is sleeping in the quiet Grave at rest and ease, thy Spirit then's in Torments for [A] thy Fleshes sins, and feels a far severer Worm than that which gnaws thy Body: Poor Soul! Eternity of Hell from Resurrection to Forever, is not enough to punish it, all that while it must suffer with the Body, but it must have an age of Vengeance besides particularly for itself, to plague it for those things it could not execute, and punish it for what it did not really enjoy; only because it did allow itself to desire and contrive them; and it must be tormented for those unsatisfied desires: And though indeed desires where they are violent, if they be not allayed by satisfaction, are but [B] so much agony, yet do they merit and pull on them more; these torments shall be plagued, and the soul suffer for its very passion, even from Death to the last Judgment; and 'tis but just that being it usurpit upon the pleasures and the sins of Flesh, it should also seize on and take possession of the Vengeance appointed for those sins, it should invade and should usurp their condemnation.

But why do I stand pressing aggravations against uncleanness of Heart in an Age, when God knows Vice hath not so much modesty or fear to keep within those close and dark [C] restraints? Instead of that same Cleanness which the Text requires, we may find Purity indeed of several sorts, but 'tis either *pure Fraud*, or *pure Impiety*; the one of these does make a strange expression very proper, *pure Corruption*, for so it is, sincere and without mixture, nothing but itself, no spots of Clean to chequer it, but all stain: The other is pure white indeed, but it is that of *whited Sepulchers*; a Life as clean as Light, a bright pure Conversation, but it shines with that light only which *Satan* does put on *when he transforms himself into an Angel of light*, and it is but a [D] *glory about a fiend*. But yet this shines however, whereas

others do stand Candidates of Vice, and would be glorious in wickedness; and that is such a splendor as if *Satan* should dress himself with the shine of his own flaming Brimstone, and make himself a glory with the streamings of his Lake of Fire. And yet thus is the world, we do not only see men serve someone peculiar vicious inclination, and cherish their own wickedness, but they make every vice their own, as if the Root of bitterness branchit out in each sort of Impiety in them, such fertile soyls of sin they are, here insincerity were to be wisht; and where there is not *cleanness* that [E] there were a *Mask*, that there were the *Religion of Hypocrisy*. We may remember God was good to *Israel* of old by obligation and performance; the one a• great as he could enter, the other great to miracle and astonishment; when after [A] seventy years Captivity and Desolation, he did rebuild a Temple where there was no monument of its Ruines, and raised a Nation and Government of which there was no Relics. And yet at last when the Religion of some turned into *Faction*, of others into *Prophanenesse*; when the strictest Sect of them, the *Pharisees*, became most holy outwardly, to have the better means 〈 in non-Latin alphabet 〉 , to *mischief those that were not of their party*, and got a great opinion of Sanctity, 〈 in non-Latin alphabet 〉 , so as to be believed in whatsoever they did speak against the King or chief Priests; and that so far as to be able openly to practice [B] against both, and raise commotions. They are *Josephus* words of them; and when another Sect, the Zealots, the most pernicious of all, saith *Bertram*, did commit Murders, Sacrilege, Prophanations, and all kind of Villanies, 〈 in non-Latin alphabet 〉 , with good Intentions, saith the same *Josephus*; and when those who did not separate into Sects, but were the *Church of Israel*, became lukewarm, supine, and negligent in their Profession, yea, and licentious and Profane, fit only to be joined with *Publicans*, in *Christ's* [C] expressions; when sin grew generally Impudent; when they did live as if they would be Scandalous as well as vicious, as if they loved the *guilt* as much as the *delights* of sin, and cared not to be wicked to themselves, but must *debauch*, as if they did enjoy the ruin of other persons, sinning just as the *Devil* does, who does not taste the sin, but feasts upon the Sinners Condemnation: Then did God execute a Vengeance whose prediction was fit to be mistaken for that of the Day of Judgment, and whose event almost fulfil'd the terrors of that day.

I need not draw resemblances, show how God's goodness [D] to our *Israel* does equal that to them; applying to ourselves their Raptures; how when the Lord turned the Captivity of our *Zion*, we also were like them that dream, surprised with Mercy. Indeed as in a Dream; Ideas are not always well connected, there is no chain or thread of fancies, and the thoughts are not jointed regular and even; but there are breaches and disorder in them still, the Images of sleep being like *Nebuchadnezzar's*, made of such things as do not well unite. So there is something I confess, like this in our condition, for with our *gold* and *silver*, our precious things [E] that are restored, there is *Iron* and *Clay*, not only meaner mixtures, but such things as will not close, or be soder'd, but do incline to part asunder, and would molder and tend towards dissolution; and just as in a Dream, the composure of things is not so undisturb'd, but that there is some confusedness; [A] neither our affections nor practices do perfectly cement; but yet I hope it is no *dream of mercy*, 'tis not a *Phantasm* or an *Apparition of God's kindness*, but the Lord will be truly good to us.

Yet if we do proceed as *Israel*, and equal it in provocations:—

But I will make no parallels, public clamors do that too loud; these do display the factions of iniquity among us, and muster up the several parties of our vices too; and each man is as perfect in the guilts of all sides that he is not of, as [B] if their memories were the books that shall be opened at the Day of Judgment; some men can point you out our *Pharisees* and *Zealots*; others can show you our *profane licentious Professors*, Lay and Clergy both; and indeed we need not go far to seek any or all of these, nor do we want our *Sadducees*. Now if all this be true, then as those were the signs of the Son of Man's coming to them in Judgment, so we may fear they are his Harbingers to us. If they be, I am sure the only way to make his coming good to us, is to prepare for it by cleansing from all filthiness and insincerity; then though he come clothed with a Glory of flaming Vengeance, [C] yet will those streams of Fire find nothing to consume or wash away in us; but through that flame the *pure in heart shall see God*, so as that that sight shall be the Beatick Vision: Yea, *they shall see the Goodness of the Lord in the Land of the Living, they shall see Jerusalem in prosperity all their life long, and Peace here upon Israel, and in his light they shall see light hereafter in the Jerusalem that is above.* To the state of which glorious Light He bring us all, who is the *brightness of his Fathers Glory: To whom be Glory, and Dominion forever and ever.* [D]

Amen.

SERMON III. WHITE-HALL. *Second Wednesday in Lent.*

LEVIT. 16. 31.

Ye shall Afflict your Souls by a Statute forever.

THE words are one Single Precept concerning one part of the Celebration [A] of a Day: I shall not take the Precept asunder into parts, for it hath none; but shall frame my Discourse to Answer three Enquiries that naturally offer themselves to be considered from these words: And they are,

1. What the Importance of the thing commanded is? what is required in this Injunction *Te shall Afflict your Souls?* [B]
2. What Usefulness and Efficacy this Duty had upon that time in which it was prescribed? what the *Afflicting of the Soul* contributed to the work of that Day? that it should be made so indispensable an ingredient of its performances, tied [A] to it *by a Statute forever?*
3. Whether that *forever* do reach us? which is the Application, and brings all home to us.

First, What the Import of the thing commanded, *the Afflicting of the Soul* is?

The *Arab.* and *Targum of Jerusalem* Translate it *Fasting*; yea, and a Learned *Rabbine* says, that wheresoever these two words are put together, that is meant. And indeed they are often joined in Scripture to express it, *Psal.* 35. 13. *I afflicted my Soul with Fasting.* And the Prophet *Isaiah* [B] speaking of this Day in my Text, says, *Is it such a Fast that I have chosen? A day for a*

man to Afflict his Soul? Isa. 58. 5. Somewhat a strange expression it is; for Fasting does afflict the Body properly, and yet we find the like too in the other Extream: We read of *pampering the Soul, Psa. 78. 18.* They required 〈 in non-Latin alphabet 〉 *meat for their Souls*; not to supply the Hunger of their Body, that they had before; but to indulge the Lusts of their mind; they did not want food, but variety; Festival diet, and a Table furnished they would have; and this luxuriancy and wantonness of Meat the [C] Scripture calls *meat for the Soul*: Such as God says in other places *the Soul lusteth after*. Indeed forced meats, and things that please merely by being rare and dear, or by being extravagant, these do not feed the Appetite but opinion, and the mind; it is the Soul only that hungers after these: Thus when I look after Wine in the glass, and make my Eye a Critique of its accidents, and by the mode and fashion of it teach it to please or displease my judgment, I do not here thirst after the cool moisture of it, but the sparkling flame, and do not drink the wine, but the flavour and color, and this is all but notion. Now certainly these are not proper [D] objects for our appetites, *meat for the Body*, says the Scripture, and it is the Stomack and not the Imagination that is hungry; nor is it Fancy or the Soul that thirsts, but 'tis the Palate, so that these are unnatural and monstrous satisfactions and appetites.

And yet to bring men's selves to this, is one of the great masteries of Wit and Art, to force themselves to find a relish in these things, and then contrive them is a piece of skill which the advantages of parts and fortune are desireable [E] mostly, as they are useful to: And a well studied Epicure, one expert in the mysteries of Eating, is a singularly qualified and most grateful person.

It were in vain to ask what else such men can be good for? that being their Profession, they are out at most other things: [A] Indeed the Soul that dwells in Dishes, and is stew'd in its own Luxuries, grows loose and does dissolve, its sinews melt, all its firmness of mind forsakes it, the man is strong for nothing but for Lusts, his faculties are choke'd and stifled, they stagnate and are mir'd within him, and there corrupt and putrefie. And then what Cranes will force out thence, and wind up such a Soul into the practices and expectations of Plety? will make it mind and entertain the hopes and Duties of Religion? what macerations, what Chymistry will defecate a Spirit so incarnated, and rectify it into such a fineness [B] as befits that state where all their blessedness have no sensual relish, but are sublimed into Divine and purely Spiritual.

Lord God! that thou shouldst shed a Rational Angelic Soul into us, a thing next to the Being of thy Self, and We make it employ it self to animate only the organs of Intemperance, and Gluttony, and their appendant lusts: Only inspire us how to be but more Sagacious, indeed but more luxurious Bruits, when thou hast set us here to train and discipline ourselves for a condition of such glorious Joyes as are fit to entertain Souls of Reason [C] with, and to make them blessed; which to enter upon, our Bodies must drop from us, our Souls must be clarified from Flesh, and Flesh itself re fined into a Spirit; that we should make ourselves Antipodes to this, walk contrary to all, and so debase our spirits as that they are qualified for no other satisfaction, but those of dull sense and carnality.

Adam fell his great Fall by Eating, but ever since men fall further by riotous intemperate Eating. He fell from Paradise, and they from Reason; the Man sinks into Beast, and the Soul falls into very Flesh, and hath no other faculties or appetites but fleshly ones. [D]

Such people of all others are not to be raised up by Religion; their fullness gives no place to that, but does exclude it. God did complain of this of old, 32. *Deut. 15. Je surun waxed fat and kicked; that we may see they want no brutish quality, who do allow themselves the appetite of Bruits; they that pamper themselves like to fed Horses, will also neigh like them and kick even him that fed them; thou art waxen fat, thou art covered with fatness; then he forsook God that made him, and lightly esteemed the Rock of his Salvation.* When they came once where they did suck honey [E] out of the Rock, and Oil out of the flinty Rock, they could not mind the Rock of their Salvation.

Indeed this sensuality as it consumes Estates, eats Time, and all the faculties of the Mind, so it devours all Religion [A] too, it hath not only a particular opposition to someone duty as the other Vices have, but by a direct influence it destroys the whole foundation of Virtue and obedience to God; I mean subordination of the lower appetite to Reason and Religion, which it renverses quite, and breeds an universal cachexy of the Soul as well as Body.

For ever since Adam did eat of the forbidden Fruit, *the carnal mind we know is neither subject to the Law of God, neither indeed can be*, as S. Paul says, *Rom. 8. 7.* because God's Commands are restraints upon those things which Flesh desires [B] eagerly. Now therefore while that Mind is unsubdued, it must needs lust against the Spirit for those things that are forbidden, nor endure to be limited; which he that feeds it, is so far from working towards, that he does give it still more provocation and more power, and makes the Flesh more absolute; for it is clear that Plenty does increase all its desires and their unruliness; it ministers both vigor to it by which it is enabled to fulfil its lusts, and it ministers aptness and incitation also, both by custom of satisfaction, and by adding heat which makes it more prone to rebel, and more [C] impossible to be kept under. The progress of this is apparent in the Scripture, *Exod. 32. 6. The People sate down to Eat and Drink and rose up to Play: Lusum non denotasset nisi impudicum;* he means, *to play the wantons.* But Jeremy is plainer, *ch. 5. 7. 8. How shall I pardon thee for this? thy Children have forsaken me, when I had fed them to the full, they then committed Adultery, and assembled themselves by troops in Harlots houses:* Nor stays it there, but does increase as well as feed to an Excess; we may discern that by the Wisemans Prayer 23. of *Ecclesiast. 6. O Lord, Father and God of my [D] Life, let not the greediness of the Belly, nor the lust of the Flesh, take hold of me, and give not over me thy Servant to an impudent mind.* Giant-like he had called it in the verse before; and sure the Wiseman in the *Proverbs* apprehended it as such, and dreaded it accordingly, as if Bellies full gorg'd were those Mountains which the Giants cast up to storm Heaven on: He looked upon this Vice as that which would bid defiance to God, and out him, and therefore thinks it necessary to beseech the Lord not to afford him so much as would furnish Plenty, *Prov. 30. 8. Give me not Riches, feed me with food [E] convenient for me;* 〈 in non-Latin alphabet 〉 with an Allowance, with no more than is sufficient for me, *least I be full and deny thee, and say who is the Lord.* It seems such persons know no other God besides their Belly; nor is it any wonder if a Soul made Flesh cannot well apprehend a Deity that is a Spirit, or

believe it, but thinks all notions of such beings to be contradiction, [A] when once by the suffusions of Carnality all the impressions of a Spirit are wrought out of itself: And truly this is the most natural and certain way to become Atheists.

Whether this time that hath been almost always set aside for strict Severities, and to work out Repentance (and if it be not so intended now, I know not what pretence did call us hither) (for though there be some relaxation of the severer Dyet of this time, sure there is no indulgence of that Penitence which the strictness of this time designed) and let [B] some men talk what they please of the Intention of their Statutes, yet these Assemblies certainly were not intended for the increase of Cattle, and advance of Fishing; these were for higher aims of Piety: Now whether we employ it so much towards this as *to afflict our Souls*, i. e. *our Appetites*, and to revenge our superfluities upon ourselves, and to teach our desires to be denied: Or whether we do teach the Dyet of this season to be but a variety of Luxury, and if the Law did not command it, and so make it Pressure by [C] giving it the inconvenience and the uneasiness of being duty and obedience; ourselves could make it be one of the changes of our Vice, only another course, a diverse service of the same Riot, and so defeat the Law by our obedience to it: Or whether we do break the Law outright, and to our superfluities add disobedience to Authority, whether we do the one or other is not for me to say. But if the Nation and we ourselves have any sins to be repented of, and we design this season for that use (as sure some season must be so employed, and why not this as well, rather indeed than any other;) if we be not of those that would be glad to see [D] all thrown again into Confusion; glad to see a return of the same Vengeance, as indeed a return of the same sins, and the abuse of Mercies seem to call for it, while men do live as if they thought God had wrought all these Miracles merely to give them opportunity to serve their Vices or their other ends, to put them in a way to get Places, Estates, and Dignities; and by uncharitable gains, hard hearted griping, yea by false unworthy treacherous arts, to heap up Wealth, to raise their Families, or feed their lusts: These, these cry [E] out to God to renew his Commission to the Sword, to pass through all the Land again, and embowel itself in Church and State; these call for it as loud as the harangueing prayers of Seditious Men; and the Lord knows there are too many hands that would unsheath it, if God do not interpose to [A] hinder, and well we have deserved he should. But if we would endeavor to engage him by Repentance, that will require the Afflicting of the Soul by some severities. Do not mistake yourselves; Repentance, as it cannot be wrought out amidst our courses, that were contradiction to return, and yet go on; so also it will not be wrought out amidst the Comforts, as we call the jollities, of life.

Tertullian is very pleasant with those who did dislike that in their Penitencies, they were by the Church prescribed to put off Mirth and put on Sackcloth, and take Ashes for [B] Bread; *Come*, says he, *reach that Bodkin there to braid my Hair, and help me now to practice all those Arts that are in Mode to attire it; give me the washes of that Glass, the blushes of that Paper, the foils which that Box hath to beautify and dress my Cheeks; come and set out and dress my Table too, let me have Fowl with costly forced and not a natural Fat; or let me have cramb'd Fish, and cramme my Dishes also; get me cheerful Wines too: and if any one ask why I do thus indulge myself? why I will tell him, I have sin'd against my God, and am in danger of Perdition, and therefore I am in great trouble; I*

macerate (do you not see the signs of it?) and excruciate my [C] self, I take these fearful careful ways that I may reconcile God to me whom I have offended.

Alas to humble ones self thus in fullness, and to afflict the Soul in cheerful plenties, is such a thing as none but he that sinks under the surfeit of those Plenties understands. I am sure the Lord, when he required his People to repent, required them then to discipline, and use severities upon themselves; they were to fast or die: God took the execution, for whatsoever Soul it be that shall not be Afflicted that same day shall be cut off from among his People, 23. Levite. 29. Even [D] cut off by God himself.

And I do verily persuade myself, that one great cause, why men that have sometimes thoughts to reform their lives, and do resolve against their Courses, yet repent of their Repentance, their resolutions untwist, and become frail as threads of Cobweb, the first assault of a temptation does break through them, is, they do not use mortifications to work their aversations high and strong against their sins, and fix their resolutions. The universal sense of the whole Primitive Church does give me confidence in this persuasion, [E] who for that very reason in their penitential Excommunications did inflict such severities, as 'tis almost incredible that Christians would submit to; yet they begged to be censured into; and those had S. Paul for their precedent. But now [A] Repentances are but dislikes, little short unkindnesses at our sins, and wouldings to do better: On some moving occasion if God's hand or his Spirit lash, it may be Tears will gush out of the Wound, and we in angry sadness do intend against our vices; but when that fit is over, and the Flesh by indulgences prepared to make or answer a temptation, we fall again, and then it may be shake the head and curse the sin; but yet again commit it, if the invitation be fair: And then are very sorry, account ourselves unhappy, who lie under such a violent infirmity, but act it still. Now if we consider [B] how it comes to pass that we go round like men enchanted, in a Circle of Repenting and of Sinning, we shall find it is for want of Discipline upon ourselves; for had we strove to make our humiliations more low and full of pungent sorrow, the Soul would start and fly at the first glance of that which cost it so much anguish; but who would fear to act that sin which puts him to so little trouble to repent of? as a sad thought, a sigh, a wish, and a loose purpose, thin intention, and thats all.

Do not complain of the Infirmary of the Flesh for this, [C] and say thou wouldst live Spiritually, but the frailty of thy sensual part betrays thee; its stings and incitations make thee start from duty, and goad and force thee into actions which otherwise thou neither shouldst or wouldst commit. 'Tis thou thyself that arm'st thy Flesh with all its stings; thou givest it strengths, whereby it does subdue the Spirit; thou waterest thy desires with Wines; thou feedest them with strong meat and teachest them to crave; thou cocker'st them with thy indulgence, and thou dost treat Temptations to sin, dost invite wickedness, and nourish the occasions of Ruin; and then it is no wonder if thy resolutions be not strong [D] enough, there is no way but by Austerities to mortify all inclinations that stir against the Spirit, and by denying satisfactions to thy Appetite, to calm and moderate thy affections to everything below, and then Temptations will have neither Aid nor Avenue.

But Secondly, *You shall Afflict your Souls*, cannot be meant only *that ye shall Afflict your Bodies*; the *Spirit* also must be troubled, and we must *rent the Heart as well as Garments*; that is indeed a Sacrifice fit for a Propitiation day, for it is such a one as God will not despise, *Psal. 51. 17.* and [E] without which all others are but vain Oblations.

God may call *safting the Afflicting of the Soul*, because it is the most appropriate and natural means to work it; but when he calls it so he does intend it should produce it. Austerities [A] are *humilificandi hominis disciplina*, as *Tertullian* says, *Humiliation discipline*; but yet they have not always that effect. The *Pharisee* that fasted twice a week did not mortify at all, but his Humiliation made him lofty, his emptiness filled him with wind, and puffed him up, and the *Publican* was *more justified* than he. And late experiences have taught us, that Fasting does not always humble, when it did gape for Sovereignty, and did afflict them into Power only, when there attended it a *sacra fames*, an hunger after Holy things, and such as all the relicts of old Sacrilege [B] could not allay, but it devoured Church and State, and yet crav'd still: And *the throat* of these fasting men *was an open Sepulcher indeed*; open to bury, and that could no more be satisfied than the Grave.

But 'tis not only these demure impieties, and those that are devont in wickedness, and act it in Religion and the Fear of God, I have to speak against:

But in the general, If Fasting do not humble, and those severities that wear the Flesh break not the heart too and make it contrite, then they are lost upon us, and do not profit us. All these strictnesses of *bodily* and outward *exercise*, [C] as *S. Paul* calls it, are acts of discipline prescribed to make the Sorrowes of Repentance more severe and operative, and so to be the Correctives of the distempers of the Soul, to quell the risings of the Appetite and Passions, and bring the sensual part of us under obedience to Reason and Religion; to make all calm and even in us, and put us in the frame of Men and Christians, of Rational and Pious Creatures. And if they do not work this in us, if the Soul do not meet in the performances, they are not acceptable in themselves at all: These are only the *mint anise* and *cummin* of our Pieties; [D] and as *Origen* says, the *condimenta actuum* the sauces of Religion, not the main standing parts of it, which he therefore that offers solitary gives God a *Sacrifice of Sallads*, and thinks that will be a Sin-Offering. They do mistake themselves who cherish any hope from having spent a day, or *Lent* of abstinence; if the Excesses of their vices be not made over, and evacuated by it; if they continue still full gorg'd with their iniquity; or who think all is well, they have atton'd by having bowed down the head like a bulrush; if the Soul were not also humbled in them; for as *S. Paul* [E] does say, *I may give all my goods to feed the poor, yet have no Charity*, and *I may give my body to be burnt*, yet in those *Martyr-fires* there may be no heats of Love to God, and then all these profit me nothing, *1 Cor. 13. 3.* So I may chasten myself too, and yet not receive correction or be discipline'd, and [A] then God's punishments are still due to me.

That Church indeed which hath found out the easy expiation of Indulgences, that hath the treasure of Christ's merits and all the supererogations of the Saints at her dispose, and by Commission can issue them at pleasure out, and apply those merits to men's uses not by *Sacraments*, but by a *Bull* or *Brief*, and not require *Gospel conditions* of *Faith* and *Repentance* in

the persons that receive them, but *visiting a Church in Rome, ascending the steps in such a Chapel in the [B] Lateran* on such a day, shall give a plenary remission from sin and punishment; the saying of such a Prayer over daily shall do it for fourscore thousand years (could they but make a lease for men to live and sin out the indulgence too, that would get them good store of chapmen) that Church I say: may give encouragement to hope that God may be compounded with at easy rates; that for a Surfet I may give a Meal and God will pardon it, and let me have Wine too into the bargain (for they allow afflicting of our Souls in Wine) that some weeks change of Dyet may go for a change [C] of Life, for indeed these come up somewhat nearer the just value than some of their prices. But though there be all the reason in the world they should let men out of Purgatory on what condition they please, when themselves only put them in, and make the breath of a few *Pater noster's* quite blow out those flames which burn nowhere but in their Doctrines: Yet when without any commission from Christ they make *Attrition* able to secure men from *Hell*, and an *Indulgence* able to release them out of *Purgatory*; when they make *new conditions of Pardon*, that is *new Gospel, new ways of application of Christ's Merits*, and though our *Savior God* when [D] he found in his heart to die for us, yet in the Agonies of his Compassion could not find in his heart to give us easier terms of life than such as do require *Contrition, Humiliation, and Amendment*, which they commute so cheaply with his Vicar: We justly stand astonished at such usurpation on *Christ's Blood and Merits*, that does assign them at these rates.

I make no question but these easy expiations get them many Converts. *Rome* from its first foundation grew from being an *Asylum* to the dissolute, but they that go away upon [E] such hopes, 'tis to be feared that easinesle betrays them into sins from which those Expiations cannot rescue them, and at once makes them *Proselytes to Rome and Hell*. Nor are our trusts much more secure, if we rely upon our *op's operatum* too, our little outward strictnesses, unless the soul be engaged, [A] & except there be inward life of religion, all those will not avail: If I deny myself my *meals*, & give myself my sins, that is so far from expiation that it aggravates, I am an argument against myself that my crimes are incorrigible, when I will have them though I cut off the instruments & foments of them, and though I meddle not with the temptations, yet I seize the sins.

What *S. Austin* does say of Alms, *In meliùs vita mutanda, & per eleemosynas de peccatis praeteritis propitiandus est Deus; non ad hoc emendus quodammodo ut semper liceat impune peccare*: This is applicable to these performances also, our lives must [B] be Reformed, and so on that Repentance and these strictnesses God will be reconciled, and our offenses done away; but he will not be brib'd by these to let us alone in them; he is not gratified by such performances so as to wink at vices for their sakes, and suffer us in our rebellions upon such compositions as these; take a Reward to spare the Guilt: Nor is he such a soft and easy God as to take them for payment of that infinite Debt we owe; that which he bought off with the *Blood of God* shall not be ours at such unworthy prices. The Prophet *Micah* seeking for a present to appease [C] him with, rejects all the *Jewish rites* though *God* prescribed them, as insufficient; & in them all things of the like external kind. *Mic. 6. 6, 7. Wherewith shall I come before the Lord, and bow myself before the most high God? shall I come before him with burnt-offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, or with ten*

thousand Rivers of Oil? shall I give my first-born for my Transgression, the fruit of my body for the sin of my soul? If I do offer up whole Hecatombs to God, will that atone for having offered up too plentifully to my Genius? Or if I do remove my Riots from my table to the Altar, and change my few extravagant Dishes into whole Herds [D] of thousand Sacrifices, shall I by doing so remove the guilt too of my Luxuries? If I give God ten thousand Rivers for my overflowing Cups, will the Intemperance be washed away in those? Or shall I think to expiate an adultery with a Child? and for that momentary and unclean delight give up the lovely and first issue of my lawful Bed? (And who will be content to be his own Priest in such manner? to pay such Sacrifices for his sins? but yet that will not do, as it cost more to Redeem Souls, which not Rivers of Oil can cleanse, but streams must flow out of the Heart of [E] Christ to do it; nor the fruit of Mans body make a satisfaction for, but the eternally begotten Son of the Divinity, and none but the first born of God alone, for thus expiation of sins was wrought: Even so to make that expiation mine, besides reliance on it, I must transcribe the [A] Copy of the Sufferings of that Son, transplant the Garden of Gethsemane into my breast. If his Soul be sorrowful even unto Death, my Soul must be Afflicted too; Humiliations must prostrate me upon my face to deprecate that Fire and Brimstone, burning Tempest that is the portion of the Sinners cup saith David: O my Father let this Cup pass from me! The lustful feavers of my blood must excern themselves in cold sweat of fear and grief, in agonies of Penitence; and my excessive draughts not only make me [B] to cry out I thirst, but give me Vinegar and Gall to drink; sorrow as bitter as my riotous egestions have been; my Oaths that have struck through the Name of God, must pierce my Soul with grief as pungent as his Thorns and Nayles. In a word, I must so Afflict my Soul as to crucify the body of sin, and nail it to his Cross. And this is that which in its own proportion was required of the Jews this Day here in the Text, to the work of which Day how the Afflicting of the Soul in both the given senses does contribute, was my Second and the next Enquiry. [C]

Secondly, What this Day was the Verse before the Text informs us, it was their Day of Expiation or Atonement. Now that the Jews esteem Fasting and Humiliation expiatory Sacrifices, appears from a Form of Prayer which even yet they use on such a day where he that fasted says, *O Lord the Governor of all the World, I have now finished my Fast before thee, thou knowest that when we had a Temple standing, the man that sinned was bound to expiate it by a Sacrifice, the Blood of which was poured out, and the Altar consumed the Fat to make amends for his Offence; but now by reason of our many wickednesses, we have neither a Temple, [D] Altar, or Priest to make Atonement for us; I beseech thee therefore O Lord my God the God of my Fathers, to accept of that little portion of my own Flesh and Blood which this days Fasting hath torn from me, in lieu of a Sin-offering, and be thou reconciled unto me for thy mercies sake.* Thus when he cannot give a Lamb for his Transgression, he gives some of himself, he offers Hunger for Shewbread, and Thirst for a Drink offering, he consecrates a Meal instead of a Beast, and sheds a sower fasting sigh for Incense; and this he hopes God will accept as Sacrifice. And truly [E] the Text says no day of Expiation could be kept without it. No• does the Scripture want great instances of its effect towards Atonements of God's wrath: How when Judgment was given on a Nation or Person, and Execution going out against them, yet this rever'st the Sentence; [A] Ahab is a great proof of this, 1 King. 21. 27. *And it came to pass when Ahab heard those words,*

that he rent his Clothes, and put Sackcloth upon his flesh, and Fasted, and lay in Sackcloth and went softly: And the Word of the Lord came unto Elijah the Tishbite saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me I will not bring the evil in his days. One Fasting-day secured a Life; the weaknesses it brought upon the body, upheld it against all God's threats; Vengeance pronouncit and coming out against him falls to ground if Ahab humble [B] and Afflict his Soul. God's stretched out Arm will not strike Sackcloth, nor wound through Fasting Garments: One fit of it removes his Judgments a whole Age; and had it been sincere and persevering, how had it wipit them out to everlastingness?

Nineveh is another instance of the practice and success of this even among the *Heathens*.

Nor should it seem to have less Efficacy among Christians: The Primitive Fathers call these severities *Satisfaction for sin*, and *Compensations*, the *Price with which [C] they are bought off*, the *things thatcover them*, and *blot them out*, and which *Propitiate and appease God for them*; not in their sense who force up these Expressions to a strange height of meaning; and yet have quite beat down the Practice as to the public wholesome use of them out of the Church. But though these sayings assign not the Power and just Efficacy of that discipline in itself, yet they do the acceptance and effect of it by virtue of Christ's Satisfaction: A Fainting Body cannot bear indeed the weight of our iniquities, nor will lowest prostrations in the [D] dust bury them in the dust, or Tears alone blot out our Guilt; but Christ having done that which is effectual to all this, and requiring no more of thee to make that thine (as he does everywhere most solemnly avow) but faithful humbling of thyself in an afflictive sorrow for what's past, and so to mortify as to work out Repentance; the doing this is doing what he does require, and consequently will accept: These satisfy the *Command*, and therefore *God*, though not by a *condignity of performance*, yet as *Conditions [E] which his Covenant of Grace hath set us*, which when they are fulfilled then God is satisfied, thy sins are expiated, and thou art pardoned: And so in this lower sense these are thy *Satisfactions* with which God is well pleased.

And thus these self Afflictions of the Sinner supply God's [A] Indignation and divert it; *They leave no place nor business for it, and by these short severities upon himself he does make void, he does expunge the Sentence of eternal Torments*, saith *Tertullian: As thou becomest severe against thyself, so will the Lord abate of his severities, and he will spare, and he will pity thee in that he sees thou wilt not spare thyself*. How can he choose but be appeased towards thee when he shall see thee executing his Sentence even upon thy own self? and punishing his Enemies although they be thy Members? so that by this means thou dost censure thyself into God's [B] Absolutions, afflict thyself into his Pardons, and dost condemn thyself into eternal Life.

Our Church says the same thing; *That in the Primitive Church there was a Godly Discipline; that at the beginning of Lent such persons as were notorious sinners, were put to open Penance, and punished in this world, that their Souls might be saved in the Day of the Lord; and she does wish (if her wishes be of any force and value when her Orders and Constitutions are not:) that Discipline could be restored*. But this I shall not press; if all those whom the Primitive Church [C] Condemned, or *S. Paul* sentenced were so used, if every Schismatic that lies tearing himself and others off from the Lord's Body were rejected, and if the Fornicator that joins himself to his unclean

Accomplice were disjoined from Christ, and not suffered to make *his members be the members of an Harlot*; if every scandalous debauching offender that lies corrupting Christ's Body, spreading contagion, thrusting the gangrene forward, were *cut off*, and these and all the rest *delivered up to Satan*, alas what part would Christ have left of his own Body? *Sed illos defendit numerus junctaeque umbone [D] phalanges*, and that I fear too in more senses than the Poet means. Therefore I shall not urge the Churches Wish, but only see whether the Statute in the Text says anything to this, and whether the *forever* do reach us: Which is my third and last Enquiry.

Thirdly, Divers of the *Jews Rites* are said to be, and be prescribed *forever* although those very Rites and the whole economy of their Covenant were to be changed and cease; among other reasons, *as the Fathers say*, because they foreshadow and point at things in the new Covenant, which were to last till Covenants and Rites shall be no more, and [E] so their meaning and signification was to be forever.

Now truly that their Expiation Performances, those which I am upon, did so, the whole Epistle to the *Hebrews* is employed to prove; the Margent of your Bibles in this [A] Chapter so refer you to the places, that I shall not need to make it out. Christ did fulfill the Temple and the Altar part, yea and the refuse outcast part of the Atonement, satisfied the Religion and the contempt of that days offices, He was the whole true Expiation.

Now does this Expiation as theirs did, require afflicting of the Soul in its attendance, or was that but a Ceremony of their Rite? and though a *Jew* must mourn and Fast to see his sin killing a Beast, and when he does behold his wickedness eating up a Goat for a Sin offering, he must deny himself [B] his daily bread, and suffer thirst if his Iniquities drink but the blood of *Bullocks*; yet when we behold ours embrew themselves in the Blood of the Son of God, not only lay hands and confessions on his head, but drive Thorns into it, make him cry out, almost despair and Dye; we need not be concerned so much as to do ought of that either in order to the better Celebration of that Expiation, or on the very day of it.

Indeed if we consider most men's practices, it would appear most probable that if we were to expiate our sins as the *Jews* [C] did by sacrificing of our Flocks not of our *Jesus*, those satisfactions would more afflict our Souls, and more restrain our vices than that which was made for us by the Death of Christ, and how can this be rectified, unless by some severities upon ourselves, we give ourselves a piercing sense of what our sin deserves, and grateful apprehensions of what our Surety suffered for us? When in sad private earnest I have thought fit to Afflict my Soul with some austere mortifications, and when my fainting Spirits are scarce able to sustain my Body that sinks under the load of itself, then I may have some [D] tender apprehensions of that weight that sunk the Son of God, and 'twas my weight that he fell under. But he that cannot think fit to revenge a year of follies and of vices with a few weeks severer life, sure thinks his Savior suffered much in vain; *quorsum perditio haec?* why must the Blood of God be paid for sin, when I cannot afford a little self-denial for it? Why such great Agonies of the Holy *Jesus*, when I cannot find in my heart to bear a little strictness for it?

But I could easily deduce (were I not to suppose it done before) that sure as if the Church had thought a Statute [E] had annexed these two forever, they have been join'd from the beginnings of our Christianity; it was the Fast that did attend our Savior's sufferings that in part caused the Contest about Easter, which *Polycarp S. John's Disciple* managed; and then there was a Fast so soon: and he that [A] tells us this, *Irenaeus*, Scholar to that *Polycarp*, says some observed it *many days*, some *forty days* also, if we can take the Antient *Ruffinus's* authority but for a Comma. And if the Antient Fathers do expound aright, Christ himself thought that men were interested so much in his Death, that they would Fast by reason of it; *When the Bridegroom is taken from them, then shall they Fast in those days*: Upon which words they say *the Season was determined to this Duty by the Gospel*.

But they may say so, who knew how to persuade men to [B] take up restraints of strictest discipline and of severest Piety. But we cannot engage them into order or from Scandal; they made them *fast*, we cannot make them *temperate*. *Blessed Savior!* what kind of Christians didst thou hope for thy Disciples, of whom thou werit so confident they would so concern themselves in thy Passion as to Fast because of it? when in our times Christians will not be kept from their Excesses by it? not in those days of Fasting which thy Primitive followers did Celebrate with abstinences, that did almost mortify indeed and slay the Body of Flesh as well as [C] Sin, and we in imitation of them, in answer of thy confidences, will not abate a *Meal*, nor an *intemperance*, will *eat* and *Riot* too, and make a *Lent of Bacchanals*: Thus we prepare load for thy Day of *Passion*, sin on to add weight to thy Cross, and yet we ourselves will not be humbled under them. It is in vain to tell men thou expectest they should mortify, that it will spirit their Repentance, for they will have no kind of Penitence for sin, but such as will let them return to sin again, suffer no discipline with which their vices too cannot consist, for they can scarce live if they make not themselves cheerful with them, even in this time [D] of Sadness, and in sight of the Memorial of thy sufferings for them.

Indeed when I consider how this Season is hedge'd in from Vice by all God's Indignation, *threatened at first, suffered at last* pronouncit in *Commination*, executed in *Passion: Ash-wednesday* gave us all God's Curses against Sinners, all which *Good Friday* shows inflicted on our Savior. Thus we began, *Cursed are the Unmerciful, the Fornicators, and Adulterers, the Covetous persons, Worshippers of Images, Slanderers, Drunkards and Extortioners*; and we shall see *the Son of God* [E] *made this Curse* for them; yea we ourselves said *Amen* to all, as testifying that that Curse is due to all. When I consider this I say, I cannot choose but be astonishit to behold how men can break through all *God's Curses* and *their own* to get [A] at Vice, first seal God's Maledictions, then provoke and incur them instantly, as if they loved and would commit a Rape upon Perdition; as if because men have so long in *Oaths begged God to damn them*, and he hath not done it yet, they would now do it in their *Prayers* too; make their *Devotions* as well as *Imprecations* consign them to the wrath of God. He that does *love cursing* thus in the *Passive sense*, surely as *David* says, *it shall come unto him, it shall be unto him as the Garment that covereth him, it shall enter into his bowels like Water, and like Oil into his Bones, Psal. 109. 17, 18, [B] 19*. And truly amongst those things which we did Curse, there are that will fulfill all that most literally; the Ryots of thy gaudy bravery that make thee gripe, extort, spend thy own wealth and other men's, undo thyself and Creditors, be sordid and in Debt,

merely to furnish trappings to dress thyself for others eyes and, may be, sins these bring a Curse to cover thee as does thy Garment, yea and they gird it to thee. The draughts of thy Intemperance carry the malediction down into the Bowells like Water, yea like Wine into the very Spirits: There is another of them too that will convey [C] the Curse like Oil into the Bones, till it eat out the marrow, and leave nothing but itself to dwell within them, yea till it putrefie the bones, till it prevent the Grave and Judgment too, while the living sinner invades the rottenness of the one, and torments of the other; and then the *Lents* and *abstinencies* that the *sin* prescribes shall be observed exactly, only to qualify them for more sin and condemnation, may be, at the best but to recover them from what it hath inflicted; when yet alas! they are too soft and tender, the Lord knows, to endure any severities to work out their [D] Repentance and Atonement: And yet sure these the sinner does go through have nothing to commend them which these other do not much more abound with. If those are not grievous to thee because they are so wholesome, and though it be a miserable thing to go through all their painful squalid methods, yet, how disgustful so-ere, by the benefit of their cure they excuse their offensiveness, and ingratiate the present injury they do the Flesh, by the succeeding health they help thee to, and by the Death they do secure thee from: Why sure (to omit, that the other have all these advantages, [E] none have so calm and so established health as the abstemious and continent, and their mind is still serene, their temper never clouded, but besides this) the Christians bitter po•ions do purge away that sickness that would end in death eternal, his *fastings* starve that *worm* that otherwise would gnaw the [A] Soul immortally; his *weepings* quench the *everlasting burnings*, yea there is cheerful Pleasure in the midst of these severities, when God breaks in in Comforts into them: *The Glory of the Lord* appears in *that Cloud* too that is upon the penitent sad heart; when he is drenched in *tears* the *Holy Ghost the Comforter* does *move upon those waters*, and breaths Life and Salvation into them; and he who is the *Unction* pours *Oil* into those *wounds of the Spirit*; and we are never nearer Heaven than when we are thus prostrate in the lowest dust, and when our Belly cleaveth unto the ground in humble penitence, then we are at the very Throne of Grace: And [B] this our light *Afflicting of the Soul* which is but for a moment, does work for us a far more exceeding and eternal weight of *Glory*. To which, &c.

SERMON IV. WHITE-HALL. October 12. 1662.

JOHN XV. 14.

Ye are my Friends, if ye do whatsoever I Command you.

THE words are a conditional Assertion of [A] *Christ's* concerning his *Apostles*, and in them *all Christians*: And they do easily divide themselves into two parts. The First is a *positive* part, wherein there is a state of great and Blessed advantage, which they are declared to be in present possession of: In these words, *Ye are my friends*.

In which there are two things that make up that advantage, 1. a Relation, 2. the Person related to. *Friends*, and [B] *My friends*. The

Second is a *Conditional* part, wherein there are the *terms*, upon which that possession is made over, and which preserve the Right and Title to them: in these words, *If ye do whatsoever I command you*: in which there are two things required as *Conditions*. [A]

- I. Obedience, *If ye do what I command you*.
- II. That Obedience Universal; *If ye do whatsoever I command you*.

The first thing that offers itself to our consideration, is the Relation, *Friends*.

It is a known common-place truth, that a Friend is the most useful thing that is in whatsoever state we are: It is the Soul of life, and of content. If I be in prosperity: We know abundance not enjoy'd, is but like *Jewels* in the *Cabinet*, useless while they are there: It is indeed nothing [B] but the *opinion of Prosperity*. But 'tis not possible to enjoy abundance otherwise than by *communicating* it: a man *possesseth* plenty only *in his Friends*, and hath *fruition* of it merely by *bestowing* it. If I be in *adversity*; to have a person whom I may intrust a trouble to, whose bosom is as open and as faithful to me, as 'tis to his own thoughts, to which I may commit a swelling secret; this is in a good measure to *unlade*, and to *pour out* my sorrow from me; thus I divide my grievances which would be insupportable, if I did not disburthen [C] myself of some part of them: Now there is no bosom so safe as that where *friendship* lodges; take God's opinion in the case, *Deut. 13. 6. If thy Brother the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bosom, or thy Friend that is as thine own Soul*. This is the highest step in the Gradation. And there is all the reason in the world; for though *Parent* and *Child*, are as near one to other as anything can be to part of itself; *Husband* and *Wife* are but two different names of the same one, yet these may become bitter and unkind: A *Parent* may grow *cross*, or a *Child* *refractory*, a *Mother* may be like the *Ostrich* in [D] the *Wilderness*, throw off her *bowels* with her *burden*; and an ungracious Son is *constant pangs* and *travail* to his *Mother*, his whole life gives her *after-throws* which are most deadly: *Dislikes* also may rest within the *Marriage-Bed*, and lay their heads upon two wedded *Pillows*; but none of these unkindnesses can untie the Relation; that ends not where the bitterness begins, he is a *Parent* still though froward, and a *Child* though stubborn; but a *true Friend* can be nothing but *kind*; it does include a *deerness* in its essence, [E] which is so inseparable from it, that they begin and end together: A man may be an *Husband* without *loving*, but cannot be a *lover*, that is a *Friend*, without *loving*.

And sure to have no one *friend* in this Life, no one that is concerned in any of my interests or me myself, none that [A] hath any cares or so much as good wishes for me, is a state of a most uncomfortable prospect. The *Plague* that keeps *Friends* at a distance from me while I live, out of the sphere of my infection, and after gives me Death, hath yet less of *Malignity* than this; that leaves me the *Compassions*, the *Prayers*, all the solitary comforts, all indeed but the outward entertainments of my *Friends*; that, though it shut the *Door* against all company, yet, puts a *Lord have Mercy* on the *Door*: But this I now described hath none of that, hath no good wishes, nothing else but hate, is worse than a [B] *perpetual Pestilence*.

Yet neither is this state so comfortless, in respect of this life, as not to have a Friend in the concernments of the Life to come; none that hath so much kindness for my *Soul* as every man hath for his *Enemies Beast*, which if he see fallen in a Ditch he will at least give notice that it may be helped out thence: No one, that when a sin, like to that *Falling sickness* in the Gospel (and it is such indeed without a Parable) is *casting me into the Water*, quenching my parts, my Reason, and the Immortal spark within me; or *throwing me [C] into the Fire*, raising Lascivious heats within, which after will break out into Hell fires; none yet that will stretch out his hand to catch me, or to pull me out: None that does care to see me perish-to Eternity, or that values my *Soul*, which yet did cost the Blood of *God*, at a word speaking: This is to be like *Dives* in the Flames, to whom they would not lend *the help of the tip of a finger*, or give the kindness of *a drop of Water*: I am as it were on the other side the *Gulf* already. Here is the use of Friendship, the only noble one, that's worthy of that blessed quality: When I have [D] one that will be an *assistant Conscience* to me, who, when that within me *sleeps*, or is *benumbed*, will *watch* over my actions; will *testify* them to my Face, will be as faithful to me as the *Conscience* should be, hold a Glass to my *Soul*, show me the stains and the proud tumours, the foul Ulcers that are there, and then will fret, and rub, or prick, lance, and corrode, to cure those tumours, and do off those spots, such an one is a *familiar Angel Guardian*, is truly of that blessed Heavenly rank, and only less than the *Friend* in the Text, the *Person* related to, and my *next* part. [E]

My Friends. There are *three* things from which men use to take the measures of a *Friend*.

First, From the good things he bestows on them: He that thinks to keep friendship alive only with air, that gives good words, but parts with nothing, that entertains only [A] with Garbs and Civilities, is but the *pageant* of a *Friend*: They that own having but *one Soul*, and seem to clasp as if they would have but *one Body* too, cannot keep such *distinct* and *separate proprieties* in other little things, as not to have communication one from the other. And,

Secondly, The *friendship* of these benefits is rated by the measures of our *need* of them. When *Midas* was ready to die for hunger, his God was kinder to him in a little bread, than in making all that he toucht turn into Gold: Great things engage but little where there is but little use of them: [B] And all these,

Thirdly, Are endeered by the *Affection* they are given with. Good turns done with design, what need soever I have of them, are *hire*, and not *friendship*; it is the kindness only that obligeth, the gift without the love does but upbraid and scorn my want.

Now to measure the *Friend* here in the Text, by these, were an impossible undertaking, whose Friendship did exceed all bounds and measures. I shall do no more towards it but read the words before my Text, which were the occasion of [C] it, *Greater love hath no man than this, that a man lay down his life for his Friends*, and then it follows, *Ye are my Friends*. The token therefore of his Friendship, the *gift* he gave them was his *life*, rather that was the least he gave: He gave his *glory* first, that so he might be qualified to give his life, for 〈 in non-Latin alphabet 〉 *Phil. 2. 7*. He *lessened himself* from the condition of being Lord of all, into that of a Servant, 〈 in non-Latin alphabet 〉, *Heb. 2. 9*. being *diminished, made lower, meaner* than his

Creatures *for the suffering of Death*. Now with the price of such Divine essential glory to buy only a life, rather only a possibility of Death, that after he might give that [D] life for us, and with his Death purchase us an immortal life, is such a gift as no *Romance* of friendship ever fancied or did aim at: We may have heard of two Companions that would die for one another, that never quarrelled in their lives, but for this, who should suffer first to save the other, and strave only for Execution: But for a Person of the *Trinity* to leave his Heaven to come down to us; to dwell with agonies that he might be at one with us; and be tied to the Cross, that he might be united to us; this is a friendship fit for *Ecstasies* of *apprehension*. Of all the things that [E] court thy kindness here below, that spread snares, and lay baits for thy friendship, if any bid so fair, so temptingly, if any will give such a price, in God's name let it have thy love, I shall not blame him that engageth his Affection there: But [A] sure *Heaven* cannot give a greater gift than this; for what can God give greater than himself? Yea I may say God could not give so much, for he must be *Man* too, to give his *life*, and this, saith he, *he gave for his Friends*, even in our stead, who must have perished else eternally, which intimates the second thing, the *need* we had of this.

A need great as the gift, necessity invincible, that could break into Heaven, rifle the *Trinity* to serve itself, throw Death into those Regions of Immortality, and which would not be satisfied but with the *Blood of God*. [B]

And now is not the kindness and the condescension of Friendship in his expressions too, when he saith, *greater love than this hath no man?* which was the third endearment.

There never were such *wounds* of Love as those that tore this Heart; never such meltings of Affection as dissolved this Lover into *sweats of Blood*. There was no motive to all this, but his mere love: For all this he designed to us *before we were*, and therefore sure *before we were deserving*: And O our God! thou that from all Eternity didst lay Contrivances [C] to give thy Life for us, so to redeem, and then to glorify us; what were we then that thou shouldst do this for us? what were we then when we were not? and yet that thou from the Abyss of Everlastingness, shouldst think thoughts of such kindness to us, and such blessedness for us, who then *were not*, and *deserved nothing*; and who since we were, have *deserved nothing but Damnation*.

And as there was no other motive to all this design but *love*, so neither was there anything but *love* in the fulfilling. Look on your *Savior* in the *Garden*, and upon Mount *Calvary*, [D] and you shall find him there in as great agonies of *Affection* as *Torment*, and hanging down his head upon the Cross with languishments of *kindness* more than *weakness*. His Arms stretched out and rackit, as if on purpose to the posture of *receiving you to his embraces*, and his side opened not only to *shed Blood* for you, but to make you a *passage to his very Heart*. Look on him offering up his Tears, his Prayers, and his Soul for Sin, and in the midst of all, projecting happiness to you, as it were praying, O my Father, here I charge myself with all the guilt of those my Friends, I thy only Son God, one with thee, am content to suffer Torments that they [E] all may be acquitted; Here I lay down my Life that they may have eternal Life, let me be Crucified, so they be Glorified. Which was the purchase and the gift of this his

Passion to all his *Friends*, even to those *that do what he Commands*; [A] which is the first Condition that entitles to his friendship, and my next part.

Ye are my Friends if ye do what I command you.

I shall not urge, that Great-men upon Earth will not take any to their Friendship but upon these terms; nor will I plead the reasonableness of this in *Christ*, there being no cause why he should be a Friend to any that will daily disoblige him and dishonor him: Nor will I press the whole Economy of Scripture, which says, all the advantages *Christ* ever gave or meant us, and all the acts of Friendship that he [B] ever did for us were with this design. He gave his grace that brings salvation to save us into an estate of sober virtue. *Tit. 2. v. 11, 12. He gave himself* also to Ransom us from our own evil doings, and to redeem us into his obedience, *Tit. 2. v. 14. Without which no dependence on him will avail. Mat. 7. 21. He will own no acquaintance with, nor services from them who have friendship with sin; though they have cast out Devils in his Name, if they retain their vices; though they do miracles, if they do wickedly, he will bid them depart, profess he never knew them, v. 22. 23. He will not [C] let such have a bare relation to his Name, nor have the friendship of a Title, 2 Tim. 2. 19. All his Rewards also that he will give are promised to none other, but them that do what he commands, Apoc. 22. 14. that is, do Evangellically, heartily and faithfully endeavor it, and do this with all diligence expressed by words, that import all strife imaginable, as Running, Wrestling, Fighting, Warring. And persevere also by patient continuance in well doing, Rom. 2. 7. and he hath nothing else but vengeance for all others. 2 Thes. 1. 8. and we have neither *Christ*, nor *Gospel*, nor *Religion*, but [D] with these terms.*

But I shall wave all this, and bound myself within the present words, *Greater love hath no man than this, that a man lay down his Life for his Friends. Ye are my Friends if ye do what I command you.* When *Christ* is boasting of his love, making comparisons, and vying friendships with mankind, nay more, contriving heights and depths of Mercy, such as Man hath no comprehension, nor fathom for; when he was preparing to do an act of compassion almost equal to his Divinity, when he had resolutions of so much kindness as to give [E] his life that he might show kindness. Yet could he not then find in his heart to offer or declare one jot of kindness to the men that will not do what he commands, but in the midst of such agonies of compassion, he thought of nothing but infinite indignation and eternal vengeance to the disobedient. *I have [A] but now given my Body and my Blood even to the Traitor Judas to one who is a Devil: I am going to give my life even for my Enemies, for the World: But I will give no love to any, have no friendship with any but the virtuous: no, though they be my own Disciples, ye are my Friends, ye my companions and Apostles are my Friends, only on this condition, if ye do what I command you.*

And then is it not matter of Astonishment, to see men fancy they have a right in all *Christ's* Actions and Sufferings, presume upon his favor and their own happy condition, [B] though they do nothing, or but very little towards this, and the main of their life be disobedience, as if all *Christ's* commands, appointed them to do no commands, and *Christianity* were but a liberty from virtue. To pass by those that do nothing but Evil, that which the Devil does suggest, or

their flesh dictate, and to consider the Demurer sort of Christians, that pretend a respect to Christ, and to Religion, and see what they will do.

Why sometimes you may find them troubled at their vices and themselves; and those troubles breath out in *Sighs*, [C] and in *warm wishes* that they could do that which Christ prescribes; to *will* is sometimes strongly present with them, but to *perform* they know not how. Alas Christ does not tell you that you are his *Friends* if you *wish well* to him, and his *Commands*, but he requires that you shall *do them*. These are but vapors of a troubled Soul, which howsoever they may chance rise warm, catch a strong sudden heat, breath up in flashing thoughts. They are but *meteors*, little shooting flames that only do *catch fire* and *fall and die*; show fair, but they warm nothing: And so these thoughts do never heat the heart into *Devotions* and *holy resolutions*, [D] the fire is not strong nor does it live enough, to melt and work away the filthiness of the Soul: No, though they grow to *aversations*; For you may find such men, when wearied with the pursuit of their sins, *hating* their customs, and the engagements to the practice of them; complaining thus, *I know 'tis ill, and 'tis against my heart, that I obey the motions of my passions or Lusts: The incitations of my Appetite, the usance of the World, the obligations of civility or mistaken honor do indeed prevail upon me, but 'tis with* [E] *great reluctancy of mind that I yield to them, but I cannot avoid it*. There are not few that satisfy themselves with this condition. Now sure Christ does not say *Ye cannot be my Friends* except you *sin against me and against your Knowledge*, and your *Conscience* too. 'Tis strange that men should think the Heathen instance of a Witch that cried. [A]

—Video meliora, proboque, Deteriora sequor—

I know, and do approve of better things, but cannot choose but follow these that are the worser; strange, that this *Fury* that had the *Devil for Familiar*, should make *Christ a friend*; that this should be the state of *Gospel Saints*, and of *God's favorites*. 'Tis possible some therefore go yet further to good purposes towards *Obedience*, and have *holy Intentions*, [B] but this is not sufficient neither, if to *do* his *Commands* be necessary: for to purpose and intend to do them, is not certainly to do them. Yet where are any that do aim at doing anymore? and there is none of these but does presume upon his interest in Christ, and satisfies himself and is secure.

Yet is it hard to find a ground of this their confidence, unless it rise from the unhappy use they make of God's *preserving Mercies*, and his kindness to them in the concernments of this life. They see without their cares, and upon very [C] weak entreaties indeed against all provocations both of God and danger; yet his protections secure them, although they neither mind the asking them, nor mind the walking worthy of them. The man whose Sins, not Prayers, prepare him for his Bed, he sleeps well; perhaps more soundly than he who at his Bedside throws himself on his face into God's arms, and there bequeaths himself to the Securities of the Almighty: And he, whose Sleeps only refresh him for returns to Sin, does often live as long, as safely, and as merrily, as he that daily most Religiously does beg Protections from above. [D] And others that afford the Lord some *little homages*, themselves some *Prayers* when their pleasures or occasions permit, God hath a care of them, and their *desires flow* into them, all does succeed well with them. Now they take confidence hence to

conclude, these are the tokens of God's *friendship*, and all his mercies will come in at the like easy rates; that such a *short▪ petition* as committed them to the refreshments of the *night*, and after which they wakit into renewed strengths and pleasures, *such another* shall lay them [E] down in safety, to the sleeps of that *long night*, that afterwards will break in *happy Resurrection*: For why? God will not sure fail his own mercies, but be as friendly to their Souls as he is to their Bodies.

And thus God's Preservations here, in mere defiance of [A] our provocations, which are the *arts of his long suffering*, his *strivings* of Compassion, merely to give us opportunities of being reconciled to him, and to *invite* us to be so, while we make them occasions of carelessness and security, they are so far from being pledges of his *Friendship*, that they have all the aggravations of affronted goodness, become *temptations* and degrees of Ruin. 'Twere fine indeed if Christ's eternal preparations for his Friends, would come in to us, without care or doing anything, as an accession to our pleasures; if when we had lived many years as in a *Garden*, our [B] days all *flower'd* with delight; we might expire into *Paradise*, and in soft airs of Music breath into *Hallelujah's*. But alas! the smooth *easy way* leads *down the Hill*, and the must strive and *pant* that will get *up* into the Mansions and the Bosom of his Savior, and whosoever will be *his Friend*, must *do what he commands*.

But is there nothing less indeed will qualify? The Scripture saith, *that Abraham believed God, and it was imputed to him for Righteousness, and he was called the Friend of God, James 2. 23.* and then, is Christ more inaccessible, and *harder* to be made a *Friend*? [C]

Why, truly *God and Christ* both are so much *Friends* to all *true Believers*, that the Life of Christ was given for them, *for, God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John 3. 16.* Nor are there any qualities more signally peculiar to *friendship*, more engaging than confidence and trust, dependence and relying, embosoming myself in him: Now these are but the excercise of Faith; and 'tis most certain if we heartily endeavor to do what he commands, there is employment then for all this work of *Faith*, [D] place for its applications and assurances. My Text does make this good. But when his friendship is made over on Conditions, as 'tis not only in these words, but everywhere in Scripture; (there being not one promise absolute that does concern *God's favor, justification, and eternal Life*: he does not once offer Remission of sins, but to those that amend their lives; nay, does express as if he could not give it otherwise, *peradventure they will repent that I may forgive them, Jer. 36. 3.*) The promises therefore being conditionali, Faith must be answerable to the Promises that it does [E] rest on and apply; and at the most, can be but *an assurance that you shall be partaker of what's promised*, that is to say, partaker of the *favor and the life of Christ, if ye do his commands*. But then if I perform not this condition, to [A] trust upon his friendship which I am not qualified for; to think by Faith to receive a Pardon, which in that case I am, was never offered me; to apply to myself promises which were never made me, for none were ever made to them that do *not do*; and to assure myself Christ will transgress his everlasting Covenant for my Vices sake, merely to give me leave to enjoy my sins; will do that which *God may not do, forgive one that will not repent*: If I believe thus against promise, and against Decree, am confident whether Christ *will or no*, and will

rely upon him in despite of him, if such [B] a faith will make us friends, affronts do reconcile. This is indeed to lay violent hands on his favor, and to invade his friendship, and without metaphor, take Heaven by force.

But sure I am, that this is not the Faith made *Abraham* be called the *friend of God* in that place of *S. James*, but a Faith that was perfected by doing, v. 22. of that Chapter, a Faith that made him offer up his only Son upon the Altar, v. 21. 'Tis true, he did in hope believe against all hope, *Rom. 4. 18.* So that his faith was stronger than a contradiction, [C] but yet his resolutions of obedience seem stronger than his faith; for he did that even to the cutting off the grounds of all his faith, and hope. He trusted God would make his promise good to him, make *all the Nations of the Earth be blessed in the seed of Isaac*; though *Isaac* had no seed, nor could have, if he should be slain: And he resolved at God's command himself to slay that *Isaac*, so to make him have no seed. His Faith indeed did not dispute the great impossibility; but his obedience caused it. He did not question, how can God perform with me when I have offered [D] up my Son? I cannot look that a large Progeny should rise out of the Ashes on the Altar; nor will those Flames that devour all my Seed at once, make my seed numerous, lasting, and glorious as the Stars in Heaven, which he promised me: But much less did he question, why should I obey in this? He that does his commands, can but expect what he hath promised; but if I should do this Command and slay my Son, I make his Promise void, and destroy my own expectations: And if I disobey I can but suffer what he bids me do; my own obedience will execute all that his Indignation would [E] threaten to my disobedience. Though *Abraham* had three days time and journey to the Altar, that Nature might have leisure the mean while to reason with the Precept thus, and his Affection might struggle with his Duty; yet he goes on, resolves to tear out his own Bowels, and cut off his hopes, [A] will Sacrifice his only Son, and Sacrifice God's Promises to his Commands.

And then, he that will trust to *Abraham's* example of believing, yet will not follow him at all in doing, will obey no Commands; that is so far from offering up an only Son, he will not slay an only evil Custom, nor part with one out of the herd of all his vicious habits; will not give up the satisfaction to any of his carnal, worldly, or ambitious appetites; not Sacrifice a passion or a lust to all the Obligations that God and Christ can urge him with, he hath, nor faith, nor [B] friendship, no, nor forehead. 'Tis true indeed, he that hath *Abraham's* faith may well assure himself he is *Christ's* Friend; but 'tis only on this account, because he that believes as *Abraham* believed, he will not stick to do whatever Christ commands; which is that universality of obedience, that is the next condition that entitles to Christ's friendship, and my last part.

Ye are my Friends if ye do whatsoever I Command you.

There is no quality so necessary to a Friend, or so appropriate [C] to friendship, as sincerity. They that have but one Soul, they can have no reserves from one another: But disobedience to one Precept, is inconsistent with sincerity, that hath respect unto all the Commandments; and he that will not do whatever Christ prescribes, hath reserves of affection for some darling sin, and is false to his Savior. He is an Enemy indeed, so that there is no friendship on either side. *S. Paul* says so of any of one kind; *the minding of the flesh*, saith he, whether it be providing for the Belly, or any other of the organs of Carnality, is desperate, incurable

Rebellion: Now such a Rebel, is, we know, the worst of [D] Enemies. S. James does say as much of any of those vicious affections that are set on the world: *Whosoever will be a Friend of the World, is an Enemy of God, James 4. 4.* And he calls them *Adulteresses* and *Adulterers*, who think to join great strict Religion to some little by love of an Honor, or a profit of this world? Such men are like a Wife, that not contented with the partner of her Bed, takes in another now and then, she must not count herself her Husbands Friend, though she give him the greatest share in [E] her affections; no, she is but a *bosom Enemy*: And so any one vice allowed is a *paramour sin*, is whoredom against Christ, and our pretended friendship to him in all other *obediencies*, is but the *kindness* and the *caresses* of an *Adulteress*, the mere hypocrisy and treachery of love. If it be necessary [A] to the gaining of Christ's *friendship*, that thou *do his commands*, 'tis necessary that thou *do them all*, that thou divorce thyself from thy beloved sin, as well as any other: Because his Friendship does no more require other obedience than it does that, but is as inconsistent with thy own peculiar vice as with the rest. Indeed it is impossible that it should bear with any, they being all his murderers. If thou canst find one sin that had no hand in putting Christ to Death, *one* vice that did not come into the *garden*, nor upon *Mount Calvary*, that did not help to *assassin* thy Savior, even take thy fill [B] of *that*: But if each had a stab at him, if *no one* of thy vices could have been *forgiven*, had not thy *Jesus died* for it, canst thou expect he should have kindness for his Agony, or friendship for the man that entertains his *Crucifiers* in his heart? If *worldly cares* which he calls *Thorns*, fill thy head with Contrivances of Wealth and Greatness, of filling Coffers, and of plating Coronets for thee, as the *thorns* did make him a *Crown* too, wouldst thou have him receive *thee* and *these* in his bosom, to gore his Heart as they did pierce his Head? If thou delight in that intemperance, which [C] filled his deadly *Cup*, which Vomited *Gall* into it, can he delight in thee? That *Cup* which made him fall upon his face to deprecate, will he partake in as the pledge of mutual love? He that sunk under, could not bear this *load* of thine, when it was in his *Cross* upon his *shoulders*, will he bear it and thee in his arms, when thou fallest under it? When thou wilt *cast a shameful spewing on his glory* too, if he own *such* a Friend? Thou that art so familiar with his Name, as thou werit more his Friend than any in the world, whose Oaths and imprecations, *Moses* says, *strike through that Name*, which they so often call upon, thou mayst as well [D] think his heart did attract the Spear that pierced it, and the Wound close upon its head with unions of Love, as that he hath kindness for thee. If Christ may make Friendship with him, that does allow himself a sin, he may have *fellowship with Belial*: For him to dwell in any heart that cherisheth a vice, were to *descend to Hell again*. But as far as those Regions of Darkness are from his Habitation of Glory, and the Black Spirits of that place from being any of his Guard of holy Myriads; so far is he from *dwelling with*, or being [E] *friend* to him, that is a friend to any wickedness, to him that *will not do whatever he commands*.

And now if these conditions seem *hard*, if any do not care to be his Friend upon these terms, they may betake themselves to others. Let such make themselves friends [A] of the *Mammon of unrighteousness*: A Friend indeed that hath not so much of the *insincerities* as many great ones have: For this will furnish them with all that *heart* or *lust* can wish for, all that *necessity* or *wantonness* proposeth to itself to dress out *pomp* or *vice*: But yet when with enjoyment the affections grow, and become so unquiet, work them so, as not to let their thoughts or actions

rest, make them quicken themselves, and like the motions of all things that go downwards tending to the Earth, increase by the continuance, grow stronger, and more violent towards the end, [B] then when they are most passionate, it fails them: And having filled their life with most unsatisfied tormenting cares, it leaves them *nothing* but the *guilt of all*: When their great Wealth shall shrink into a *single sheet*, no more of it be left, but a thin shroud, and all their vast Inheritances but *six foot* of earth, be gone, yet the *iniquity of all* will stick close to them; and this false Friend, that does it Self forsake them, will neither *go along*, nor will let its *pomp follow them*, raises a cry on them as high as *God's Tribunal*; the cry of all the *Blood*, all the *oppressed rights* that bribery till then [C] had stifled, the groans of all those *Poor* that *greatness*, *covetousness*, or *extortion* had groun'd and crushit; the yellings of those *Souls* that were *starv'd* for want of the Bread of life, which yet they paid for, and the price of it made those heaps which will that day appear against their *Friends* and *Masters*, and prove their *Adversaries to eternal Death*.

Let others joy in Friends that Wine does get them; such as have no qualification to endear them, but this, that they will not refuse to sin and to be sick with their Companions: [D] Men that do only drink in their affections, as full of *friendship* as of *liquor*, and probably they do unload themselves of *both at once*, part with their *dearness* and their *drink together* and alike. I know not whether it be heats of mutual kindness that inflame these draughts, and the desires of them, so as if they did drink thirst; but sure I am, that these *hot draughts* begin the *Lake of fire*.

Let others please themselves in an affection that *Carnality* cements. These are warm friendships I confess, but *Solomon* will tell us *whence* they have their *heat*. Her house, saith he, *doth open into Hell*, and *Brimstone* kindles those libidinous [E] flames. There are *strait bands*, *fetters* in those affections indeed; for the same Wiseman says, *The Closets of that sinner are the Chambers of Death: That none that go unto her return again, or take hold of the paths of life*; [A] it seems she is a friend that takes most *irreversible dead hold*, she is not only as *insatiate*, but as *inexorable* as the *Grave*, and the *Eternal Chains of Fate* are in those her *embraces*. But God keep us from making such strict *Covenants with Death*; from being at *friendship with Hell*; or in a word, that I say all at once, with any that are *good Companions* only in *sinning*. Such men having no virtue in themselves, must needs hate it in others, as being a reproach to them, and therefore they are still besieging it, using all arts and stratagems to undermine it: and having nothing else to recommend [B] them into men's affections, but their *managery of vice*, no way to Merit but by serving *iniquity*, they not only comply with our own evil Inclinations, that so they may be grateful, and insinuate into us, but they provoke too and inflame those tendencies that they may be more useful to us, having no other means to work their ends. And then such friends by the same reason, must be *false* and *treacherous*, and all that we declaim at, and abhor in Enemies, when that shall be the way to serve their ends; because they have no virtue to engage them to be otherwise: And to be such, is [C] to be constant to their own designs, their dispositions and usances. These are the *Pests* of all Societies, they speak and live *infection*, and friendship with them is to couple with the *Plague*. These do *complete* and *perfect* what the *Devil* but *began* in *Eden*: Nurse up *Original sin*, chafe inclination into appetite and habit, suggest and raise desires, and then feed them into Constitution and

Nature: In a word, are a *brood* of those *Serpents*, one of which was enough to destroy Paradise and Innocence. 'Tis true, a man would think these were our Friends indeed, that venture to *Gehenna* for us: [D] Alas they are but more *familiar devils*, work under Satan to bring us to Torments, and differ nothing from him, but that they draw us into them, and he inflicts them. And when sinful contents come home in Ruin, and pleasures dy into Damnation; then men will understand these treacherous loves, and find such Friends are but *projectours* for the Devil; then they will hate them as they do their own Damnation, discerning these are but the kindnesses of Hell. Nay it is possible, I may slander that place in speaking so ill of it. *Dives* will let us see there are affections of a kinder and [E] more blessed strain in Hell, *Luke* 16. from the twenty seventh verse; you find he did make truce with Torments, that he might contrive and beg only a message of Repentance for his Brethren; he did not mind at all his own dire Agonies, he minded so the reformation of his Friends. Good God! [A] when I reflect upon these *pieties* of the Damn'd, together with the practices of those who have given their names in to *Religion*, when I see Fiends in Hell do study how to make Men *virtuous*, and *Christians* upon Earth with all their art debauch them into *vice* and ruin; I cannot choose but pray, *Grant me such Friends as are in Hell*. Rather grant us all the *Friendship* in the Text. But then, we must have none with any vice. Friendship with that, engageth into enmity with God and *Christ* I showed you. And to pass over all those after retributions of Vengeance Christ hath studied [B] for his Enemies, when he, that now courts us to be our friend and we will make our *Adversary*, must be our *Judge*: For were there none of this, and should we look no further than this life; yet sure we of this Nation know, what it is to have God our Enemy; who for so many years lay under such inflictions, as had much of the character of his *last executions*; they had the *Blasphemies* and the *Confusion*, the *dire Guilts*, and the *black Calamities*, and almost the *Despair* and *Irrecoverableness* of those in *Hell*. And though He be at Peace with us at present, at least there is a Truce; yet I beseech [C] you in the presence and the fear of God, to think in earnest, whether the present provocations of this Nation do not *equal* those that twenty years ago engaged him into Arms against us, and made him dash us so in pieces: Whether those Actions of the Clergy be reformed, that made the People to abhor their *Function* and their *Service*, the *Offerings* and *Ministers* of the Lord, and made God himself spew them out. 'Twere endless to go on to the *prophanness*, to the *loose impieties* and the bold *Atheismes* of the *Laity*, especially of the *better sort*; in short, what one degree, or state or Sex is better? Sure I am, if we are not better, we [D] are worse beyond expression or recovery; who have resisted every method, and conquered all God's arts of doing good upon us, been too hard for his Judgments and his Mercies both.

'Tis true, when we lay gasping under his severe revenges, we then pretended to be humbled, beg'd to be reconciled and be at peace with him, and vowed to his conditions, promising obedience, and aliened ourselves from our old sins, his Foes. But then, when Christ came to confirm this amity, came dressed with all his courtships brought all the invitations [E] of Love along, our *Prince* and our *Religion*, our *Church* and *State*, *Righteousness* and *Peace*, and the *Beauty of Holynesse*, everything that might make us be an Happy and a Pious Nation, thus he did tempt and labor to engage [A] that Friendship which we offered him and vowed to him: And we no sooner seized all this, but we break resolutions as well as duty, to get loose from

him; and laden with the spoils of our defeated Savior's goodness, we join hands with his Enemies, resume our old acquaintance-sins, enrich and serve them with his Bounties, make appear that we only drew him in, to work such miracles, but to assist our *Worldlyness*, *Ambitions* and *Lusts*, to be our opportunities of vice and provocation of him. And being thus affronted and refused, his Enemy prefer'd, *not this God, but Barrabbas*, any [B] the vilest thing for Friend, rather than Christ, must he not needs be more our Enemy than heretofore? And if he be, that question will concern us, *Are we stronger than God?* It should behove us not to fall out with him till we are. See how he does prepare himself for the encounter, *Wisd. 5. Taking his Jealousy for Armor, putting on Justice, severe and vindicative Justice, as a Breastplate; and, his Wrath sharpening as a Sword; and, arming all the Creatures for Auxiliaries.* Alas! when *Omnipotence* does express itself as scarcely strong enough for Execution, but *Almightyness* will be armed [C] also for Vengeance, will assume *Weapons*, call in *Aids* for fury, who shall stand it? Will our Friends, think you, keep it off us, and secure us? did we consider how uneasy God accounts himself, till he begin the Storm, while he keeps off his *Plagues* from overrunning such a Land, we would expect them every moment, and they must come. *Ah*, says he, *I will ease me of mine Adversaries, and avenge me of mine Enemies;* and then in what condition are we if God can have *no ease* but in our *ruine*, if he does hunger and thirst after it, go to his Vengeance as to a Feast? And if you read the 25. [D] Chapter of *Isaiah*, you will find there a rich Bill of *Fare*, which his Revenge upon his Enemies does make; view the sixth verse. He that enjoys his morsels, that lays out his Contrivances, and studies on his Dishes so as if he meant to cramm his Soul, let him know what delight soe're he finds, when he hath spoiled the Elements of their inhabitants, to furnish his own Belly, and not content with Natures Delicacies neither, hath given them forced Fatnesses, changing the very *flesh* into a *marrow*, suppling the *Bones* almost into that Oil that they were made to keep; all this delight the Lord by his expressions does seem to take in his dread executions [E] on his Enemies, *a sinful People.*

And if the vicious Friendships of the World have so much more attractive than Christ's love and favor, and the happy consequences of it, as to counterpoise all the danger of such enmity, you may join hands with them: But if His be the [A] safer and more advantageous, then hearken to his Propositions and beseechings; for He does beg it of you: As he treated this reconciliation in his *Blood*, so he does in *Petitions* too. For saith S. *Paul*, *We are Ambassadors for Christ, as if God did beseech you by us, we pray you in Christ's stead, Be you reconciled,* and then be Generous towards your *GOD* and *Savior*; and having brought him as it were upon *his knees*, reduced him to *entreaties*, be *friends*, and condescend to *him* and your own *Happiness*. If *He be for you*, take no care then, *who can be against you.* His Friendship [B] will secure you not only from your Enemies but from Hostility itself; for, *when a man's ways please the Lord he will make even his Enemies to be at peace with him.* *Prov. 16. 7.* He will reconcile all but Vices. And afterwards see what a blessed throng of Friends, we shall be all initiated into, *Heb. 12. 23. To an innumerable company of Angels, to the general Assembly, and Church of the First-born that are written in Heaven, to God the Judge of all, and to the Spirits of Just men made perfect, and to Jesus the Mediator of the new Covenant,* [C] &c. And of this blest *Corona*, we ourselves shall be a noble and a glorious part, inflamed all with that mutual love, that kindles *Seraphims*, and that

streams out into an *heavenly* glory, filling that Region of immortal love and blessedness; and being *Friends*, that is, made one with *Father, Son, and Holy Ghost*, that *Trinity of Love*, we shall enjoy, what we do now desire to ascribe to them, *All Honor, Glory, Power, Majesty, and Dominion, for evermore.*

Amen.

SERMON V. WHITE-HALL. *Third Wednesday in LEN.*

EZECH. XXXIII. 11.

Why will ye Dye?

THE Words are part of a Debate which God had with the sinful House of *Israel*, [A] in which there are *three* things offer themselves to be considered.

First, The Sinners *Fate* and *choice*: He will Dye; That's his End, yea, 'tis his Resolution, he will *die.*

Secondly; God's inquiry for the Ground of this, he seems astonished at the Resolution, and therefore reasons with them about this their so mad choice, and questions *Why will ye die?* Which words are also, [B]

Thirdly, The debate of his Affections, the reasoning of his Bowels, and a most passionate Expostulation with them on account of that their Resolution, *Why will ye die?* Which as it is adrest by God directly to the House of *Israel*, so it would fit a Nation perverse, as that; which Mutinies [A] against Miracles and Mercies, is false to God, Religion, and their own Interests; led by a Spirit of *giddyness* and *srenzy*, unsteddy in all things but resolutions of Ruin, that would tear open their old Wounds, to let out Life, and they will die. And though the Lord be pleased to work new prodigies of mercy for us, and to say unto us in despite of all our Enemies both Forreign and Domestic, *Live*: The use we make of all is only to debauch the Miracles, and make God's Mercies help to fill the measure of our Judgment; live as if we would try all the ways to Ruin; and since [B] God will *thus deliver* us from dangers, we would call for them some other way. But to prescribe to these is above the attempt of my endeavors: May the blessed Spirit of Wisdom and Understanding, the Spirit of Holynesse and Peace, and Order, breath on their Counsels whom this is committed to. I shall bend my Discourse to the Conviction of Sinners in particular, and treat upon the words as if they had been spoke to us under the Gospel.

The first thing which my Text and God supposeth, is the Sinners Fate and Choyce: He *will die.* Even the *second* [C] *Death*, for *it is appointed for all men once to die, and then cometh the Judgment* which shall sentence him to another death that is immortal, in which he and his misery must live forever; that is, he must die Everlastingly: Such is first his *fate.*

That *Sin* and *Death* are of so *near*, so complicated a relation, as that though they were Twins, the birth and Issue of one Womb and moment, yet they are also one another's Ofspring, and

beget each other, while *Sin bringeth forth Death*, as *S. James* saith, and is the Parent of Perdition, and [D] yet the *Man of Sin* is the *Son of Perdition*, as *S. Paul* saith, and Iniquity is but destruction's birth, only itself derived. And that this Death and Perdition is Eternal in the most sad sense of the word there are a thousand Texts that say. This is the Message of God in the mouth and Blood of his Son, who useth all the artifice of Words affirmative, and negative, to tell us so, as if on purpose to preclude all doubt and *subtersuge*, calls it *Eternal fire*, and *Eternal punishment, where their worm dieth not, their fire is not quenched, Torment forever and ever*, and the like. Your [E] Faith and certainty of which is as strong as your Christianity, and therefore by attempting any farther proof of this, to imply there is reason and necessity for doing so, were to suppose my Hearers infidels.

But then this being granted that such is the sinners *fate* to [A] lay down positively that it is his *Choyce*, and that he doth resolve for Death, is to suppose them worse than Infidels, more than irrational and brutish; Beasts cannot so desire against the possibilities of appetite, break all the forces and instincts of Nature, as to *will destruction*, and *choose misery*. Yet that the sinner does so is the ground of God's Expostulation here, *Why will you die? David* inquires as if it were a prodigy to find, *What man is he that lusteth to Live?* And sure the *vicious man* does not, for *Wisdom* that is *Virtue*, says, *He that sinneth against me woundeth his own Soul, and all they that hate me love [B] death*, *Prov. 8. 36*. And 'tis most evident, that they who eagerly, and out of vehement affection pursue and seize those things to which they know destruction is annexed inseparably, they love and choose destruction, though not for itself, yet for the sake of that to which it clings. He that is certain such a *Potion*, howsoever sweetened and made palatable, is compounded with the juice of deadly *Nightshade*, if notwithstanding he will have the *Poysonous draught*, it is apparent he resolves to die.

And that I may evince this is a settled obstinate incorrigible [C] resolution in him, and by what ways and steps it comes to be so, I will lay before you the violent courses he does take to break through difficulties, and obstructions that would trash and hinder him: And when the avenues to Death are strongly guarded, how he storms and forces them, overcomes all resistance possible that he may seize on Sin and Death.

And First, When such persons have entered the Profession of Christianity in Baptism, and by early engagements tied themselves to the observation of its duties, if principles of probity in Nature, fomented by others, instill'd with Education, [D] have made impressions of duty on the mind, and wrought a reverence and awe of God and of Religion, which is a fence about them, and does keep off Vice, by making it seem strange, uncouth and difficult, while these fears and aversations are rooted in them; why then the first thing that they do, as soon as Youth and the Temptations do stir within them, is to poison these their own Principles by evil Conversation, and from that and Example take infusions, which shall impregnate them with humors of being in the [E] fashion of the World: Thus they labor to strangle the *then* troublesome modesties of Nature and of *Virtuous* breeding; thus they look out ill Company to infect themselves: And surely they that seek the *Plague* and run into infection, we have cause to fear they have a *Resolution to die*. But, [A]

Secondly, If notwithstanding this in the first practices of Vice, their former Principles stir, and ferment within, and fret the Conscience, set that on working; why then if the sin sting gently, do but prick the heart, and make an out-let for a little gush of Sorrow, then in spite of *Scripture*, they do teach themselves to think that grief Repentance, and by the help of that conceit this sorrow cools, and doth allay the swelling of the mind, washes away the guilt and thought of the commission, *they have been sad*, and they believe, *repented*; as if those stings opened *the fountain for transgression*, [B] and those little wounds did flow with Balsom for themselves: And by this means that sting of the old Serpent fin, while it pretends to *cure* by hurting thus, proves indeed the *Tempter to go on*. For if this be all, why should a man renounce all the Contents and satisfactions of his Inclinations, and mortify and break his nature to avoid a thing which is so easily repented for? No, if it be no worse they can receive this Serpent in their bosom, dare meet his sting, and run upon these wounds, and they do so till the frequent pungencies, and cicatrices have made the Conscience callous [C] and insensible, the heart hardened.

But if their first essays of sin were made unfortunate by *Notoreitie*, or some unhappy circumstance, and so the wound were deep, and the Conscience troublesome and restless, because this is very uneasy, these inward groans make discord in their cheerful airs, make their life harsh, they therefore find it necessary to confront the shame with Courage of iniquity, go boldly on that so they may outlook it, sear their own Conscience that its wounds may not bleed. And as those Fiends of Men who Sacrific'd their Children in the fire to *Moloch*, [D] that they might not hear their Infants shriek, nor their own Bowels croke, had noyses made with Timbrels to out-voice them: So these to drown the cries and howlings of their wounded mind, put themselves in perpetual hurry of divertisement and vice, make *Tophet* about themselves, and with the noise of Ryots overcome all other, because they will not hearken to those groans that call for the Physician of Souls, and then sure these *resolve to die*.

Nay if this will not keep them quiet, you may see them [E] sometimes ruffle with their own Consciences, defy present Convictions in the very instant of Commission, men so set on Death, that they *Condemn themselves in that which they allow*. And though a man would think there should be little satisfaction in those pleasures which Condemnation thrusts itself [A] into, and which have an alloy of so sad apprehensions; yet such are it seems the satisfactions of sin: For while it stabs and gashes, He brave *Hero* of Iniquity, can charge the wounds and take the Vice.

Yea Thirdly, though the Lord himself appear, and take part in the Quarrel, join with our Principles and Conscience against the fin, and with importunate calls alarm us, give us no rest, ordain a Function of men by whom he does beseech us, dresses their Messages with Promises of that which God is blessed in, and arms them too with Terrors such as Devils [B] tremble at, and joins his *Holy Spirit* too, that *Power of the Highest*, sends him in Tongues of Fire, that he also may Preach this to our very Hearts, and fright us with more flame: And yet the sinner breaks these strengths, and vanquishes the Arts and strivings of Divine Compassion. If these Ambassadors speak Charms, it is but what God tells our Prophet in this Chapter v. 32. *And lo thou art unto them as a very lovely Song of one that hath a pleasant voice, and*

can play well on an Instrument. And it does die like that, as it there follows, *They hear thy words but they do them [C] not.* And if they flash in Hell against their vices, in torrents of threatening Scripture, they concern themselves no more than they would in the story of a new Eruption of Mount *AETna* or *Vesuvius*. Yea they do *quench the Spirit* and *his fires*, do not *like the deaf Adder, stop their ears* against his whisperings, and the charms of Heaven (that were a weaker and less valiant guilt) but are Religious in hearing them, curious that they may be spoke with all advantages to make it harder not to yield and *live*, that so they may express more resolution to perish, and with more courage and solemnity [D] may sin and die.

Nay more, when God hath found an Art to draw themselves into a *League and Combination* against their vices, bound them in *Sacraments* to *Virtue*; made them enter a *Covenant of Piety*, and seal it in the *Blood of God*, and by that foederal Rite with hands lift up, and seizing on Christ's Body, and with holy Vows oblige themselves to the *performances*, or to the *Threats* of Gospel, which they see executed in that Sacrament before their eyes, see there *death is the wages of iniquity*, they show themselves its damned consequences, while they behold it *tear Christ's Body, spill his Blood, and Crucify [E] the Son of God*; yet neither will this frightful spectacle, nor their own *ties* hold them from sin and ruin, they break these bonds asunder to get at them.

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The Wiseman says that *wicked men seek death and make [A] a Covenant with it*, and so it seems: But sure they are strange willful men, that seek it at *God's Table* in the *Bread of Life*, that will wade through an *Ocean of mercy* to get at Perdition, and find it in the *Blood of Christ*, will drink *Damnation* in the *Cup of Blessing*; men that *poison Salvation* to themselves: They that contract thus for Destruction, and tie it to them at the Altar, with such sacred Rites and Articles, are sure *resolved and love to die*.

Fourthly, God had provided other Guards to secure men from sin and Death, the *Censures of the Church*; of which [B] *this Time* was the great Season, and the discipline of abstinence we now use is a piteous relique, all that the world will bear it seems: But as the Lord appointed them they were so close a sense, that our Savior calls them *Keys of the Kingdom of Heaven*, as if they locked us in the Path of Piety and Life; and we must pick or break all that the *Key of Heavin* can make fast, burst *Locks* as well as *Vows* before we can get out, have liberty to sin. God having bounded in the Christians race as that among the Grecians was, which had a River on one side, and Swords points all along the other, [C] so that Destruction dwelt about it on the borders: And God hath mounded ours with the River of Hell the Lake of Fire, and with these spiritual Swords (as *S. Cyprian* and *S. Jerome* call the Censures.) But yet a Mound too weak alas! to stand the Resolution and assaults of Vices nowadays; which do not only make great breaches in the Fence, but have quite thrown it down, and *slighted* it; and the Church dares not set it up again, should she attempt it they would *scoff* it down. Men will endure no bar in the way to Perdition; they will have *liberty of Ruin*; will not be guarded [D] from it; so far from brooking *Censures* they will suffer no *Reproof*, nor *Admonition*, not suffer one word betwixt them and death eternal.

But Fifthly, Though we will not let Almighty God restrain us with his *Censures*, yet he will do it with his *Rod*, and set the sharp stakes of *Affliction* in our walk, to keep us in; thus he makes sins sometimes inflict themselves, and then we straight resolve to break off from them; and while we suffer shame, and feel destruction in the vice we shrink and uncling: And now the sinner *would not die*, especially if his Precipitance have thrown him to the consines of the grave; [E] and while he took his full careers of Vice, the fury of his course did drive him to the ports of Ruin, and Death seemed to make close and most astonishing approaches, when standing on the brink of the Abyss, he takes a prospect of the [A] dismal state that must receive him and his Vices, then he trembles and flies, his apprehensions swoon, his Soul hath dying qualins, caused as much by the Nausea of sin as by the fear of Hell; he is in agonies of passion and of prayer both against his former courses, he never will come near them more; and now sure God hath catchit him, and his will is wholly bent another way, now he will live the *new life* if God will grant him any: But alas! have we never seen when God hath done this for him, stretchit out his Arm of Power, hal'd him from the brow of the Pit, and set [B] him further off, how he does turn and drive on furiously in the very same path that leads to the same Ruin, and he recovers into death eternal?

And now this Will is grown too strong for the Almighty's powerful methods, and frustrates the whole Counsel of God for his Salvation, neglects his Calls and Importunacies whereby he warns him to consult his safety, to make use of Grace in *time*, not to harden his heart against his own mercies, and perish in despite of mercy. And when he can reject God's Graces and his Judgments thus, defy his Conscience [C] and his own Experience too, there is but one thing left wherein this Resolution can show its courage, and that is,

Sixthly, *His own present Interests*; All which the sinner can break through and despise, to get at Death. It is so usual to see any of the gross wasting Vices when it is once espoused, murder the Reputation, and all those great concerns that do depend upon a man's Esteem, eat out his Wealth and Understanding, make him pursue pernicious ways and Counsells, besot him, and enslave him, fill his [D] life with disquiet, shame and needinesse, and the sad consequents of that, Contempt, and all that's Miserable and unpittied in this Life; and yet the sin with all these disadvantages is lovely, not to be divorcit nor torn off from him, that I were vain should I attempt to prove a thing so obvious. I shall give but one instance of the power of the Will, the violence and fury of its inclinations to ruin.

The man who for another's inadvertency, possibly such as their own rules of Honor will not judge affront, yea sometimes without any shadow of a provocation, merely [E] because he will be rude, does that upon which they must call *one another to account*, and to their *last account* indeed at God's dread Judgment feat; whither when he hath sacrificed two Families, it may be all their hopes and comforts [A] in this Life; two Souls which cost the Blood of God, having assaulted Death when it was a•m'd and at his heart, and charged Damnation to take Hell by Violence; he comes with his own and his Brother's blood upon his Soul to seize his Sentence, *Go ye Cursed into everlasting Fire*: 'Tis plain against all Interests of this World and the World to come, this man *will die*. And yet this is one of the laudable and generous Customs of the Age. Neither doth this man stand alone, the *desperate Rebel* would come into the

Induction, that without any hopes sets all on fire, [B] to consume all here, and to begin his Flames hereafter.

But I have said enough to prove the *Resoluteness of a Sinners Will*, which is so great indeed that it is this especially which does enhance the guilt of sin into the merit of an endless punishment, this persevering obstinacy does deserve Hell and make it just.

For whatsoever inequality there is betwixt the short lived pleasures of a sin, which die while they are tasted, and put out themselves, and those eternal never dying retributions [C] of Vengeance, (As sure there is also betwixt *the life of Man*, and several of those *petty felonies* that *forfeit* it) yet the Law *does not murder* when it *Executes*. (I might have instancit in the *gathering sticks upon the Sabbath day in Israel*.) For since the preservation of public safety and propriety is valuable with the lives of many men, and to secure that and affright the Violation, it was necessary to affix such punishments to such offenses; they that know the penalty, and willfully, merely to feed their other vices, run upon it, justly suffer it: So that Man [D] might not rob himself of that immortal Glory which God had ordained him when he did see it absolutely necessary, thus to hedge Vice with Eternal Death: And as he set Angels and Flaming Swords to keep him out of *Paradise*, so to set Fiends and Flames to guard Hell from him, and to entail those Torments on Man's sin, which he had prepared for the Devil, and sealed the Deed in the Blood of his Son. If notwithstanding men renounce the blessedness, and against all their Interests and Obligations, in spite of all the arts and Powers of Heaven, they will have the Torments; and, (what they never would attempt for *Paradise*) [E] invade those flames to get to Hell, 'tis very just that God should let them have it; should not break his Decrees, dispence with Holy Laws so confirmed, merely to gratify those that are obstinate for ruin, and against his [A] whole Gospel quench Hell fires because men are resolved to run into them. *This Will* does, as it were, *even the Scales* betwixt the *Sin* and the *Damnation*, equal the *pleasure* to the *punishment*, and fill the distance from a *moment* to *Eternity*.

But though this *Will* do clear God's, Justice, yet it does not satisfy his Reason, he seems astonished at the choice; God himself cannot find a Ground for such a Resolution; and therefore does enquire, *Why will ye die?* Which is God's question, and my second part.

Is it the present pleasure sin does tempt your sensuality [B] withal, whose agitations are so quick and strong that they surprise or break the forces of your Reason, and your Principles, put the Mind in disorder, and then seize it with such violence as to lead it captive to the Law of Sin and Death? 'Tis true indeed thus both of them had their original, so they prevailed in *Paradise*, for *when the Woman saw the Tree was good for food, and pleasant to the eye, and a Tree to be desired to make one wise, she took thereof and she did eat*, although she knew that God had said, *In the day that thou eatest thereof thou shalt surely die*, *Gen. 3*. But there was generous pleasure [C] here, such as tempted the Soul, assaulted it with the appearances of Wisdom, and divine Knowledge: *Te shall be as God's*. *Gen. 3. 5*. And sure 'tis no great wonder if the proper pleasures of the mind engage it, therefore when God would give a Precept liable to a Temptation of being broke, he laid it in the sphere of those things that delight the *Soul*, of *Knowledge*; but far be it that those of sensuality should ever have prevailed; Man may yield to

the pleasure of being *like God*, but for pleasure to *make himself a Beast* is contradiction to Nature. For pleasure is but satisfaction of our appetites, and the more natural the inclination [D] is, the higher and more powerful that nature, and the desire eagerer, so much the more delightful is the satisfaction. Now it is certain that the reasonable faculty, the Soul or Spirit is the highest and most proper nature of a man: In all the rest he's not a step removed from Beasts, unless it be in shape, but in the accurateness of his senses is below them far; and therefore must be so in sensual satisfactions; but in his Soul he borders upon Angels, and does come towards God. [E]

Now then that Soul being man's peculiar nature, the highest part of him, It follows its delights, Spiritual reasonable Joyes must needs be the most natural and most proper for it, most conformed to it, and therefore the most taking with it. This may be cleared most irrefragably. [A]

A Beast hath several ingredients of Nature in his making, he is an heavy body, and a Vegetable, and he hath also sense which is his highest nature. Now though the only inclination of heavy bodies be to fall down to the Earth, and this be also natural to a Beast, we do not find that 'tis his greatest pleasure, sure he had rather feed than tumble in the Pasture; his chief delight lies in the satisfaction of his chiefest faculties wherein he does excel, his *Senses*; and as Beasts differ and transcend in these, so do their pleasures also differ [B] and exceed. A man also, as *Aristotle* says, does live a threefold Life: At first he is but a *Plant-man*, a growing span of living Creature, and he's born only into Animality, a Life of Sense, and at last *Educated* into *reasonable*. Now the delights of his first Stages, whilst only Vegetation and Sense live, although proportioned to those states, yet have no savor to the mind; he grows through Nuts and Rattles to the use of Reason, and the pleasures of it also; these must keep even with the growing faculties and become higher, rational, and manly: Which if they do not, but the man still dwell upon the satisfactions of sense, he does confound [C] the Stages, contradict the progresses of Nature; he hath the age and strength of Reason but to play the Child with, to exert it in those things that are but a Man's Rattles; hath the sagacity of an Intelligence merely to find out how to be a brute with greater luxury and relish.

Come therefore, show me now the sins which the delights of Reason do betray you to, and I will admit the plea: But if you live your own *reverse* that you may die; renounce all your own pleasures first, that so you may renounce the joys of God and Heaven; and fall from Nature that you may [D] fall into Hell, this case hath no pretence; those pleasures cannot *toll man* on to death, which till the man be dead, and the brute only live within him cannot be his pleasures; and it is plain they are not pleasures to a Sober man that lives the life of *Reason*, not to say of *Grace*: Nor are they such to any man till he have train'd and exercised himself into an habit of enduring them, and by a discipline of Torment made himself experiencit for Vice and for Damnation. Nor is there ever any pleasure in some vices, what is there in the [E] dismal Wishes of man's imprecating passion? there cannot be music in those harsh horrors, and yet these sinners *will destruction* so as that they *call to God* to pour it on them, and tear it down from Heaven, so that Pain and Disease seem to sauce those delights, and

Death to be the tempter to the pleasure; [A] 'tis evident men's reasons and their Practises must be first debauchit, that they may count them Pleasures, and therefore pleasure cannot be the first mover in the sinners race to Death.

But I will grant, that the Spirit and Flesh of Man by their so strait alliance and perpetual converse, may grow to have the same likes and dislikes, have but one appetite, and this alas! be that of flesh, to whose only satisfactions the man useth himself, by long Custom of which, the Soul doth so imbibe the Inclinations of the Body, that nothing of another kind [B] can possibly be relisht: In this case sensuality hath pleasures, yet such as cannot answer God's inquiry; for do but consult man's other Choyces and you find a present satisfaction cannot work his Resolutions to forgo great after-hopes, or run upon a foreseen ruin. Who will exchange his right to the Reversion of a Crown, which from his Father he shall certainly inherit and succeed to if he do out live him, for a present Scene of Royalty, and choose a painted Coronet, the pomps and adorations of a Stage, and the applauses of a Groud before the real Glories of his Kingdom, the love and the obedience [C] of his Subjects? And yet my Soul, the disproportion of the sinners terms is infinitely greater; and there is no hazard, which to make his choice of present things more flattering, the others hopes are liable to: For that Heir of the Crown may die before the Crown fall to him; but it is impossible that we should miss of ours except we put ourselves by, by such choyces; except we change it thus. And on the other side we know, men will adventure the Sentence of the Law by Robberies and murders to provide for lusts while they hope to be undiscovered: But sure a Prison made delightful by all arts of pleasure, and all plenties of it, will not hire [D] a man to own those actions which shall forfeit him to certain shameful Execution the next Sessions, and yet this is the sinners state exactly, he is ti'd and bound in the chain of his sins, they are it may be chains of Gold and softened with delices, but they reserve him to the Judgment of the great Assise: And yet he chooses these and puts them on as ensigns of delight and honor.

Once more; Do not men choose a present Agony to keep off an after evil, they tear their bowels with a Vomit to prevent [E] a Surfeit, they cup and scarify, and with all artifice of pain upon themselves kill a Disease, yea they are well content to prolong torment so they may but prolong life; and though the preservation of it prove only continued pangs, and all they can effect is only this, that they are longer [A] dying, yet they are glad to be so in all cases, except where the prescription is *virtue*, and the *death* prescribed against *Eternal*.

Now why do you choose thus only in Sin and Hell? 'Tis clear the very pleasure you change Heaven for, cannot invite you from this Life, and then you that will suffer anything rather than you will die, *Why* against all resistance *will you die forever?*

Is it Secondly, because you know not what it is to die the second Death? at least your notions of it are so slight and [B] easy, that they cannot fright you from a pleasure or cope with a temptation to it; and so though present satisfactions are not able to engage you upon present ruin they can upon the after-death.

Indeed the Sinner would have reason if it meant no more than hath been taught of late by one that hath gained many Proselytes among the *Virtuosi* of Religion; *After the Resurrection*

the Reprobates shall be, saith he, in the state that Adam and his Posterity were in after his Sin (i. e.) the state we are now in, Live as we do, Marry and give in Marriage, [C] and cease to be when they have got some heirs to succeed them in Tophet. Poor unhappy Souls these! that never had any sin to merit being there, nor any Sentence to condemn them thither but this man's: Who must put them there successively one after other, to find employment for Everlasting-fire. A Doctrine such as had an Angel Preacht from Heaven by S. Paul's award he must have been Anathema; when the Devil made Religions, and Theology came from the bottomless Pit, he never found out such an Engine to convey men into it as this pleasant notion of the punishment of sin therein; [D] as if Leviathan were made to take his pastime in that Lake also, by such interpretations, which surely were contrived to make out the Assertion of that Romish Priest, who says, that those in Hell love to be there; nay more, that 'twas impossible for God to do a kinder thing for them than to put them there. Doctrines to be abhor'd as Hell itself; and yet upon these grounds he builds their Church by demonstration, so strong as that the Gates of Hell cannot prevail against it; and in truth they have no reason to assault it on these terms. But to pass by such dolages and frenzies, you will [E] be able sure to check all those presumptions which grow from sleight impressions of the second Death, if you but take that prospect of it which the close of this time gives; look forward through this season, which is designed for you to prepare the way of the Lord to his passion in; and you shall see the [A] Death that does await iniquity.

If you behold him coming to Jerusalem with Hosannas and Palms about him, as if Death were his Triumph, his Passion so desirable, that he rode to meet it, which he never did at any other time; and then complaining he was straitened until it were accomplisht; as he had throws of Longing after it, and singing when he went out to it, you would believe the sinner never chose his death, sweetened by his most pleasant sin, with a more cheerful eagerness: But then open the Garden and you see his apprehensions of it throw him on [B] his Face to pray against it. See how he sweats and begs, his very Prayer is a Passion, the zeal of it is agony! and canst thou choose that he so dreads and deprecates? and when he durst not meet the apprehensions, wilt thou stand the storm? see what a sting death hath, when it makes outlets for such clots and globes of blood, and stings the Soul so too, that it pours out itself in Sweat. And then he sinks again under the deprecation of it, and prays that that Cup may pass from him. Blessed Savior! when thou hadst just now made thy Death thy Legacy, thy Sacrament, dost thou entreat to scape this [C] death? if this Cup pass from thee, what will the Cup of Blessing profit us? thou hadst but now bequeathed a Cup to us which was the New Testament in thy Blood, and now wilt thou not shed that Blood? But dost thou refuse thy Cup? Oh 'twas a Cup of deadly Wine, red with God's Indignation, poison'd with Sin! And can the sinner thirst for the Abyss of this, the Lake that hath no bottom? and when he goes again, and prays the same words the third time, be yet not only so supine as not ask to scape it, seldom and very sleight in any prayer or wish against it, but also so resolved to have it, as to gape that he may swill it down to everlastingness? Follow him from [D] that Garden and you see him even dying under his Cross, he cannot bear that when it is laden with sin, who yet upholdeth all things by the word of his power. 'Tis said the time will come when the sinner will cry out to the Hills to fall on him, any weight but that of iniquity, the burden of that is intolerable, 'tis easier

for him to bear a mountain than a vice, and yet Christ saith *he hath a beam in his Eye*, and can he shrink at any weight whose part, that is most sensible, tender to an expression, can bear that which shoulders must fall under, only Pillars can sustain? Oh yes; that which did sink [E] the shoulders of Omnipotence: Then the *Mountains* rather *and the Rocks to cover*; but in vain, they will not cover, for thy very Groans will rent them: Christ's were so sad that his did, *they tore the Rocks*, and that which is much more inflexible, [A] the *Monuments*: Death started at them, and the bonds of the Grave loosened, and the Dust was frightened into Resurrection; and more, the Hypostatick Union seemed rent by them, the God to have forsaken his own person. And can the sinner hope to stand this shock? will the courage of his Iniquity make his heart harder than those Rocks, more insensible than the Grave, and better able to endure than he that was a God? and will you die into this state eternally? which it was necessary for him to have the assistance of Divinity in his person, that he might be able to endure one [B] day, and which yet notwithstanding made one day intolerable.

The sum is this, a person so desiring death and yet so dreading it, and sinking under the essays of it, and this person the Son of God, and that dread merely because there was sin in the Death, (for if this were not in the cause, no Martyr but had born death with more courage but that Son of God) all this as it does leave no Reason for the sinners choice of death Eternal, so neither doth it leave a possibility of bearing it: And if so, give me leave in God's Name to Expostulate, [C] the last employment of these words, *Why will ye die?*

After this killing prospect, while the damp of it is on you, let my Bowells debate with you, which yearn more over you than they did over my Beloved Son in whom I was well pleased; when I have sent my only Son, God, one with my own Self, to be made Man, that he might suffer what was necessary to be suffered to preserve you from eternal sufferings; when I have laid on *him that was brought up with me from everlasting, and that was daily my Delight*, all your Iniquities and my own Indignation, that so you might be freed from [D] both: When I have found out, made an Expiation, with which I am more pleased than ever your transgressions offended me, which hath quite blotted out your sins and my Displeasure; when your Redemption from death is made, the Ransom paid, the Price is in my hand, why do you then refuse yourselves, your own Eternal Blessedness which was thus dearly purchased and is ready for you? Why will you seize that Indignation which you are redeemed from, and force those sufferings on yourselves, which have been laid already and inflicted on another? 'Tis a small thing that you refuse me, the return of my Expence, that which I gave my [E] Son for; but do you renounce Happiness because my Love and Blood is in it? and will you die because you may, and I desire you should live? when my Son went from the essential felicities of my bosom to embrace Agonies, and died for [A] you; why will you also die? as you have slain his Person, will you Crucify his Kindnesse too? and crucify yourselves rather than have it? and having used him most despitefully, will you therefore use his favors so? and not let his Death and Passion do you any good? contemn his methods of Salvation, his divine Acts of making you forever Blessed? is your Savior and Life itself so hateful to you? and after such Redemption of your persons is there no redemption of your Will from perishing? nothing of value that can bribe your choice against it? nothing that can betroth you into [B] a desire of Life, and take you off from your resolves to die? had I set no

advantage on the other side, if sin had sweetened misery to your palate, it had been no such great despite and contradiction to Appetite; but when Heaven and the Joyes of God are in the Scale against it, to *prefer Misery* is Wretchless beyond aggravation. *Oh why will you rather die?* Those very things that tempt your Wills were they abstracted from the death they do inveigle you into, were they sincere and innocent, if they were set against that Life, that blessed life, immortal Life, would vanish quite in the comparison [C] when you should see they are but frolicks of delight, that never take you but when you are tun'd up to them, in moods and fits; and the complacencies you take in them are but starts of Appetite, that swells and breaks out to them and then falls again, and so the pleasures die even in the birth, and therefore cannot satisfy; indeed do but disquiet an immortal appetite such as man's is, so that it were impossible to choose a life, these rather, although there were no misery annexit to them, if you considered: For it were to resolve that a few drops were more than an immense Ocean [D] of Delight, a Moment longer than Eternity, a Part were bigger than the Whole, an Atom greater than an Infinite. Now there is nothing then that can prefer these to your choice but the Death only; and *Oh will ye without and against all Temptation, Will ye die?*

O thou *my Soul!* take other Resolutions, thou feest the things that men with so much care and sin provide to make their lives delightful here, although success answer their care, are vain and helpless things, and life itself as vain, and I must die, and drop from them; and therefore be thou sure to take a care their treacherous comforts do not make [E] me die into the everlasting want of them and of all comforts.

The Artificial pleasures of the Palate whether in meats or drinks, forced taste's, that do at once satisfy and provoke [A] the Appetite, will relish ill when I begin to swallow down my spittle; but sure I am, I am invited to the *Supper of the Lamb*, to *drink new Wine with Christ in my Father's Kingdom*; The *fatted Calf* is dressing for my Entertainment, and shall I choose to be a while a Glutton with the Swine, rather than the eternal Guest of my Father's Table and Bosom? and refuse these for a few sick Excesses which would end in qualms, and gall, and vomits, if there were no guilt to rejoin too, and which will kindle a perpetual Feaver? The Honors and the Glories of this Life will loose their [B] shine when I am going to make my Bed in the Dark, in a black lonely desolate hole of Earth; my Gayeties must die, when I *must say to Corruption, thou art my Father, and to the Worm thou art my Mother and my Sister*: And if there were pride or ambition in them, their Worm will never die, that Pride will make me fall as low as *Lucifer*, that Glory will go out into *utter darkness*, and that Ambition change my Honor into everlasting Shame, Envy, and Torment: But sure I am that there are Glorious Robes, and Thrones, and Scepters in God's promises; and let thy gayety, [C] *my Soul!* be in the Robe of Immortality, the Throne of thy Ambition that of Glory.

When I shall lie tortured or languishing in my last Bed, Palaces and Possessions will no more relieve me, than the Landskip of them in the Hangings can do it. And if there were Covetousness, Bribery, Sacrilege, or Injustice in them, I shall be carried out of these, and have no other Habitation assigned me, but with the Devil and his Angels, shall inherit and possess nothing but the Almighty's Indignation forever. [D]

But *in my Father's House are many Mansions*, Places prepared for me, and an Inheritance as wide as Heaven, as Endless and Incorruptible as Eternity, and God Himself: And sure if I may choose, there I will live where there is neither *Will nor possibility to die*; where there is *Life, fullness of Joy, Pleasures for Evermore*. To which, &c. [E]

SERMON VI. WHITE-HALL.

PSALM LXXIII. 25. v.

Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee:

MY Text is the result of the Pious man's [A] Audit, the foot of the account in summing up his whole that he hath either in Possession or Desire; and instead of nice Division of the Words I shall observe in them these Subjects of Discourse.

First, the different tenure, or condition of Estates in the two different Countries we relate to, this here is a Land only of *desires*, the other is a place of *enjoyments*, *Have in Heaven, Desire on Earth*. Yea [B]

Secondly, Though our estate here in this Earth be present, and that other seem removed far off, yet the possessions of that are present and in hand, but the most native satisfactions of the Earth are still at distance, only the object of our aims and expectations *I have, now I have in Heaven, on [A] the Earth I but desire*.

Thirdly, Here is the matter of both these desires and enjoyments to the Pious man; *No Person or nothing* (for so it bears also) *but God: There is nothing upon Earth that I desire besides thee*. And as to *Heaven* the negation is expressed emphatically by a Question, *Whom have I in Heaven but thee?*

Yet least this Question should look like an Expostulation, and he that asks it seem unsatisfied with his portion, we will therefore, [B]

Lastly, see the Importance of it to the Christian, since our *Savior* is gone up into Heaven, see whom the Christian hath there: And if the Psalmist could find none but *God*, and *David* (if he were the Author) could not see the *Son of David* there, yet since *Christ is set at the Right hand of God*, the Christians present Interest in Heaven is such, that looking with contempt on all that worldly men applaud themselves in the enjoyment of, rejecting all but *thee O Christ*, he justly triumphs in resolving of this question to himself, and being satisfied in *having thee*, he does renounce even the *desiring anything but thee*. [C]

Of these in their order beginning here on Earth, where our tenure even of earthly things is but *desire*, this World does give no satisfactions in hand, but still they are only the objects of our Expectations and wishes.

When God hath given Man an erect Countenance, Eyes that do naturally look towards him, and the very frame of him is such, that Heaven is his constant object; it were no wonder if his looks and thoughts were always there, since both the duty and necessity of that does

seem imprest upon him in his making, and to *desire things above*, is, as it were, *the [D] Law in his members*.

But when he swims in delicacies here upon the Earth, is immersed in the plenties of all kinds, that these should give him nothing but *desires of themselves*, that the delights should not be present to him, but he should still pursue and need that which he is encompassed with, that while with open mouth and in a most intemperate current he swills down the pleasures, yet his open mouth should gape only with thirst, and he be sensible of nothing but the want of these, is strange [E] even to astonishment: Yet such it seems the nature of them is. When S. John would enumerate all that is in the World the particular that he gives in is thus, 1 Joh. 2. 16. *All that is in the world, the lust of the Flesh, the lust of the Eyes, and the Pride of Life*. He does not say, the objects of these Lusts [A] that are to serve and satisfy them, for there's no such thing as satisfaction, but only lust; and if we make enquiry into the particulars we shall find it.

To begin with that of the Eyes, *Covetousness, or the love of Money*: 'Tis evident that where an object is not useful to the faculty, it cannot satisfy, for satisfaction is fulfilling of our needs and uses, but money is not useful to the sight, nor indeed does it prove useful to, or serve any of the Covetous man's occasions or faculties; rather the contrary in every kind, he does bereave himself of good because he hath it: [B] He is in agonies of trouble and solicitude, least he should need, and not have that, which when he hath acquired he will still need, and will not have enjoyment of. Nor is it possible it should be otherwise, for since there is no natural original or cause of this his Appetite, for 'tis not emptiness that makes him hungry, who is more ravenous the more full he is, whose most empty bowels shrink and cling together, as having learnt not to expect repast, while his bags and desires stretch, and are enlarged by being stuff'd.

Nor is it fear of future want that makes him eager to [C] provide so, for why should he be so unsatisfied in his providing against want, that will want more the more he is provided?

And since as there is no natural cause, so there is also no natural measure for this Appetite of his; for Nature's measure is our real uses of the object. But this man heaps up useful things that he does never mean to use: Since therefore it hath neither bound nor cause in Nature, 'tis monstrous, and must needs be an unlimited lust, incapable of satisfaction: And all this man's Wealth does purchase nothing for him but *desires*, and is not the *content* but the *Lust of his [D] Eye*.

And the same reasoning will conclude the next, *the Pride of life*, which is the Lust of a Sense as wholly unconcerned in all the Pumps and garnishes of Pride, as the Eye is in Wealth: 'tis a Lust of the Eare, all is but the man's passion to hear himself, his trappings, or condition commended. The Learned man that's proud, does think of no return for all his toyles and watches, all the present racks and tortures of his mind, and all the after-ones that he does [E] pull upon his body, but to be spoken well of: He fasts, mortifies, and denies himself more than the Covetous man can do, merely to fill himself with wind; he reconciles the *Babel* of all Languages, and Sciences too in his own head but for a word, only to hear an *Euge*, and this

with such solicitude [A] that if the breath of men's Applause should fail him he would straight expire, as if his Soul *breathed* only at his *Ear*. If my pride lies in gayeties, all Natures Wardrobe must be rifled, the beauties of the Universe deflowered, the Art and Sweat too of all Nations employed to attire my person, or to dress my Room, rather indeed to dress the tongues and furnish out the talk of other persons, who must entertain mine ears with the discourse of my own splendors? which is all the use I can make of it; the Eastern Rocks must send me Diamonds, merely to dart a line of light into another's [B] eyes, which may return to me in a report that I have such fine Jewels, and I have nothing else of all my sumptuous glories but the mere *Echo* of their shine, which is reflected and beat back to me in commendations. With so much expense anxiety and sin, I do provide only for other men's discourses, or, it may be, envyes. Now these are none of my enjoyments, and therefore I have nothing of them but the *Lust* and the *desire*.

As for *those of the flesh*, the third remaining kind, they seem indeed to be exempted from this reasoning; the sensual person [C] gorges his desires, and in *Solomon's* phrase *makes his Soul enjoy good*: Yet the same *Solomon* salves that appearance too, in saying *when provisions increase, they are increased that eat them, and what good is there to the owners thereof, saving the beholding of them with their eyes?* My broad and my cramb'd tables do not more enlarge or serve my appetite, give me no satisfaction but only that of seeing many Dishes full, and many men consuming them, as if *Luxury* also were a *lust of the Eye*. It hath been said indeed, that the Eye is the Gluttons most unsatisfied and greedy part, and it must needs [D] be so if its lust lie to all that other men devour, and if it crave not only for the man's own stomach, but for throngs of clients, parasites, and attendants. And 'tis too plain the other Twin *Intemperance* lusts by the same rules and laws: It does not only claim its seat in the *Eye*, which makes itself a Judge of Liquors for the palate, and does not choose them by the uses of their moisture, but by their body, by their *air*, and by the *mode*, and other *Rules of the authentic standard Drinkers*; as if men thirsted in the fashion only: But this Eye also, as the *Ryotous* man's did, gapes for company, [E] and thirsts to see the Vice go round, it drinks in nothing with so much delight as the Wine, when a weaker Companion returns it back again in *Vomit*, at that foul horrid spectacle it sparkles and triumphs. Now 'twere in vain to ask *Solomon's* question, *What good is there in this?* or what enjoyment? [A] to urge that meats and drinks cannot give satisfaction to the Eye that hath no palate, and then cry out *Oh Prodigy* that it should Lust thus! As for the other kind of *Ryots*, where with arts of Epicurism men contrive to feast and entertain their private Appetites, and put a *Patrimony* into sauce for their own palates, men sordidly *Luxurious*. 'Tis evident that these are studied to provoke, men choose such Wines as they may •gest drink, and with elaborate condiments make forced *hunger* as well as *dishes*, so that the *Ryotous design only to Lust*, and the whole mystery of *Luxury* is to create [B] *desires*.

Lastly, for that one that hath ingrostr the name of *Lust*, it gives in a full Evidence against itself. For the *Adulterer*, much more irrational than the most *greedy Miser*; is insatiate in *desiring* what he *hath*, and his Lust will not use his remedy, least so it should allay and quench the Lust: And whilst with so much fever of desire, he courts nothing else but the *change*, and values that alone equal with all the discontents of this life, all the miseries of

that to come, and will go to *the Devil* merely for *variety*, as it is plain: Adultery [C] hath nothing *proper* to itself but the *desire*, is a mere looseness of the Fancy, which ranges in wild lusts, and which hath no enjoyment that's peculiar to it but the *lusting* only; so 'tis also plain that this Lust must be endless, for that principle of Change which gives it all its incitation must never let it rest; for then 'tis not *variety*. S. *John* said therefore most expressively, *All that is in the World is Lust*; men only can *desire here*, pursuing their *desires* just as they do their shadows, no eagerness or hast can bring them nearer, still they only pursue, yea like him that would hug and force [D] a Cloud, his empty arms return upon his breast with strokes; and while they seek to catch the object wound his bosom: And thus it must be till we fix our passion there, where only there is satisfaction even on *God*; the object of the pious man's desire, and my next part.

Nothing besides thee, or with thee: so it signifies also, There is nothing upon Earth that I desire with thee.

Had he said, *Nothing without thee*, the emptiness of everything below which the Lord and his Blessing is not in, had made this his determination just and necessary: But sure when God hath put other needs in my making, and hath [E] provided supplies for them, those also are as just and necessary objects of desire, while they are with and under him: But yet, he that had brought all his affections into *David's* frame, might well say he desired nothing upon Earth *besides*, [A] nothing *with God*; for he had weaned his very *Flesh* and all the craving appetites of sense from their own objects, and had fixed them upon God in all their strength and vigor. *My Soul*, saith he, *thirsteth for thee*, (elsewhere, *my Soul gaspeth unto thee, even as a thirsty Land*,) and *my flesh also longeth after thee*, *Psal.* 63. 1. How! *My Soul thirsteth for thee? with thee indeed is the Well of Life*: But Thirst is an Appetite, gasping a consequent defailance and impatience of the Body; to both which the Soul is a mere stranger, as it is also to the ways by which the Body does desire; for [B] the Soul is drawn by moral engagements, by persuasions and motives, there is place for deliberation and Choyce in her Desires, she can demur in her pursuits, divert her Inclinations, and quench a Desire with a Consideration; but the *Flesh* pursues in a more impulsive manner, is drawn and spur'd on by such impetuous propensions as are founded in matter: You can no more persuade a thirsty Palate not to thirst, than you can woo a falling Stone to stay its hast, or invite it to turn aside from its direction to the Center. Yea but the Soul also exerts itself in all these appetites of flesh [C] and matter, and with all their violence when it looks on God, when we have once had a taste, or when indeed we but discern our needs of him, whether our Temporal, or Spiritual, those of the Soul or *Flesh*, all the desires of both then fly at him, and with a tendency most close and uncontrollable, then nothing besides him. For all the appetites of Body crowd into the Soul that they may catch at God, that *Thirsts* and *Gaspes*. And the Soul does put on the violent impetuous agitations of the Bodys Appetites; *My Soul thirsteth for thee*, and *my Flesh also longeth after thee*. What [D] *Longing* is, whether an Appetite or Passion of the *Flesh* or *Mind*, whose signatures are more express indeed upon the *Flesh* than those of any other, yet whose impulses are so quick and so surprizing, as they were Spirit; I shall not now enquire: but sure if the *Flesh* long it should be for some carnal object, for that is proportioned to it; *Flesh* and the *Creature* use to close indeed, and they imbibe each other as if they knew to fill and

satisfy each other; yea some there are that have brought down their Souls to the propensions of Flesh, have given to their very Spirits an infusion of carnality, for *they mind only fleshly things*. But by the rates [E] of *David's* practice it should seem the pious man does the just contrary; sublimes his *Flesh* into a *Soul*, drains all the carnal Appetites out of it, weans it from all its own desires, and teacheth it those of the Spirit only, makes it *long for* [A] *God*. Now he whose flesh is defaecated thus, and as it were inur'd to the condition which it shall put on, when it awakes from its corruption, as if it were already in that place, whose happiness and desires have no use of Body, and were in that state where their Bodies *neither hunger or thirst*, for these he hath translated from his flesh; 'tis *his Soul only thirsts*, and that *for God*: As if he were indeed *like Angels now*, how can this man *desire anything on Earth besides thee Lord*, who is and does already what they are and do in Heaven, *where we have nothing but thee?* [B]

But notwithstanding this *exalted temper*, though we should arrive at this *Seraphick constitution of desires*, and though God hath now made himself to us the proper object of these appetites, for since God struck the Rock for us *which Rock was Christ*; since the *true Bread came down from Heaven*, if our *Flesh long for God* there is a satisfaction ready, he hath made *his Flesh be meat indeed*; if our *Soul thirsts for God*, he can furnish *drink for a Soul, the Blood of God*.

But yet while this Soul so journs in this earthly tabernacle, the man will still want other supplies, and may be not desire them; or can he choose indeed? For they that tell us stories [C] of some men, whose hungers and thirsts after God as they devoured all other desires in them, so also gave themselves no other satisfaction but *panem Dominum*, that 〈 in non-Latin alphabet 〉 *Supersubstantial daily Bread, the Lord*; these men I say, would find it hard to make out how bare *Species* could nourish and sustain a bodily life. Yea Christ himself when he was upon the Earth did hunger, and although it *was his meat to do his Father's Will*, yet when he was an hungered *Angels came and ministered unto him*, and then may not our earthly needs desire something besides him? [D]

That while we are upon the Earth all those necessities are in our constitution is certain; but that we need not desire for them, or anything besides Him, is as certain: Because to them that desire him *all these things shall be added*, they are annexed by Promise, *Matt. 6. 33*. it is for such to be solicitous who would have something they must have *alone*; something that cannot come *along with God*. But if I be assured that all my needs shall be supply'd in him, I need *desire nothing besides him*; now this Promise he must perform; for he that when he put Man in a state of Immortality in Paradise, [E] provided him a Tree of Life that might forever furnish and sustain him: For that Age also that he does design a man a being for his Service here upon the Earth, he must allow him necessaries for his being and his Service, otherwise [A] he can nor serve, nor be: And then if they be certain what need he desire them? 〈 in non-Latin alphabet 〉 saith *S. Chrysostom*; These are not objects for our careful wishes, but our trusts and confidences, we may assure ourselves of these if we have him, these are his Appendages, and then why should I put them with him into my Devotions? when my Soul lies gasping towards God in Prayer, my desires seizing on his Blessednesses, to take them off from him, and to make my desires turn aside to little earthly things and fix [B] them there,

is to affront not my *God* only, but my *Prayer* too; and when these things are sure, seems to betray a mind too Earthly and too apprehensive of these needs: Surely I were most strangely necessitous, or strangely greedy, if both *God* and *that which shall be added to him* were not enough for me: More wretched, or else more unsatisfied than Hell, if the Almighty were not sufficient for me; if he be my provision, than I need desire nothing besides him.

But yet Necessities will crave; Hunger does croak aloud, Thirst makes the insensate Earth to gasp; as if with open [C] mouth it gap'd not only to receive but beg God's showers, and God expects to be entreated for these things: *He feeds but those young Ravens that do call upon him, and the young Lions roar to him and seek their meat at God: The Eyes of all things wait on him for that; yea, this our Psalmist in this very Psalm desires other things; and Christ himself hath put into his little Summary these needs and these desires, Give us this day our daily bread; and my Text does but regulate not exclude these desires, if we shall read it in the old*

Translation, there is none upon Earth that I desire in comparison of [D] thee 〈 in non-Latin alphabet 〉 *There's none or nothing that I desire or delight in equally with thee, like thee, so we translate the same word, v. 5. I shall not doubt to beg what my needs crave: But if God, and any the most signal earthly advantage stand in competition, and I cannot have one with the other, his Providence, or his Commands have made them inconsistent, that I will not desire with him, then he shall be my Choyce alone: Rather Obedience and my God than any satisfaction how desirable soever!*

This is the Touchstone of a Pious man's desires; 'tis not unusual for inclinations to things below, more to possess our [E] thoughts, employ our faculties than any other, and we are far more sensible of their impressions, more busy in the pursuit, and more tender in our cares of them: But if upon contest betwixt God and our Inclinations, upon debate betwixt [A] a Pleasure and Command, we can decree for God and for Obedience, pass Sentence with the Precept, we are safe, here the desire is not inordinate. 'Tis a known instance, and you may have seen, a tender Mother spending almost her whole time in caressing her little Infant, you would think she had Eyes for no uses but to view it, and that she had her Arms and Breasts but to embrace and suckle it, to whom these are so wholly given up as if they had no part for any other, as the Husband, had no share in her entertains and caresses of whom are far more sleight and not so pressing: [B] But should it come to this pinch once, that she must straight resolve to part with one of these, however close her Arms would grasp her Child to rescue him (to force whom thence were like the tearing of her bowels from her) yet would she give those bowels to redeem her bosom guest, & the husband would be the Choyce; so that although the other inclinations were more expressive, these are the stronger and the better settled. So it may happen, we may be more sensibly affected to some dear things here below, our thoughts, and Eyes, and our embraces cling and fasten more to these; but if it come to [C] this that we must leave one, break with the Duty or the Passion; if we resolve however not to part with God, but lay hold there and let the other go, then our affections are not only regular when we *desire nothing in comparison with him*, but our *desires* are *enjoyments, seize and take possession* of him, and *we have him*: So my Text implies here, *Whom have I in Heaven but thee?* importing that *we have him*: Which brings me to the other parts that yet remain to be discoursed of.

Three things are here to be considered: [D]

1. That *Heaven is the place of Possessions* in opposition to this Land of *Desires*. 2. That *God is the possession there*. 3. That *the Pious man hath this possession in present*.

The first of these is so much common place, I shall not stay upon it; those only qualities that make this World to be a Land of *Desires*, have no place there, to wit, the *instability* and *emptiness* of all things in it, he that lays hold on them does but grasp *Mercury*, which the more he clasps the more he forces it to slip away, and he retains only the soil and the defilement of it, like *Lightning* which but passes by, [E] stays not to cherish, only dazels, and, it may be, scorches: So the shine of *Earthly glories* startles the mind, amuses us, inflames desires of them, and goes out. But then above the tenure is *Eternity*, and that assures immutability; yea, if it be *nunc stance*, an indivisible Infinity of permanent duration, [A] whose every point does coexist to every point, *a perfect and entire possession, all at once, of an interminable life that never can be all possessed*; then nothing can pass by us, or cease from us, but we shall always every moment have, what we shall have in every any moment: Our enjoyment also being like him that we enjoy, *all in the whole and all in every part*; being not only endless in the mass, but every moment of it is immortal: And then there can be nothing but enjoyment; no place for desire there, where there is nothing absent, where all past and all futurity is always [B] present; and where also the Infinite and all sufficient God is the Possession; which is my next Proposition, and that God himself affirms.

Gen. 15. 1. I am thy shield and thy exceeding great reward. Yea, this he hath present possession of, which my third Proposition and my Text asserts, in saying, Whom have I in Heaven but thee? importing thee I have.

The things we call most our possessions here both personal and real, are our *portions* and *inheritances*: Now *David* claims God under both these dues, *Thou art my portion O [C] Lord and the lot of mine Inheritance*; as other men maintain themselves by these, so I live upon thee: And that we may not think that God is such but in *Reversion*, those are *present* possessions which men reap the uses of *in present* to themselves.

Now what is there of God the Pious man hath not the present uses off? *His Eyes are over him, and his Ears are open to his Prayers*, watch to attend each motion of his heart, and *underneath him are the everlasting Arms* to carry and sustain him, his *right hand* wears him as his signet, and his [D] left hand pours down Blessings on him; his *wings are spread* for him to nestle in that warm security, and hide him in the *shadow* of; his *bowels sound and turn within him* with compassion over him, and *himself is about his Bed and about all his paths*; not so much to spy out his ways, as to preserve him in them all, and *he waits that he may be gracious*. In a word, all the Securitys that God's Preserving Mercies signify, the watches of his Providence, the Blessings that fulfil his Attributes of goodness, all are exerted upon his occasions, are made the present objects and the satisfactions of his nearest [E] senses, and he may *taste and see how gracious God is*.

And then give me O Lord! seizin of this the Pious man's Estate, I shall not envy other men's possessions; though one lay House to House, and Land to Land till he become the [A] Lord of

his Horizon, and his Eyes cannot travel out of his Demesne: For notwithstanding that we may have known ill Courses or ill Accidents consume all this, or Force throw him out of all, and that great Lord have no House but a Goal, nor Land enough to make a Grave: But sure I am, that I shall be provided for in all necessities, unless there happen such a one for which there's no relief in God; nor can I be disseis'd, they must void Heaven e're they can disfurnish me: *For thee I have in Heaven.*

But yet, though chance nor violence cannot put me out, yet [B] I may forfeit this Possession too; for *sin will separate betwixt me and my God*, cast me out of his presence and enjoyments, as sure as it did *Ada* out of Paradise. And then alas! if I had none but him in Heaven, he is now become my Adversary, holds possession against me, as he did that of Paradise with flames; so he does *Rain sares, fire and brimstone thence*, and *this is all the Sinner's portion*, *Psal. 11*. All that I am like to get, unless I have a person that will arbitrate the cause, or mediate, there is no hopes of a recovery for me if I have *none in Heaven but thee*. [C]

Now here my last Consideration will come in.

If while my Soul lies groveling under fearful Apprehensions of its Forfeiture, casting about for help and finding none upon the Earth, if it look upwards and enquire *Whom have I in Heaven?* have I none there but my offended Adversary God? it may resolve itself with comfort he hath other interests there. For,

First, I have an *Intercessor* there, *Rom. 8. 34*. a Master of Requests, one that will not only hand in my Petitions, get access for my Prayers and my tears to God, but will make them effectual: For saith *S. Paul*, *Seeing we have a great [D] High Priest that's passed into the Heavens, let us come boldly to the Throne of Grace, that we may obtain Mercy and find Grace in time of need*, *Heb. 4. 14. 16*. For though my supplications have not strength nor ardour that can mount them into Heaven, and are too impure, however washed in my repenting Tears, to draw nigh to the Lord, yet being put into the High Priests Censor with the Altar coals to give them holy flame, and wrapped up in his Cloud and Smoak of Incense that will cover all the failings of my Prayers, they may get access [E] into his Ears and his Compassions. Indeed how can they choose when Christ does join his Intercessions? for my requests will go where the High Priests do go; he carrys them, now He himself doth *sit at the right hand of God*: The intercessions that are made for me are made upon the Throne, [A] and therefore cannot be repulst from thence, and such desires command and they create, effects.

But should my Prayers fail, and should God *hide himself from my Petitions*, withdraw himself and *hide his face* from them, although they be even before his face. Yet

Secondly, I have an *Advocate* there too, *1 Joh. 2. 1, 2*. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins*; one that not only pleads for me, but brings the *satisfaction* of my Forfeiture in his hands, makes the *just value plead*; appears [B] there with his Blood, and proves a recompense.

'Tis *Jesus Christ the righteous Advocate*, that does *propitiate* and *atone* for, what he pleads for; *purchase* what he begs. 'Tis true, that poor Worm, saith he, hath provoked thee often Lord!

but thou didst *smite the Man that is thy fellow* for it; Behold my Hands, and look into my Sides, see there thy Recompence; wilt thou refuse that Satisfaction thyself didst contrive, and thy beloved Son did make? why did a Person of the blessed Trinity descend from Heaven and Divinity to be made Sin and be a Curse; but to Redeem him [C] from the Curse and Sin, and to entitle him again to the possession of Heaven and God? Why was I Crucified but that thou mightest be aton'd and he be pardoned? Thus he solicits for us there, presents himself in our stead, as our Attorney. He was not a public person only on the Cross, but he is so at the right hand of God; as he was there our Representative and bore our sins, so he is here our Representative and bears our wants; was there our Proxey to the Wrath of God, is here our Proxey to his Mercies and Compassions. He looks upon himself as in our case, whose [D] Cause and Persons he supplies, and so is prompted to desire and beg for our poor sakes, and he looks upon us as on himself, and so obtains as for his own beloved sake, pleads as ourselves, and then as to himself he does decree Sentence and grant: For

Thirdly, I have there a *Judge*, and this is he, *who sits at the right hand of God to Judge the quick and dead*; I might have said a *Savior*, for he was exalted to a *Savior to give Remission of Sins*: But my *Judge* is as kind a word. For however there be some will cry for *Rocks and Hills to hide them* from his Face, yet this they are afraid of is the Face [E] but of the *Lamb*, *Apoc. 6. 16*.

And it is strange that they who can look upon Hell, and charge Fiends in a sin, should tremble at a Lamb, and fly him so: But to the Faithful and sincere endeavoring [A] Christian though he sins, as his *Advocate* is his *propitiation*, so his *Judge* is his *Sacrifice*; is that *Lamb that does take away the sins of the World*, is his *sin-offering*, his *expiation* only removed off from the *Altar* to the *Judgment-Seat*; indeed the *Mercy-Seat*, the *Throne* of his *Atonement* and his *Absolution*: Where his *Judge* notwithstanding that his *Forfeit* shall *Decree Possession* to him, *Come ye blessed of my Father inherit the Kingdom prepared for you*.

Lastly, we have our *first fruits*, for so *S. Paul* does call our *Savior*; and then in whatsoever sense that which is [B] done to the first Fruits is applicable to the Harvest (all this being hallowed in their Consecration) in that sense we ourselves are raised to the right hand of God together with this our first Fruits. And now O Lord! *whom have I in Heaven but thee?* I have *myself* in *pledge* and *earnest* there.

And then they that rather than have these Interests, these Heavenly possessions in present, will have only desires here on Earth, are certainly of a perverse and Reprobate choice. Sure it would make Consideration sick to think of the comparison betwixt the after-expectations of a Pious man, and those things which our worldly persons call present Enjoyments; [C] how for the little spangles of their pride, they are so taken with its rustling Pomp, they reject Glory that can never wither, fade, or sully; forfeit the being clothed upon with Immortality. How they lose all that everlasting Heaven means, for little things that go by in a Whirlwind; come in storm and so they pass away; refuse immortal *Hallelujahs* for a Song, cast away solid Joyes, and an Eternal weight of Blessedness for froth, for the shadow of smoke. Perchance this may be said for them, the nearness of the object does impose upon them, they choose something in present [D] rather than dry future hopes. But then when that advantage too lies on the other side, their Choyce hath no Temptation; when the Pious

man's possessions are in hand, the others only in desire; in view indeed they may be, he does catch at and pursue them still: But the hinder Wheel of the Chariot that presses and with larger turns and rowlings hastens after, may as soon hope to overtake the first, as that man reach a satisfaction; still it removes, and he does only heat his appetite in posting after it, only get more desire. Now 'tis prodigious that these great Men of Sense should be [E] men of such Faith and Expectation as to trust and hope in things that have so constantly, so daily mocked their confidences and desires, yet be not only Infidels to all God's blessed preparations which they have nor reason nor Experience [A] against, but also have no sense nor relish of himself in present: *Not taste nor see how gracious the Lord is.*

'Tis said, that the desires of Earthly sensual things do make the greatest part of the Torments of Hell: Now though this Doctrine be false and pernicious, yet 'tis plain that Torment must attend strong passions, and most infinite desires which are radicated in the Sinner's heart, and which he carries hence and cannot there deposit, and to which yet satisfactions are impossible, against his knowledge to be mad, to have what he knows all the world cannot make it possible [B] for him to have, this tears his Soul. Affections, these that may be said in some sense to fulfil some of the expressions of the Torments of that place, their Envy makes the *gnashing of their teeth*, and their *Desires* are their *Uultures*. Thus *Tantalus's* riotous hunger that does gnaw his bowels, is his *Worm that never dyes*; and his intemperate thirst his *everlasting burnings*; and his Water that he cannot reach or taste of, is his *Lake of fire* without Metaphor; So that desire alone without its satisfaction, is so much of Hell, and yet this is the worldly sensual man's estate exactly here on Earth; for he [C] hath nothing but *desires* and *lusts*; and his condition is not easier at all, for how is *Tantalus* more wretched than a *Midas*, or than any covetous wretch, who in the midst of affluence and heaps, hungers as much as *Midas* did for *meat* and for *Gold* too, and can touch neither for his uses? so that the Worlds delights are very like the miserys of Hell, and men with so much eager and impatient pursuit do but anticipate their torments, and invade Damnation here.

And if the case be so, sure there is no great self-denial in our *Psalmist* here, when he resolves to *desire nothing upon* [D] *Earth in comparison of his God*: 'Tis no such glorious conquest of my Appetite to make it not pursue a present Hell, and an eternal one annexed to it before a Savior: Yet the world does so.

Some there are that desire Money rather; and although when *Judas* did so, this desire could not bear itself, but cast all back again; and though it did disgorge, it burst him too; the Sin itself supply'd the Law, and his guilt was his Execution. Yet this will not terrify, men will do the like, betray a *Master*, and a *Savior*, and a *God*; only not for so little money peradventure. Others, when the *Lord* paid his own [E] Blood for their Redemption, yet if their wrath thirsts for his Blood that does offend them, their revenge makes their Enemies the sweeter blood, though their own Soul bleed to death in his stream. To others the deservings of the partner of an unclean moment, are much greater than all that the [A] Lord *Jesus* knew to merit at their hands or purchase for them. And it is no wonder they are so ungrateful to their Savior, when they are so barbarous to themselves, as to choose not to have present Divine Possessions rather than not suffer the vengeance of their own Appetites; choose merely to

desire here, though that be to do what they do in *Hell*, rather than *have in Heaven*. O thou my Soul! if thou wilt needs desire, propose at least some satisfaction to thy Appetite, do not covet only *needs thirst* for a *fever*, and *desire* merely to *inflame* [B] *desire* and *Torments*: But seek there where all thy wants will find an infinite happy supply, even in thy Savior; covet the *riches of his Grace and Goodness*, thirst for the *fountain opened for transgression*, for the *waters of the well of Life*, desire him that is *the desire of all Nations*; yet why should we desire even him? when *we have him in Heaven*; and we have nothing upon Earth left to desire, but that *God who hath exalted him unto his Kingdom in Heaven*, would in his due time *exalt us also to the same place, whither our Savior Christ is gone before*. To whom, &c. [C]

SERMON VII. WHITE-HALL. *Third Wednesday in LENT. 1663/4.*

MARK I. 3.

Prepare ye the way of the Lord.

I Shall not break this single short Command asunder into Parts, but shall instead of [A] doing that observe *three Advents* of our Savior in this Life, before that last to Judgment: For each of which as it must concern us, there must be preparation made by us. In pressing which I do not mean to urge you to do that which none but God can do, *It is not in man to direct his own ways*, much less the *Lord's*; *The very preparations of the Heart are from Him*. [B] Therefore supposing the preventings of his Graces, I shall subjoin, that the Comporting with those graces, the using [A] of his strengths to the rooting out of ourselves all aversation to Virtue, and all love of Vice; and planting other inclinations, even Resolutions of good life, is the only thing that can make way for Christ and for his benefits.

Now of those Advents, the

First was, when he came Commission'd by God to reveal his Will, to propose the Gospel to our belief, the coming of *Christ* as a *Prophet*, which particularly is intended in the Text. *The beginning of the Gospel of Jesus Christ, as it is written, prepare ye the way of the Lord*. The [B]

Second was, that coming which the Prophet *Isaiah* did foresee, and in the astonishment of Vision asked, *Who is this that comes from Edom? with died garments from Bozrah, travelling in the greatness of his Strength? Why is he red in his Apparel, and his garments like him that treadeth in the Winefat?* And it was the prospect of him when he came to tread the *Wine press of the Wrath of God*, to Sacrifice himself for us upon the Cross, his coming as a *Priest*. The

Third is, when he comes to visit for Iniquity, coming coercively as a *King* with his *Iron Rod*, to execute his threats on [C] the rebellious; those *that will not have him reign over them*: This coming also was considered in my Text; for in the parallel place of *S. Matth.* it is said, *Repent, for the Kingdom of Heaven is at hand, for this is he of whom it was spoken by the Prophet Isaiah saying, the Voice of one crying in the Wilderness, prepare ye the way of the Lord*.

For each of these in order, I shall show you what prepares his way, beginning with the first, His coming as a *Prophet*, appearing in the World to reveal his Father's Will, the Gospel. [D]

Now the Preparative for this Appearance is discovered easily; we find both in this Chapter, and the parallel places, that *John* came to make way for it by the *Baptism and Preaching of Repentance*; and it was Prophecied of him, *that he should go before him in the Spirit and power of Elias, to turn the hearts of the Fathers with the Children, and the Disobedient to the Wisdom of the Just*, (to the minding of just things) *so to make ready a people prepared for the Lord*, Luke 1. 17. And this is a preparative so necessary, that the Nation of the *Jews* affirm, it is merely for the want of this that he does yet defer his coming: And though the appointed time for it be past, [E] yet because of their sinfulness and impenitence he does not appear; adding *If Israel Repent but one day presently the Messiah cometh*. And it is thus far true, that though it hindered not his coming, yet it hindered his receiving; although it did [A] not make him stay, it made him be refused. I may lay all down in this Proposition.

Where there is not the preparation of Repentance, where there are not inclinations and desires for Virtue; if Christ come with the glad tidings of the Gospel, He is sure to be rejected, his Religion disbeliev'd.

If the Word of the Son of God might be taken in his own case, this would be soon evincit, for when *He came unto his own*, they were so far from *preparing his way*, that *they received him not*, but did reject and would not entertain him as [B] one sent from God; of all this he only gives this account, that he found no other opposition but from vicious humors, *Joh. 8, 43, 44, 45. Why do ye not understand my speech? even because ye cannot bear my Word: Ye are of your father the Devil, and the lusts of your father ye will do; and because I tell you the truth ye believe me not*. As if he should have said, the reason why you do not regard me or my Doctrine, but reject us both; is not because my Doctrine hath not means to convince your understandings, but it is not agreeable to your inclinations: The Works that I have done to make my person [C] be received, and my Words credible, are such as no heart how hard or blind soever can withstand; but the Doctrine I bring along is most unwelcome, ye cannot abide to hear it. Now as he that $\langle \diamond \rangle$ his Eyes, or turns away his Face because he hates to look upon an object, may not see it though it be all clothed with day; as visible as Sun-shine; so your blindness proceeds hence that *ye hate the light because your deeds are evil*. Neither do you love to hear that which you have no mind to practice; and you will not be persuaded to believe that is your necessary duty, which you are not willing to perform; but will rather choose to think [D] I do my Works by a confederacy with *B•lzebug the Prince of Devils*; although it be apparent that those Lusts which you will do, and which my Works and Doctrine come to drive out of the World, they are *Lusts of the Devil*; and I, *because I tell you the truth*, truth I confess somewhat severe, and not so agreeable, *therefore you will not believe me*.

And is it not strange when nothing can be acceptable to the Understanding but as it hath appearance of Truth, and [E] when truth comes with evidence and demonstration, though it be but speculative useless truth, yet it does seize and force assent, that yet Christ's truths, which did not want conviction, for they came to them with that infallibility which Miracles can give, should be therefore not believed because [A] they were truths? not strange at all; for his truths were not for their turns, nor humors.

And therefore he says to them, *Matth. 21. 32. Ye repented not that ye might believe them.* As if they assented not with their Understandings but their Appetites: And we ourselves have seen too much unhappy evidence of men, whom *Libertinism* hath made *Antimonians*, whom a desire of being *loose from duty* hath made *Solifidians*, of them whom *sensuality* hath made *Atheists*; men that become Proselytes to: their Lusts, the converts of their base affections. [B]

And we cannot expect it should be otherwise. For certainly that men who are averse to the dutys of Christianity, and cannot bend their minds to the observance of that which Christ commands, should not care to believe they are his Precepts or their duty is but very natural, they were unwise should they do otherwise, it being far more reasonable to deny the duty and obligation, than granting both, to trample on that obligation which they do acknowledge, and to renounce that Duty which they do confess. Is it not far more prudent to believe that there is not a God that does regard our foolish actions here below, (which are not more [C] worthy or more likely to enter into his considerations, than the buzzings of flies into the notices and observations of a Statesman;) then if we do believe one does severely mark, will take a strict account of, execute a vengeance for them, yet not incline our minds to leave them? if we did suffer this belief to creep into our minds, to lie close unto our hearts, sure it would fret off our averseness to Piety and inclinations to sin; we durst not entertain them both together, these thoughts would prove very ill company; they would distract and tear the mind, our Souls would tremble and disjoynt, and we be [D] sure to put one of them off.

Covetous and Adulterous *Felix* when he began to think that *S. Paul's Sermon of a Judgment to come* might be true, straight he began to *shake*, and then immediately to turn the Sermon off, *bid S. Paul depart till another time.* Nor can there any other reason be assigned for this; for in the System of Christ's Religion there is not anything but is so suited to the very Constitution of a rational being, that the Soul would instantly embrace and suck in, if the prepossessions of vices, which the mind will not resolve to part with and repent of, [E] did not infect, taint the palate with prejudices, did not keep out the belief. For the morality which it enjoins did long before the birth of this Religion make its way into the Tenants and the Faith of every Sect of whole Mankind, it broke [A] through all the oppositions of corrupted Nature and depraved habits; nor could all the Devils arts (who then governed the World) stifle or quench the Light of Reason, which through all that darkness did discover such deformity in Vice, such strict agreement betwixt that which we call Virtue, and a rational Creature, that they accounted it, and truly, the essential duty of his nature; he that was wicked was reputed false to his own being; as great an aberration from, and contradiction to Nature, as an *Animal* that were *insensible*, or as *cold fire*. [B]

In this all the most distant Factions conspir'd in despite of Principles. The *Stoic*, who by fettering all Events, all Consultations and Designs in the lines of inexorable Destiny does seem to make all Virtue worthless, all endeavors towards it useless, yet requires it with a strict necessity as his Fate prescribes with; his reasons are as ineluctable as her Laws. Nay he does seem to break his *Adamantine Chain*, to make way for this *Chain of Virtues*, though his *Jupiter* were bound by that, yet for the sake of these he leaves 〈 in non-Latin alphabet 〉 ,

our appetites, and actions in our power, 〈 in non-Latin alphabet 〉 , [C] that so there may be place for doing well while it is in our choice, and we are free to do it. And on the other side, the greatest enemies to their necessity and to choice too, the Sect that made all actions and things in the whole world to be, not effects of any Agent that intended them, but merely *sports of Chance and matter*; who taught that their own souls were but the concretion of some Atoms casually met together without any direction and to no end; yet the great Master of it in his *Ethics* would not suffer any of this blind Contingency to have to do in Humane actions, [D] regulating them by strictest Rules and Laws, and in plain contradiction to his tenets (from which our Age derives the most of their impiety) although he held there was no God looked on, nor after-life attended, none that did see, or would reward or punish any of his actions, yet requires highest Virtue, yea, and lived such too they say. In a word, many of them raised Morality to such a pitch, as if it had arrived at the same heights from whence our Christian Revelation did pretend to come. And there is nothing so peculiar to Christ's Doctrine in the points of Morality, but you may find it recommended [E] by the Heathen as a thing which no external obligation did impose, but the Law of their making did prescribe, which they read in themselves, and Christian Morality is but a fairer and more perfect Copy of the impressions of Reason on our Soul, cleared from the blurs and defects [A] which they had been tainted with; but *Naturales Tabulae* Natures Decalogue, wrote by the Finger of the Lord: So that to quarrel with Christ for requiring it, is the same thing as to be angry with our Savior because *the nature of the Fire is such as does require that it should burn*. Nay many of them were so sensible of the unhappy state of their Corruption, sound so great pressures in themselves from the weights of their vicious inclinations, discerned so perfect an antipathy betwixt their being and their actions, that when with all the arts of Reason and the practice of their Philosophy [B] they could not ease themselves, they went to *Sorcery and Magic* for a Cure, received Catharticks, and a discipline of purity from Hell, the Region of uncleanness; the Devil making them believe he would assist in casting out himself: Such were the stress, the restlessness, the groans, the cry of Nature to be rid of its impurity. These poor Souls were mistaken in their Method; but if the Devil by those worships of his which they were used to, had not stopped the avenues, sure one would judge they had *prepared the way for Christianity*; there being no obstruction to it, nothing that can hinder its [C] acceptance, but the low esteem and aversation of Virtue: For if men believe the Moral truths, they have no reason in the world to doubt the Supernatural, these being intended for the most part as encouragements to those other, as God's last attempts to kindle in us love of Virtue by such strong incentives; that, that wherein *Philosophy was ignorant*, and the *Law weak*, as having neither Promises nor Terrors equal to the force of our Corruptions, that the *Gospel* might effect, as having both to the utmost possibility of Divine Contrivance: Now this requires us to believe those Supernaturals mostly [D] for this reason, by believing them to make us perform what it enjoins. And it is apparent that because men would not do this, therefore they will not believe those. Shew me but any one that is sincere and strict in Christian duties that does doubt the Principles; if there be such an one he cannot doubt them long, not only for *Christ's* Promise sake, *If any man will do my Will, he shall know of the Doctrine whether it be of God*, he will soon know that Doctrine is from God that does prescribe such Godlike lives; nor only for the *Churches* judgment, which did make *Synesius* a Christian Bishop before he did

believe the Resurrection, upon that confidence they had of [E] him by reason of his Piety: But in reason why should he that does embrace the Piety, disbelieve that which was proposed to his belief only to urge him to embrace, only to crown that Piety? Indeed he that accounts his Vices but [A] sleight tricks of wit, or folly; only pleasant satisfactions to the desires of his Nature; (for he understands no nature but his carnal one) he hath no reason to believe there was a Passion of the Son of God, *by making him a Sacrifice for sin so to to condemn sin in the flesh*; is not prepared to think that there is an Eternal weight of Indignation due and ready for it. He that hath but mean thoughts of Virtue, counts it only *pedantry*, or as it were the *Flatus of the Mind*, making the *Soul Hypochondriack*, it is impossible that he should think *God was Incarnated and died* to teach it by his Doctrine and Example, [B] and to purchase graces to enable us to live it; or that there is a Resurrection to reward it, a Trinity engaged in working out Salvation for it. I must confess I would believe, that men persuade themselves that the reason of their disbelief is only this, that these things are not testified sufficiently; because I find *the Man in Hell would have one sent to his Brethren from the Dead, to testify unto them of that place of Torments, Luc. 16. 28.* as if those Truths did want witnessing. But this is not because enough hath not been done for their conviction in the truth of Christ's Religion; for there is hardly anything besides in the whole world that men believe, but they believe [C] upon less grounds. The whole World was convinced in such a manner, as that millions chose to die rather than not confess it; that many Ages proved but Centuries of Martyrdom unto that Truth; all Torments were more eligible than the disbelief of this Religion, which was confirmed so, that against all arts and power of Opposition, against the Wit and Fury of the World, though all the Subtlety, and and all the Strength of Earth resisted it, yet it overspread the Universe. Besides it is most prudent to believe it too, *for if there be another World what then?* There was enough done therefore; [D] but Corruptions suffer them not to attend to that which hath been done. And 'tis no wonder they should do so at this distance, for they contrasted with Christ's Miracles when present; and they were so uneasy under the conviction of them, that rather than be pressed so by the mighty power of his Works, they did design to rid themselves of him that wrought them, *Joh. 11. 47.* you may find them struggling with his demonstrations to keep off the Evidence, *What do we? for this man doeth many Miracles.* Yea, they do conspire against the Miracles themselves, and would put *Lazarus* also [E] *to death*, because he was *raised from the dead*; they could not let the Evidence and the Conviction live, but they must murder that too. Nay more, as if the pertinency of their prejudices could do mightier Works than Christ, and could control, [A] and were above the power of his Miracles, it is said to have bound his hands, and *he could do no mighty Works at Nazareth because of it, Mar. 6. 6.* At least as saith *Theophylact*, 〈 in non-Latin alphabet 〉, he could not do them where men were not capable they should be done. So that Christ did pronounce from Reason and Experience, *If they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead.* Such an amazing argument might probably astonish, but would not convince, unless it met with honest inclinations; for after the surprise of it were [B] over and had vanished, then the corruption that Bosom Sophister, would stir, and goad, and urge incessantly; so that to ease himself, the Man must find out some cross Scruple to weaken the force of that Evidence, and the *Conviction* would vanish like the *Ghost*. And if we should examine the Experience of ourselves and others, we should

find that just according to the rate of virtuous inclinations and dispositions of heart to part with sin, so are men prepared for the belief of Christ; so are their oars and regards of his Religion: He that is honestly inclined opens his Soul to Christianity, for [C] it speaks to his heart, 'tis right to the grain of his Soul, he looks upon the Promises as made to him, and lays them up as God's encouragements of his inclinations, everything in the Gospel fits the temper of his mind. And he that is but pretty well disposed, that loves Virtue for the most part, but does allow himself some corruption, he always hearkens to Religion where it sets itself against those Vices which he hates, but as to his own particular evil inclination there he is a little Infidel, cannot persuade himself that God will be so stern against a single pleasure, that one petty indulgence [D] should be so considerable, that it should provoke to those extremities the Bible threatens; and can by no means believe *S. James, that he that offends in one point thus, is guilty of all.* And they upon whose constitutions there are weights and Plummets, that incline them to some vicious courses, and by loose Education have those pronenesses of temper pamper'd; and by having their inclinations followed and indulged taught them to crave, then to get head and to command; and then by conversation with others that mind nothing but satisfaction of those bents of the Bruit part, that allow themselves all the desires of constitution, are come to swill [E] the pleasures, profits, and the Honors that do wait on those practices: Or whosoever by whatever steps arrive at an habit of doing thus, and a great liking of them, and so to improbity of Heart, to utter aversations of the strictnesses of [A] Piety, all which they have lived so out of: 'Tis known that not enduring to be bound up in those narrow paths of Piety and Virtue, they burst all the obligations to them; seek little things to cavil at, or to deride, hoping with those their poison'd Arrows, through the skirts and the Extremer parts to send a Wound into the very Vitals of Religion; for they aim at the Heart, when they pretend to strike only the out Lap of its Garments; and to say all at once, grow down right *Atheists.* And though as once at *Corinth*, now again *the World by Wisdom knows no* [B] *God;* there being Skill and Manage in this Mystery of Infidelity, and it requires Study, Wit, and Parts; yet they proceed just by the Method of *King David's Fool*, first, *he says in his heart there is no God,* before he say it in his thoughts and opinions: He *wishes* it, and so comes to *believe* it, the *Atheism* is rooted in the *Seat of the Affections*, and it branches thence into the *Mind*, at least into the *Mouth*, and finding Hell the greatest check to their Delights, which they cannot determine with themselves to leave and to repent of; therefore because they will not *quench* it with their *tears*, [C] they study how to put it out with *Arguments*: And merely for this reason, that they will not live like Men, they resolve therefore to believe that they shall die like Beasts. But alas! they must live forever with the *Devil and his Angels*, if that *Christ*, whom they reject, does not lay hold on them, and rescue them from thence as he is in his passage to his *Cross*, the *next Way we must prepare for him*; and my *next part*.

The Solemn days approaching will discover to you this Way, namely, the Passage *from the Garden in Gethsemane to Golgotha*; There you will see he does begin his Journey [D] with the Amazements of an Agony, and ended it in something like the horrors and the outcries of Despair; he travailed under such a load as made his life gush out through all the parts of his whole Body, the weight of it did make his Soul faint by the way; and when he was upon the

Tree, crushed it out, made it expire sooner than the stress of Nature would have done, and forced it to burst out away *in Prayers and strong Cries*, that so he might sooner escape from under that sad pressure. And then do but consider and look on [E] him under that representation which *S. Paul* does show of him, how all that time that he was creeping under that dire burden in that dolorous way, he was merely pressing on with all the hast he could to overtake us in our course, and rescue us from Ruin. For that *Journey* was a *Race*, and we [A] the *prize*. 〈 in non-Latin alphabet 〉 , *I have been laid hold on*, saith he, *Phil. 3. 12*. laid hold on in the *Agonistick* sense, as in a *Race*, he so expresses it: And that he was laid hold on by these sufferings, the Epistle to the *Hebrews* does evince; 〈 in non-Latin alphabet 〉 saith *Chrysostom*, in that Way he pursued me till he caught me; his Agony was but his strife to overtake me, his Sweat the issue of his Race: When he came down from Godhead in his Incarnation, he pursued us then into our *nature* he laid hold of our *Flesh*, and followed us from Heaven to the *lowest parts of the Earth*. But when he went thus to his Cross here, he pursued us then into our *guilts*, he laid hold of [B] our *sins*, and *took them up and bore them on the Tree*, then *he descended into Hell* to follow us. This as it was formally done once for all, so in its virtue, influence, and blest effects, 'tis still in doing, as to thee, and me, and all of us; and the approaching Season is to represent it so. Now sure we need no motives to prepare the way for him *who runs that he may obtain our Salvation*, who though he labored under such a dismal burden, yet still presses on to catch us, so to rescue us from sin and Hell: If he think fit, and can [C] endure to strive thus, I will make all ready, and stand fair to have my guilt seized from me, and to be laid hold on for my Blessedness, to be the Prize, the Crown of all Christ's Agonies, that which he thinks worthy with so much struggling to contend for.

Now the same Preparation is required here, that made way for his other coming, that is, Repentance, in one word, a disposition and sincere desire of heart to part with every evil and corrupt affection, to quit every sin. Sin lying in the way made it so dreadful, God *laid upon him the iniquity of us all*, and that weight threw him prostrate on the Earth, [D] and sunk him into 〈 in non-Latin alphabet 〉 : And yet if any were more galling, 'twas the weight of those that were clogged with Impenitence, this was more heavy, more afflictive to him than his Cross. To bewail this and the issues of it he left off to consider his own Sufferings and required others also to do so, *Weep not for me, weep for yourselves*. And sure it was for want of such Tears to dilute and temper his sad Potion that his Cup was so amazing to him: It was for this the Angel that came from God's presence to comfort him, left him still in Agonies, could not do it, because the [E] joys and comforts of that presence are at sinners that Repent, *Luc. 15. 10*. And God himself in *Hoseah* seeing *Ephraim* would not reform cries out, 〈 in non-Latin alphabet 〉 . *Consolatio abscondita est ab oculis meis: Comfort is hidden from mine Eyes*; so [A] the *LXX* also. Now they that refuse to do themselves this Honor that the Angel could not do, to comfort their God in his Agony, how will he *ease himself on them? How will he laugh at their Calamity?* be comforted in their Destruction at his coming as a King in Executions? the next Way that we must *prepare*, and my last Part.

A Progress this, I confess, that is not usual to our King, nor is according to the Method of his Government: God called it his *strange Work* under the Law, and much more is it so under the

Gospel, when he Governs by the [B] Law of Faith: For *Faith being the evidence of things not seen*, shows us Rewards and Punishments not present, but at distance, out of sight, in the World to come, to keep us in our Duty. And then why should the *Ax be now Laid to the Root of the Tree?* when as there is to be an universal Conflagration, *where every Tree that beareth not good Fruit shall be cast in?* And upon this we see events do not discriminate deservings, things happen to the good and bad alike; we may have *seen the Wicked in great Power, spreading himself like a green Bay-tree*; like a triumphal Garland, as he were [C] all Ensign of Victory, all verdant spreading Conquest, Yea, and when *the Ax is at the Root of the Tree*, we know not whether it designs it for the *Temple* or the *Kitchen*, to make a *Fire*, or to make a *God*. The Day that cometh shall declare all, when the delay both of Rewards and Punishments shall be compensated with interest: And it does scarce seem equal to inflict them twice. But yet *O Lord!* in days when *Scoffers* appear, *that walk after their own lusts, and say, where is the promise of his coming?* For except that the Fathers fell asleep, some men are dead and others risen in their place, all things else continue as they [D] were from the beginning, there always were vicissitudes of Flourish and Decay in every Nation, and in these things there are no footsteps of a Providence or Judgment: In days when men resist and deny thy Hand because they do not feel it; and since thy Judgments are removed out of their sight, defy Thee too, and dash thyself out of the world; in such days 'tis but just that thou shouldst come to their conviction, and confute them with thy Judgments into Ruin. And truly since it must be horrid provocation [E] that makes him come beyond the compass of his Covenant to Revenge, the executions are mostly very fatal, as if they were what they seem to prevent, the last Day, and the final Doom upon such Nations. For to the *Jews* they look as if they had fulfilled all that the Prophecy was mistaken to foretell, [A] and were as irreversible and utter as the Sentence of the Day of Judgment.

Now to prepare for such Approaches of the Lord our King, there is one only means, that is, resolving Fealty and Allegiance to him, and that not formal only, or but idle Homage, but renouncing all Confederacy with his Enemies, Sin, and the Devil, and serving him with all the heart and all the strength. For he is that King in the 19. of *S. Luke*, who did not only cause his contumacious Enemies, *such as would not have him to reign over them* to be slain [B] before him, v. 27. making his way over their Necks whose Hearts he could not set up his Throne in; nor did only cause those Servants who were so far from preparing his Way, that upon confidence *he delay'd his coming they smote their fellow Servants, and did eat and drink with the drunken*; were unjust to others, and indulged themselves in all licentious living, cause them to be *cut asunder, and to have their portion in the Region of weeping*, where these intemperate should have only tears to drink, and for their ryots only gnashing of teeth, Teeth ready to revenge their [C] former Luxuries on themselves, gnashing as to devour one another, *Matth. 24. 48.* But he is that King too that Executed Sloth as well as *Treason*, in *Matth. 25. 30.* who having given one a Talent, trusted him with abilities of doing service in the station he had put him, which for his not endeavoring to do, though he corrupted not his faculties, because he buried them and did not use them, but indulged to idleness, condemned him therefore to *utter darkness*, to the proper Mansion of the slothful, all whose time can be nothing but *night*,

since his whole Life is but as [D] sleep. But in a word, *S. Matthew* hath said all, *Repent, for the Kingdom of Heaven is at hand; as it is written, prepare ye the way of the Lord.*

And here to stop, and to reflect at once upon ourselves and this which hath been said: And first, on this *last way* by which he comes as a *King* in Executions.

Here I cannot but take notice, that we have some that do design and act among us as if they were *this King's Harbingers*, his *Pioneers* rather, to prepare the way for his invasion on us; or were his *forlorn hope* sent out to give the onset of [E] his Executions, and were sure of *Him* in the *reserve* to second them: Truly their Threats and their Attempts are big and Insolent, and most men's expectations are not very comfortable.

To say with some, this Confidence of theirs is built on [A] the non-execution of the Laws (which seems sleighter than in the old Comparison of Cobwebs) for notwithstanding their fine close contexture, there are holes left for spiders to creep through; and not the great Flies only, every ruffling and befriended sinner whether by his Money or Relations, but the lesser too, now they have learnt to fly in Swarms, break through, to say that were a Complaint out of my sphere.

And truly when I think on the temper of their fury, how it is hardened in the fire of Execution, charges Death not [B] only in the Field, but on the Scaffold too; I must needs think it hath some stronger Ingredients, and there is something of Religion in it.

Now really there can be nothing else of that but an opinion of the great defection of Virtue in their Enemies: Open Profaneness, public Licence, living without fear of God or Man, makes them look upon them as men designed for excision. *Achior* is said to give this counsel to the Captain of the Host of *Babel*, when he went against *Judea*. [C]

My Lord and Governor, If there be any Error in this People, and they sin against their God, let us consider that this shall be their Ruin, and let us go up and we shall overcome them: But if there be no iniquity in the Nation, let now my Lord pass by, least the Lord defend them, and their God be for them, and we become a Reproach before all the World. And sure that they who when they were a formidable Body, furnished with Principles as bad as now they can be, and with Weapons too; and flesht with Victories and mischief, should at once depart from these advantages, quietly lay them down and all their Interests; and now when they are scattered and [D] disfurnisht, destitute of every strength but what ourselves afford them, that they should make Attempts which no Courage can sustain, nor Reason countenance; all this I say, admits of no account but this, that they who were amazed at God's exertings of himself, when they saw him appear so visibly on our behalf, and looked upon us as a party purified in the Furnace of Affliction, and the dross and scum gone out of us; (for we had some Reputation then:) Now seeing the return we make to God, as we had been *delivered to commit Abominations*, they are grown confident God is [E] engaged against us, that we have filled up our measure, have been Fatted for a Sacrifice and are ripe to bleed: And if our supineness give them Weapons, and our iniquities give them Courage, there are enough will count our slaughter an [A] *Oblation to the Lord*. O! give me leave to contradict the Counsel of my Text, *prepare Not this way of the Lord*, do not thus make ready for his coming by provoking him to

hasten it in Fury; rather Block up all Passages and stop his March; you have wherewith at hand; The dutys you are now practicing, those of this Season, *Humiliation* and *Amendment*, are Barricadoes strong enough against him, he cannot break through them. He had sent out his Executions against *Israel*, and *Ahab* did but Fast and put on Sackcloth and they straight retired, were beat off for a whole Life, [B] *Seest thou how Ahab humbleth himself? because he humbleth himself I will not bring the evil in his days.* The habit of Repentance, if Piety and Virtue get but Countenance, it will divert him in his March; and it must needs, for it *prepares his other way*, that to the place of *Expiations: to the Throne of Grace, his Cross; the Second thing.*

And should we not prepare his Way to that by our Repentance, we were false to our own actions that pretend to do it, unjust to the time that calls for it, but most unkind to Christ and to our Souls. [C]

When in that fatal race, and under all that load he did stretch and press on so to lay hold upon us, to seize our sins and Sacrifice them in himself, that then we should retain them, should not let him have them, but cling to them still; that when he was upon the Cross with naked Breast and open Arms, as it were ready to receive all wounds sin could inflict, and every wickedness of ours had a stab at his Heart, that we should still reserve the envenom'd Ponyard, keep the malice of the wickedness to Crucisie Him to ourselves afresh, and kill ourselves also forever! That we should suffer him to [D] swoon and Dye under the burden of our guilt, yet we ourselves resolve to keep and not to quit the guilt! For do not you deceive yourselves, Christ did not take away the guilt of any one sin, from any man that does not part with it, but still retains the sin; that would imply a contradiction: Such men are so far from preparing the Lord's way to his Cross, that that whole Journey was to them in vain: They will not let him have their sins to bear upon the Tree, deny their Priest a Sacrifice for them when he was going to the Altar. [E]

Indeed they that come to the Celebration of his Passion thus disposed, plant troubles in his way to his Cross, and make it more grievous; yea they obstruct his passage thither even when they wait upon him to it: Those that come with indevotion to attend that sad Procession, such as they usually [A] go to their Prayers with; these are so far from making his Way smooth and easy, that 'tis they that throw him in that Journey prostrate on his Face, and cast him into Agonies of Prayer, so to expiate and instruct their little sense of that to which such Sufferings were due, and which must have such deprecations. They that come thither with their swelling scornful Pride's and their Ambitions, lay Hills in his way, and when he is so heavy laden and so weak; they make him climb up Precipices, whence their Scorns too throw him down again with his Cross and Incumbrances upon him. [B] All these heights must be level'd and *the Mountains be brought low*, if we prepare the way for him. The Gaudy people, they that spend the severe hours of this sad Season, and of preparation for that Passion in the Arts and labors of Attire, that mortify and punish themselves only in cares and in Contrivances to make and dress up Beautys, and the study of these enters with, thrusts out the grand concerns of their own Souls, and the employments of this time, even which they are about: These doubtless are attir'd in Funeral conformity to wait upon him to his Cross, on which he had [C] no other dress but the rags of his own Skin▪ Come they not

rather to expose his nakedness, and shame him from themselves, that so he may go by and not take notice of them in his passage, nor be concerned for them in his Sufferings? The Hypocrites either to God or to their Brethren, that have only the Ceremonies, the Civilities of Honesty or Religion, make show of both, but yet are false to God, and insincere with Man, cruelly betraying or deluding, yea enraging those necessities which with fair speeches they pretend to smooth and salve; they act over again the treacherous malice of his Persecutors, who under the kindness of [D] the Cup of Consolation which was given to them that were Condemn'd to Dye, namely, *Wine mingled with Myrrh* to cheer the Heart and cloud the Understanding, and so lessen sense of Suffering, in scorn and mischief gave him *Vinegar and Gall*, which though it counterfeit the other taste, serves only to prolong life for more future Torment. The Swearer stabs him all along his Journey; and the Men of Black Designs and Malice, they pour Venime in those wounds.

But why stand I thus to enumerate particulars? All such [E] come not to the Redemption of the Day, but only to the Scene: Amidst other like Entertainments of this Holy severe Time which the Theater affords, they come also to see the *Tragedy of Jesus*, to behold the dead march to *Golgotha*, indifferent and unconcerned in that (as in the rest) whether [A] there were such a procession in earnest, or whether he did come at all indeed; which casts me on his other coming, the last thing, his coming in the first Revealing of the Gospel.

And here I hope I shall have no reflections to make as to preparing for this coming. Christ certainly did find his Way prepared so to this Nation, that we believe he was more early entertained in it, than almost anywhere in the whole *Gentile World*: And ever since his cares for it were so particular, that they, who would fulfil the Revelation in this Church, seem to err with some reason, when as his regards [B] were so peculiar for this, as if he had not concerned himself in any other. And sure none other ever had so long, such opportunities and advantages; so that I cannot press you to *prepare the Lord's Way*, since *he is among us*. *Righteous art thou O Lord!* and *wonderful in thy Mercies!* yet if I might plead with Thee concerning them, I would enquire what hast thou done here all this while after thy so long abode among us? what are we the better? The last attempt of God to reclaim Man, when he had shown the world all other means were fruitless, was by *Thee His Son!* by whom he did convey [C] all the full measures of his Graces; and now what effect of these is there in us? Shew me how all this care and cost hath made us be *more just, sober, or chaste*; in any way *more virtuous* than those *Heathens* whose *Religion came from Hell*? We find Thee saying, *I beheld Satan as Lightning fall from Heaven*, his Power vanishing like that which does but flash and perish, never can be recollected. But alas! that falling flash hath kindled foul heats that will break out into Fire and Brimstone. *Idolatry* 'tis true, is profligated hence; the *Devil* is not worshipped as he was with a Religion [D] of Impieties, Uncleanesses, Drunkenness, and the like: But yet the same things are now made to consist with thy Religion, as well as with that of the Devil, and we can do all those things and be Christians. Some, as if their Profession were a Charm which made them shot-free from God's threats do they what they will, they will adventure any the most desperate Impiety and choose Damnation in a sin, and yet believe, be confident, and so secure. On others it does work indeed the *Form of Godliness*, makes them such perfect *Pageants of Religion*, that they oft fall in love with [E] their own *Vizour*, and please themselves as if

their *dress* were *Nature*, while yet under that *form* there are the greatest falsenesses, and black treacherous designs, the most unjust and Bloody practices that even make the *Form of Godliness* [A] look dismal; and yet all this joined with so much *superciliousnesse*, with such *difference to Christ*, that you would say the *Pharisees* were now all of *Christ's side*. And is this all the Lord came hither for? to be a *Sanctuary* for the *profane*, a *Cloak for Hypocrites*? Give me leave to relate a Story I have read of *four or five Vessels of Portugals who were Shipwrackt to the drowning of almost five hundred men, only fifty three escaped, and they were left naked and hurt upon an Island Desolate, as the Israelites Wilderness, which needed the same Miracle to sustain them, and found the like: For God as it [B] were rained Fish upon them; and so did that which kept them alive, till at last they espied a large Boat of Chineses making to the shore to take in Water in that Island, and the people coming all to Land for their refreshment; which they seeing, resolved to make themselves the Masters of their Boat and Goods, and go away in it: A man would have thought their own sad state in that Land of Desolation should have taught them Compassion; at least God's Mercies to them should have taught them Justice to others. But when men have received great signal instances of God's Protecting mercies, they think then that they are his Favorites, and then they may do any [C] thing: They therefore get into a Wood near the Shore and Boat, and it was ordered among them, that whom the Captain should pronounce Jesus three times, then they should run out of the Wood and seize the Vessel.*

Lord! would not such a word be a Spell and Charm against unmerciful, inhumane, and unjust Designs? would it not exorcize all impious Contrivances? It is no new thing to preface mischief with an holy Name, and bring in Jesus in the Prologue to Iniquity; to talk of God and act the Devil. *They seized it, and driving from the Land, left the true [D] Owners of the Vessel to possess their misery; Being secure, they searched and found no person in it but a Child of thirteen years of age, and they fell to what Victuals, they met, and having eatex, with hands lifted up they praised God solemnly, and then proceeded to cut out and shore the Silks and Riches of the Vessel: The Boy seeing all this, and drowned in Tears would not be comforted by them, who promised him all friendly usage; but he desired rather to go Dye with his Father than live with such wicked people: Being reprehended for that speech, Would you know, said he, why I said it? Because I saw you when you had filled [E] your Bellies praise your God with hands lift up, and yet for all that, like Hypocrites, never care for making restitution of what you have stolen, but be you sure that after Death you shall feel the rigorous Chastisement of the Lord Almighty. The Captain admiring [A] would needs persuade him to be a Christian: Whereunto earnestly beholding him, he answered; I understand not what you mean, declare it first, and you shall know my mind: And being told by them of the blessed Author and the purity of our Religion, what God did to Redeem us from our sins, and what holy Laws he hath left us: With Eyes and Hands lift up, he weeping, said; Blessed be thy Power O Lord! that permits such people to live on the Earth that speak so well of Thee, and yet so ill observe thy Law as these blinded Miscreants do, who think that Robbing and Preaching are things that can be acceptable to [B] thee: And so returned to his Tears and obstinacy.*

To see the strictness of the Christians obligations, and the looseness of their Lives, to see their Practises dash against their Professions! 'Tis such a thing as makes them be the Scorn of honest Heathen Children. And is this all that men are required to *prepare the way of the Lord for*? Is this all he can do after so many Centuries of the abode of him and his Religion

among us? While there is no more of his influence appears, I must suspect he is not here, *the Lord is not among us*, but is gone. And certainly if it be possible to drive him [C] out, if there be any Art of doing that, we have Professors of that Mystery, and the *Drolls* are *they*. That men should sin against him by transgressing of his Laws is no wonder, for there is invitation to it in the Blood: That some did count him an Impostor is not strange, they had not met it may be, with means of Conviction, or were prepossessed with prejudice; but while men own his Person and Religion, to have a *God* only to make them *sport*, as it hath no temptation, so it hath no measures of its guilt: *Atheism* is an honest refuge from this Vice; it being much more sober and rational to [D] think there is no God, than 'tis to make a mock of him whom they profess to be so. This is indeed to prepare his way to his Cross, for so the *Jews* and *Soldiers* did, they put a *Scepter in his hand* only to take it out and smite him with his Scepter, they *bowed the knee and cried Hail King*, and so humbly spit in his Face, and they *put a Crown*, but 'twas of *Thorns*, on his Head; thus they *Worshipt him in scorn* and *Crucified him with his Dignities*. And so we serve *Religion*: When we would have a Scene of Mirth, that must be put in a ridiculous disguise to laugh at, the *Son of God* must enter *Travesty*, and our Discourse is nothing but the *Gospel in Burlesque*. [E] And is it not time for him to retire? But O *prepare not this path* for him to *go away in*. The Heathens thought it much more possible to Chain their Deity, than to be safe if he were gone, Any the strangest contradiction is more [A] easy, than Security without him. Now if you but make up *S. Peter's Chain*, that will hold your God sure: *Add to Faith* (that's the first Link that unites us to him,) *Virtue, and to Virtue Temperance*, and the other Graces named there. If he were going; yet *Return unto me, and I will return unto you saith the Lord*: I• you do but prepare to meet him in the Dutys of this Season, you are sure to find him at his Cross: and if we do but lay hold on him there, and by the mortifications of a true Repentance partake in his Death; He that is *the Way and the Life* will through that dust and ashes from [B] that Death, make a way for us to his eternal Life.

To which, &c.

SERMON VIII. WHITE-HALL. October 9. 1664.

1 JOHN V. 4.

This is the Victory which overcometh the World, even our Faith.

THESE Words, though they explicitly make [A] only one single Proposition, yet they imply several.

First, That *the State of Christianity is a state of Warfare*; He that is born of God must fight we see, for *he must overcome*; Which is the [B]

Second; In this War he must not satisfy himself with being on his Guard, defensive, looking to secure himself, but he must Assault and Conquer, nothing else will serve his turn but Victory.

Thirdly, *The Enemy* which he must have no Peace with, [A] but must vanquish, *is the World*.

Fourthly, *Faith is sufficient forces to assist him in his Conquest.*

Fifthly, *Faith where it is rightly made use of is a certain Victory.*

But I shall not handle these in *Thesi* thus, but for the more practical treating of them shall make and answer three Enquiries.

First, What the way is that the World does wage War in? where its Strength lies? and how it manages that force [B] so as to get advantage over men? and how it does improve each such advantage till it gets a perfect Conquest?

Secondly, what the strengths of Faith are? how it charges, breaks the forces of the World, and does enable the Believer to overcome?

Thirdly, how far the Believer must pursue his Conquest? what must be the measures of his Victory? that he may know how to vanquish it so as that the World may not rebel again; not do like *Joash* smite three times, then leave, but Smite until he make an end of danger: Having answered [C] these, I shall endeavor to apply all to ourselves.

Now for the better handling of the first of these, I must show you how the Will of Man may be attacked and taken.

To which purpose I observe, that whatsoever liberty there is in human choice, yet every appetite seems in some sense determined in its tendencies to fix on that which appears simply best for it, for that instant which it chooseth in; I do not say that whensoever Reason peremptorily concludes a thing is best that the Will is determined instantly to that; for by a too unhappy evidence we know, that if the lower Soul [D] does but beckon the *Will* another way, she can suspend and stop her prosecutions, and too oft finds cause to go along with that against the dictates of the Mind: But this I say, that in her last Executive Determinations she always tends to that which hath the fairest and most vigorous appearances of being best for her at that present time. If it seem strange how, since the Understanding can account the certain expectations of an happy everlastingness much better for the present, than a momentary worldly satisfaction; (for we have our Rules and our proportions by which we rate and choose Reversions rather than Possessions, and those of the [E] other World exceed these beyond all the measures of proportion, and the Understanding does inform impartially of this;) How then if the *Will* can let those go and take these it can be said always to choose the better for the present? [A] if it may be said to do so though it let those go, then by what wash or Chymick Artifices does she blanch or paint these so as to make them look better for the present? Now we may discover how these both may be, if we only reflect upon the manner of the actings of our own Souls. Where the things that stand in competition for our choice are both of the same kind, and have one common measure of their good or ill; (as for example, are both painful, or both profitable, or delightful) and no consideration of any other motive comes into the Ballance; here the *Will* must needs choose the [B] best, refuse the worst. For merely out of aversation to pain to run into the stronger Pain, avoid the less; or out of Covetousness to refuse greater Wealth; or for delights sake only to prefer that which is less delightful; are practical contradictions. Where the objects are of different

kinds. one for example, profitable or delightful, but not without sin; and the other Virtuous, and spiteful Reason taking Virtues part, suggests the motives to it, God's Commands, his Promises, and Threats; here, though the inferior faculties prostitute all their baits, they cannot equal those proposals to the *Will* 'tis true; yet by their importunacies still [C] pressing her, goading her by their stings, they can and do prevail with her to call the Understanding off from her attention to those other motives, and employ the thoughts upon the present object that does importune her so, and which by the agitations it does cause within the sensual part, puts the mind in disorder presently, distracts the thoughts, then seizes them; so that the Understanding being now intent to this, the better motives are let go and sink, and then the only ones in view are those of sense, which straight the *Will* rushes into the embraces of, and the other being vanished and [D] no better than appearing, 'tis plain in those she fixes on the best. But if the mind will not be taken off, but Conscience fly in the Man's Face and will not let him rest, nor his *Will* fix, why then in this unquietness of hers she sets the thoughts: on work and will not let them fix till they find out some *salvo* that can satisfy Carnality and Conscience too, that will let the Man have the sin and not deprive him of God's favor: And if either *application of God's Decrees and Promises without Condition* absolutely to himself, and *the assurances of Faith and trust* will do it, (as we may know it will in some) or if [E] not that, then if *hopes of mercy, resolutions of repenting afterwards and leaving off the sin*, (as this does do with most) then it is evident in choosing to obey his inclinations, with such *salvo* the man chooseth that which does appear best for [A] the present. But if the mind unsatisfied with these, and not daring to trust such rotten planks against the very face of storm, object the uncertainty, at least, of these Principles, and the unsafeness of those after hopes, not fit to be security against God's Threats, and would convince the man that conscience of resisting a temptation, and by that keeping himself free from the clutches of the Devil, and the fears of Hell, together with present assurance of God's favor, are more satisfying at the present than the pleasures of the sin: Yet those pleasant apprehensions of the Conscience of resisting [B] re-encountering with the seeming impossibility of resisting always that which presses so, and will sometime or other seize upon him, and finding the temptation to have sharper stings than his Religious fears of things which are not present, and of which he hath had no experience: And besides, he having never had any great sense of God's favor and rewards, the Landskip of them is but dim and faint upon the mind like those representations blind men have of Beauty (to whom if you discourse of exact features, perfect harmony of colors, of a graceful presence, cheerful air, and a good [C] mine, and all those other know not whats, that being seen commit a Rape upon men's faculties, yet his conceptions of them are but very dark, who never hath had any notices of these but such as his Ears give) and though the Understanding chance to be positive and resolute in its determinations concerning them, yet still the apprehensions of them are not clear; futurity, which is one sort of distance, making objects, as all things afar of do, look but confused, and their *Ideas* not distinct, nor bright or brisk, therefore they move the *Will* but very coldly: Whereas the other pleasure being [D] known, the apprehensions of it are more vigorous, the draught is strong and lusty on the Fancy, there is force in every line, the very image of it lives, and therefore is more efficacious, and by that prevails, that looking fairest and most tempting at that present, so that from this experience of ourselves in every sort of instance

thus deducit, the *Will* does seem always to fix on that which appears simply best for it, for that instant which it chooseth in; the man still takes what he likes better at that present, and he likes better that which looks better for that present: And things are made to look better by these arts which I have shown [E] you.

This being now the temper and the disposition of the *Will*, and such the method of her actings, this is the thing the world makes use of, here's its strength, namely, in making [A] things look better for the present. Which how it manages so as thereby to get advantages upon us, how it does improve each such advantage till it get a perfect Conquest, I shall give you in few words; by showing you how the World gets first possession of our Souls, and there raises in us passionate desires that expect present satisfaction, which it hath at hand to serve them with, which by these arts are made look better than any other expectations.

It was observed by the Philosopher most truly, that a Child is born only an *Animal*, is to be *Educated, and brought [B] up into a Man*: His reason is the birth of time and institution, for a while nothing but sense does live in him. Now all that while he is incapable of being affected with any other things, but such as strike the senses, things of this present world; and by that means only such possess his mind and inclinations too, the uses and advantages of everything about him are those he is first sensible of, and those alone: and so the world does make the first impressions on our Souls, it does prevent all other in our inclinations, hath our first love and enjoys our first embraces, from which it must be with great [C] reluctancy that we are torn; and whereas these impressions should be weakened and defacit by the infusion of other notions and Principles, and the Soul should be weaned from too great liking of these sensitive satisfactions by the cares of those which should be as *assistant souls* to us, denying us everything that was not very requisite or very moderate, that we might learn to want them, and be taught not to desire them. The contrary alas! is practice'd every way, as soon as ere the mind is capable of being trained into the World's snares we betray it into them, we teach it how to understand and be affected with the bait, and those pomps which we but just [D] before made them renounce, we make them before any things know, and be pleased with; and the first blossom of the mind wherein the Soul exerts itself for the most part is Pride: And for the rest the old complaint is true, *ante palatum eorum quàm os instituimus*, we teach their Palates sooner than their Tongues, and they can cry for what they cannot name; and yet among their first half words they can name *Day•ties*; and what will he not lust for when he is grown up, that is taught to desire provocatives ere he can [E] chew them? Thus we teach the gayeties and the delights of the World how to insinuate into and take the heart; we water and keep warm the seeds of Worldly Inclinations that are there, make them sprout and cherish them, nurse up original propensions into temper: And as Understanding grows [A] up, we impregnate it with Principles and arts of serving them, turn Reason into a sagacity and skill of catering for those Inclinations, making them live *Aristotle's* observation backwards, educating them into Creatures of mere sense, teaching them to be *rational understanding Bruits*. Yet the world thinks *sic fiunt homines*, this is called *making them Men betimes*: And when they are thus made, when the age of satisfying all their inclinations is come, and when temptations are understood, and multiply by Conversation, and the World hath objects for them all at hand; objects, that what every way they turn their

Eyes are still before them and thrust [B] themselves into the mind and the advantages that do attend them, and by constant importunacy stir and work desires and serve them too; then we are in that state in which the World hath those advantages I told you of, whereby it does not only war against the Principles of Reason and Religion in us, but it also leads the Will into Captivity, and enslaves her to itself. For it is plain the world hath got possession of the heart, and hath a strong party of heady passions, which whensoever a temptation does alarm them, presently are up, raise a mutiny, and with the heat of Fancy [C] and commotion of affections they disorder the Understanding so, that it cannot rally up considerations against the assault, but either it concludes, or disputes very faintly: If it do make an effort and struggle, it is but with a slender company of thin weak notions of things afar off, which the man hath had no proof of, nor hath any great confidence in; which while it is in recollecting and enforcing, the world hath its powers ready, seizes on the Will by the means of a corrupted fancy that does give it earnest, foretaste, even the possession of the well-known pleasures that it does invite [D] to, and so melts him down into the sin. Now while the present Profits, Pleasures, Honors that I have from the World fill me, while they feed and clothe me, and provide me all that my necessity or wantonness can wish, and furnish me in hand with whatsoever any of my natural or my forced Appetites does gape for, and lull me with that constant variety of those delights which it procures, the use of which hath so drunk up my Spirits, and my Soul hath so imbib'd the joys that I know not how to retrench from them, nor from that which is to furnish them. Must I leave all these for things [E] that I have had no taste nor relish of? leave all in present for some future hopes which I have no great confidence of compassing if I should try? and which I also see that very few venture for? Whereas Mankind is swallowed up in the pursuit [A] of these, and to be stored with them does not only serve my needs and Luxuries, but it is the only state of Reputation and Honor. 'Tis not from a rich stock of virtuous qualifications, nor from great and glorious Actions that Esteem and Dignities do generally grow, but from worldly advantages, these constitute conditions, and these are their only Characters. And being it is so, they that are in a Sphere above the ordinary ranks of people, must contrive those things that are become essential to their condition; and they must have worldly Poms although with the expense [B] of Piety, or Charity, and Justice, yea, of every Christian Duty; of Morality indeed, and Heathen virtue, of Humanity itself: They will extort, be ravenous and cruel, will be false and treacherous, cheat and betray to get, and purchase at the price of the most difingenious, sneaking and unmanly sins: To undermine another they will dig to Hell, as if they meant to give fire to their Mine with the flames of that place whence they have the malice and the arts to do it: And as if they did not care to sink him thither who stands in their way to stop their rise; they are content to die their [C] purple with their own most guilty blushes, and the blood of any one that is their Rival or Competitor.

Add to this, that when these pretences of condition have got footing in the heart, besides those passionate desires which they stir for themselves, they work out most unquiet Emulations, Envyes, Discontents at others. In whatsoever any other does exceed me, his Abundance is my want, straight I am in necessity, not from my own needs, but from his possessions, and I suffer his enjoyments; I labor, fret, and sink under the burden of his

Honors, and his greatness is inflicted on me. Nor can I ever be at rest till I am got from [D] under the sad pressure of that deep necessity of having what I see another have. And thus it will be, till Ambition have no further object, till there be no greater heights to mount: And now this Lust is in its pride, and the victorious World in its Triumphal Chariot. Not that I dare pretend that I have shown you all the Chains by which it drags captive Souls after it, or all the Arts of Tyranny that it does execute: I could name many more, but he alone is able to discover all, that *in the twinkling of an Eye did once show all the Kingdoms of the World, and all the beauty [E] of them, and who promised to bestow them all for but one single act of Worship*, and whose gift the Glories of it are for the most part, and purchased by those very means. My business is to pull it down from this great height, and show you how to triumph over these Conquests; which my Text [A] says is done by *Faith, for this is the Victory that overcometh the World even our Faith*: Which how it does, is my second next Enquiry.

It seems a prejudice to this Assertion of my Text, that the great pretenders to Faith, the men that lay the whole stress of their Everlasting Being on believing only, have been branded to be very Worldly; and the Factions of Godliness were the mysteries and arts of Thriving; as if their *Faith* laid hold *indeed upon the Promises of that Life*; and if it *overcame the World*, it was for them to *seize* and be [B] *possessours of*. But this is not the Victory my Text secures, a Conquest for the Faith only of *Maomet* to make: And while Christian Votaries do only mind such Conquests, and are candidates of *Turkism*, do they not call it in, and make way for their Sword and their Religion? But the Faith that lays hold on Christ's Promises cannot confist with any such affections. For since Christ's Promises are made only to those that overcome all such desires, and that do it to the end, and none other can be safe; It is impossible for him [C] that does not overcome to trust upon those Promises, and to apply them to himself by Faith: For at once to believe I shall be saved, and yet believe those sayings which affirm none such can be saved, these are most inconsistent. It being then as easy to make contradictions be at peace, as *Faith* and *Worldliness*, they cannot suffer one the other; it follows: He that hath this Faith in sincerity must needs overcome the World. And to show you in a word how it is done, you need not but to consider, that Faith is as *S. Paul* saith, *the substance of things hoped for, and the evidence of things not seen*, Heb. 11. 1. Which as the *Syriach* translates, does say, [D] that Faith is such a certainty of those things that we hope for, as if we actually had them; and it is the revelation of those things are not seen, it hath so strong a confidence in God, that the Believer assures himself of all God's Promises and Threats, as much as if they were in fight; and though *we see them through a glass but darkly*, yet we see them by it, 1 Cor. 13. 12. it being 〈 in non-Latin alphabet 〉 . It represents the things of which we have no demonstration from sense or human reasoning, as convincingly to the mind as if [E] they were before our eyes: And it is 〈 in non-Latin alphabet 〉 , the substance, the subsistence and the very being of things that are not yet in being, but in hope: So that the Eye of Faith, like that of God, does see those things that are invisible, and futurity is present to it. Now by this alone it is of force to break [A] the powers of the World, which as we saw while the things of the other World were looked upon as at a great distance, afar off, taking advantage of their absence storm'd the mind with present forces, and had supplies at hand for fresh assaults, so overcame it. Whereas, had the powers of the World to come been present (now

by Faith they are made so we see) the other which are so inferior that there is no more comparison than of immensity to a point, a moment to Eternity, could not stand before them. 'Tis too notorious that this is the case: For should a man cry fire in the [B] House, how it had seized the strengths of it, were blotting out the glories of it in thick Smoak, devouring all their shine in flame, we would leave our Devotions, our most eager pleasures to prevent this, and no speed were swift enough to serve our cares and fears. But though a Prophet of the Lord cry *Tophet is prepared, the pile thereof is Fire and much Wood, and the Breath of the Lord like a stream of Brimstone kindling it*, and do this till his Lungs crack, not one heart is moved, nor brings a drop of tear to quench the flame, because these fires are not present as the other, neither [C] have men any sense of them, were they alike convincing, alike present to the apprehension, 'twere impossible according to what we have demonstrated (that the Will in her choyces and her aversations, where the objects are of alike kind and have one common measure of their good and evil, is determined to avoid or take that which appears the greatest always; 'twere I say impossible) not to fly these which the *Devils do believe and tremble at*, with greater dread wherever they appear: Now a strong lively Faith must paint them out and show them in each fin the World ensnares into. Neither would any of those rotten planks, which, [D] while the Will does fluctuate betwixt her worldly inclinations and these fears, and is tost about, offer themselves, as I declared to you, for her to escape upon, though she does dash herself upon God's Threats choosing the present sin; such as the *application of Decrees or Promises made absolutely to himself without any condition, confidence in God's Mercies, hopes of Pardon*; none of these would be security to one that were convinced in earnest. He that did believe and as it were discern that height which his ambition goads him to [E] aspire to, were upon the brink of the bottomless Pit, whither when he arrived, that very sin that tempts him with the glories of the prospect, would then tumble him down headlong into that Abyss, he would no more dare to ascend it by such false and guilty steps upon such hopes of mercy, [A] trusts on Promises or Decrees, than he would dare to throw himself off from a Pinnacle in confidence God was *Almighty and Almerciful, able enough, and kind enough to stretch out his right hand and catch him in the fall, or trusting to that Promise, He will give his Angels charge concerning thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone*: Or leaning upon any such Decree as makes the term of life *immovable* and fatal; neither to be hastened or retarded; none of these will make him mad enough to break his neck, neither would the same presumptions [B] encourage him to cast away his Soul, had he but equal apprehensions of the danger. And it is plain, all the temptations of the World, and all these false encouragements cannot work upon a man, when Death once looks him in the Face; and the great Champions of Prophanenese are tame then, not that God's Threatenings are more true, or made more evident to sense or reason than they were before, but their Faith is active, and they apprehend more strongly then.

To see myself trampled upon by pride and malice, or worse yet, begging of him whom my blood it may be helped [C] to streams of plenty, begging like *Lazarus the portion of his Dogs*, Dogs that are taught to *snarl and bite, and make more sores, not lick them*; this is a state more killing than my want, able almost to tempt a man to any courses. But then if with the Eye of

Faith I do but look beyond the gulf, and there behold the Rich man in his flames begging for water, and although it be the Region of eternal weeping, yet not able to procure one drop of his own tears to cool his Tongue. O then I see 'tis better to be *Lazarus* although there were *no Abraham's bosom!* But if my Faith look [D] through that bosom also into that of God, and there behold the *Son of God* leaving all the essential felicities of that Bosom to come live a life of Virtue here on Earth, and to teach us to do so; choosing to do this also in a state of the extremist poverty, consecrating want and nakedness, contempt and scorn, making them thus the ensigns of a divine Royalty.

And to encourage us not to sink under any of the Worlds assaults, he hath proposed Rewards of Virtue, such as God is blessed in; did my Faith give me but a constant view of [E] all this, sure the paint and varnish of these little things below, the twinkling exhalations of the glories of this World could not dazzle my mind and captivate my Soul, I should burst these entanglements to catch at those. 'Tis evident, and 'tis acknowledged, that when our belief shall be all vision, and our expectation possession, when our understanding [A] shall become all sense in Heaven; and we see and taste and have those glories, then we cannot sin, cannot be tempted from them: And therefore by the measures of the nearness of these objects, of our sight, and of our interest, so are our strengths to stand and overcome temptations. Now Faith is *sight, gives presence* we have seen, and it *gives interest* too, *He that believes is born of God*, saith the Apostle, and therefore hath a right: Now to be born of one is to receive from him a principle of life: He then that hath received from God a Principle of life such as he can [B] derive, life like his own, such as is led in Heaven; when he does consider his original and looks upon himself as *born of God*, and consequently *heir of God's possessions*, which his Faith gives him a prospect of, how will he look down on the tempting glories of this World, on all that makes it grateful and desirable, as upon abject things, and sleight and undervalue whatsoever worldly men, poor Souls! do fear or hope, or long for, and pursue? The Mathematics say that the whole Globe of Earth to one that looks upon it from the Firmament is but as a point, and sure it is demonstrable [C] it must be so: And then how low and how contemptible must it needs seem to him that looks on it as from the Region of the Blessed, from God's Mansion? and when his Soul having defecated and freed itself from all earthy, muddy, gross affections, and become expedite and light, expatiates through those unbounded, unfathom'd extensions of Heaven and glory, and looks upon all as his own, that he is very shortly to come take the full enjoyment of, and hath already seisin of it by his Faith, how will he despise those narrow, those ridiculous bounds which the great ones of this [D] World with Fire and Sword contend for? when he sees this little point half covered with the Sea, almost as much too hid from us and not to be discovered by our arts or industry; of that which is, much Desert, some parts Frozen, some burnt up, and not inhabited; and then the little remnant of this point to be the strife and the vexation of Mankind, while multitudes of Nations tear one another's bowels, spill the Blood and Souls of Myriads for some little patch or other of it; and those that are not doing so, yet in their sphere too they oppress, deceive, do anything to get; and all the [E] rest are in perpetual hurry of vexatious employments, or of toylsome pleasures, or of ruining vices: Will he not look on this more unconcerned than we do on the busy labors of a little World of Ants about a Mole-hill, which

Philosophers [A] compare us to? The spectacle is much more to be pitied indeed; the crowds and Squadrons of those Ants, though they should have as many traverses and walks as men have, they have not Soul enough to have their guilt: Probably had they Humane understandings, they would then divide their Mole-hill into Empires, would be false and treacherous to one another, Cheat, Defraud, Oppresse, and Murder one another for the greater share; and had they Reason, they would be more Bruits, than now they are but Pismires: For Beasts have less folly too because [B] they are not Men. But he whose Faith mounts him to Heaven his Birth-place, where he nestles in the secret Bosom of his Father, he needs not be concerned in any of the carriages of this World, he is above them all, without the sphere of their attraction or magnetisme, without the dangers of temptations from them: The World is but as his slave, and it hath no command upon him, he treads it all under his feet, and therefore certainly hath overcome it; the *Condition* and *degree* of which Victory is the next and last thing we are to enquire into. [C]

If you ask the *Stoic* who is this great Conqueror that overcomes the World, he will answer somewhat to this purpose. It is not any of those great successful Robbers that with Armies forage Nations; it is not he that people's the whole Sea, filling it with his Navyes; nor he that sets his Confines on the remotest parts of the Inhabited World, that can call all his own that the Sun views, so that it shines not out of his Dominions: But the Man that hath conquered his own Inclinations to the things below; he that hath raised his mind above the Crosses or Contents of this [D] World, that can march among them both dreadlesse and unconfus'd; the man whose Soul is nothing dazzled by the brightness of Wealth, it shall not blind his Eyes, but through the varnish or the glory that the shine of it does shed, he can discover and will hate an evil action; he that can severely look on all those blandishments that Prosperity furnishes and decks out pleasure in, and can sit continent and abstemious in the midst of its delights, that when it is all Halcyon day with him, nothing but Sunshine, and he swims in the calm streams of flowing Plenty, is not [E] melted by one or other, does not become loose and dissolute at all; the man also that is not shaken by the tumults of adversity, when like an Earthquake she renverses all, his mind then stands unmov'd, that does not so much suffer, as receive and welcome all that happens, as if he would not [A] have it happen otherwise: In a word, it is the man that hath raised his mind above all casualties, the man that does but remember that he is a Man, that is, considers if he do abound, and the world prostitute itself to his Delights, that this cannot continue long; or if the World conspire to make him miserable, remembers that he is not so, except he think he is so, a man greater than his perils, stronger than his desires: And thus far the *Stoic's Wiseman* is victorious. *Christ's Believer* goes a little farther: That man hath the World *Subject* to him; but the Christian does not stay [B] at that, he must not treat it as a *Subject*, but a *Traitor*, one whose Service is Conspiracy, that does attend on us only to watch and to betray us, to know our weak part, and to storm us there. Therefore as the Lord commanded *Israel* concerning *Amalek*, that did by them as the World doth with us in our journey to *Canaan*, comes upon advantages and smites the feeble, *Deut. 25. 17, 18, 19. Therefore said the Lord, remember what Amalek did to thee by the way, how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast [C] faint and weary, therefore thou shalt blot out the remembrance of Amalek from under*

Heaven, &c. So must we also with the World, put all to death, not spare the best and goodliest as *Saul* did; yea more, put all to the pomps and cruelties of Death as *Gideon* used the men of *Succoth*, *tear their flesh with thorns and briars*; or as *David* used the *Ammonites*, *put them under Sawes and Iron Harrows*; so the Christian must serve the World: What ever instruments of tyranny that used upon his Savior on the Cross, those he most exercise on it again, those *Thorns*, those *Nayles*, [D] that *Spear* he must employ like *Gideon's Briars*, and like *David's iron Harrows*, it must be *Crucified*, and then he is a glorious Conqueror, *Gal. 6. 14. God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the World is Crucified to me and I unto the World.* He that does march under the Banner of the Cross that *Conquering Ensign*, as he thereby declares himself upon such terms of enmity with the World that he does look upon himself as one despised by it, counted as an accursed thing, for so was that that was *Crucified*, as it is written, *Cursed is [E] everyone that hangeth on the Tree*: So also he does look upon his Standard as the instrument of Execution to the World, on which *it must be Crucified unto him*, and so it is: He is so taken off from finding any stirring delights in the glories of it, that he accounts it a dead thing, that hath [A] no more attrait than a Carcasse; yea, he does look upon this World as on a detestable and accursed thing, as it was indeed; whose *Thorns and Briars* do not only scratch and tear, and do it most when we embrace it most, but also are a Refuge for the cursed Serpent to lurk in, and add his Stings to their sharps, that *Devil Serpent* that was doom'd into it, and is always in it, and then *most* when it is *most Paradise*. Now he that hath thus used the World, he that hath nail'd it to the Cross of Christ hath *overcome the World*. [B]

Should we now cast an eye at once upon ourselves and that which hath been thus deducit tracing all back again; then First, it would appear so evident that I were vain, if I should stay to prove that those which have such desires to any of the profits, heights or pomps, or any dear thing else whatever of this World, as that they are impatient if they miscarry in them, and full of strange complacencies if they do answer their desires, these have not *overcome the World* to any such degree. For had I overcome and *Crucified* it, sure I should not be so affectionate as to desire, court, and pursue what I had Executed; I should as soon [C] adore the Paintings of my Enemies Tomb, embrace and make love to his Carcasse: And were I *Crucified to it*, had I but one Thorn of my Savior's Crown struck through my head, but one Nail in my Foot of those that nailed him to his Tree; were my Soul fastened to a Cross, how were it possible I should run gadding after the gay follies of the World, hasty in my desires of it: Nor could I be impatient if the World do not answer my desires and expectations, disquieted and discompos'd, if I be disappointed, when anything in it is not subservient to my [D] heights, and I miss of those respects I looked for; were the World vanquished, *Crucified to me*, should I look for services from my dead Enemy whom I had slain? or be troubled if the person on the Cross did not do fitting reverences to me? or be impatient if I had not respects and the Attendances of Pomp from one upon the Gibbet? or if I were *Crucified to it*, certainly these heats would not warm the dead; these are none of the troubles of an Executed person when he is racked upon that instrument of Death, he is not grieved because the *Nayles* were not of Silver, [E] the *Spears* head not bright, or the Cross was not hung with Arras: And suppose it were, sure I were very weak if I should please myself with

that, and let Such poor contents thrust out all the just sadness of my Sentence and [A] demerit: And yet it is as strange to find delights in having any of the Worlds advantages, and pride myself in the possession if *I be Crucified to it*. But much less is it Crucified to them that will do actions of injustice for the sake of any of the pomps or profits of the World; there are that grind, and screw, and rack all that they have to deal with; others that deceive and rob in Vizours, plunder in the disguises of fair words and of false arts; Some that dress their Pomps in none of their own trappings, such as they never mean to have a right to, because [B] they never mean to satisfy for them if they can avoid it; they furnish the grandeur of their own condition with the goods of others which they never care to make their own by any recompense, at least not in such ways and seasons as the needs of those that owned them, and the rules of Justice do require; they cramme and sauce their Dishes with the vital Blood indeed of those who starve for want of, and who own all that which does provide them their excesses. Now would a man do this to entertain, and feed, and dress the Carcasse of his vanquished, his dead Enemy? would [C] he be so vain, so guilty to provide to deck the Cross on which he Crucified his Foe? least of all would he retrench from the proportions of Charity or Piety, deny the calls of Mercy and compassion or Religion for his profits sake, or to furnish out the trains of Pomp, take *the Lord's portion* to serve the dead World with? If it were *overcome and Crucified*, they would not feed it with *hallowed things* (and the Poor's portion is such,) nor rob the Altar to give it excesses, take Consecrated things to make a cursed Carcasse gay and proud, strip Christ's Body, starve their Savior (so [D] He does interpret to deny a portion to the naked and hungry) to make pomps and Ryots for an Executed World. In any of these cases he is far from being overcome: And if so, the

Second Proposition will apply itself to such, and must conclude they have no *Faith*; for if they had that were *a victory*; and however goodly they pretend, they are but Infidels: But it may be they will boldly own the Consequence, for nowadays it is not gentile to believe anything of *Christ's Religion*. And sure 'tis for the Reputation of the [E] gallantry and courage of our love unto this World, that when the covetousness of the *Gadarenes* would not suffer *Christ* in their *Coasts*, and for their *Swines* sake drove him out, when that of *Judas* would not let him be upon the *Earth*, but for thirty Silver pieces did betray him up to Death; [A] that of this Age proceeds, and will not let him be in *Heaven* neither, but it *scoffs him thence*, and his *Faith from the Earth*: And because they like this World so well, they will not suffer there should be any other. It is not my part to Combat these; I undertook only to show a way to *overcome the World*, if they will not use it let them enjoy their Bondage. And yet without all doubt these candidates of Infidelity and Atheism have faith enough to do the work in good degree; for certainly there's none of them but does believe but he shall die, and it is easy for his Faith to look [B] through that *thin vapor* which our life is styled by, to the end of that *small span*, and there see a *Bed*, though gay now and soft as the sleep and sins it entertains, then with the Curtains close, the gayety all clouded in a darkness, such as does begin the desolatenesse of the Grave; if you draw the Curtain to his Faith it sees a languishing sad Corps which nothing in the world can help or ease, foreshrowded in his own dead hue, himself preluding to his winding-sheet, in which within a little while he shall be cast from the society and sight of men, and shall have nothing else of all his Wealth and [C] Pomp: To see all this is no great

monstrous difficulty for his Faith. Now though while he is in his prosperity and health, and the world serves every of his desires, and if I should tell him all his superfluities, all that is beyond a mere convenience are but empty things, mere shadows of delight, that only mock his fancy; should I tell him that the silver furnitures of his Tables, and those more wealthy shining ones those in his Cabinet, and the Silken ones of his Rooms, and the more exquisite pieces of rich Art which people must have skill to understand the pomp of, must have been the [D] Disciples of the Pensil to discern how they do serve Pride; tell him these are phantasmes, only dreams of pomp, advantages nowhere but in imagination, I shall not persuade him, but he will despise me. But then if he will ask his Faith how all these will look to him in the state which is now before his thoughts, what his opinion of them will be then? he knows he may as well go to his pictures now, and entertain his Mirth and Luxuries with them, and hearken to their painted sounds, and dine upon the images of Feasts, as hope in that sad hour from all his Wealth to find content or ease, though his hand sweat under the weight of winter jewells [E] they will not heal one a king joint: His plate the greatest Ryot of his Table will not make one morsel taste savory; yea more, he knows that then all the worldly uses of these superfluities such as *satisfying curiosity*, and *emulation*, and [A] the *estimation of the World, to be the talk of people*, and the like; these will appear most evidently to be insipid things, mere conceits of delights; things of which there can be no real enjoyment or advantage any time. And if it then appear evidently that in themselves they are so, then they are so always; and a constant Contemplation of that time will make them always seem so. So that a Faith that cannot see into another World, that will but look through this, must needs take off our hearts from the entanglements of those advantages, when it appears how small a thing can [B] dash them all so as that we cannot enjoy them while we have them, and that the enjoyment of them while we do is but imaginary.

And really when we consider how unquiet and disturbed a thing man is, except he raise himself above the power of all these, how till the mind escape out of the whirl and circuit of the Worlds allurements, it cannot but be in perpetual agitations; at every ebb or flow of things without, there is a tide within of swelling or sinking affections; every change abroad does make a change of thoughts [C] and of designs, cross Accidents have cross Passions, and I am as much an Universe of various thwarting contradictious affections, as the world is of motions.

How the Beasts are free, serene and quiet Creatures in comparison, for they not understanding many objects, consequently have few inclinations, and their satisfactions very obvious; whereas the Comprehensive mind of Man that looks into a world of things, and out of them creates a world of temptations, finds out varieties of Pleasures or of Profits, and then starts as many eager affections in himself to pursue them; his copious understanding does but procure [D] him various lusts, and his reason does but make him sagacious in searching out occasions of disquiet. Nor is it possible it should be otherwise, for while my inclinations are chain'd to those external movements, and my slavish mind attends upon those inclinations, I must needs suffer as many servitudes as the world hath changes of temptation: And then putting these two Considerations together, how unsatisfying and how uneasy too it is to be engaged in the Advantages of this World, which are merely Dreams of [

E] good things that disturb our rest and make our sleep unquiet, with the working of Imagination, yet do but delude the Appetite, and we find we have had nothing when we awake; sure if I thought there were no other World, yet would I not be greedy after the great things of this, when [A] 'tis more easy far to want them; here would I indulge myself the sensuality of a Contented mind, the luxury of an ataraxie, of an indifference as to all these things, of being quiet and untroubled by not having them, free from the hurry and disorder of them. The *Moralists* did so account it certainly, when they called this living according to our Nature, as if all the other were a Violence upon us; and upon the same ground they accounted it not hard to overcome the Alurements of this World, it was only not to invade and use a force upon themselves and vanquish their own natures: And sure we that are *Christians*, and are so no [B] farther than as we have *this Faith* here in the Text, we must not count it hard; we who have the Revelations and Example of the *blessed Jesus*, all that he hath done to make it easy, now saith he. 〈 in non-Latin alphabet 〉 Courage, for I have overcome the World: They are but broken forces we are to resist, we have the Strengths of Heaven on our side, and therefore sure we may adventure to encounter them; and if we do begin to faint, we have an *Almighty Captain of Salvation*, and if we have but Faith to lay hold on him, and be not false to our own selves, but keep our [C] hold, if we be foiled, Christ must be vanquished too, and we may fear impossibilities as well. When those poor Heathen marcht on naked, had none of our weapons to assault the World, or to defend themselves, had neither *Shield of Faith*, nor *Helmet of Salvation*, no *Sword of the Spirit the Word of God*, and yet master'd it in great degrees, shall we that are *harnessed turn ourselves back in the day of Battle?* and confute this Scripture; and make good that *they do overcome the World most easily who never heard that Jesus was the Son of God?* 'Tis not only base for us to faint most [D] who have most advantage, but it is a contradiction for them to be overcome that have the Victory: Now *this is the Victory that overcometh the World even our Faith*; the Victory that overcomes both Worlds indeed; it tramples upon this, and lays hold upon that to come, out-doing what *S Paul* sings of it in his 〈 in non-Latin alphabet 〉, *Heb. 11.* His Heroes *through Faith subdu'd earthly Kingdoms*, but by Faith we overthrow the Kingdom of the *Prince and God of this World*, and the Kingdom too of the Almighty suffers violence from it, and our *Faith takes that by force, forces even a right to it*: By [E] it *they stopped the mouth of Lions in the Wilderness*; by it we *stop that roaring Lyon's mouth that compasses the Earth seeking whom he may devour*; by it they *quenched the violence of Fire, we the Everlasting burnings*; by that *Women received their [A] dead raised to life again*; by it we *shall rise to Immortality of Life and blessedness*, receive all that we do believe, more than we can comprehend, receive the *end of our Faith the salvation of our Souls*: Which God of his Mercy state us all in for the sake of *Jesus Christ the Author and the Finisher of our Faith, and the Captain of our Salvation*:

To whom with the Father, &c.

SERMON IX. WHITE-HALL, *Sixth Wednesday in LENT.* 1664/5.

GAL. 11. 20.

I am Crucified with Christ.

THE Ancient Observation of this Time would justify my choice, make the Text [A] Seasonable in the most severe sense it can put on, when in their *Exomologeses* they ate only the Bread of Sorrow, and tears were their Drink day and night, so as that in the Agonies of their Repentance they did *Crucify* without a Metaphor, and *m•rtifie* the Body of *Flesh* as well as *Sin*. But it seems to have happened in our Sins as in our great Diseases, men are grown more skillful, and have found out much more grateful ways of Cure, there is no need of going through a discipline of Torments, a [B] whole course of Medicinal Cruelty, but they can heal, at [A] least palliate with more ease and speed. Besides that, Christianity is now of a more delicate and tender make, and cannot bear austerities, neither come I here to call for them, or to provoke their Constitutions; if they have found a softer and more pleasant way to Heaven, on God's Name let them walk in it; only in our walk we are now coming within ken of *the Cross of Christ*, and we can bear commemorations of his Passion; they make the closing Ceremony of this Season, which was set aside on purpose by the preparations of Humiliation to fit us for the performances [B] and expiations of that Day, by Repentance to *to put off our Old Man, the whole B•dy of Sin*, that we may hang it on his Cross as we go by. That is the only use of this time, and the only application of that Day. Which I crave leave to show you how to make at once: And without this that Ceremony howsoever solemn, will be me•rly pageantry, not Worship; the observation but dramatick; and we shall have no part in the Atonement, only in the Scene of that days Tragedy, rather than Sacrifice: He only Celebrates that Passion, only he partakes that Offering, who [C] can say with *S. Paul, I am Crucified with Christ*.

In which words we shall first endeavor to discover what this person is, *I*.

Secondly, what the Nature is of that Condition and estate which *S. Paul* does affirm here of that person; and that

First, in itself, *Crucified; I am Crucified*.

Secondly, in its adjunct; *with Christ*, Which because it cannot signify conjunction in time, he is not now upon the Cross, that I might say, now *I am Crucified with him*, nor when *He* was, was *I*, that I might say then, *I am Crucifi•d* [D] *with Christ*; but we shall find it hath other importances. First it implies a likeness to Christ's Passion, *I am Crucified as he was*, so it means through the whole *Rom. 6.* and the being *crucified with Christ* is what *S. Paul* elsewhere expresses by the being *made conformable to his death*.

Secondly, it imports more, even Communication and partaking with him in his Passion, *being planted together in the likeness of his death, Rom. 6. 5.* and *I am Crucified with Christ*, does mean *I have a fellowship of his Sufferings*, as he [E] words it, *Phil. 3. 10.*

Thirdly, it means also a conjunction of causal relation, that there is a Virtue and Efficacy in the Cross of Christ to work the Sinner into Crucifying of his sin, so the particle must needs import, *Ephes. 2. 6.* 〈 in non-Latin alphabet 〉 *he hath set* [A] *us together with him in heavenly places in Christ Jesus*. Where we are neither in conformity, nor fellowship, but only in our

head and in our cause; so *I am Crucified with Christ* does mean his Passion hath an influence to Crucify and cause in me the death of Sin.

Of these in order; and

First, *what* this person is? I say not *who*? we know it was S. Paul, but *what*? And the reason of the Enquiry is because we find indeed elsewhere *crucifying the Flesh with the Affections and Lusts* required, and we are also bid to *mortify* [B] *our members that are on the Earth; such as Fornication and Uncleaness, Covetousness, and the like.* But these are not *I*, how am I mortified in these? Is it because it may be they are grown so dear to me, that I am Crucified in their destruction? and long practice and acquaintance hath riveted them into my very heart? Now the Wen we know though an excrescent tumour, but an accessory bag of noxious humors, yet if it lay hold on any noble part, take in some Nerve or Artery, then he must cut the thread of Life that cuts it off: So he must rent my heart indeed that tears [C] my pleasures from me; Life itself does seem to have so little satisfaction without them, that it is a death to me to part with them. Or else hath the *Old Man* no Soul? is he all Flesh? and hath Iniquity debas'd the whole of him, so that his very Spirit is become *Body of Sin*, so as that Wickedness should be our very Being, be all one with us, and *I*, and my *corruptions* prove denominations of one importance, signify the very same? so it is indeed: Besides the carnal part that is *sold under sin*, and consequently does deserve the *Cross*, that punishment of *Slaves*, the part also that is in [D] the quite opposite extreme, that *lusts against the flesh*, that must be made away. *Be ye transformed by the renewing of your mind, Rom. 12. 2.* And if there be any sublimer and more defaecated part in that, it must submit to the same Fate, *Be ye renewed in the spirit of your mind Ephes. 4. 23.* Corruption hath invaded that: 〈 in non-Latin alphabet 〉 the diviner ruling part, is grown a slave to the Beast part of him, it hath debauched its notions whereby it should discriminate good from evil, so that now it can discern no natural difference between them, but does measure [E] both merely by his present inclinations and concerns, and the eternal Laws of Honesty are blotted out, and principles of interest and irreligion raised there in the place and buttress'd by false reasonings and discourses. Now all these Fortresses of Vice that maintain and secure a man in sin must [A] be demolisht, all such *imagination cast down, and every high thing that exalteth itself against the knowledge of God, and every thought brought into Captivity to the obedience of Christ:* That Spirit of the mind must be destroyed, and we transformed into persons of new notions and reasonings. But above all the remaining part of man, his own Will must be mortified, which besides its natural 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉, by perverse inclinings to solicitations of flesh is most corrupted, and most dangerous, in that which way soever it inclines, it draws the whole Man after it: If anything in us be crucified [B] in a Conformity to Christ, it must be this; for in that death wherein Christ offered up himself upon the Cross (where although the Divine Nature gave the value, 'twas only the Humane Nature made the Offering) there it was the *crucifying his own Will* that above all other the ingredients made his Death a Sacrifice, and the price of our Redemption. God that had given him his Blood and Life, might call for it again when and how he saw good, and being due, it was not properly a price that could be given him for sin; but his free voluntary choice, his being willing [C] to

endure the Agonies and Contempts of the Cross, his stabbing his own natural desires with a resolute determination, *Not my will, but thine be done*: This his own Will was his own offering; and such is ours, *if we be Crucified with Christ, made conformable to his death; if we present ourselves a Sacrifice acceptable to the Lord*; for our will is not given up to him, till it do perfectly comport with his; but that it cannot do, till we renounce our own desires, till we have brought ourselves to an indifference in outward things, to such a resignation as she is storied to have had, who being [D] in her Sickness bid to choose whether she rather would have Health or Death, made answer, *Vehementissime desidero ut non facias voluntatem meam Domine*, this above all I desire that thou wilt not do my will, I would have thee not do what I desire and would have. So that 〈 in non-Latin alphabet 〉 , the whole of us, *the Spirit, Soul and Flesh*, go to make up this person; and the *body of Sin is the Old man entire*. I, whole I am nothing but a mass of guilts, my Senses are the bands of wickedness, that procure for my evil inclinations, my members are the weapons of unrighteousness, my Body is a body of Sin and Death, and the affections of my Soul are [E] Lusts its faculties are the powers of Sin, yea, and the Spirit of my mind, that Breath of God is putrefied; that 〈 in non-Latin alphabet 〉 , that Angel-part of me is fallen and turned Apostate; and however I be partly Son of Man, and partly Son [A] of God, yet I am wholly Child of Wrath, and so fit to be *Crucified*.

Which calls me to the next Enquiry, to the nature of the duty here intended, I am *Crucified*.

What is designed by it S. Paul does perfectly declare *Rom. 6. 6. Our old man is crucified with Christ that the body of Sin might be destroyed, that we should no longer serve sin*: So that it means a through Repentance, and abandoning of former evil Courses: A Duty which there are few men but in some instants of their life think absolutely necessary, [B] and persuade themselves they do perform it. At some time or other they are forced to recollect and grow displeased and angry at their sins, and have some sad reflections on them, beg for mercy and forgiveness, and do think of leaving them; and when they have returned to them again, they shake the head, and chafe, and curse at their own weakness, and renew their purposes it may be; and do this as oft as such a Season as this is, or other like occasions suggest it to or move them: And with this they satisfy themselves, and hope if God do please to take them hence in [C] some such muddy, gloomy fit of their Repentance, all's well. Now shall we call this being *Crucified*? are there Racks and Tortures in this discipline? hath a Spear pricked them to the heart, and no blood nor no water, no tears gush out thence? hath it made no issue for some hearty Sorrow to purle out?

Indeed I must confess, the Scripture does sometimes word the performance of this duty in expressions that are not so sower, but of an easier importance; as first, *put off the Old Man*, as if all were but *Garment*; put it off I say, not as [D] they stripped our Savior in order to his Scourgings and his Cross, but intimating to us what an easy thing it is to cast off Sin for them, who do begin with it betimes, before it get too close to the heart. 〈 in non-Latin alphabet 〉 &c. saith *Theophyl.* even as easy as putting off thy Cloaths, and thy Repentance is but as thy Shift, thy change of life like changing thy Apparel.

But alas! for all the easiенesse which this expression hints, where the sins also lie in the Attire, as besides emulation, pride, vainglory, great uncharitableness and inhumanity, [E] cruel injustice and oppression often do, when many are undone through want of those dues which do furnish other men with the excesses of this kind: when the sins therefore lie in the attire, and they may *put them off* without a Metaphor, yet it is so hard that it cannot be done; sometimes [A] the worth of a whole Province hangs upon a slender thread about a neck, a Patrimony thrust upon one joint of one least finger, and these warts of a Rock or a Shell-fish with the appendages eat out Estates and starve poor Creditors; for whom indeed they should command *these stones to be made bread*; but that's Miracle too stubborn for their Virtue. And then how will they proceed to the next expression of this duty? *Circumcise yourselves to the Lord, and take away the foreskin of your hearts, Jer. 4. 4.* These are harder and more bloody words, they differ in the pain and anguish that they put us to, as much as to *uncloath* and *flea* [B] would do. It appears indeed this punishment of fleaing often went before the Cross. 〈 in non-Latin alphabet 〉 saith *Ctesis* of one, *having his Skin pulled off he was Crucified*: And the scourges in some measure did inflict this on our Savior, when they put off his Cloaths they stripped his Skin also, left him no covering but some rags of that which whipping had torn from his flesh. Yet this expression sounds harsher, when it bids us *circumcise the foreskin of our hearts*, and tear it from thence, flea that: When long conversation with the pleasures of a sin hath not only [C] given them Regallias, but hath made them necessary to us, so as that we cannot be without them; when Custom craves with greater fever than our thirst; when if we want it, we have qualms, faintings of Soul, as if the *life* were in that *blood of the grape*, when men can part as easily with their own *bowels*, as the *Luxuries* that feed them; if you take away their *dishes*, then you take their *souls which dwell in them*; when the sins of the *Bed* are as needful and refreshing as the *sleeps* of it; when to bid a man *not look*, not satisfy his lustful eye, is every jot as cruel as that other, *If thine eye [D] offend thee pluck it out*: For if he must no more find pleasure in his sight, he hath no use of it; yea if this be indeed a kindness not to leave him Eyes to be to him the same as *Appetite* to *Tantalus*, that which he must not satisfy, and is his hell: 'Tis easy if the lust be got no further than the Eye to pull them out together; but if through that it shoot into the Blood and Spirits, mix heats with those, if it enwrap the heart, twist with its strings, and warm the Soul with its desires; so that it Spirit all the motions, all the thoughts and wishes of the heart; when it is thus, to make the heart to [E] stifle its own motions, stab its thoughts, and strangle all its wishes; to untwist and disentangle and to tear it thence, if this be *to be Circumcised with the Circumcision of Christ*, and he that hath not the sign of this, *the Seal of the New Covenant*, as [A] he that in the Old had not the other, was, must be *cut off*; our long habituated hardened Sinners must not think that there is anything of true Repentance in their easy, perfunctory, sleight performances; there is something like Death in the Duty, which yet is required of us farther under variety of more severe expressions; for we are bid thirdly to *slay the Body of Sin, Rom. 6. 6. to mortify our members, Col. 3. 5. and to crucyfie, Gal. 6. 14.* which how it may be done, the next consideration of *S. Paul's* condition in the Text, and my next part declare. *I am Crucified with Christ*, [B] that is, first as he was, by being *made conformable to his Death*.

And truly should we trace him through all the stages of his Passion, we should hardly find one passage but is made to be transcribed by us in dealing with our sins.

First he began it with *Agony*; when *his Soul was exceeding heavy*, for it labor'd with such weight of indignation as did make the Son of God to sink under the mere apprehension: And he was *sorrowful unto Death*, so as that his whole body did weep blood. The Sinners passion, his Repentance is [C] exactly like it, it begins always with grief and sense of weight, whoever is regenerate was conceived in sorrow, and brought forth with pangs, and *the Child of God* too is *born weeping*. And for loads, the Church when she does call us to show forth this Death of Christ, as if she did prescribe that very *Agony*, requires that we should find that *Garden at the Altar*, makes us say *we are heartily sorry for our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable*. So that the *Sinner's Soul* must be *exceeding heavy* too. [D]

Secondly, There he is betrayed by his own domestic, sold for the poorest price imaginable, as a *Slave for thirty pieces of silver*. I shall not mind you what unworthy things the love of Money does engage men to; to sell a *Christ*, a *Savior*, and a *God!* and rather than stand out, at such a base rate, as we scorn to buy a *sin* at; every single act's engagement to Damnation, costs more than the Ransom of the world is sold for; and the Blood of God is purchased cheaper than any one opportunity of vice does stand us in! But I only mind you here, that he shall have a better hire that [E] will but be a *Judas* to his own iniquities; do but betray thy Regent sins, deliver them up and thou shalt have everlasting Heaven.

Thirdly, we find him next carried before the *High Priest*. And the strictest times of Christianity would serve their sins [A] so, to receive his doom upon them, to be excommunicated into reformation: But I shall not urge how we can discover to a *Physician* our shames, all our most putrid guilts as well as *Ulcers*, and make him our *Confessor* in our most secret sins; neither will I be inquisitive why the *Physicians of our souls* are balk'd; but will pass this part of the Conformity, and follow *Christ to Pontins Pilate*. And for this part we ourselves are Fitted, the whole furniture of a Judicial Court, all that makes up both Bench and Barr is born within us. God hath given us a *Conscience* whereby *we are a Law to ourselves*, *Rom. 2*. We have 〈 in non-Latin alphabet 〉 which [B] the *Jews* did want; *such evidence as is sufficient to condemn us*; the same *Conscience* that is privy to our doings, and stands by our thoughts, and sees through our intentions, is a *thousand witnesses*: And that there may be a *Prosecutor*, *our own thoughts accuse us* saith *S. Paul*; and if we will give them way will aggravate each Circumstance of guilt and danger, bark, and howl and cry as loud against us, as the *Jews* did against *Christ*, for Sin is of so murdering a guilt it will be sure to slay itself; and that he may not want his deserved Ruin the Sinner makes his own *Indictment*, yea, [C] and his own *Sentence* too, for *our own heart condemns us*, saith *S. John*: And when ever it does so, Oh that we would follow it through all the gradations that brought Christ to Death! and use our wickedness as he was used, *strip* it from its Cloaths, bare it from its fair pretexts it useth to be dressed in! Lay our *anger* naked from all those excuses which our provocations, that either wrath or humor will be sure to think intolerable, do make for it! strip our *pride* and *vanity* from those paints and dresses which the Custom of the Age, that does require and

warrant strange things, dawbs [D] the sin with! use our *Luxuries* and *Intemperances* so, and the other greater and more *thirsty dropsy* that of Wealth, and of unjust unworthy gains, which there are richer *Luxuries* in too! And there are none of these but have their pleas, their colors which they set themselves out in, to please the Appetite and to deceive the Mind, all which we must strip off; and then when we have laid them naked, *spit upon them*, vomit all our spleen and contumelious despite at that which hath made us so ugly in God's sight; *scourge* it with Austerities, and *buffet* it as they did Christ, and S. Paul [E] did *himself*, 1 Cor. 19. 27. And when the Body of Sin is thus tamed and weakened, it will be easy then to *lead it out and crucify it*. A Crucifixion this that does make our Good-Friday be a day of Expiation and Atonement to us: [A] A sight which next to that of his own Son upon the Cross, is the most acceptable to the Lord; when he does see us execute his Enemies although they be ourselves, and Crucify the dear Affections of our bosom as God did. This is indeed to *be conformed unto the death of Christ*.

If I might have leave to go before you and to let you into the Example, draw the Curtain from before the Passion, I would call my Sins out, drag them to behold that prospect, hale them into the Garden, show them how he was used there. You my *Extravaqancies of my youth*, my mad follies [B] and wild jollities, come see my Savior yonder, how he swoons when guilt began to make approaches towards him! and can I make myself merry with nothing else but that which made him die? tickle, cheer, and heighten myself with Agonies? You my *intemperate Draughts*, my full bowles and the riotous Evenings I have past, look yonder what a sad night do these make Christ pass! look what a Cup he holds, which makes him fall lower to deprecate, than ever my Excesses made me lie! You my *lazy Luxuries, Fullness of Bread, and Idleness*, whereby I have control'd [C] God's Curse, and only in the Sweat of others Faces eat my Bread, and in that dew drank up the Spirits of those multitudes that toil to faintings to maintain my dissolute life, see how he is forced to bear the whole curse for me! how the *Thorns* grow on his head, and how he *Sweats* all over! You my *supine Devotions* which do scarce afford my God a knee, and less an heart, not when I deprecating an eternity of all those Torments which killed Christ! look yonder how he prays, behold him on his Face petitioning, see there how he sweats and begs! You my little *Malices* and my vexatious [D] *Angers*, that are hot and quick as Fire itself, and that do fly as high too, that are up at Heaven strait for the least wrong on Earth! look how he bears his, how his patience seems wounded only in a wound that fell upon his persecutors! and when one that came to apprehend him wrongfully was hurt, as if the Sword of his defense had injured him, he threatened and forever curs'd the black deeds of that angry Weapon, and made restitution of what he had not taken, made his adversary whole whom he had not hurt! See how with his cruel Judges he is as a *Sheep*, that not *before his shearers* [E] only, but before his *Butcher too is dumb*! You my *Scorns*, and my *high Stomach* that will take no satisfaction but Blood and Soul for the faults of inadvertency, for such as not the *wrong*, but *humor* makes offenses! look how they use him, they *buffet*, and *revile and spit upon* him. Ye my [A] *dreadful Oaths* and bitter *imprecations* which I use to lace my speeches with, or belch out against any one that does offend me in the least, making the *Wounds and Blood of God*, and other such sad words, either my foolish modes of speaking, or the spittings of my peevishness. There you may see what

'tis I play with so, you may behold the Life of Christ pouring out at those wounds which I speak so idly of, and what I mingle with my sportive talk is Agony, such as they *that beheld afar off struck their breasts at*, and to see them only was a passion. Ye my *Atheismes* and my *Irreligion*— [B] but alas you have no prospect yonder, its but faint before you who out-do the Example; whatsoever *Judas* and the rest did to the *Man Christ Jesus*, you attempt on *God*, you invade Heaven, *Sentence, Crucify Divinity itself*.

And now having shown my Sins this Copy of themselves, what they are in their own demerits, when my bowels do begin to turn within me at that miserable usage which Christ underwent, it will be a time to execute an act of Indignation at myself, who have resetted in my bosom all these Traitors to my Savior; made those things the joy [C] and entertainment of my life which had their hands in the Blood of my God; and what a stupid senseless Soul have I, that was never troubled heartily at that, which did make him almost out of hope? and if this be the effect of sin, then it is time for me to throw it off, *O my Jesu!* sure I am, I am not able to support the weight of that thou didst sink under. Thou didst come *to bear our sins in thy own Body on the Tree*, therefore in thy Body they were nailed to the Cross, and then certainly I will not force and tear them thence: No, there I leave them, and will never reassume [D] them more; which resolution is the effect of that *virtue* and *efficacy* which is in *the Cross of Christ* to the *crucifying of sin*, which is the second sense in which the Christian does profess with *S. Paul, I am Crucified with Christ*.

There are some Learned Men, that when they would assign reasons sufficient to move Cod to lay the punishment of our iniquities upon his Son, and execute that Indignation that was due to us on the most innocent, most *Holy Jesus*, give this only, that this was the highest and most signal way imaginable to discover God's most infinite displeasure against Sin, and by consequence to terrify men from the practice of [E] it: For if anything in Heaven or in Earth could *make us fear, and from henceforth commit no such evil*, it was surely this, to see Sin sporting in the Agonies of Christ, Iniquity triumphing in the Blood of God: To see those dire instances [A] of the deservings of a Sinner, those amazing prelusions to his expectations; and consider it was easier for God to execute all this upon his Son than suffer sin to go unpunisht. Indeed they make all that is real in the whole account they give of satisfaction made to God for sin to consist in this, that *the temporal Death of Christ* (which God by virtue of his absolute Dominion may inflict on the most innocent, taking away that which himself had given, especially since Christ who had that right over his own life, which none else had, did of his own accord submit to it; and he *laid down his life*, [B] *who had a power to do so*.) That Death I say, *might justly be ordained by God for an Example of his Wrath and Hatred against Sin, and then might be accepted in the stead of their death, who were warned by that example; and affrighted from committing sin*. And truly there is color for it, for all satisfaction seems either of a loss sustained, which is acquired by compensation, or the satisfaction of our anger, which is commonly appeased by the sufferings of the injurious party; or else the satisfaction of our fears and doubts, that we may be secure not to sustain the like again, which is most [C] likely to be best provided for by punishment: For sure one will not venture upon that which he must suffer for the doing.

Now of all these the first, the satisfaction of *compensation*, as it cannot properly be made to God who could sustain no real diminution by Man's sin: For *though thy wickedness saith Job, may hurt a man as thou art, yet if thou sinnest what doest thou against God? or if thy transgressions be multiplied, what doest thou to him?* but only as the *breaking of his law does* in S. Paul's expression *dishonor him* amongst men, [D] so also it were easy to demonstrate that this one example does exalt more of God's attributes, and to a greater height, than either if his Law had been obeyed or executed, if that either were our business, or if this sort of satisfaction did not properly belong only to the offended party, not the supreme Judge or Governor as such, under which notion God is here to be considered. As neither does the second satisfaction, that of *anger*, the Judge being to be like his Law, that hath no passions or affections. And truly since the things that do satisfy our angers and revenges are no real goods, the satisfactions [E] of them are unnatural, and therefore surely not Divine: Monstrous appetite that hath learnt to desire mischief, hath also taught us to delight in misery, and be satisfied with the griefs of others, which being nothing to us cannot be our good: And although we are stilled Children of Wrath, as [A] if our portion were to be only plagues, our inheritance perdition, and the fearful issues of God's Fury: Yet since to be angry signifies in God no more than this, to testify what great abhorrency he hath to sin, how contrary to him, how not to be indur'd it is: It was impossible for God when he had once resolved to pardon sin, to testify that more than by resolving not to pardon it without such an example; so that it did satisfy his anger perfectly. But all true satisfaction lies in the *provision that is made by punishment against future offenses*. [B]

This is that which the *Magistrate* and *Law* requires, *nec enim irascitur, sed cavet*; for by Punishment they cannot call back the offenses that are past, undo or make them not have been: but they can make men not to dare to do them again, nor others by their example.

This is the end why they annex Penalties to their Laws, expressly said so *Deut. 19. 20*. Which end therefore when they attain by Punishment, the *Law* and *Magistrate* is *satisfied*. For it is not so much the Death of the Offender that is satisfaction of the Law, as the Example of Terror that it [C] gives; and therefore human Lawgivers have oft thought fit to change the Penalty; and where Death was appointed, to assign other sufferings that consist with Life, and prolong Misery and Terror, as Proscription, and the Gallies &c. Accordingly to propose an Example of Terror to us, God laid all the severe inflictions of the Passion-day upon his own Son. Now it is evident that the example of a Man suffering for the breach of Laws does certainly hedge in those Laws, keep them more safe from violence; therefore we see those Laws are best observed which the Magistrate's Sword does most guard; and Experience would quickly [D] make it good, a Land would prove but a mere Shambles, and a Man's life cheaper than a Beast's, if *Murderers* and *Duellists* shall get impunity more easily than he that *steals an Horse* or *Sheep*. When on the other side, that Nation from whom we most receive the *fashions* of our *vices* also, whom the *honor of that sin* is most peculiar to; though they seemed to value it above Estate, and Life, and Family, and Soul, yet we know could be beaten from it by some sharp examples. And then when our Lawgiver, as he spoke his Laws at first with [E] Thunder and with Lightning, as if they brought their Sentence along with them, and the very promulgation was a copy and example of their Execution: So also he did write those

Laws in Blood, to let us see what does await transgression, how he that spared not his own dear Son, will certainly [A] not spare any impenitent, this could not choose but have some influence, if 'twere considered. Should we call to mind the kindness God had at this time to lost Man, how he so longed to pity him, that he resolved not to pity himself; how yet in all those turnings of his bowels within him, his repentings over Man, when his Compassion was at such an height as to give his well beloved Son to satisfy for our transgressions; in the midst of all those inclinations to us, at that very time how yet he did so hate our sins, that nothing else could satisfy him, but *the Blood of God*: How he made [B] the Son of God *empty himself* of his Divinity and of his Soul, and all to raise a sum only to purchase one example of that Indignation that attends a Sinner; it will be easy then to recollect how insupportable that Wrath will be to the impenitent in the Day of his fierce Anger; when he shall have no kindness left for them, but the Omnipotence of Mercy will become Almighty Fury: Who shall be able to avoid or to endure the issues of it? shall I think to scape them when he spared not his Son? or shall I venture upon bearing that to all Eternity which that Son was not able to support [C] some hours? Thus as *S. Paul* expresses, *God sending his own Son in the likeness of sinful flesh, a Sacrifice for sin, condemned sin in the flesh*, that is he shown what did await iniquity, that men by so great an example of his Wrath, might be frightened from the practice. *Et si quis morte Christi admonitus paniteat, iste per mortem Christi peccato mortuus esse dicitur*, saith *Origen* on *Rom.* 6. 1. He who seeing that example of Christ Crucified for sin is warned by it into Repentance, he is *crucified with Christ*. God dealing with us as Men do with a young Prince, that must be discipline'd by the correction of [D] another for his faults; and in this sense also, our chastisement was upon Christ, and by his stripes we are cured.

And now though I propose not this as if I thought this Reason were sufficient of itself, which seems to give no good account how any could be ransomed e're Christ suffered: (which yet certainly they were, the virtue of his Death extending to all former Ages, as is proved most evidently *Heb.* 9. 25. a place which *Crellius* himself does give no satisfaction to) if the satisfaction of his Death consisted only in its being an Example, it could no more satisfy for the sins of former [E] Ages, than it could be an Example e're it was in being: If that Death were accepted in the stead of their death, who by that Example are frightened into Repentance, what was accepted for their sins, who had no such vision of it, as that it could or did affright them, yet repented. Yet to them [A] that have beheld it in its vigor, they that can control this check to vice, and when to show us an Example it cost God the life of his own Son, after the prospect of whose Cross he hath not any Terror to propose, this being the contrivance of the Divine mind, and the stress of all his most Almighty Attributes conjoin'd in one compounded Miracle, can yet make all this vain and fruitless and have no effect, are nor feared nor warned by it; but as if it signified no peril to their sins, they can come once a year to entertain themselves with the Example and go from the Agonies unconcerned [B] to the sins that inflicted them, and that show forth themselves in them: Who act as if those were the only soft and pleasant things that crushed his Blood and Soul out, as if those which did make the Son of God cry out as if he did almost despair, were the only fit things to make men jolly: And do thus as they did it in despite to this great method of Salvation, as if they did *enjoy the indignation and the wrath of God*, as if those *Agonies* like the other *difficulties* of

their sins did more provoke to them, or like the *Paschal bitter herbs* that typified them, were as *sauce* to the [C] Ryots of their vices. These certainly are men of a most desperate appetite and courage. But 'tis much more to be lamented that the Law of God does not seem better guarded by this dire example than it was of old among the *Jews*, when it showed the Sinner his deservings only by the dying of his *Beast*, and had no other fence nor satisfaction than the *blood of Bulls and Goats*: It is not very visible that it hath wrought upon consideration so as to make us *more fear and beware*; nay, we may question whether the example of my *Bullock dying for my sin* would not restrain and terrify me more than that of *Jesus Crucified* for it: If I were to expiate [D] the Blood with which I word my *anger* and my *oaths*, with the blood of my own Flocks, if that *Luxury* which plunders every Element and brings a little Universe at once upon my Table to treat itself withal, were but to kill one *Heifer for the Temple*, and I to expiate each *surfeit* by one such *Religious Ry:t*: Were I to quench the feavers of an *Intemperance* with a *drink-offering*, 'tis possible I should not be so prone to sacrifice to my *Genius*, if I must sacrifice to *God* for doing so, and I should be more tender of my *Beasts* than I [E] am of my *Savior*. Now how comes this to pass? It is impossible that we should be so apprehensive of our own demerits, should we see them represented in the sufferings of a *Beast*, as when they are shown to us in those of *the Son of God*. What is it then? should we account *ourselves* to suffer [A] in our *Beast*? His Death were our own *loss* and *punishment*: And had we no *communion* in this *Death of Christ*? was not that *our own*? or account we our concern and share in that *less valuable* than in that of our *Beast*? Far be this from us, we are no further *Christians* than we can affirm with *S. Paul* (who challengeth a *fellowship in all Christ's sufferings*, and boasts it, saying) *I am Crucified with Christ*. Which brings me to the last sense of the words; *I have a share and am a partner in that Cross, and all the satisfactions that were wrought upon it.* [B]

This is that 〈 in non-Latin alphabet 〉 *Phil. 3. 10. a partaking in Christ's Passion, having his Sufferings communicated to us, made our own, as if we had been crucified with him*: as much as he that offered a peace offering was said to be 〈 in non-Latin alphabet 〉 *1 Cor. 10. 18. to communicate with the Altar, and partake the Sacrifice* which he really did. We read indeed there in the *sixteenth ve•se*, that in the *Sacrament* there is 〈 in non-Latin alphabet 〉 *the shedding of Christ's Blood* is there *communicated, reckoned to us*, but it is communicated in a *Cup of Blessing*.

And is this to be a partner in his Crucifixion, to partake [C] only the *Sacrament of Crucifixion*? not to receive the wounds and torments, but the benefits, the pledge of the satisfactions of the Cross, the seal of the Remissions that he purchased on it? *Blessed Jesu!* we should have born thy pangs, and all the dire things thou didst suffer ought to have been ours eternally, that *Agony* which an *Angels* comfort could not calm, that dreadful *Terror* which expressed itself in the cold *Sweat* of clotted *Blood*: that greater *Terror* which came so near *Despair* as to make thee cry out, *My God, my God, why hast thou forsaken me?* all should have been our portion to everlastingness, and spent their fury on [D] our *Souls*: And wilt thou have us *bear no more* of this than the *remembrance*? all our *Mount Olivet* and *Golgotha* be only *the Lord's Table* and his *Entertainment*? dost thou, *communicate thy Agonies in Eucharistick wine*? and is this to be *Crucified with Christ*? so he does account it seems. He that by virtue of *the Cross of Christ* hath crucified his body of *Sin*, *Christ's satisfactions* are accounted to him, he is esteemed to have a

fellowship in all the sufferings, to have had an hand in all that was done for man on the Cross, they are all [E] reckoned his: And as Christ bore the *guilt* of all our doings on the Tree, so he will have us bear the *name*, and *merit*, and *reward* of his; for as S. Paul does express, *Rom. 6. 5. We are planted together in the likeness of his death*, by being made conformable to that in crucifying of our sins, we are [A] inoculated as it were, and both together engrafted in into the Cross, and so there is derived to us the virtue of that Stem, that Root of Expiation and Atonement; and by this insertion being as the same S. Paul says, *Phil. 3. 9. found in him, we have his righteousness*. That poor Soul that does throw himself down in the strict humiliations of Repentance at the footstool of the Cross, and there beholds his Savior dying for him, and that is himself by Penitence incorporated into him, grafted into his Death, and planted in his very Passion, as Origen and Thomas interpret, He may take confidence to say, *Behold Lord, if the satisfactions of thy eternal Justice be acceptable to [B] thee, if the blood of God that is offered up without spot be a well pleasing Sacrifice, look down at once on thy Messiah and on my poor Soul! turn not thy face from me, for whatever my guilts are, I have an equal Sacrifice, those are my satisfactions, and that blood my offering, the Passion and propitiation of the Cross are mine. I am crucified with Christ.*

We have gone through all the Parts, all the Considerations of this expression, and have no more now to take notice of but this, that all of them must go together, that they never are fulfilled asunder, but he only whom the efficacy of the [C] Cross of Christ hath wrought on to the Crucifying of sin, he only hath the satisfactions of the Cross imputed to him, he is planted with, engrafted into Christ: For *if any man be in Christ, he is a new creature, old things are done away*, 2 Cor. 5. 17. Whosoever is not such he hath no interest in the Jesus of that day. He may perchance in someone of those easy Savior's which these times afford, wherein Opinions called *holy*, or a *sanctifi'd Faction* give such interests, and to *be in a party* is to *be in Christ*; or else he may *depend* upon that Christ, that may be had with mere *Dependance*, [D] that is *ours* if we persuade ourselves he is so. Now sure, he that is persuaded he is Christ's, is either truly so persuaded or else falsely; if but falsely, that will not advantage him, for God will never save a man for believing a lie; but that he should truly be persuaded so without this duty is impossible, for *he that is Christ's hath crucified the Flesh with the Affections and Lusts*: therefore by good Logic *he that hath not crucified them is not Christ's*, and evidently *whosoever is not crucified at all, he is not crucified with Christ.* [E]

And sure I need not put you in remembrance, that the man in whom sin reigns, and whensoever his Lusts and Passions bid him go he goeth, or come he cometh, or do this he doeth it, that *the body of sin is not crucified in him*; that which were nailed and settel'd on the Cross and slain there could [A] not command and rule him so.

Or if sins dominion be not so absolute but God hath got some footing, so as that his Law hath power in the man's mind so as to make him make resistances against his sin, and he dislikes it but alas commits it still, yet what he does allows not, but returns to do it at the next temptation, afterwards would fa•• be good yet does not find how to perform, something governs in his members, *leading that Law in his mind into captivity to the law of sin*, this man although he hath *the body of death*, yet 'tis not *crucified and slain*; for it does *live* and [B]

exercise the greatest tyranny upon him, forces him to serve and to obey against his mind, it overcomes his own heart, and all inclinations to good, and conquers God within him: Till men have left off the custom of the works of sin, and all gross deeds of the flesh it were as vain to prove *they are not crucified*, as that *he is alive that walks and eats*. Those works they are the *fruits of the flesh*, the of-spring of its lusts, and were that crucified, and we by likeness to Christ's death planted into the Cross, we could no more produce them, than that *dead Tree* the Cross *could bear fruit*, or then [C] a Carcasse could have heat to generate, or the grave become a womb, the dust bring forth.

Secondly, Yea more, they perform not the outward actions of life who have but the image of death on them; and a man asleep works not, yet is alive, his fancy and his inwards work; and if sin be only kept from breaking out, and men commit not gross deeds of the flesh, but yet indulge to these things in imagination and the heart, cherish them in fancy, and design, and wish, only restrain the practice, or indulge to spiritual wickednesses; you may as well say that a [D] man is dead because he does not walk abroad, because he keeps within doors, and lives only in his Closet or his Bed-Chamber, as say that sin is crucified, which while it *stirs but in the heart, it is not dead*.

Thirdly, Once more, we part from all acquaintance with the dead, the Corps of one that had the same Soul with us; howsoever we may have some throws of grief to leave it, yet we put it from us, we admit it to no more embraces; but if 'twere the loathsome Carcasse of a Villain Traitor that was Executed, we turn from the sight as from a siend; it is a detestable [E] and accursed spectacle. And so he that hath put his Body of sin to death would have great aversations to it, yea how dear soever it had been, he would no more endure the least acquaintance with it, then he would go seek for his old conversations in the Chambers of Death; he would shun [A] the sight of any the most bosom custom, as he would the Ghost of his dead Friend, he would abandon it as a most ghastly dreadful spectacle; he would also *bury these his dead out of his sight*. Thus he must needs be disposed that hath *crucified his Old man*.

And they that are thus *dead with Christ shall also live with him*, yea those that are thus *crucified with him, he hath already raised up together, and hath made them sit together in Heavenly places in Christ Jesus*. There already in their cause, and in their right and pledge, and there hereafter in effect and full [B] enjoyment.

SERMON X. CHRIST-CHURCH IN OXFORD. Novemb. 5. 1665.

LUKE IX. 55.

Ye know not what manner of Spirit ye are of.

THE state of that great controversy which [A] the words suppose between the *Jews* and the *Samaritans* as it then stood, seems briefly thus: Those that were planted in the Regions of *Samaria* by *Salmaneser*, however great Idolaters at first; having admitted in a while, the *God of Israel* among their God's, and after having an *High Priest* of *Aaron's Line*, a *Temple* too built on

that place where *Abraham* and the *Fathers of the Hebrews, friends of God*, did choose to offer Sacrifice; and on that very place where God himself [B] enjoin'd the Law and all the Blessings of it to be published [A] to the People, on Mount *Gerizim*; which therefore seems to have pretences to vye with Mount *Zion* for *there also the Lord commanded the Blessing*. An Altar too, saith *Benjamin* in his *Itinerary* made of the *same stones that God commanded to be taken out of Jordan and set up for a memorial of his Peoples passage through it*: And besides all this having the *Law of Moses* too; when they had all these pretensions to the *God of Israel*, they clave to him alone, and wholly threw off their Idolatry. So *Epiphanius* does affirm expressly. And *their country being as Josephus says, the receptacle of all discontented fugitive Jews*, a great part of it too planted [B] with them by *Alexander*, they espoused the Worship of the *Jews*, and came to differ very little either in the Doctrine or the practice of Religion 〈 in non-Latin alphabet 〉 , *having all things as it were the very same*, the only distance seems to be betwixt their *Temples*, 〈 in non-Latin alphabet 〉 , just as the *Woman* states it to our Savior, *4. Joh. Our Fathers Worshipped in this Mountain, but ye say that in Jerusalem is the place where men ought to Worship*: So that if we audit the account of the *Samaritan* guilt, *they separated from the place of Worship which God had appointed, and set up another*; in a [C] word, they were *Schismatics*.

Whether this be such a guilt as should make those terms equivalent *He is a Samaritan and hath a Devil*, I shall not say; but it is such as makes our Savior say somewhat exclusively, *Salvation is of the Jews*. All the Blessings and Salvations of the Law did indeed hover on Mount *Gerizim*, were given thence, that was the place of them; but they were *cut away* when *Schism* came: The *Church* is not a *place of blessing* when 'tis built *against the Church*; The *Altar* hath no *Horns* to lay hold on for refuge, but to push [D] and gore only, when it is set up *against the Altar*; and *Gerizim* is *Ebal* when it stands in competition with *Mount Zion*. Well; this only thing does breed the greatest distances imaginable in the Nations, nothing more divides than *Separation* and *Schism*; and then these *Samaritans* as all *Separatists* do, grew such *Opiniastres* and so violent in their way, as to deny humanity to those that would not join with them; they would not grant the *Civilities of Passage* to one that intended for *Jerusalem* to *Worship*: They refuse it to our Savior, here *because his Face was thitherward*, v. 53. A [E] *Schismatic* will reject a *Christ* if his *Face* be fromward their new *Establishment*, if he but look towards the *Antient Worship*: At this the *Sons of Zebedee* are offended, *zealous for their Master*, as being most particularly concerned in him, [A] two of his nearest intimates; and their zeal would needs break out into flame. And why not? a rudeness to *Eli jah* was revenged by him with *Fire from Heaven*, which consumed twice fifty *Soldiers* and their *Captain*, though they came to do the *King's Command*: And shall these hated *Schismatics* be rude to Thee? and reject the *Messiah*, and yet go unpunished? *Lord, shall we command fire to come down from Heaven to consume them, even as Elias did?* Which our Savior answers with this sharp rebuke, *Ye know not what manner of Spirit ye are of*. [B]

Not to divide but to explain my Text, and so instead of parts present you with some Subjects of Discourse.

By *Spirit* here is meant that disposition and complexure of *Christian Piety and Virtues*, that course and *Method of Religion* which the *Spirit* does prescribe to *Christ's Disciples*, and does

guide them in; or in a word, *the temper of the Gospel* is so called: And this in opposition to *the Law*, the difference of these being expressed by a diverse manner of *Spirit*; the one is called *Spirit of Bondage*, the other *Spirit of Adoption*; so here *Ye know not of what Spirit ye are*, ye [C] do not judge aright, if you believe the temper of the Gospel is like that of the Law: The course that I prescribe to my Disciples differs much from that of Prophets under the Old Testament, you must be guided by another Spirit than *Elija's* was in calling for Fire, if my Spirit dwell in you, *For I came not to destroy mens lives* on any such account. In this sense it affords these propositions.

First, To destroy Men's lives, or other temporal rights on this account merely, because they are *Apostates*, *Schismatics*, or otherwise *reject the true Religion*, or *Christ himself*, is inconsistent with the temper of the Gospel. This is that which [D] Christ reproves here, telling them that would do so, *Ye know not what manner of Spirit ye are of*.

Secondly, Because the *Spirit of Elias*, which the *Gospel Christian Spirit* here is set in opposition to, opposed the *Magistrate*, destroyed those that came commissioned from the Prince, and Christ designedly does say ye must not do now what *Elias* did, therefore, to attempt upon or against the Magistrate, on the account of *Christ*, or of *Religion*, is inconsistent with the *Spirit of the Gospel*. [E]

First, of the first that to destroy men's lives, &c.

But here I must observe, that since these fiery Disciples that did give occasion for our Savior's rebuke, here were no Magistrates, nor did Christ himself that gave the rebuke assume, but renounce openly all such Authority; therefore [A] no observation grounded on these words can control the Magistrates just power in punishing offenses done against his Laws, although pretences of Religion and Conscience give color to those offenses; the Gospel does diminish no rights of the secular Powers: Now Supreme Magistrates, though as such they have no right to *judge in Articles of Faith*, to define what is true Religion, what not; for then the Pagan Princes who had never heard of Christ, and yet are as much Magistrates as any, would have right to judge what Doctrines Christ delivered down to be believed. [B]

But certainly when Christ Commission'd his Faith to run through all the World not only independently from all the powers of it but in perfect opposition to them, they can have no right to judge in that, which whatsoever they shall Judge we are a like bound to receive (the Faith of Christ) without any the least difference to their judgment. But though they have no right to judge of this, they have *Authority to determine what Faith shall have the privileges of their State and what shall not; which shall be publicly professed*, [C] *and which they will inhibit with Penalties*: For sure the Privileges of the State and power of Penalties are the proper rights of the Supreme Power, and therefore none but that can judge and determine of them. In a word, since it is most evident that the tranquility of a State does depend upon nothing more than the profession and privileging of Religion; it follows that those Powers to whose Judgment and Decrees the care and Tranquility of the State is committed, must have the power to judge and to determine what Faith shall be publicly professed and privilege'd by [

D] the State: In which Judgment and administration if they err, and privilege a false Faith and inhibit the true; they use their Power ill, and are responsible to God for doing so, but they do not invade or usurp a Power that is not their own. Rather 'tis most certain if the Principles of any Sect, or else if not they, yet the pursuance of any Principles do tend directly towards, or are found to work Commotions and Treasonable enterprises, the Supreme Power hath as much right to restrain, yea and Punish them, although with Death according to their several merits, as he hath to punish those effects in any other instances wherein they do express [E] themselves.

Nor must Religion secure those practices which it cannot *sanctify*, but does *envenome*. For by putting an everlasting concern into men's opinions and actions their undertakings [A] are made by it more desperate and unreclaimable. What wounds and what Massacres must the State expect from them that stab and murder it with the same Zeal that the *Priest* kills a *Sacrifice*? that go to act their Villanies with *Devotion*, and go to their own *Execution* as to *Martyrdom*?

'Twere easy for me to deduce the practice of this Power from the best Magistrates in the best times, if that were my business; who had only this temptation to say thus much, that I might not seem to clash with the Magistrates Power of coercion in Religious causes when I did affirm, [B] that *to destroy men's Lives or other temporal Rights on this account merely because they are Apostates, Schismatics, or otherwise reject the true Religion, or Christ himself, is inconsistent with the temper of the Gospel.*

If you would discover what the temper of the Gospel is, you may see it in its Prophecy and Picture in the Prophet *Isaiah*, *The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, the sucking Child shall play on the hole of the Asp, and the weaned Child shall put his hand on the Cockatrice den, and the Serpent shall eat the dust.* Whatever [C] mischief these have in themselves, there's nothing of devouring, or of hurt to one another in this state; 'tis like *Paradise restored*, the prospect of the Garden of the Lord. Rather whereas *there* these Creatures only *met, here they lie down and dwell together:* And the *Asp* and *Serpent* that could poison *Paradise* itself, have now no venomous tooth to *bite*, no not the *heel*, nor spiteful tongue to *hiss*.

But to speak out of figure, the Gospel in itself requires not the Life of any for transgression against its self, it calls all into it, and waits their coming; those that sin against it, it [D] useth methods to reform, hath its Spiritual Penalties indeed, whereby it would inflict amendment and Salvation on offenders: But because final impenitence and unbelief are the only *breaches* of the *Covenant* of this Religion, therefore it does wait till life and possibilities of Repentance are run out: and then its Punishments indeed come home with interest, but not till then. The Law 'tis true was of another temper, it required the *life* of an *Apostate* to *Idolatry*, whether twe'e a single person, or a City, 13. *Deut.* To the *Jew* that was a *Child*, as *S. Paul* says, and so not to be kept in awe by threats of future abdication, things beyond the [E] prospect of his care, but must have present punishments the Rod still in his eye; and was a refractory Child that seemed to have the *Amorite* and *Hivite* derived into him, a tincture of *Idolatry* in his Constitution, that was as ready to run back [A] into the *superstitions* as the

Land of Egypt, as eager for their *Deities* as their *Onyons*, and had the same appetite to the *Calf* and to the *fleshpots*, to make the one a *God* the other a *Meale*; to such a *People Death*, that was the only probable restraint, was put into the *Law* by *God* who was himself *Supreme Magistrate* in that *Theocracy*, against whom 'twas exact *Rebellion* and *Treason* to take *another God*, and therefore was by him punished with *Death*. But the *Spirit* whom *Christ* sends breaths no such threats, for he can come on no *Designs* but such as *Christ* can join in, but saith *Christ*, *I came* [B] *not to destroy men's lives*.

Secondly, The temper of the *Gospel* is discovered in its *Precepts*. I shall name but one, *Mat. 5. 43, 44. Ye have heard that it hath been said, Thou shalt love thy Neighbor and hate thine Enemy: But I say unto you love your Enemies, &c.* Where if *Enemy* did not mean the man whom private quarrel had made such, and Him it could not mean, it being said to them that they must *love that Enemy*, *Exod. 23. 4, 5*. But, as the *Jews neighbor* was *everyone of his Religion*, and he lived near him that lived in the same *Covenant* with him, [C] so *enemy* being opposed to that, must signify one *not of his Religion*; an *Alien*, an *Idolater*, with any of which they were indeed to have no exercise of love or friendship, no commerce; and to some *Enemies*, the *Canaanites*, no mercy, but they were to hate them to destruction, *Deut. 7*. If so, then our *Savior's* addition here, *But I say unto you love your Enemies*, does say that *we must love even these*; the *Christian* hath no *Canaanites*, but the most profligated adversaries of his *Religion* he must love, and pray for them although they persecute him: (Which makes appear it does at least include [D] *Enemies of Religion*, for *Persecutions* seldom were on any other ground, and *Religion* which should have nothing else but *Heaven* in it, as if it had the malice and the *Flames of Hell*, breaths nothing else but *Fire* and *Faggot* to all those that differ in it.) But whether it be an addition and mean thus or no, since it is sure that both they and we are bound to *love the Neighbor*, and *Christ* hath proved, *Luc. 10*. that the *Samaritan*, he whom our two *Disciples* would consume, that *Schismatic* and *rejecter of Christ* is yet a *Neighbor*, therefore *him* also we must *love* and *pray for*. Now 'tis a strange way of affection to destroy them, to *love them thus* [E] *to the death*, to get admission to their *hearts* with a *Swords point*, to *pray for them* by calling for *Fire down from Heaven* to consume them. *S. Greg. Nazian*▪ calls the founder of that *Faction* that began this practice in the *Church*, 〈 in non-Latin alphabet 〉, [A] and if so, we know well of what *Spirit* he is that does call for *fire* to devour those that differ from him in *Religion*; 'tis sure one of this *Legion*, or it rather is the leader of them, that did dwell in *Tombs*, and does in flames, things which he loves so to inflict; one that was the first *Rebell* too, which leads me to my second observation: That

Secondly, *To attempt upon, or against the Prince on the account of Christ, or of Religion, is most inconsistent with the Spirit of the Gospel*. For it was the *Spirit of Elias* who destroyed those whom the *Magistrate* did send, that *Christ* [B] opposes here the *Spirit of the Gospel* to, in this severe rebuke, *ye know not what manner of Spirit ye are of*.

The other warm *Apostle* meets a greater check in the like case, *S. Peter's* zeal that they say made him *chief of the Apostles*, as it made him promptest to *confess* the *Lord*, so it did heat him to be readiest to *defend* him; as fiery to use his *Sword* as his *Tongue* for his *Master*: But his *Master* will not let a *Sword* be drawn in his own cause, *put up again thy Sword into his place*:

The God of our Religion will not be defended from Treason, and from Murder by the wounding [C] of another, nor will his Religion suffer a Sword out of the sheath against the Power of the Magistrate, no not in behalf of *Christ himself*; but goes beyond its proper bounds to threaten things that are not Gospel punishments, even excision in this life, to them that do attempt it, *They that take the Sword, shall perish with the Sword*. Here the *Gospel* becomes *Law*, and turns *zealot* for the Magistrate though persecuting *Christ himself*. Our Savior does not think it sharp enough to tell S. *Peter* that he *did not know what Spirit he was of*, for when this Disciple would have kept these sufferings from his Master only by his counsel, he replies to him, [D] *get thee behind me Satan*: He was then of that manner of Spirit; therefore now that he does so much worse, when he attempts to keep them from him with a Sword, and drawn against the Power, as if Christ did not know how to word *what Spirit* such attempts did favor of, he does not check and rebuke now, but threaten and denounce. And 'tis obvious to observe, that this same *Peter* who would needs be fighting for his Master, in few hours with most cursed imprecations forswears him: And so irregular illegal violences [E] for Religion usually flame out into direct opposition to that they are so zealous for; fly in the face of that Religion they pretend to strive for; to let us see they do not rise from Divine Zeal, and from true Piety, but from Hypocrisy, Ambition, Revenge, or Interest; and that *warm shine* [A] that kindles there pretended *Angels of Light*, is but a *flash of Hell*, a *glory about a fiend*. Therefore afterwards none was more forward than S. *Peter* was to press submission to the Magistrate, though most unjustly persecuting for Religion; talks of no Fire but the *fiery trial* then, in *Epist. 1. Cap. 4.* and *If ye suffer for the Name of Christ the Spirit of glory and of God resteth upon you*, he knows *what manner of Spirit such are of*: When they are *in the place of Dragons*, then the *Holy Ghost* and *God is with them*; when *the darkness of the shadow of death* is on their Souls, even then the *Spirit of glory* [B] *resteth on them*. Accordingly the after-Fathers urge the same not only towards Heathen Emperors, but relapst Heretics and Apostates: As *Julian*, and *Constantius, Valens, Valentinian*; and upon the same account S. *Ambrose* says, *Spiritus Sanctus id locutus est in vobis, Rogamus, Auguste, non Pugnamus: The Holy Spirit spake these words in you, we beg O Valentinian, we oppose not*. And S. *Greg. Nazianzen* says, to do so was *the Christian Law most excellently ordained by the Spirit of God, who knew best to temper his Law with the mixture of what is profitable to us, and honest in itself*. They [C] knew *what manner of Spirit* that of Christianity was: It does assume no power to inflict itself: 'Tis not commissioned to plant itself with violence, or destroy those that refuse or oppose it. It wages War indeed with vices, not with men: And in the Camp of our Religion as once in *Israel*, *there is no Sword found but with Saul and Jonathan his Son*, only the Princes Sword. Our *Spirit* is the *Dove*, no Bird of prey that, nor indeed of gall or passion: If Christian Religion be to be writ in Blood, 'tis in that of its own confessors only; if men's false Opinions make no parties nor mischiess in the State, we are not to make them Martyrs to their false [D] opinions; and if they be not so happy as to be Orthodox send them down to Hell directly; tear out one another's Souls to tear out that which we think an error. Sure they must not root out *smutted Corn* that must not root out *Poppy*; we may let that which is a little blasted grow, if we must let the *Tares* and *Darnel* grow. The Soldiers would not *crucify Christ's Coat*, nor make a *rent* there where they could find no *seam*: But now men strive so for the *Coat*, that they do rent his *Flesh* to catch it, and to gain an inclosure of [E] the *name* of Christians tear all other *members* from the Body of Christ; care

not to sacrifice a Nation to a supposed Error; will attempt to purge away what they call dross in a Furnace of consuming flame: The Christian Spirit's fiery tongues must kindle no such heats, but his *effusions* called *Rivers*, [A] came to quench such fires: *Effusions* that were mistaken for *new wine* indeed, but never looked like *Blood*. Nor are they that retain to this Spirit, those that have him called down on them in their Consecration, impowered for such uses. When Christ sent his Disciples to convert the World, *Behold saith he, I send you forth as Lambs among Wolves*: And sure that does not sound like giving a Commission to tear and worry those that would not come into the Flock: The Sheep were not by that impowered to devour the Wolves. Our Lord's directions to his Apostles when a City [B] would not receive their Doctrine was *shake off the dust of your feet*; let nothing of theirs cleave to you, have no more to do with them; cast off the very dust that settled on your Sandals as you past their Streets. And surely then we must be far from animating to give ruin to, and seize the Sword, the Scepter, and the Thrones of Kings, if they refuse to receive Christ or his Kingdom, or his Reformation, or his Vicar. If I must not have the dust of any such upon my feet, I must not have their Land in my possession, their Crowns on my head, their Wealth in my Coffers, their Blood upon my [C] hands, nor their Souls upon my Sword. It will be ill appearing so when we come to give an account how we have executed our Commission; and shall be asked, did I send you to inflict the Cross, or preach it? to save men's Souls or to destroy their lives, yea and Souls too? And when in those Myriads of Souls that have perished in the desolations which such occasions have wrought their Blood shall cry from under the Altar, as being sacrificed to that duty and Religion which was the utmost that they understood (it so be that there were no Treason to discolour it) and they that did inflict all this appear but *Christian Dioclesians*, and stand at [D] that sad day in the train of the Persecutions, on the same hand: O then those Fires which these *Boutefeus* called for and kindled shall blaze out into everlasting burnings!

And now it may seem strange that they who most of all pretend the *Spirit of Christ*, are yet of the most distant temper in the world from that of *Gospel*; always endeavoring to do that which our Savior here checks his Disciples for proposing, and did threaten *Peter* for attempting. [E] There are among ourselves that seem to live by Inspiration, that look and speak as in the frame of the Gospel, as if every motion were impulse from Heaven: and yet as if Christ had fulfilled his promise to them without metaphor, *baptized them with the Holy Ghost and fire*, only that they might kindle [A] fire, and *the unction of the Spirit* did but add oil to those flames; as if *the cloven Tongues* of fire in which the *Spirit did descend*, were made to be the Emblems of Division, and to call for fire; these men's *life*, their *garb*, their very *piety* is *faction*; they *pray*, *rebel*, and *murder*, and all by *the Spirit*. 'Tis true indeed they plead now what we seem to say, that they should not be persecuted for not being satisfied in their Conscience; so they mince their breaking of the Laws for which they suffer. But do these know themselves *what manner of Spirit they are of?* or are we bound not to remember [B] when they had the Power how they persecuted all that would not do at once against their *King*, their *Conscience*, and the *Law*? And we do thus far know *what Spirit they are of*, that if they have not yet repented of all that, then it is plain if they can get an opportunity they will do it all again, nay they must by *their Spirit* think themselves obliged to do it.

But these are not all: those that above all the World pretend to the Infallible assistance of the Spirit, our Church is bold in her offices of this day to say, *do turn Religion into [C] Rebellion*; she said it more severely heretofore, and the attempts of this day warrant the saying, when not like our Disciples that would call for *fire from Heaven* on the Village that rejected Christ, these will raise up *fire from Hell* to consume their own Prince and his Progeny, the whole line of Royalty, the Church and Nation also in their representative; and all this only for refusing him that calls himself *Christ's Vicar*. There are, I must confess, among them that renounce the practice, and say *'twas the devise only of some few desperatemale contents, wicked Catholics, and designed by the Devil*: And [D] they will allow their Father Garnett to have had no other guilt, but that he did not discover it having received it in Confession. And this gives me occasion to propose a story to your patience and conjectures.

Not long before the time of this attempt, a Priest of the Society of Jesus in a Book he published, does propose this case of Conscience, *Whether a Priest may make use of what he hath learnt in Confession to ave*t great impendent mischiefs to the Government? as for Example, One confesses that himself or some other had laid Gun powder, and other things under such [E] an House, and if they be not taken thence the House will be burnt, the Prince must perish, all that pass throughout the City will be either certainly destroyed or in great peril*; and resolves it thus, *'Tis the most probable and safe opinion, and the more suitable to Religion, and to that reverence which is due to the Sacrament [A] of Confession, that it is not lawful to make use of this his knowledge to that end. That his Holiness Clement the 8. had just before by a Bull sent to the Superiors of the Regulars commanded most studiously to beware they make not use of anything which they come to know by Confession to the benefit of the secular Government*. He adds, that in cases of Confession the Priest must not reveal though death be threatened to him, but may say he knows it not, nor ever heard it, *quia rever à non scit nec andivit ut homo, seu pars reipub. Tea he may swear all this if he but mentally reserve*, so as to tell you. 'Tis *Del Rio* in 6th. Book [B] of his *Mag. dis. 1. Cap. Sec. 2*. It seems 'tis safer to break all the obligations to Allegiance and to truth, his duty and his oaths, the Princes and God's bonds, than the Seal of Confession.

But I did not mention this to let you see the kindness these men have to Princes and their Government: I shall avoid producing any the opinions of particular persons howsoever horrid in my arguments this day; but I only ask whether it be not very probable this instance was the thing to be attempted on this day? Whether the resolution was [C] not published, the Pope's Bull if not made yet producit at least to caution any Priest that should receive it in Confession, and should be so honest as to abhor the Fact, yet from betraying it and hindering the Execution of it. If it were the case, this was not then any rash attempt of some few desperate malecontents; but a long contrivance and of many heads, and its taking, its effect was the great care of their Church.

Well they are even with us yet, and lay as horrid Projects to the charge of Protestants. Among our other Controversies [D] this is one, whether are the worse Subjects? bloody sayings are producit from Authors on both sides; yea there is the *Image of both Churches, Babel and Jerusalem*, drawn by a Catholic Pen, and then you may be sure all *Babel's* divisions and confusions make the draught of ours, and are said to be the issue of the *Protestant Doctrines*:

Whereas such things though countenancit by some particular Authors of their Church, were never owned by any *public Act*, or Doctrine of a *general Council* to which they provoke us. I must needs confess our Calendar can show a *thirtieth of January*, as well [E] as a *fifth of November*. There are indeed that say, *the Romanists hatched that days guilt*, and challenge any man to call them to account for saying so. But whether so or not; which Churches Doctrines such things are more suited to, I will now put to trial, that we may know *what Spirit each is of*: And I will try it by the *public Acts and most [A] established Doctrines of the Churches*, and here undertake to show the *Church of England most expressly does declare against all practices against the Prince for the cause of Religion*. But the *Romish* in those acts wherein she hath most reason to expect *infallibility of Spirit*, also in the *public Acts of the Church representative, in General Counsels* does abett the doing them, not only for *Religion*, but for the *cause of Holy Church*.

First, if the Church of *Rome* have reason to expect infallible assistance of the Spirit in any case, it is as much in *Canonizing of a Saint* as in any other, it being as unhappy to [B] determine a false Object for Religious Worship to their Church as a false Article of Faith; there is as much need that there should be an infallible proposal of the one as other; for when she does Decree by the Authority of the Omnipotent God such a one is a Saint, received in Glory, and so renders him the object of their Worship, if he should chance to be a Reprobate; to cause the People to fall prostrate to the Shrine of one that's damned, and call his flames to warm God's Altar and the Votaries breast, to make the whole Church worship one that is in Hell, is liable to greater aggravations [C] of impiety than an erroneous opinion in very many of their points of Faith can be.

But it is known their Church hath Canoniz'd one of this Nation, *Becket*, who though he was indeed illegally and barbarously Murthered, yet *'tis not the Suffering, but the Cause that makes the Martyr*, now he did not fall a Sacrifice for his Religion, but was slain because he did disturb the State by suspending all the Bishops that upheld the Kings just cause against him, so that neither King nor State could live in peace for him; for opposing also those Laws which [D] himself had sworn to, Laws that were not only truly Sovereign Rights, but are maintained even unto this day as *Privileges by the Gallican Church*, and they not branded for so doing: In a word, he was slain for those actions which his own Bishops condemned him for, as a perjur'd man and a Traitour: And for persisting in them to the death he was *Sainted*.

Now whatever the estate of this man be in the next [A] World, (I meddle not with that;) Yet for disobedience and Rebellion to place one in Heaven, whence for those things *Lucifer* did fall; does seem to show *what Spirit they are of* that Canonize such Saints: For the Church to pray to Christ that *by the wounds of this Saint he would remit their sins*, does express what rate their Church does set upon the merits of resisting Princes, and disturbing States in the behalf of Holy Church: When such actions make men fit to be *joint purchasers with Christ in the Redemption of the World*. But when the *French Histories* say *'twas [B] disputed long after in Paris whether he were Damn'd or Sav'd*, that the *Church in her public Offices should pray to go thither where he is gone to have his Society*; though it express their most infallible assurance of the condition of those men, who for their sakes resist the Secular Powers, yet *O my Soul! enter not thou into their counsels in this world, neither say a Confederacy to whom they say a Confederacy*:

Much less pray to be in their Society, who by resisting S. Paul says, do receive unto themselves Damnation.

Secondly, It is notorious that in their first *General Counsel* [C] at Lions, Anno 1245. the Emperor *Frederick the second*, by the Sentence of the Pope and the whole Council after long deliberation and producing several Arguments which they say are not sleight, but effectual to prove the suspicion of Heresy, is *deprived of his Empire all his Subjects are absolved from their oath of Allegiance, and by Apostolical Authority forbidden to obey him*: Therefore that such things may be done in the cases of Religion hath the Authority of a *General Council*, 'twas that Council that *Decreed Red Hats to Cardinals*: Hats red it seems not only with the Royal [D] Purple, but with the *Blood of Kings* and of *Royalty* itself.

Thirdly, I should have urged the well known Canon of the [A] *General Council of Lateran*, (the greatest their Church ever boasted of) which says, *That if the temporal Lord shall neglect to purge his Territories from such as the Church there declares Heretics, he shall be Excommunicated by the Metropolitan, & if he do not mend within a year complained of to the Pope, that so he may declare his Subjects absolved from their Allegiance, & expose his Lands to be seized by Catholics; who shall exterminate the Heretics, saving the right of the chief Lord: Provided he give no impediment to this. But the same law shall be observed to those that have no chief Lord's; that is, who are themselves Supreme.* [B]

This I should urge, but that some say that penal Statutes, which are *leges odiosae, tantum disponent, quantum loquuntur*: Therefore this Canon since it does not name Kings, it does not they say concern them, although 'tis plain it do sufficiently enough. But that there may be therefore no evasion,

Fourthly, In the *General Council of Constance*, that part of it I mean that is approved by their whole Church. The Pope and Council join together in commanding all Arch-Bishops, Bishops, and Inquisitors to pronounce all such Excommunicate as are declared Heretics in such and such Articles [C] (and that of *Transubstantiation, half-Communion, and the Pope's Supremacy* are among them) or that favor or defend them, or that Communicate with them in public or in private, whether in sacred offices or otherwise; *•tiam si Patriarchali, Archiepiscopali, Episcopali, Regali, Reginali Ducali, aut aliâ quâvis Ecclesiasticâ, aut mundanâ praeu•geant dignitate*: And Commands them also to *proceed to Interdicts, and deprivation of Dignities, and Goods, and whatsoever other Penalties, vias & modos*. Thus that Council though it took away the Peoples right to the *Blood of Christ, denying them the Cup in the Sacrament*, gave them in exchange [D] *the Blood of their own Kings*, making them a right to that.

And that they extend the force of these Canons to the most absolute Princes, even to him that pleads exemption most, to the *King of France* is plain, because when *Sixtus the fifth* thundered out his Bulls against the then King of [A] *Navarre* afterwards King *Henry the fourth of France*, and the Prince of *Condé*, depriving them not only of their Lands and Dignities, but their Succession also to the Crown of *France*, absolving their Subjects from their Oaths, forbidding them to obey them, he declared he did it to them as to *relapsed Heretics, favorers and defenders of them, and as such fallen under the Censures of the Canons of the*

Church. Now there are no other Canons that do take in *Kings* but these which can touch him, for that of *Boniface the eighth* which says the Pope hath power to judge all temporal powers, [B] is declared not to extend to *France. Cap. merit. de privileg. in extravag. communibus.*

Thus by the *public Acts of their Church*, and by the *Canons of their General Councils* we have found in causes of Religion *Deprivation of Princes, Wars and Bloodshed*, and the other confequent Miseries are established; *Rebellion* encouraged by a *Law*: And if *Rebellion* be as the *sin of Witchcraft* then we know what manner of *Spirit* they are of that do encourage it; sure *witches* have no *spirit* but the *Devil* for familiar.

But the *Church of England* on the other side, in her public [C] *Doctrine* set down in the *Book of Homilies*, established in the 39. *Articles* of her Religion, says in express words that it is not lawful for *Inferiors and Subjects* in any case to resist and stand against the *Superior Powers*: that we must indeed believe undoubtedly that we may not obey *Kings, Magistrates, or any other, if they would command us to do anything contrary to God's Commands.* In such a case we ought to say with the *Apostle* we must rather obey *God than Man.* But nevertheless in that case we may not in any wise withstand violently, or rebel against *Rulers, or make any Insurrection, Sedition, or Tumults, either by force of Arms or otherwise, against the Anointed of the [D] Lord, or any of his Officers,* 1 *Book of Hom.* 2 part of *Serm. of Obed.* Not for *Reformation of Religion*; for what a Religion 'tis that such men by such means would restore, may easily be judged, even as good a Religion surely as *Rebells* be good men, and obedient *Subjects,* 2 *Book of Hom.* 4. part of the *Serm. against will full rebellion.* The very same thing is defined in the first of the *Constitutions and Canons Ecclesiastical* of the year 1640. for *Subjects to bear Arms against their King, offensive, or defensive, upon any pretence whatever, is at least to resist the Powers which are ord•in'd of God: and though they do not invade but only resist,* [E] *S. Paul tells them plainly, he that resists receives unto himself damnation.* This was the *Doctrine* of the *Church* in those her *Constitutions*; & although there was no *Parl.* then sitting to enact these *Canons* into *Laws*, yet since that time the *Law* of [A] *England* is declared to say the same; and we obliged by it to acknowledge, that it is not *Lawful upon any pretence whatsoever, to take up Arms against the King,* by this *Parliament*, whose memory shall be forever blessed.

And now it is not hard to know what manner of *Spirit* our *Church* is of, even that *Spirit* that anoynts the *Lord's Anointed*, that is, which *Commissions them, God's Spirit*, as we find it phras'd in *Scripture*: And 'tis obvious to each eye that there is much more resemblance betwixt present *Rome*, and the *Image of Babylon*, as *S. John* hath drawn it in [B] the *Revelations*, than there is of *Babel* and the *Church of England*, as to those *Confusions* which seditious *Doctrines* make, as the *Romanists* pourtrai'd her.

But far be it from me to conclude hence that all of their *Communion* do allow their *Doctrines*: Though they stand on the same bottom that their *Faith* of *half Communion*, and *Transubstantiation* do; even *Acts of the same Counsels*, yet I doubt not multitudes of loyal *Souls* of this our *Nation* do abhor the *Tenants*, by what *Rule* of theirs I know not I confess. Nor shall I enquire what *Security* a *Prince* can have [C] of the *Allegiance* of those, who by the most infallible *Rules* of their Religion can be loyal only on *Condition*, by the leave of those who are his *Enemies*, on whose will and power all their *Oaths* and *duty* are depending. If the most

essential interest of Princes will not move them to consider this, sure I am I shall not undertake it: But I shall take the confidence out of the premises to infer, that *no Religion in the World does more provide for the security of Kings, than the Christian as it is professed in our Church does.* And when we see the Interest of the Crown and Church were twisted by God in the preservations of this day, nor could be separated [D] in the late dismal Confusions, but died and revived together in the resurrection, they that hate the execrable mischiefs of those times, or love the Crown, or do not come to mock God when they come to give him thanks for his great glories of this day, cannot choose but have *good will for our Zion,* cannot have an unconcernedness for this Religion, a cold indifference to it or any other; which where-ere it is, alas I fear betrays too openly *indifference and unconcernedness for Religion itself.* For if I should appeal to our most Sceptic Statists, and not beg one Principle of a Religion, [E] but take their own: *Religion was contrived,* they say, *by pretending to engage a God to uphold his Vicegerent, and by putting after, everlasting punishments before men's fears,* (for they saw present ones restrained not Treason) was contrived [A] I say, *to uphold States:* Then that must be the *best with them that best upholds,* and then I have evincit the *Christian is secure,* as 'tis *professed by our Church.* But then shame to those who to gratify their lusts merely, labor to persuade themselves and others there is no such thing in earnest as a *Resurrection to punishments:* who by public raillery in sacred things, and turning all to merriment, endeavor to take off the sense of all Religion, and have done it in great measure; and so thrown down the best Basis on which Government subsists: which they themselves confess was necessary to be [B] framed on purpose for it. For *if there be no after fears, he that is stronger than to need to fear the present may rebel, kill Kings.*

These *Atheists* are *Fanatics,* I am sure in Politicks; more traiterous than our mad *Enthusiasts,* or than the *Canons of the Popish Councils:* To these Sadducees in Christianity we may say *ye know not what spirit ye are of,* who know not *whether there be any Spirit.* But it is indeed because they are all flesh themselves: But then *if the works of the flesh bemanifest, adultery, fornication, seditions, heresies, murders,* [C] *drunkenness, &c.* we know *what manner of Spirit they are of;* even the *spirit that did enter into the Swine,* the *Legion* indeed of *Spirits,* one Spirit is not Devil enough to animate the flesh into so many of those works. But *the fruits of the Spirit* that Gospel Spirit which we Christians are of, are *love, peace, longsuffering, gentleness goodness, faith, meekness, temperance, joyin the Holy Ghost;* and they that do bring forth such fruits are *baptized indeed with the Holy Ghost;* and if *with fire, fire that came down from Heaven* too, 'twas only to consume their dross that they may be pure metal, fit as for the *King's Inscription, meek Christians, good Subjects,* so for *God's Image* to be [D] stamped upon, that is, *renewed in Kighteousnesse and true Holynesse.* Fire this that will sublime our very flesh into spiritual body, that we may begin here that *incorruptible* which our *corruptible must put on, when our vile Bodies shall be made like to the glorious Body of our Savior:* To which state that *Spirit which raised up Jesus from the dead* bring us, by *quickening our mortal Bodies.*

To whom, &c. [E]

SERMON XI. CHRIST-CHURCH IN OXFORD. Novemb. 8. 1665. Being the Monthly Fast-day for the Plague.

LUKE XVI. 30. 31.

Nay Father Abraham, but if one went unto them from the dead, they will repent.—

And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.

THat God who purchased for us the possibilities [A] of Repentance with the Son of his Bosom, and requires nothing more in exchange of the Blood and Life of Christ, but some unfeigned tears and reformation of our lives, that *He* should be contriving methods to bring men to Repentance is nothing strange; for this is but to take care that all that ever he hath done for them be not in vain and lost: But that in *Hell*, a place which nothing but Repentance [A] can destroy; there should be such designs seems strange, yet not if we consider the condition of the place, whose Torments are not only of so dire a nature, that he that is condemned to them would be alone in them, but were made so dire on purpose that they might be preservatives against themselves; nothing being judged more effectual to terrify men from those pains, than the exceeding greatness of those pains, which he that feels thinks the relation alone will do, for he said, *Nay Father Abraham, but if one went unto them from the dead they will repent, &c.* [B]

The words do willingly suggest occasion for several Inquiries, and some of those of the nicer and more curious kind, but truly I shall not attend to those suggestions, but shall choose to handle a few of the most obvious and popular Considerations that the words break into, and they are three.

First, the Rich man's Charity to his Brethren, his unsatisfied desire and care that they may be brought to Repentance, expressed in these words, *Nay Father Abraham, though they have Moses and Prophets, yet let them have one method* [C] *more.*

Secondly, we have here his choice of that *method*, that which he thought would do though nothing else would; in these words, *If one went unto them from the dead they will repent.* In the handling of which, we shall examine what the grounds were upon which this Rich man was so confident that that would work upon them; and here we find he chose with several advantages.

First, *One from the dead;*

Secondly, That one *Lazarus;* and he [D]

First, *One out of Abraham's Bosom:*

Secondly, *One that had seen him also in his Torments and could testify of them, v. 27.*

Thirdly, We have here these fancied hopes all dashit in *Abraham's* answer, *And he said unto him, if they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

First of the first, the Charitable, careful contrivances this Rich man in Hell had for his Brethren upon Earth: *Nay Father Abraham, &c.* [E]

It is commonly reported of men who know themselves infected by the Plague, that they desire to infect as many others as they can; they contrive to spread the Contagion, and love society of Ruin; and we are sure it is so in that Plague of the Soul, *Sin*. This humor did not content it [A] self to debauch *Heaven*, and unpeople *Paradise*, but all the Ages of the world make up its Triumph, and every sin that ever was, and misery that shall be, is its issue. *Lucifer's* pride would have a train of *Angels* and *Mankind* to wait upon him in destruction: And in such an attendance, though to his everlasting cost, he does still pride himself; he feeds upon that envy that devours him, and cheers himself with adding fuel to his flames that do torment him; and upon this account enjoys his own *Agonies* and *God's Indignation*: And then it is no wonder if his Agents upon Earth enjoy [B] the sport; and if the Devil does not more please himself to see his Dominions enlarged and the business of Hell go forward, than wicked men do in having others become like themselves; as if they did derive to themselves, and possess the pleasure; as they do the guilt of those whom they draw in; and the delight like the sin, were *all in all, and all in every part* of the whole Company that join in wickedness. But it should seem 'tis otherwise with the Sinners in Hell. Our Rich man here when he saw his own estate remediless, so vast a *gulf* betwixt him and the Bosom of Comfort, that [C] not the least drop of refreshment, no not the hopes nor wishes of it could pass thence to him; but Torment sealed upon him by an irreversible Decree; he begins then to contrive for his Brethren, how their falling into the like estate with him might be prevented, v. 27, 28. Nor satisfied with this, when *Abraham* replies, they are provided well enough, *they have Moses and the Prophets*, the one Preaching the Law to them, whose *Rules* they have made as familiar to them as their *dress*, they put on daily *God's Commandments*, and their duty; make his Precepts their *frontlets* and their *wristbands*. And the other the *Prophets*, are [D] Commissioned from God to lay before their eyes the issue of transgression, give them a *vision* of the Judgments that await their sins, and come to them burdned with the fore-knowledge of the sinners expectations; so that except they will resolve to choose destruction willfully to assault their own perdition, there is no fear they should come thither; those tell them as much as any from the dead can do: Ah! but thinks he, all those methods I had, yet I am here; and then let them have one other; for as now after this little taste of [E] Torments were I to live again, I should most certainly avoid this place, and lead another kind of life than that which does expire into this *Tophet*; So if one went to tell them how it is with me, sure then they would repent and not come hither; therefore I pray thee send, *Nay Father Abraham, [A] &c.*

I cannot here assent to Cardinal *Cajetan's* account that all this earnestness was only pride in our Rich man, and a desire to have the glory of his Family advance'd; which as he labored to raise here by Wealth, so now finding by sad experience that was but a weak foundation to build a lasting House upon, and that all the shine of it was but false treacherous light, such as did end in flame with him; and having made discovery of other greater glories, that *Abraham* and *Lazarus* possessed, he would have his Family as high [B] and bright as they; and this their Repentance, which he took such care for, was but in order to that exaltation.

If it were so, truly it is the first pride I ever read of that would content itself with no meaner a dress than the Robes of Immortality, and was ambitious of the Throne of Glory. I have heard I confess of a proud lowliness, where the humility is but the manage and the art of being lofty, is only assumed condescension whereby men but descend to be extol'd, and stoop to take advantage for their mount: But never heard of any pride that aimed to raise itself by [C] the humiliations of Repentance, that laid its groundwork in that dust and ashes, clothed itself in the sackcloth and neglected rudnesses of a pious penitent sorrow: The prides of this side Hell are of a different garb I am sure, if theirs be such; if they design by those just means to settle the inheritance of Heaven in their familys, sure the *vices of Hell* may be fit patterns for our *Religious performances*, and 'twere to be desired that all Christians had this man's ardencies and flames in their affections to their houses.

Yet neither can I from this one particular instance draw [D] any general proposition concerning the kindness of that place to sinners upon Earth, although all those that make this History not Parable would give me color for it: But waving that, since Christ hath so framed the 〈 in non-Latin alphabet 〉 , (which is a relation of such words as they would have spoke had they spoke on this occasion) I shall take that as ground enough to apply it to the conviction of those who are so far from these Charitable designs to the Souls of others, that they contrive nothing more than how to have the company of their friends in those ways that lead to this place of Torment; prevail with them to join in sinning, and show a [E] vice how to insinuate into them.

The kindnesses of our man here in the flames were divine God-like Charities compared to these. Our Savior says, *Take heed that ye despise not one of these little ones, for I say [A] unto you that in Heaven their Angels do always behold the Face of my Father which is in Heaven, Mat. 18. 10.* Which one expounds, *if we neglect to do what shall be in our power to preserve the meanest Christians from vice, and sleight their sinning, their Tutelary Angels that have continual recourse to God, and are high in his favor, will make complaints of us in their behalf, at least they will if we offend them, and any action of ours prove an occasion of their sins.* And if a favourite of Heaven shall accuse us to the Lord for that, Then how will he complain of us when we *tempt?* when [B] he shall have to say against us, that we have ensnared and drawn such a Soul into a Custom that will ruin it eternally; and when he shall bring against us an instance out of *Hell* here, and the kindnesses of one among the Devils shall come in Judgment against us; where we see the Rich man thought not of his own condemnation so much he thought of the averting that of his Brethren. We might suppose a man in his condition could not consider anything but his own Tortures. O yes, to preserve others from them; yet, when the man in Hell does so, the men on Earth do think of nothing more than to entice others into them. [C] And is it not a strange Age then! when to tempt is the only mode of kindness, and men do scarcely know how to express themselves civil to their Friends but by pressing them to sin and so be sick with them? as if this were the gentile use of Societies, to season Youth into good Company, and bring the Fashionable Vices into their acquaintance.

And 'tis well if they stay there; it happens so that Parts and Wit, Faculties and Acquisitions do ingratiate men into these treacherous kindnesses, and qualify them for the desires [D]

and friendships of such persons as entertain them by softening them into *looseness* and then into *profaneness*; debauch their *manners*, and then their *Principles*; teach them to sport themselves with *Vice*, and then with *Holy things*, and after with *Religion itself*; which is a greater *Luxury* than that their Ryots treat their Appetites withal, the *Luxury of wit*. And thus they educate them into *Atheism*, and these familiar Devils are called Acquaintances and Friends: And indeed the Companions in sin a man would think should be dear friends, such as pour an heart into one another in their [E] common Cups, shed Souls in their Lusts, are friends to one another even into ruin, and love to their own Condemnation, are kind beyond the *Altar-flames*, even to those *everlasting fires*; such communications certainly cement affections so that nothing can divide them: And let them do so, [A] but *Lord send me the kindness of Hell rather*, one that will be a friend like this man in his Torments, that with unsatisfied cares minded the reformation of his Friends, *Nay Father Abraham, but if one went unto them from the dead they will repent*; which brings me to the *Choice*, the second part.

If a Ghost should indeed appear to any of us in the midst of our Commissions, it would certainly hurry us from our enjoyments; and there are no such ties and unions by which the advantages of sin do hold us fixed and jointed to them, but the shake and tremble we should then be in, would [B] loosen and dissolve them all, and make us uncling from them, if we may believe discourses that tell us such a sight is able to startle a man however he be fixed by his most close Devotions; for what the Jews were wont to say, *we shall die because we have seen an Angel of the Lord from Heaven*, most men do fear if they should see the *Spirit of a dead man from the Earth*. Indeed the affrights which men do usually conceive at the mere apprehension of such an apparition, do probably arise from a surprise, in being minded hastily of such a state for which they are not then prepared so as they [C] would wish or hope to be, to which they think that is a call, for *we shall die* said the Jews.

But not to ask the reason of this now, but find the reason why our Rich man thinks when *Moses and the Prophets* cannot make a man repent, such a Ghost should: We have it v. 28. they do but *discourse* to us, but one from the dead could *testify*, he could bear witness that it is so as they say, speak his own sight and knowledge, and therefore though *they hear not Moses and the Prophets, yet if one went unto them from the dead they will repent*. For [D]

First, one from the Dead could testify that *when we die we do not cease to be*; and he would make appear that our departing hence is not annihilation, and so would dash the hopes of *Epicures*, such as I was, and I may fear they are; who as they live like Beasts do think to die so too; and who are *rational* in this alone that they desire to be but *Animal*. And all the rest of men whether worldly or sensual, that enclose their desires and enjoyments within this life, and above all the *Atheist* that dares not look beyond it, all these would be convinced by such an evidence. Indeed [E] this would take away the main encouragement of all ungodliness, which upon little reasonings how thin soever, that there's no life after this does quicken and secure itself, *Wisd. 2.* and therefore every Sect of men that did prescribe [A] *Morality* did teach an after life, nothing was more believed among the Heathen; Their Tribunal below, where three most severe Judges were appointed, meant the same thing with our *last Assize*, and their *Elizian fields* were but *Poetical Paradise*, their *Phlegethon*, River of Fire, was set to

express our *stream of Brimstone flame*: Thus *Resurrection in fable made them virtuous*; the guess at it made *Socrates* die cheerful, and though his hopes had *faint weak Principles* they had *Heroic almost Martyr resolutions*.

And on the other side, of those that among them denied [B] an after life, though we are told that *Epicurus* was a virtuous man, yet his Sect did give name to Vice; and is still the expression for it, and all that did espouse the Tenants of it, did the vices too; the *Sadducees* among the *Jews* are called *Epicures*, not only for opinions sake, because they did make *God a body*, and totally denied his *Providence*, as *Zakuth* says, but *Epicures* also for their *practice* sake; For they used to scoff at the *Pharisees* for afflicting themselves by Fasting and Austerities in this life, 〈 in non-Latin alphabet 〉 *when there is nothing at all of recompense for them [C] in any life to come*. Yea and *Josephus* says of them *they were the worst of all Sects, living like savage Beasts towards one another, and uncourteous to their own Sect us to strangers; and this, says he, was but a natural effect of their Opinion, which wholly denied the Immortality of the Soul, and all Rewards and Punishments after this Life; which Principle one coming from the dead would rectify, and so contribute to Repentance. Especially if.*

Secondly, that one were *Lazarus*, if he that at the *Supper of the Lamb* sits next the *Father of the faithful*, and the [D] *Friend of God*, in one of the higher Seats of *Paradise*, in *Abraham's Bosom*; if he would go and speak his knowledge of the Pleasures of that Bosom which he tastes, and of the glories of that place, and but compare them with the little gayeties of my Fathers House; show them the difference betwixt their *Structures* and *that Foundation whose builder and maker God is*, betwixt the entertainments of their riotous Palates, and the Festivals of the Blessed Trinity, then sure they would disrellish those, and catch at these, which do exceed them by a whole Infinity, and will out-live them an Eternity. [E] And here should I attempt, what he would have had *Lazarus* perform, to dash out the blessedness of that place, making the *first draught* of them with notions of delight, not such as the understanding cannot apprehend, but such as seize the heart with pleasure in this Life, and that give it the strongest agitations here; and sweetening that by those [A] transcendencies which I could fill it up with, and should I raise it then with *shadow*, evince that reason, though it cannot fathom, can yet by sure Discourse conclude the greatness of those glories, which I would leave for your expectations to loose themselves into; should I attempt all this I were an insolent undertaker. Yet were it very easy to describe them so as that viewing them with the things below, these would vanish in the comparison. And to do so much was the utmost that our Rich man could design by sending [B] *Lazarus*, who if he could have been believed might probably have done the work; for if *Faith* did but do what *Lazarus* did, *look into Abraham's Bosom*, were it but turned into a little *vision*, and but as clear an *evidence of things not seen as eye-sight* hath of its temptations, had the *spiritual* object but that advantage the *carnal* hath of being *present*, (now it is the work of *Faith* to give it that advantage) sure it would be impossible for the sensitive objects, the pleasures are the Profits of this world, which are so far inferior to the other in desireableness, and only make advantage of their being present, when the other is so far of, 'twould be [C] impossible for them to gain our wills consent at any time; and therefore when those glories shall be present to the Soul, 'twill be impossible for any other object to steal, or ravish, any way to engage one thought away from them: In

Heaven they cannot wish to sin. Nay the flash alone of that glory fascinates the heart; *Peter, and James, and John*, saw but a *glimpse* of it, and that *transfigur'd* too, (only the other way that *Moses* and *Elias* were, for the glory suffered an *exinanition*) and they but wak'd into the sight of it, so that 'twas but an *apparition of Heaven*; and yet they [D] never would have left the place which it once lightened, *Master it is good for us to be here*, let us go down no more, never converse with anything beneath *Mount Tabor*, but let us build three *Booths*, such *Tents* would be like that which *He* hath spread, and such *Booths* be some of the *many Mansions of his House*, who *spreadeth out the Heavens for a Tent* for himself to dwell in. But the truth is while men do only hear of Joyes above, and have but thin neglected notions of them, and on the other side a sense of present profits, pleasures, honors which the world affords, they will not [E] be affected with the future dry hopes of those as with all these in present, will not have as effectual a taste of the *Supper of the Lamb*, as of their own *delicious daily fare*, nor be as much wrought upon by the Promises of being *Cloath'd* [A] upon with the white *Robe of Immortality*, and by the mentions of a *Crown*, although of *Glory*, as they are pleased with their own *Royal Purples*, they have much surer Conviction of the delights of present things, than of those far removed futurities; but now if *Lazarus* would go from *Abraham's Bosom*, he might Convince them from his own Experience, and then *they would Repent*. Especially

Thirdly, because *Lazarus hath seen me in my Torments*, and can give account of them, wherefore *I pray thee Father* [B] *Abraham send him*, for if such an one went unto them from the Dead, one that could testify of this place, he would tell them such sad stories of my condition here, how in lieu of all my *sumptuous fare* I have nothing now but *gnashing of teeth*, *streams* indeed of *Brimstone*, and a *lake of fire*, but *everlasting fever of thirst* for my delicious intemperate Palate; my short-lived sins turned to eternal Agonies; sure this would prevail with them to cut off their sins by Repentance, before Death cut off their sin and them together; and so they might prevent the coming hither. And [C] very probably it might have taken; for upon such Conviction 'tis hard not to resolve to change, for who is he that can resolve thus with himself, *well I will now content myself with everlasting Condemnation and this sin*, for *I see they are consequent, now this I cannot leave therefore let the other come*; they that were once affected with the apprehensions of the greatness and the certainty of that Damnation cannot resolve thus, and therefore we see fewer men adventure to transgress *Man's Law*, whose Punishment is near and most assured, than *God's Commandments*. And when their fears of the Lord's [D] Judgments stare them in the face, they quickly tremble into the terrors and the agonies of Penitence. For who dares sin, and who does not repent upon his Death-bed? he sinks at the remembrance of his former draughts, when he does apprehend his next is like to be in the Infernal Lake, he hath the frost of the Grave on him when he but thinks of his lascivious heats, and does think too that his hot lustful Bed will turn him off strait into *Tophet*: And then if *Lazarus* could raise these apprehensions in them, *sure they would repent*. 'Tis plain these were the grounds our Rich [E] man built this his request upon, I do not lay them as infallible, I make no question but that men are able to defy their knowledge, and charge through their own belief to sin and to destruction; but commonly men do not lay things deep enough to their heart to be thoroughly convinced in earnest, [A] and thus he believed; for had *Abraham* granted his desire, and sent *Lazarus* to testify the Glories he had

tasted in himself, and the Torments he had seen their Brother in, all he could hope from this was but to make them more believe the one and other; therefore he thought for want of this they would miscarry, and this alone would do it; so that we may conclude, that in the judgment of one that died without Repentance, having resisted all God's Methods, and knew upon what score he did it, and suffered the deserved pains of so doing; the reason why men do not repent, is because they are not sufficiently convinced of the [B] next Life, and of its two Eternities of Joy and Torment, they do not credit them, but notwithstanding all that God hath done his truths want witnessing, for *if one went unto them from the Dead*, one that could testify, they would Repent.

I should now make reflections on this and ourselves together, and truly all this would bespatter foully such as go on in a vice, for it does conclude concerning them that they do not believe God's Truths, but in the midst of their professions of Religion are Infidels; 'tis plain they are so in the [C] acknowledgments of one of their own tribe, who in the anguish of his Torments does confess this of them from his own experience: But worse things will appear when we have seen that God hath done all this to us with more advantage than this man in Hell did think sufficient, or indeed desire; which was my next undertaking, and I shall manage it in the same order.

First, *If one went unto them from the dead*, says he, they will Repent. And now to answer that, *Christ is come from the dead*; an Article this is that made its way through all [D] the Swords, and all the Racks, and torturing Engines that the powerful witty malice of a whole World could find out and execute: And shall it find its death among the softs and glories of its own victorious profession? when it was instant Ruin to acknowledge the belief of it, then myriads ran into the flames, at once to own and to partake *Christ's Resurrection*: but now they that profess it are so well here in this Life, that in defiance of their own profession, they will not think there is another Life. [E]

It is not out of Principle they doubt (as it were easy to demonstrate) but out of improbity: They have an aversion to severe Piety, and are uneasy under anything that does engage to it, and must therefore work themselves out; and here they storm; Unkind men to themselves! not only in [A] imprudence, who adventure all upon such hazards; but in disparaging themselves, who being men of reason, and that set it up to such an height as to make it contend with God, and dispute out his Power of raising them again, yet can think such a reasoning Soul was given them for no other end but to procure for, and to animate the organs of their sensuality. But this is dashed if *Christ be risen*, because *His Resurrection did make Faith that he would Judge the World in Righteousness, on purpose to make them Repent; Acts 17. 30, 31.* So that this his first expectation is most fully answered [B] to us.

But Secondly, if *Lazarus* would go, one out of *Abraham's Bosom* then they would Repent. And hath there not a greater than *Lazarus* been with us? one not out of *Abraham's* but *God's Bosom*? even the Son of his Bosom, one that himself prepared those Joyes for them that would believe him and obey him; one that from all Eternity enjoyed them in the Bosom of the Divinity. And who could better reveal them to us than the Author and the God of them? who knew them more than he that did create them and possess them? Yea when this Son of God

would be Incarnate [C] and take Flesh, and was to carry it through all the Miseries that Sin deserved and God's Wrath could inflict, he thought these Joyes encouragement enough to do it willingly, these Pleasures were worth agonies which none but a God could suffer, *Heb. 12. 2.* Now sure he that prepared these Joyes did understand them, and he that is the *Word of God* knew best how to reveal them too. And now how poor a wish was that of our Rich man? Let *Lazarus* go tell them: why a *Person of the Trinity* hath told us; indeed how could God [D] do more than come himself to reveal the truth of them, and himself dy for them to reveal the greatness of them? Good God! that nobody could serve thy turn to tell us of the pleasures of thy Bosom but the Son of thy Bosom! that thou shouldst think it worth an Incarnation to reveal them, and we not think it worth a little Reformation to have them; that he should part with Blood and give his Life for those Joyes, and we not be content to forsake a Custom, to give away the pleasures of a Lust, the neither pleasures nor profits of an Oath, the sick delights of an Excess, nor the vexations of a Passion [E] in exchange for them! what will *Hell* say to us when one there said, if *Lazarus will go they will repent?* If

Lazarus, Thirdly, one that saw me in *Hell*, and so can testify the Torments of this place, yet God hath out-done this too. Our *Creed* will tell us who *descended into Hell*, and the *Psalmist* saying concerning him, *God should not leave [A] his Soul in Hell.* *S. Austin* asks, *Quis ergo nisi infidelis negaverit fuisse Christum apud inferos?* 'Twere easy for me to produce enough besides that say so. *Clem. Alex. Origen. Hier. Greg. Naz. Fulgent. Euseb. Emissenus. Caesarius. Anastas. Jobius. Damascenus. Oecumenius &c.* But because we are not agreed what he did there, I will take a surer *medium*. That no *Lazarus* can decipher the condition of a Sinner after the pleasures of his iniquity have left him to the recompenses of it, so well as *Christ* who not only did *prepare* the Plagues, and therefore can describe them, but also himself *bore* the [B] pains, and found a few hours bearing them to be too heavy for him, is most evident. His *Agonies* will give you a relation beyond the skill of *Lazarus* that saw the Torments, or of *all* that *suffer* them. Look but into the *Garden*, and see if you do not behold there a more dismal Landshape than that which *Lazarus* had beyond the Gulf, and was desired to give account of? there you shall find *Christ* at the first approaches saying *my soul is exceeding sorrowful unto death, Mat. 26. 38.* As if the only apprehension of his sufferings had inflicted them, and he could not live under the thoughts of them: [C] and then *he went a little farther and fell upon his face and prays saying, O my Father if it be possible let this Cup pass from me.* And what was there in this Cup which so empoysn'd it as to make it dreadful to the Son of God? Oh 'tis the Sinners potion that he must swill to everlastingness, and when he was in this condition *there appeared an Angel from Heaven strengthening him, Luc. 22. 43.* yet v. the 44. we find him *still in an Agony.* Angels cannot comfort one that is sensible of the guilt of sin upon him; and *he prays more earnestly in that same place, Abba Father all things are possible with thee, [D] take away this Cup from me.* He does not leave an Attribute unattempted, he does adore the *Majesty*, for he falls upon his Face and Prayes: A *Person of the Trinity* prostrated in the dust to deprecate those pains; he woos him to it *Abba Father*, canst thou deny thy well-beloved, only begotten Son, thy Son that is thyself, when he comes to thee with such tender compellations of kindness? with words of so much bowels? *Abba Father:* he takes hold too of his *Omnipotence, all things are possible with thee;* and he does it with all the earnestness possible to such a person: for saith [E] *S. Luke*

there, *he does it more earnestly, and his sweat was as it were great drops of Blood falling to the ground*, and what Agony is there in the torment, when there is agony in the deprecation of them? such a passion could not be [A] prayed against with earnestness enough, but that that very earnestness will prove a passion: Yea and *he goes again the third time and prays the same words*, as if, if nothing else, importunity should prevail, and when we shall consider that the Person doing this is the Son of God, to whom nothing could be truly insupportable, yet that he should not be able to bear sin; the weight of that we see makes him cry out *My God, my God, why hast thou forsaken me?* as if God could forsake that person in whom the Godhead was of his Person: Or indeed as if the condition did even separate between [B] him and himself.

And now could any *from the dead* have given us such a frightening account? is there not as much warning in this prospect, as if ourselves had tasted all of it? for is it not more that these Torments should be so terrible to him than that they should be insupportable to us? Blessed Savior! if the first apprehensions did assault thee with such killing fury, can we resolve to stand the storm? if we do not resolve that, then if all this will not scare us, but notwithstanding all these fears we will have our delightful, yea and our tormenting [C] sins, what other method will be able to reclaim us? *they that hear not Moses and the Prophets, not yet Christ, neither will they be persuaded* sure though any other come unto them from the dead. And so I fall on my last part in these words.

If they hear not Moses and the Prophets neither will they be persuaded though one rose from the dead. Here the expression should be first taken notice of: For that is changed, it should go regularly thus, as in the proposal, *Nay Father Abraham, but if one went unto them from the dead they will repent*, so in his answer, *if they repent not for Moses and the Prophets, neither will they repent though one rose from the dead.* [D] But here 'tis otherwise; as if to *repent* and be *persuaded*, yea and to *hear Moses and the Prophets* were the same things. And if it were our Age had got a fair pretence for bringing all Religion to the *Ear*; but sure Repentance costs the *eyes* and heart more than it does that part, and yet the Scripture useth oft the like expression: So in 1 Tim. 4. 16. it is said of *Timothy*, that *by continuing in his Doctrine he should save them that hear him*. So also 1 Cor. 15. 2. *by which ye are saved if ye keep in memory the things which I have Preacht unto you.* [E] 'Tis pity when the *Ear* and *Memory* are so privilege'd, that the *Tongue* hath not the like advantage; but *not everyone that saith Lord Lord shall enter into the Kingdom of Heaven*; yet to *know* hath as great, for *this is Life eternal to know thee the only true God and Jesus Christ whom thou hast sent.* Joh. [A] 17. 3. Which *Life eternal*, and the being saved, or justified, we may not think are so attributed to these, as if to *hear*, or to *remember*, or to be *persuaded*, that is to *believe* or *know*, any or all of these alone, shall be rewarded so; or that these necessarily do produce all the rest that is necessary to attain those ends: But only that it is so reasonable that they should produce them, that the Scripture does presume they will; and therefore affirms, *He that says he knows God and keeps not his Commandments is a Liar.* 1 John 2. 4. *and he that sinneth hath not seen him neither known him,* 1 Joh. 3. 6. [B] Nor *heard* of him it seems by the Text here: For it is so international that they who have had notice of the advantages of serving God, and the sad issues of Iniquity, should not reform; that the Scripture does not suppose them guilty of it, but does choose to word it thus, *they hear not*: A sharp rebuke for them all whose Religion is much hearing without doing; the men whose

Soul dwells in their Ear, and that dwells by the Pulpit, that these should be adjudged as men that never heard; and so they shall in every respect indeed, but in the innocence of not having heard, that they do hear [C] so much shall aggravate their Sentence; and yet their Crime is that they hear not Moses and the Prophets and then neither will they be persuaded though one rose from the dead.

Where I note Secondly, that our Savior does not intend here to commit *Prophecy* and *Miracles*, and set them one against the other, to show which were most efficacious in begetting Faith; for predictions being God's exerting of his *Omniscience*, as *raising from dead* is the exerting of his *Omnipotence*, the one a miracle of *Knowledge*, as the other [D] is of *Power*, *Prophecy* therefore is not to be opposed to *Miracle*, because it works merely as one; indeed it is a miracle in *Expectation*, or at *distance*, and the other *present*: Nor are they to be made to vie, since both conspire, and both are best in different cases: Besides our Savior is not talking here of *begetting Faith*, but *making men repent*, and the whole meaning of the words is briefly this. Thy Brethren being *Jews* have *Moses and the Prophets*, those contain all the *motives of Repentance*, God's *Commands*, his *Promises*, and *Threats*; even *Heaven* and *Hell* as themselves confess, all these have been confirmed already by great *Miracles*, and as such have [E] been long since received by the whole *Jewish Church*, with so immovable an opinion of the truth of them, that there needs no new *Miracle* to give accession of credit to them. And then what can one coming from the dead persuade? [A] new motives he can bring them none; Man's nature is not capable of any other kinds, for he can act but from his *affections*, or his *Reason*; all which are baited to the height by those *motives* they have; the *Understanding* and the *appetite* whether it *love*, or *hate*, or *hope*, or *fear*, (which set on work whatever we perform) all these I say *Heaven* and *Hell* are object for even to the utmost possibility of motion; If he can bring no new ones, those they have when they are once truly believed then they have all the vigor they can have; *belief being the application of those active motives to* [B] *their work*, but all the *strength* to act being in those *motives themselves*; all I mean in opposition to the *miracle*. I know that there are other strengths of *Grace*, but those do help as well the *Miracle* as *Motive*; those have influence on the believing too, by their *exciting* and *assisting*: (But this strength which may be common to both is not to be considered when one vies with the other:) What therefore shall he go for who can give no new motives nor strength to those they have. If any should not be confirmed enough in that which *Moses and the Prophets* say, how shall they [C] be convinced that this *Ghost* is of more credit than they were? but if he should be so far heeded, as to add new *Confirmation* to them, yet if *improbability* hath been able to dead the force of the activity of all that *Moses* says, although acknowledged with that veneration which the *Jews* receive *Moses* with, whose *credit* they themselves do say *no Miracle can be wrought so great as to be able to add to, or diminish from*: why then that same *improbability* within a while will with more ease work off the force of this new confirmation, so that it will be vain. Indeed 'tis possible that the surprise of such a *Miracle* just as any other sudden [D] and amazing accident may make a man consider, what though he did afore believe, yet he did not *mind* nor *lay to heart*; yet when the astonishment of that is over, the motives then are left to their own strength, and can work only by their own activity, which we see hath been able to do nothing; so that a miracle at most can be but a *more a•full remembrancer*.

Now sure to bring this to ourselves, we want none such, nor do they prove much useful: Occasions of astonishment and such *fatal remembrancers* have come and taken up their habitation in our Land, and make approaches towards, hover [E] over every place. *Long Bills of mortality*, and *sad knells*, and *dreadful passing-bells*, these are all *messengers from the dead*, that come posting to us swift a *God's Arrows*: And one would think we should take notice of their message, [A] hear them when they pass so near us, when they seem to call out to ourselves, *when a thousand do fall besides us, and ten thousand at our right hand*; wherefore should not *an Army of such Carcasses* become as moving as one *Ghost*? should *Lazarus* come forth with all his sores, they would not be so terrible as these *carbuncles* and *ulcers of the Plague*: And the *destroying Angel* out of Heaven with his Sword drawn, one would expect, should be as efficacious as a *Preacher out of Abraham's Bosom*. And yet men do not seem to hearken anymore to these than they do to us, when we either Preach, [B] or which they think much less, when we read Scripture to them, that is, when *they hear Moses and the Prophets*. Men have the same security as to their sins which they had in the freest times, whatever fears possess them, they are not the fears of God, *those that make men depart from evil*, none of those that fright into Repentance; we have no Religious cares upon us now more than at other times, but Vice as if that also had a Sanctuary under *the Lord's wings*, and might retire *under his feathers to be safe*, dreads no *Terrors of the Night*, nor *Arrows of the Day*, but walks as open and as unconcerned [C] as ever. And now should we behold a mad man on his death-bed spending his only one remaining minute in execrations; the paleness of a shroud upon his face, but Blood and crimson Sins upon his tongue; the frost of the Grave over all his parts, but a lascivious heat in his discourse; in fine, one that had nothing left alive of him but his Iniquity; would not an horror seize you at that sight? and the same frost possess you but to hear him? and yet his madness is his excuse, and his disease his Innocence. Should we see one that had no other madness, no other sickness but his [D] sin do thus, would it not be more horrid? and is it not the same to see a Nation as it were upon its Death-bed, visited with all the treasures of God's Plagues, his tokens on it, and every place and man in fearful expectations, and yet no allay of Vice? Wickedness as outrageous as ever? while it is thus, with what face can we beg of God to *keep from us this Plague and grievous sickness*? when we do only mean to make this use of such indulgence, to cherish another Plague in our own hearts? What can we say to prove it would not be a mercy to us to be suddenly cut off, even in the midst of our iniquity? when by our [E] going on in sin in the midst of Destruction, we make appear if he should let us live, yet we would only live to finish our iniquities: And longer time would have no other use but to fill up a greater measure of sin. What [A] answer do we make to all these Messengers of Death that come so thick about us? what do we that may justify God's care in sending us so many warnings? But 'tis no Wonder if the only neighbourhood of Death have not been able to prevail upon us; have you not seen one whom his own iniquity, or God's immediate Hand, hath by a Sickness, or by some sad Accident cast to the very brink of Death, so as the Grave seemed to begin to take possession of him? and all his hopes sickned and died? so, that recovery from that condition may be well, as [B] 'tis in Scripture often called a Rising? have you not seen him in that state, when he supposed that sinning was now done with him, and the next thing was Judgment, when God's Tribunal seemed to be within his view, and Hell to gape for him as wide as the Grave, both opening to

receive their parts of him at the same time, and himself ready to divide himself into those two sad Habitations? With what effectual Sermon will he then Preach to himself against his sins? and that you may be sure shall work upon him; he instantly resolves against his [C] Vices, he will not carry them along with him out of this Life, but cast them off as too sad dangerous Company, nor yet if God shall lend him life will he retain them, but it shall be a New Life which he will lead: And yet when God hath raised him up, after a while he returns to his vomit, his Sins recover with his Body; he owes his Innocence but to his Weakness, nor is it more long lived; his holy purposes decay as his strength grows, and die as soon as settled health does come: And he who never would commit the Sin again when he was Dying, mends into it again: And then what hopes is [D] there in this mistaken Method? when we see men come themselves from the Dead unto themselves, yet cannot make themselves Repent. But if we are not all concerned in this, take a more spreading and more visible experiment. If ever one came from the Dead, this *Church and State* came thence: And by as great a Miracle of *Resurrection*. But where is the Repentance such a Miracle may have flattered our Expectations with, as I am confident the resolutions of it did in that sad dying state? [E] are not some men as violent in those *wicked practices* that *merited* our former Ruin? and others in those cursed *Principles* that did *inflict* it, as they ever were? 'tis said by many that *have evil will at Zion* (and it is our concern to take a care they speak not truth) that in the Church some that are [A] risen up again have still the *silence of the Grave upon them*, and are as dumb, as if their mouth were yet full of their monument Earth: And yet as if it were not full of Earth, nor had been satisfied with it in the Sepulcher, they gape still like the Grave that never can be satisfied. And we see others who as if this Resurrection were but a start out of a sleep, or lucid interval of former madness, have their hands ready not only to tear off the hair, the unessential accessory beauties of the Body of the Church and State, but to scratch the Face, pull out the Eyes, and tear open those Wounds [B] which their last fit of Fury did inflict, so to let Life out again. And as for the Community of the Nation, 'tis true we are as it were risen from the Grave, but have we not brought up with us the Plague sores? are not the Spots upon us still? the venom, ulcer, and infection about us? Yea more contracted Stench and Putresaction? such as Death and the Grave do add? and coming from the dead we will not yet part with these, but dress ourselves in those infected and defiled grave-clothes, and *rise into corruption*, and so confute God's Method of a Refurrection. 'twere happier [C] if we would so far confute the Text, that coming ourselves from the dead, we would renounce communion with all Deaths adherencies; begin the *incorruptible*, which shall be consummated when we shall rise again a Church triumphant: when *Death shall be swallowed up in Victory*, and neither *Sin* nor *Repentance* shall be anymore, but Holiness, and Life, and Glory too shall be Immortal and unchangeable.

To which, &c.

SERMON XII. CHRIST-CHURCH IN OXFORD. Decemb. 31. 1665.

LUKE II. part of the 34. verse.

Behold this Child is set for the Fall and Rising again of many in Israel, and for a sign which shall be spoken against.

AND Simeon Blessed them, and said, &c. [A] A Benediction sure of a most strange importance: If to bring forth one that is to be a large Destruction, if to be delivered of a Child that must be for the *Fall of many*, and the killing of the Mother's self, be *blessed*; if Swords and Ruins be Comforts, then my Text is full of these: But if this be to *Bless*, what is it to *forespeak* and *abode ill*? Yet however ominous and fatal the words are, they give us the *event* and the *design* too of the Blessed Incarnation of the [B] Son of God, the Child of this Text and of this Season: A short view of God's *Counsel* in it; and the *Effects* of it. The *Effects* in these particulars.

- 1. *This Child is for the Fall of many.* [A]
- 2. *For the Rising again of many.*
- 3. *For a Sign:* With the quality of that sign; he is *for a sign that shall be spoken against.*

2. The *Counsel* and *Design* of this is signified in the word here 〈 in non-Latin alphabet 〉 : he is *set*, and preordain'd to be all this.

First of the first Effect, *This Child is for the Fall of many.*

And here I shall but only name that way whereby many men set this Child for their own Fall, while they make his holy Time to be but a more solemn opportunity of sinning: We know many celebrate this great Festival with Surfeits [B] and Excesses, the usual appendages of Feasting; Oaths and Curses the ingredients of Gaming; Dallyance and Lasciviousnesse the attendants of Sporting; of all which this seems as it were the *Anniversary*, a set time for their return. Thus indeed the *Israelites* did solemnize the Birth of their *Idol-Calf*, *They sate down to Eat and Drink, and rose up to Play.* And must we celebrate *this Child* too like that *Calf*, because he was born among *Brutes*? And must his Votaries also be of the *Herd*? And he live and be worshipped always in a *Stable*? Because *God* became *Man*, must *Men* therefore become [C] *Beasts*? Is it fit to honor that Child with Iniquity and Loosnesse, that did come into the World upon designs of Holiness, to settle a most strict Religion? Nothing can be more incongruous than this; and certainly there is nothing of God's *Counsel* in it. But to you whose time seems nothing else but a constant Festival, always hath the Leisure, and the Plenties, and the Sports of one, who as to these things keep a *Christmass* all your life, this Season as it does not seem to challenge those things to itself peculiarly, so I shall not now insist on them; but proceed to those ways by which *Simeon* [D] did Prophecy, *This Child would be for the fall of many in Israel.* And they are three,

1. *This Child* whom I but now declared *God had prepar'd to be the Glory of his People Israel*, yet his Birth was so inglorious, and his Life answerable to it shall be so mean and poor, and his Death so full of shame and curse, that these shall prove a *scandal* to his People, who shall be *offended* at them; and being prepossessed with prejudices of a Pompous Royal *Messiah*, they will not believe in this, but reject a Savior that comes upon those disadvantages, which will [E] therefore prove occasions of falling to them.

That it was so is expressly said, *Behold, I lay in Zion a Chief Corner-stone, a stone of stumbling, and a Rock of offense.* And that it was so upon this account is clear, the Great [A] ones cry out of him, *This fellow we know not whence he is:* They that seemed to know whence did upbraid him with it, *Is not this the Carpenter?* And therefore with a deal of scorn they question, *Do any of the Rulers or the Pharisees believe in him?* Yea Christ himself knew this would be so great, a Scandal, that in the 11 Chapter of *S. Matthew*, in the close of many Miracles which he wrought on purpose to demonstrate he was the *Messiah*, he adds *verse. 6. and blessed is he that shall not be offended in me.* As if he thought his mean condition would prove a greater argument against him than [B] his mighty Works were for him: And it were a vaster Prodigy to see the *Savior of the World*, the promised *Messiah*, poor and abject; than to see one *cure the Blind*, and *heal the Lame*, and *raise the Dead*; and they might think they had a stranger Miracle to confirm their unbelief, than any he would work to make them believe in him.

And really, that the Kingdom of the *Messiah*, which the *Prophets* did express in terms as high as their own Extasies and Raptures, in transported words, as if it vied with God's Dominion, both for extent and for duration, should prove [C] at last an Empire only over *twelve poor Fishermen and Publicans*, and one of them a *Traitor* too: And that *He* that was born this *King*, should be born in a *Stable*; while he lived that he should not have an *hole to put his Head in*, nor his *Corps* in when he *died*, but his *Grave* too must be *Charity*; this would startle any that did wait for the *Redemption of Israel* in those glorious expresses which the *Prophets* tracic it out in. To you indeed that are *Votaries to this Child*, are confirmed Christians, these seeming disadvantages can give no prejudice: However mean and abject his condition were, that cannot make you to despise him, who from that must needs [D] reflect how dear you were to God, when for your sakes meorly he became so mean and abject. *He became poor*, saith *S. Paul*, *that you through his poverty might be made rich:* He was made the *Child of Man*, that you might be made *Sons of God*; it was to pay the price of your *Redemption* that he so *emptied himself*; thus he valued you; and men do not despise merely *because*, and *by those measures* that, they are esteemed, these are not the returns of love; its passionate, obliging, ravishing effects do not use to be thus requited; this his great descent cannot occasion your fall, who know [E] he descended only to assume you up to glory. But 'tis worth inquiry, why, since it was certain that for this *this Child* should be *the fall of Israel*, that for this they would reject him; and the meanness of his condition would prove an [A] unremovable obstruction to their belief, as it is to this day; Why yet he would choose to be born in a condition so in the utmost extreme to his own nature, so all contradiction to his Divinity, and so seemingly opposite to the very end of his coming.

The *Jew* indeed will find no excuse for his Infidelity from this condition: For whatever that were, yet those *Miracles* that made the *Devils* to *confess* him, brought conviction enough to make *Jews* *inexcusable*. And it was obvious to observe, that He who *fed five thousand with five Loaves and two Fishes*, till they left more than was set before them, [B] needed not to be in a condition of want or meanness, if it were not otherwise more needful he should not abound. *God*, that when *be brought this first begotten Son into the World*, said, *Let all the Angels of God worship him*, might have put him into an estate which all Mankind most readily would have done homage to: As easily have dressed his *Person* with a *blaze of Pomp and Splendor*, as his

Birthday with a Star; if there had not been necessity it should be otherwise. And such there was. For *when the fullness both of Time and Iniquity was come*, when Vice could grow no further, but did [C] even cry for Reformation, and when the Doctrine that must come to give the Rules of this Reformation, was not only to wage War with *Flesh and Blood*, with those desires which *Constitution* gives, but which *perpetual universal Custom* had confirmed; and which their God's also, as well as *Inclinations* did contribute to; which their *Original sin*, and their *Religion* equally fomented; for *Vice* was then the *Worship* of the world, *Sins* had their *Temples*, *Theft* its *Deity*, and *Drunkennes* its *God*, *Adultery* had *many*, and to *prostitute their bodies* was most *sacred*, and their very *Altar-fires* did [D] kindle these foul heats, whence Uncleaness is so often called *Idolatry* in Scripture: And besides all this, when all the *Philosophy*, and all the power of the world were engaged in the belief and practice of this, and resolved with all their wit and force to keep it so. When it was thus, the Doctrine that must come to oppose, control, reform all this, must come either armed with *Fire and Sword*, design to settle itself by *Conquest*, or come in a way of *Meekness* and of *suffering*: The first of these *Religion* cannot possibly design, because it cannot aim to settle that by *violence*, which cannot [E] be *forced*; and where 'tis *force*, is not *Religion*. One may as well invade, and hope to get a *Conquest* over *thoughts*, and put a *Mind* in *Chains*, and *force* a man to *will against his will*. All such motives are incompetent to demonstrate [A] *Doctrines*; for however successful their force proves, yet it cannot prove the *Doctrines* true; for by that *Argument* it proves that *Religion* that it *settles* true, it proves that which it destroys was true before, while it prevailed and had the *Power*. Had *this Child* come so, he had only given such a testimony to the truth of *Christianity*, as *Heatbenifave* had before, and *Turkism* hath since: He might indeed, have drowned the wicked World again in another *Deluge* of their own *Blood*: But sure, never had reformed it thus. Therefore that *Religion*, that must oppose the [B] *Customs* and the *Powers* of the World, upon *Principles* of *Reason* and *Religion*, must do it by *Innocence* and *Patience*, by *doing good*, (and which was necessary, then by consequence as the world stood,) by *suffering evil*: parting with all, not only the *Advantages* but the *Necessaries* of this life, and life itself too, where they stood in competition, and were inconsistent with men's duties, and their expectations: And by this means they must show the world that their *Religion* did *bring in a better hope* than that, which all the profits, pleasures, glories of this World can entertain and flatter. [C]

Thus they did, and thus they did prevail. For the first Ages of the Church, were but so many *Centuries* of Men, that entertained *Christianity* with the *Contempt* of the World, and *Life* itself. They knew that to put themselves into *Christ's Service* and *Religion*, was the same thing as to set themselves aside for *spoil and Rapine*, dedicate themselves to *Poverty* and *Scorn*, to *Racks*, and *Tortures*, and to *Butchery* itself. Yet they entered into it; did not only renounce the *Pomps* and *Vanities* of the World in their [D] *Baptism*, when they were new born to God; quench their affections to them in those waters; but renounced them even to the death; drowned their affections to them in their own heart blood: ran from the world into flames, and fled faster from the satisfactions and delights of Earth, than those flames mounted to their own *Element* and *Sphere*: In fine, they became *Christians* so, as if they had been *Candidates of death*, and only made themselves *Apprentises of Martyrdom*. Now if it were

not possible it should be otherwise than thus, as the world stood, then it was necessary that the *Captain of Salvation* [E] should lead on, go before this *noble Army of Martyrs*; if it were necessary that they must *leave all who followed him*, then it was not possible that he should be here in a state of Plenty, Splendor, and Magnificence; but of Poverty, and Meanness; giving an Example to his followers, whose condition [A] could not but be such. To give which Example was, it seems, of more necessity, than by being born in Royal Purple, to prevent the *fall of many in Israel*, who for his condition despised him.

I am not so vain as to hope to persuade any from this great Example here to be in love with Poverty, and with a low condition, by telling them this Birth hath consecrated meanness, that we must not scorn those things in which our *God* did choose to be install'd; that *Humility* is, it seems, the proper dress for *Divinity* to show itself in. But when we consider, if this Child had been born in a condition of Wealth [B] and Greatness, the whole Nation of the *Jews* would have received him; whereas that he chose proved an occasion of *falling* to them: Yet that *God* should think it much more necessary to give us an Example of Humility and Poverty below expression; then it was necessary that that whole Nation should believe on him. When of all the Virgins of that People, which *God* had to choose one out to *overshadow*, and impregnate with the *Son of God*, he chose one of the *meanest*, (for *he hath regarded the low estate of his Handmaiden*, said she,) and one of the poorest too, for she had [C] not a *Lamb* to offer, but was *purified, in formâ pauperis*. When he would reveal this *Birth* also, that was to be the *joy of the whole Earth*, he did it to none of that Nation, but a few *poor Shepherds*, who were laboring with midnight watches over their Flocks; none of all the great ones, that were then at ease, and lay in softs, was thought worthy to have notice of it: Lastly, when the Angels make that *poverty* 2 sign to know the *Savior* by. *This shall be a sign unto you, You shall find the Babe wrapped in swaddling clothes, and laid in a Manger*: As if the *Manger* were sufficient testimony to the [D] *Christ*, and this great meanness were an evidence 'twas the *Messiah*. From all these together, we may easily discover what the *temper* is of *Christianity*. You see here the *Institution* of your Order: the *First born* of the Sons of *God*, born but to *such* and *Fstate*. And what is so original to the Religion, what was *born* and *bred* with it, cannot easily be divided from it. *Generatio Christi generatio populi Christiani, natalis Capitis, natalis Corporis*. The Body and the Head have the same kind of Birth, and to that which *Christ* is born to, *Christianity* itself is born. Neither can it ever [E] otherwise be entertained in the heart of any man, but with *poverty of spirit*, with neglect of all the *scorns*, and the *Calamities*, yea, and all the *gaudy glories* of this World, with that *unconcernedness* for it, that *indifference* and simple *innocence* [A] that is in *Children*. *He that receiveth not the Kingdom of Heaven as a little Child, cannot enter thereinto*, saith *Christ*: True indeed, when the Son of *God* must become a *little Child*, that he may *open the Kingdom of Heaven to Believers*. Would you see what Humility and lowliness becomes a Christian? see the *God* of Christians on his *Royal Birth day*. A *Person of the Trinity*, that he may take upon him our Religion, takes upon him *the form of a Servant*; and *He* that was *equal with God*, must *make himself of no Reputation*, if he mean to settle and be the Example of our Profession. And then, when will our high spirits, those that [B] value an huff of Reputation more than their own Souls, and set it above *God* himself, when will these become Christian? Is there anymore uncouth or detestable thing in the whole world, then to

see the *great Lord of Heaven* become a *litte one*, and *Man* that's less then nothing *magnify* himself? to see *Divinity empty itself*, and him that is a worm, swell and be puffed up? to see the *Son of God* descend from Heaven, and the *Sons of Earth* climbing on heaps of Wealth, which they pile up, as the old Giants did Hills upon Hills, as if they would invade that Throne [C] which he came down from? and as if *they* also were *set for the fall of many*, throwing everybody down that but stands near them, either in their way or prospect? Would you see how little value all those interests that recommend this World, are of to Christians? see the Founder of them choose the opposite extreme: Not only to discover to us that these are no accessions to felicity, *This Child* was the *Son of God* without them: But to let us see that we must make the same choice too, when ever any of those interests affront a duty, or solicit a good Conscience; [D] whensoever indeed they are not reconcilable with *Innocence*, *Sincerity*, and *Ingenuity*. It was the want of this disposition and temper that did make the *Jews* reject our Savior. They could not endure to think of a Religion that would not promise them to *fill their basket*, and to *setthem high above all Nations of the Earth*, and whose appearance was not great and splendid, but looked thin and maigre, and whose *Principles* and *Promises* showed like the *Curses* of their Law, *called for sufferings*, and did *promise persecution*; therefore they rejected him that brought it, and so *this Child* [E] was *for the fall of many in Israel*.

2. *This Child* is *for the fall of many* by the holiness of his Religion: while the strictness of the Doctrine which he brings, by reason of men's great propensions to wickedness, [A] and their inability to resolve against their Vices, will make them set themselves against it, both by Word and Deed: For they will contradict and speak: ill of, yea, they will openly renounce, and fall away from it and him.

1. For that reason they will *contradict*, *speak ill* of him and of his Doctrines: This is said expressly in the last words of my Text, *He is for a sign that shall be spoken against*; that is, *that very holiness both of his Life and Doctrine, that shall make him signal, it shall make him be derided and blasphemed*. [B] As if his being a 〈 in non-Latin alphabet 〉 for an *Ensign lifted up*, a *Standard* for all Nations; were not for them to *betake themselvesto*, but to level all their batteries against. Accordingly we find they called him *Beelzebub*, because *he cast out Devils*. And all this was foretold: For although he were *fairer than the Children of men*, *Psal. 45*. Yet *Isai. 53*. It is said, *He hath no form nor comliness, when we shall see him, there is no beauty in him, that we should desire him, he is despised and rejected of men*. Surely because his holiness did cloud and darken all his Graces. *Devotion* in a [C] Countenance does writh and discompose it, prints Deformity upon it; and Eyes lifted up with *rdency*, look as bad as eyes distorted, set awry. *Nay Majesty*, when it was most severe and pious, never yet could guard Religion from these scorns. *David*, that great and holy King, says of himself, *I wept and chastened myself with fasting, and that was turned to my reproof*; as if Repentance were among his Crimes, and he must be Corrected for his Discipline. *I put on Sackcleath also, and they jested upon me, they that sate in the gate spake against me, and the Drunkards* [D] *made Songs upon me*. Sure these jolly men are not companions to those Angels, *in whose presence there is joy over one sinner that repenteth*; that his virtue should be a *rejoicing*, and a *song* to them too: Certainly the penitent man's tears do not fill their Cheerful bowls, nor his groans make those airs which they set their drunken Catches to. But that we may be sure it never will be otherwise, *S. Peter* tells us, *That in the last*

days there shall come scoffers, walking after their own lusts. Now the men of our days have the luck to obey Scripture thus far as to make [E] that Prophecy to come to pass; for those scoffers are come in power and great glory. The Psalmist tells us of a *Chair of Scorners*, as if these were the only men that speak *ex cathedra*: And sure scoffs and taunts at Religion are the only things that may be talked with confidence, [A] aloud: They imprint an Authority on what is said, and conversations that are most insipid on all other scores, get account as they come up towards this, practice: Hence they gain degrees; commence ingenious as they border on these Atheistical and irreligious Blasphemies; and when it is pure scorn, then it is in the Chair.

But it stays not there; For Secondly, Upon the same account of strictness of Religion, men will fall off from and openly renounce both Christ and his Religion. This is that our Savior himself found, *Light*, saith he, is come [B] into the World, and men loved Darkness rather than the Light, because their deeds were evil. And he said of the Pharisees, They repented not that they might believe, as knowing it impossible that they could venture to believe that Doctrine which condemned those courses that they would not repent of.

And if I should affirm, that it is nothing else but men's unwillingness to be obliged to those things, which if there be a God, and a Religion which this Child was set to institute, they must account themselves obliged to; nothing [C] else I say but this, which makes them so unwilling to believe a God or Christ; yea, openly renounce them both, and their Religion; I should have for proof of this, not only the late instance of a Nation in the Indies; which, by institution of the Portugals, was easily persuaded to embrace the Christian Creed, and was Baptized into our Faith; but when they were required to lead their lives according to Christ's Precepts, and renounce their Heathen Licences, they chose rather to renounce their Creed and Savior, and returned instantly to their indulgent Heathenism. But to this experience, give me leave to add this Reason, that it [D] is not the Difficulty of the Mysteries of Faith, and their being above our Comprehension, which makes them not to be received; because there are as great difficulties in things that we are certain of. For in the very Sphere of Reason, within the lines and measures of her own Infallibility, in things of which she does assure herself by diagrams and sense, yet she is as much amazed, as at those objects in the highest and remotest Regions of Faith; and Mathematics hath her Paradoxes that stand in as great danger of a contradiction [E] as any of Religions Mysteries; while Reason cannot cape what she demonstrates, but is to seek how those things can be possible which she proves most certain; and they are incomprehensible to her, even when they are most evident: And then sure if we can think there is a God, we must [A] needs think He can do things which we cannot comprehend, when it is plain our Reason cannot comprehend what she herself does find out and creat. It is not therefore contradiction to Reason, but to Appetite, that makes things of Religion so incredible; which I thus demonstrate to the Atheist.

Those very difficulties, to avoid which he denies a God; to wit, *Those of an Eternal Being that is of himself*; those very things he must and does acknowledge in the being of the World, if that either be it self Eternal (as the Atheist of the Peripatetick Tribe will have it) or else if its atoms, [B] out of which it was concreated, were: (As those of Epicurus herd assert.) In a word, if they say the

World or its *materials* were made, they grant a *God* that made it; If they say they were *not made*, they assert then an *Eternal Being of its self*; that is, they allow those difficulties for which they pretend to *deny a God*.

There being therefore the same difficulties, (Greater I could prove them, from the diverse natures of corporeal and spiritual beings; for we are sure, in *bodies* that are still in *motion*, and so subject to *succession*, those things [C] are impossible; but if there be a *Being* that is *not in motion*, and by consequence, not subject to the *laws of our time*, all these knots untie themselves, those difficulties vanish and have no place: But to say no more than I have shown, *there being the same Difficulties*.) in the *Atheist's hypothesis* as in the *other*, 'tis apparent, not the *difficulties of belief*, but *practice*, make him fix upon his own against the *common notions* of the World. So that 'tis not his *understanding*, but his *Appetite* frames his *hypothesis*; and without figure, 'tis his *Will* that he believes with. And it is most [D] evident, that because men do not love the Precepts of Religion would not have them be their *duty*, therefore they would have the *Doctrines* of it not be *truths*; and in this they are the Disciples only of their Lusts, and because they cannot resolve to be otherwise, therefore they resolve not to be *Christ's Disciples*, but reject him for his holy Doctrines sake: And so *this Child is for the fall of many*.

But it were strange if upon this account, Christ should be for the fall of any of us; who have learnt a trick to [E] reconcile his *severe Doctrines* and our *Sins* together. Where Vice most abounds, though it be willful, and men persevere in it, they are so far from finding any reason to *fall off from him*, or from his *Gospel* for this, that they therefore take [A] the *faster hold of it*, rely upon Him with the *bolder, stronger confidence*. As if good old *Simeon* were mistaken, when he thought, because men would not leave those sins which Christ so threatened, therefore they would leave him: Because they could not bear those his hard sayings, to *pull out the lust* and the *Eye too*; *cast away the treasures of unrighteousness*, and the *right hand* that receives them also; therefore they would cast off him: For, for this reason they betake themselves to him more eagerly, devolve and cast themselves upon him with assurance. 'Tis possible indeed [B] that the new Christian'd *Indians* might believe themselves obliged to lead their lives according to the Vow that they had made in Baptism, knew not how to live a contradiction, to be *Christian Pagans*; therefore they thought it absolutely necessary to renounce the one; and to reject *Christ and his strict Religion* was easier they thought. Our Savior also might suppose, that when he brought *Light* into the World, men would not receive that *Light*, because their deeds were evil: But our modern wickednesses that are of the true Eagle kind, are educated, bred up to *endure*, and to *defy* the Light: Our deeds of Night have [C] learnt to face both Sun and Men, yea and face the *Sun of Righteousness*, and the *light of those flames that are to receive them*. Our Savior told the *Pharisees* indeed, *that they repented not, that they might believe*; for thinking it impossible they could assent to what he did affirm, except they would consent to what he did Command, He therefore thought they were not able to Believe, because they would not purpose to amend. But there is nothing difficult in this to us, who at the same time, are so perfectly resolved that every threat of Gospel is so *Divine truth*, as [D] that we assure ourselves, that we could be content to *die Martyrs* to the truth of them, rather than renounce one tittle of them; yet

even then are *Martyrs* to those *Lusts* and *Passions* which those *Threats* belong to: Who, at once, believe this Book of God, that says, *except ye repent ye shall all perish*; and believe also, that notwithstanding we do not Repent, yet by *Believing* we shall *scape*; not perish, but be saved, And is not this directly to believe ourselves into *Damnation*? the *third* and the *great fall*, which *his Child* is set for. [E]

3. *This Child* is for the fall of many, to wit, of all those who on these, or any other grounds do not believe in, or do not obey him; who shall therefore fall into *Eternal Ruin*.

This our Savior does affirm, S. *John* 3. 19. *This is the Condemnation that Light came into the World, &c.* This [A] does aggravate the guilt, and Sentence. We were fallen before indeed in *Adam*: And I dare not undertake to be so learned to say *whether*; to determine with some *men* that was but a fall from *Paradise* into the *Grave*, and we were forfeit to *Death only*: But I may adventure to affirm, that in the *second Adam*, sinners finally impenitent shall fall much farther than we did in the *first Adam*: Now their *pit* shall have *no bottom*, but *this light that came to lighten them*, shall be to them *consuming fire and everlasting burnings*. And all reason in the world. For, upon that [B] fall of ours in *Adam*, help was offered us: an easy way not only to repair those ruins, but to better infinitely that estate which we were fallen from; and a way that cost God dear to purchase; cost him, not this *Incarnation* only, but the *Death and Passion of his Son*, and diverse other blessed methods of *Salvation*: Now if we *refuse* the mercy of all this, and scorn these miracles of condescending goodness, and defy those methods, that he makes use of to raise us from our Fall, it is apparent we provoke and *choose deeper ruin*; this refusal hath in it such desperate [C] malignity, as to poison this great mercy of the *Incarnation*, and all the rest. 'Tis but a small thing to say, that they who *Stumble at this Rock of their Salvation*, spurning at it by their willful disobedience, that these make an infinite mass of loving-kindness to be lost upon them, so as that *Salvation cannot save them*; for alas *Salvation ruins* them the *deeper*, and *this Child* is for their fall. The condition they were forfeit to before by reason of their breach of the first *Covenant* was advantage, comfortable in comparison of that which Christ does put them [D] in: *This is the Condemnation* that he came into the world: And it had been infinitely better for them, that *this Child too had never been born*. The unreformed have the least reason in the world to solemnize this Festival, they do but celebrate the *birth of their own Ruin*; bow down, and do reverence to their *Fall*: Had it not been for this, they had not gone to so severe an Hell. So that they do but entertain the great occasion of their greater *Condemnation*. Such it proves to them, and that it might be so, *He was foreordained for it*: 〈 in non-Latin alphabet 〉 , *This Child* is set for the fall of [E] many, which does lead me to *God's Council* in all this: My next part.

This Child is set for the fall of many, even by God's direct appointment; for saith *Grotius*, *Accedo ii qui* 〈ϕ〉 *non nudum* [A] *eventum sed & consilium Dei signify*••• I am of their opinion, who understand not the success alone, but the design of this Child's coming, and God's Counsel in it intended here. And without disputing of God's antecedent will, and consequent, this is safely said: God designed this Child should be such an one, that they who had no inclinations for *Virtue*, would not entertain the love of it, but counted it a *mean pedautick* thing, and all its Rules and Laws unreasonable servitude, these loose men would certainly *reject Him* and his

Doctrines, which were so severe and strict, [B] That those who did pretend: *friendship* for Virtue, and a service for Religion, but withal must be allowed to maintain correspondence with the World, seek the Honors and advantages of Earth, and will trespass on Religion where it enterferes with these, break with Virtue when their interests cannot consist with it, that these false *hypocritical pretenders*, should be *offended* with the *mean conditions* of *this Child*, and of his followers in this World, and with the *poor spirited Principles* of his Religion. In sum, they that upon these, or any other grounds ‹ϕ› *disbelieve*, or *disobey* him. God designed *this Child* to be a means [C] of bringing *sorer Punishments* even to everlasting ruin upon such.

A *black Decree* this, one would think. He that had so much *kindness* for Mankind, to give away the *only Son* both of his *Nature*, his *Affections*, and his *Bosom* to them; could he then design that Gift to be the Ruin of the *greatest part of men*? *This Child*, *Simeon* said but just before my Text, *is God's Salvation*, which he had prepared before all people; and does he now say God hath set him for their [D] *fall*? The *Angels* preached this was a Birth that brought glad tidings of great joy that should be to all people; and is there so much *comfort* in *destruction*, that most men should rejoice at that which is ordained to be the *great occasion* of it to them?

But we have no reason to complain: 'Tis not unkind to *deny Mercy* to them that *refuse* the offers of it; that will not *accept Salvation*, when their *God himself* does come to bring it to them: tenders it upon condition of *accepting* and *amending*: Which if they despise, and prefer [E] *Hell* before *Repentance*, choose *sin* rather than *God's blessed retributions*, 'tis but reason to deny them what they will not have, and let them take their *chosen Ruin*; to will their Judgment which they will themselves; set and ordain Him to be that to them, which themselves do ordain, and make [A] him to be to themselves. So *S. Peter* says expressly: *He is a Stone of stumbling and a Rock of offense to them who being disobedient stumble at the Word, whereunto they were appointed*. *Disobedience*, where it is obdurate, alters so the temper of our God, that it makes Him who swears he would not have the *Sinner die*, yet set out his *Son* to make such sinners fall into *eternal Death*. Makes Judgment triumph over *Mercy*, even in the *great contrivances* and *executions* of that *Mercy*; and while God was plotting an *Incarnation* for the everlasting Safety of Mankind, prevails with him to *decree Ruins* by the means of that *Salvation*; to Decree even [B] in the midst of all those strivings of his *Mercies*, that that *Issue* of his kindness should be for the *fall* of such as they. Oh! let such consider, whether they are likely to escape that which is set and ordain'd for them by God? Whether they can hope for a *Redemption*, when the only great *Redeemer* is appointed for the *Instrument* of their *Destruction*; and God is so bent on their *ruine*, that to purchase it he gives *this Child his Son*. Yea, when he did look down upon this *Son* in *Agonies*, and on the *Cross*, in the midst of that sad prospect, yet the *Ruin of such sinners*, which he there beheld [C] in his *Sons Blood*, was a delight to him, that also was a *Sacrifice*, and a *sacrifice* of a sweet smell to him. For *S. Paul* says, *We are unto God a sweet savor of Christ in them that perish*, because *we are the savor of Death untodeath to them*: As if their *Brimstone* did ascend like *Incense*, shed a *persume* up to God, and their *everlasting burnings* were his *Altar-fires*, kindled his *holocausts*; and he may well be pleased with it, for he ordain'd it.

'Tis true indeed, *This Child riding* as in *Triumph*, in the midst of his *Hosannas*, when he saw one City whose *fall* he [D] was set for on this very accmpt; He was so far from being pleased with

it, that he *wept over it* in pity. But alas, that only more declares the most *deplord* and *desperate* condition of such sinners. *Blessed Savior!* hadst thou no *Blood* to shed for them? *nothing* but *Tears*? or didst thou weep to think thy very *Bloodshed* does but make their *guilt* more *crimson*, who refuse the mercy of that *Bloodshed* all the time that is offered? Sad is their state that can find no *pity* in the *Tears of God*, and remediless their Condition for whom all that the *Son of God* could do, was to *weep over* [E] them, all that he did do for them, was to be *for their fall*; too sad a part indeed for *Festival Solemnity*, very improper for a *Benedictus* and *Magnificat*. To celebrate the greatest act of kindness the *Almighty* could design only by the *miseries* it [A] did occasion; to magnify the vast descent of God from *Heaven* down to *Earth*, only by reason of the *fall* of Man into the *lowest Hell* of which that was the cause. My Text hath better things in view: The greatness of that *fall* does but add height to that *Resurrection* which He also is the cause of: For, *Behold this Child is set for the rising again of many*: My remaining part.

Rising again, does not particularly and only refer to the fore-going *fall* here in the Text, which *this Child* did occasion, as I shown you; but to the state wherein all Mankind, both in its [B] *nature* and its *Customs*, lay engulf'd, the state of *Ignorance* and *sin*: A state from which recovery is properly 〈 in non-Latin alphabet 〉, a *resurrection* and a *reviving* in this Life, and so called in Scripture often; as *Ephes. 5. 14. Wherefore he saith, Awake thou that sleepest* 〈 in non-Latin alphabet 〉 *and arise from the dead*. And *Rom. 6. 13. Yield not your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead*. Now to raise us from the death of sin into the life of Righteousness, by the amendment of our own lives, to recover us into a state of [C] *Virtue*, is the thing *this Child* is said here to be set for. This was that which God thought worth an *Incarnation*: Neither was there any greater thing in the prospect of his *everlasting Counsel*, when he did decree his Son into the World, than that 〈 in non-Latin alphabet 〉, He is set for *this*. The *Word was made Flesh*, to *teach, practice*, and persuade to *Virtue*: To make men *Reform* their lives, was valued at the price of a *Person of the Trinity*. *Piety* and his *Exi•anition*, yea his *Blood* and *Life*, were set at the same rates; *All of him* given for our *recovery*. [D]

The time would fail me if I should attempt only to name the various methods he makes use of to effect this. How *this Child* that was the *brightness of his Fathers Glory*, came to lighten us; shining in his *Doctrine* and *Example*: How he sent more light, The *fiery Tongues*, *Illuminations* of the *Holy Ghost* to guid us in the ways of *Piety*: How he suffered *Agonies* and *Death* for sin to appale and fright us from it. How he *Rose again* to confirm *Judgment* to us, to demonstrate the *rewards of Immortality* to them that will repent and leave their sins, and *everlasting Torments* to those that [E] refuse this *Grace*; *Grace purchased* with the *Blood of God*, to enable them to repent and leave. Besides all these, the *Arts* and *Mesnage* of his Providence, in preventing and following us by *Mercies* and by *Judgments*, *importuning* us, and *timeing* all his blessed Methods of *Salvation* to our [A] most advantage. Arts, God knows, too many, if they serve us only to *resist*, and turn to *wantonness* and *aggravation*; if we make no other use of *Grace* but this, to *sin against*, and overcome all *Grace*, and make it *bolster Vice*; by teaching it to be an

encouragement to go on in it, from some hopes we entertain by reason of *this Child*, instead of doing that which he was *set, Decreed* to make us *do*.

And really I would be glad to see this *everlasting Counsel* of the Lord had had some good effects, some, though never so little, happy execution of this *great Decree*, and [B] that that which God *ordain'd from all Eternity*, upon such glorious and magnificent terms, were come to pass in any kind. Now, certainly there are no evident signs of any great *recovery this Child* hath wrought among us, in the World that's now called *Christian*. After those Omnipotent inforcives to a virtuous life, which he did work out, if we take a prospect of both Worlds, it would be hard to know which were the *Heathen*; and there would appear scarce any other notice of a *Christ* among us, but that we *blaspheme* Him or *deride* Him. Sure I am, there are [C] no Footsteps of him in the lives of the community of Men: And I am certain that you cannot show me any *Heathen* Age outgoing ours, either in *looseness* and *foul Esseminacies*, or in *sordidnesse* and *base injustice*, or in *frauds* and *falseness*, or *Malignity*, *hypocrisy*, or *treachery*, or to name no more, even in the *lowest*, most *ignoble*, *disingenious* sorts of Vice. In fine, men are now as *Earthy*, *Sensual*, yea and *Devilish*, as when *Sins* and *Devils* were their *God's*.

Yea, I must needs say, that those times of *dark* and [D] *Heathen* Ignorance, were in many men times of *shining* Virtue; and the little spark of *Light* within them, brake out through all obstructions into a *glory of Goodness*, to the wonder and Confusion of most Christians: 'Tis true, we are prity well revenged on them for setting us Examples so reproachful to us; calling their Heroic Actions, *splendida peccata*, only *beauteous sins*, and *well-fac'd wickednesses*; and we have a reason for it; because they never heard of Christ, whose *Name* and *Merit* 'tis most certain, is the only thing that can give *value* and *acceptance* to [E] men's best performances: While on the other side, we *Christians* comfort and secure ourselves in our transgressions from *this Child*, and from his Name. But if *this Child* were *set* to raise us up from *sin*, and to establish *stronger arguments* for a *good life* than the *Heathen* ever heard of, [A] more *especial Divine engagements* to virtue; then if their Virtues were, because they never heard of these engagements to them, sins; what censure will be past upon their Actions that *know* all those engagements and *despise* them? a sharper certainly unless to *defy knowledge*, and *provoke* against all Divine obligations, all that God could lay, shall prove more tolerable than to labor to obey *without them*, *without knowing why*. 'Tis true, they had not heard it may be of that Name, than which *there is no other Name under Heaven given unto men whereby they may be saved*. [B] Yet they endeavored in some measure to do that, which He that owns that Name, and wrought the Covenant of those Salvations, does require. We know that Name, and have it called upon us, and know too, that *be that names that Name*, (that calls himself a Christian, owns the being a retainer to the *Holy Jesus*) *must depart from iniquity*, otherwise it is no Name of Salvation to him, yet we never mind the doing that; and then which hath the better Plea? the *Heathen's* sure were better, though he were *not virtuous*. [C]

And if so, give me leave to tell you, how not only *this Child*, but this *Resurrection* too is for our *fall*.

In the first Chapter to the *Romans* we shall find, those *Heathens*, when they did neglect to follow the direction of that *Light* within them, by which they were able to discover in some

measure *the invisible things of God*; when they did no longer care to retain God in their knowledge; then they quickly left off to be Men: And when they ceased to hearken to their Reason, they soon fell into a *reprobate sense*. What was it else to change God into stocks and stones? and *Worship* into most *abominable wickedness*? [D] to make the Vilest creatures *Deities*? and the foulest actions *Religion*? to turn a *disease* into a God, and a *sin* into *Devotion*? a stupidity, which nothing else but God's desertion and reasons too, could have betrayed them to, and made them guilty of.

And then, if by how much greater Light and means we have resisted, we shall be proportionably *more vile* in the consequents of doing so; keep at equal rates of distance from those *Heathens*, that the aggravations of our guilt stand at [E] from theirs; Whether, *alas!* are we like to fall?

'Tis an amazing reflection, one would tremble to consider, how the *Christian World* does seem to hasten into that condition which S. *Paul* does there decipher: You would think that Chapter were our Character: But that [A] we have reason to expect we shall fall *lower*, into much more *vile affections* than those *Heathens* did, as having fallen down from a *greater height* than they.

Consider whether men do not declare *they like not to retain God in their thoughts*, when they endeavor to *dispute* and to *deride* him too out of the World! 'Tis true, they have not set up any *sins* or *monsters* in their *Temples* yet, as they did: But if they can empty them of God and Christ, and their Religion, and make room, we may imagine easily *whose* *Votaries* they will be, that live as if [B] they thought themselves unhappy that they had not lived in those *good Pagan days*, when they might have *sinned with devotion*, been most wickedly Religious, and most *God-like* in *unchastities* and other Villanies; I dare say none of our *fine Gentlemen*, or our *great Wits*, would have been *Atheists* or *irreligious* then.

Think whether those are not already in that *reprobate sense* S: *Paul* does speak of, who have cast off all *discriminating notions* of good or evil, who say in their hearts, and affirm openly, there are none such in *truth* and *nature*: It [C] would appear they were if we should try by those effects, *verse 29, 30, 31.* or by that essential signature, *32 verse.* they not only *commit such things*, but *have pleasure in them that do them*; which because they cannot have from those commissions when they do not commit them, therefore their debauched minds must be satisfied there is no evil in those doings. and must reap the pleasure only of such satisfactions: That is, have the satisfactions and pleasures only of a *Reprobate sense*. In fine, (because I dare not prosecute the Character) Men sink so fast, as if they were [D] resolved to *fall* as far below *Humanity*, as *this Child* did below his *Divinity*.

O do not you thus *break Decrees*, *frustrate* and *overthrow* the *everlasting Counsel* of God's will for good to you. He *set, ordained this Child* for your *rising again*: Do not throw yourselves down into Ruin in despite of his *Predestinations*. He hath *carried up* your nature into Heaven, placed *Flesh* in an union with *Divinity*, set it there at the *Right hand of God in Glory*: Do not you *debase* and *drag* it down again to Earth and Hell by *Worldynesse* and *Carnal sensuality*. [E] Make appear this *Child* hath *raised* you up, already made a *Resurrection* of your *Souls* and your

affections; they converse, and trade in Heaven: And that you do not degenerate from that nature of yours that is there. Then this Child who is Himself the Resurrection and [A] the Life, will raise up your Bodies too, and make them like his glorious Body, by the working of his mighty Power, by which he is able to subdue all things to himself. To whom with the Father, and the Holy Ghost be all Blessing, Power and Praise, Dominion and Glory for Evermore.

SERMON XIII. WHITE-HALL. Novemb. 17. 1667.

St. JAMES IV. 7.

Resist the Devil, and he will flee from you.

THESE Words are easily resolved into two parts: The *first*, a Duty; and the *second*, [A] to encourage the performance, an assurance of an happy issue in the doing it.

The First, the Duty in these words, *Resist the Devil*; the happy issue in those other, *he will flee from you*.

For the more practical and useful handling of these parts, I shall endeavor to do these three things.

1. View the Enemy we are to resist, *the Devil*; see his Strengths, and what are his chief Engines, his main Instruments [B] of Battery, whereby he shakes, and does endeavor to demolish the whole frame of Virtue in men's lives, shatters and throws down all Religious, holy Resolutions, and subjects men to himself and Sin.
2. See what we are to do in opposition to all this; and how and by what means we must *resist*.
3. Prove to them that do *resist*, the happy issue which the [A] Text here promiseth.

First of the first.

Though no man can be *tempted* (so as to be soil'd by the temptation) but *he that is drawn away by his own Lust, and enticed, James 1. 14.* and all the blandishments of this World, all the wiles and artifices of the *Prince and God of it, the Devil*, are not able to betray one into sin, till his *own Lust conceive that sin, and bring it forth*; Man must be taken first in his own Nets, and *fall into that pit himself hath digged*, before he can become the *Devil's prey*: Yet Satan hath so great an hand in this affair, that *the Tempter* is [B] his Name and Office, *Mat. 4. 3.* And the War which is now before us is so purely his, that we are said to fight, *not against flesh and blood* (those nests and fortresses of our own Lusts) *but against Principalities and Powers, against the Rulers of the darkness of this World, against spiritual wickednesses in high places*• that is, against the Enemy here in the Text, the *Devil*.

Now to bring about his ends upon us he hath several means. The first that I shall name is

Infidelity. With this he began in Paradise, and succeeded [C] by it; for he had no sooner told the Woman that she should *not surely die*, and so made her *doubt of, not believe*, and consequently not *fear*, that which God had threatened, but *she took of the forbidden fruit, and*

she did eat, and gave it to her Husband too, and he did eat. Now if a Serpent siding with her inclination could so quickly stagger and quite overthrow her Faith; if she, because she *sees* and *likes* a pleasing Object, can, in mere defiance of her own assured Conviction, when the *Revelation* looked her in the face, and God himself was scarce gone out of sight, straight give credit [D] to a *Snake*, that comes and confidently gives the lie to God her *Maker*, offers her no proof at all of what he says, but only flatters her desires with promises and expectations of she knows not what *Te shall not die, but ye shall be as God's*; if in spite of Knowledge she turn Infidel so soon and easily: 'Tis no great wonder if that Serpent do, at this distance from Revelation, prevail on men, whose conversation being most with Sense (their satisfactions also consequently gratifying of their Sense) they do not willingly assent to anything but that which brings immediate evidence [E] and attestation of the Senses, which the objects of our Faith do not (especially if it give check to and restrain those satisfactions, as those do) on such men, I say, that do not care, nor use, in things that are against their mind, to apply the [A] Understanding close and strongly to reflect on those considerations which should move assent, and work belief. Considerations which I dare affirm, if with sincerity adverted to (if there be no improbity within to trash their efficacy, no sensual inclination cherished that must hinder their admittance, as not being able to endure to lodge in the same breast with those persuasions) would make disbelief appear not only most *imprudent*, but a thing next to impossible. But in those that give themselves no leisure, have no will thus to advert, 'tis not strange if, *through Satan's arts*, in things of this remote kind they have only *languid opinions*, which [B] sink quickly into *doubts*, and by degrees into flat *Infidelity*.

S. *Paul* does setch the rise of unbelief of Christianity from hence, *2 Cor. 4. 3, 4. If our Gospel be hid, it is hid to them that are lost; In whom the God of this World hath blinded their minds:* That is, if the Christian Doctrine do not appear to be the truth of God to any, 'tis to obstinate persons only, whom the Devil hath besotted so with the advantages and pleasures of this World, that their affections to these will not let the other be admitted. For, [C]

That Carnal prejudice can cast a mist before the mind, or that a bright and glittering Temptation of this World may dazzle it so as that it cannot see that which is most illustriously visible, we have this demonstration.

Those Works which Christ and his Apostles wrought, which made the whole World that was *Heathen* then, so many Millions of such distant Nations as could never meet together to conspire an universal change in their Religions, made them yet agree to lay aside their *dear gods* and their dearer Vices, and do that to embrace a *Crucified Deity*, a [D] God put to a vile ignominious death, as one *worse than the worst of men*; and a Religion that was as much *hated*, counted as *accursed* as that God of it, *He* and his *Doctrine* crucified alike; and a Religion too that had as great severities in its Commands as in its Persecutions, that did itself enjoin as hard and cruel things to flesh and blood as they that hated it inflicted, the *duties* and the *punishments* equally seem executed on its followers; and a Religion whose performances had no retributions here but fatal ones, no otherwise rewarded but with *fire* and *faggot*, and whose after-promises were [E] most incredible: Those *Works* that could produce all this, had certainly *Omnipotent conviction* in them; sure we are there must be prodigy of *Miracle* either

in the *causes*, or in the *effect*. And yet the *Scribes* and *Pharisees* are not wrought [A] on by them. Their carnal Prejudices would not be removed, not by the *Finger of God*: The mean and despicable, and, as to all their worldly expectations and affections, the unsatisfying condition of our *Savior*, had so clouded all his Works, and their own pride so blinded them, that they could see no *argument* in *Miracle*.

Now 'tis the Devil, that *God of the World*, that hath the power of its Glories, and the managery of its temptations, who, by raising these affections, dazzles so and blinds the minds of men, that they should not believe. *S. Paul* affirms [B] it: And 'tis plain that *unbelief* is no one's Interest but Satan's. For it is not Man's. Not the virtuous man's certainly: He's concerned as much as Happiness amounts to, to believe there is a *God*, whose *Cares* and *Providence* watch over him, whose Ears and Arms are *open* to him, whose *Bowels* yearn for him, whose *Blood* did purchase him, whose everlasting Blessednesses do await him. 'Tis his Interest to trust that *Virtue*, which the World so scorns or pities, was yet worthy God should be *Incarnated* to teach it, *die* to purify us into it, and will *raise* us up again to *crown* it. Neither [C] is this Unbelief *Man's real Interest*, abstracting from these prejudices of Religion. For if it were *Man's real Interest*, then it were every man's wisest course to pursue that Interest. But if every man did so, and should persuade himself into *Infidelity*, and that Religion and a Deity were but *dreams* or artifices, and so arrive so far as to have *no fear of God*, nor *sense of Honesty* or *Virtue*, the whole world must needs return into the first confusions of its *Chaos*: *Villany* and *Rapine* would have *right*. When those Mounds are thrown down, there is nothing that can hinder but that every [D] man may lawfully *break in upon* and *invade everything*. There is no fence to guard thy Coffers nor thy Bed, no nor thy very Breast: Rather indeed there can be nothing thine. This is, 'tis true, *Leviathan's state of Nature*; and 'tis so indeed with the *Leviathans* of Sea and Land, the wild Beasts of the Deep and of the Desert. But to prevent the necessary and essential mischiefs of this state amongst us Men, he will have Nature to have taught us to make *Pacts* and *Oaths*: But if there's no such thing as *Virtue* or *Religion*, then there is no obligation to *keep* Pacts or Oaths. And [E] why should he observe them that can safely break them? *Here* it is indeed that *Doctrine ends*; to this their *Infidelity* does tend. And therefore 'tis no Interest of *States* or *Princes*. This the *Atheist* will confess; *God's* and *Religions* he says, were invented for the meet *necessities* of Governors, who could not be secure without those higher Obligations, [A] and these after-fears. And are they not *kind Subjects* then who, by promoting Atheism, labor to break down that fence which themselves account *necessary*? Or are they not good rational Discourers too, who labor to throw out a thing as *false* and *vain*, because 'tis *necessary*? So necessary sure, that they who weaken these bonds of *Religion*, quite dissolve those of *Allegiance*, all whose Sinews are made of those Sacred Ties, which if you untwist, the other Cords are burst as easily as *threads of Cobweb*. Nay these Doctrines lay Principles that justify *Rebellion* and *King-killing*. [B] For if there's no such thing as *Virtue* or *Religion*, then those are no Crimes. And it is no wonder *Treason* hath been loved, when *Blasphemy* hath been so. They that hear men *droll* on *God Almighty*, *raille* their *Maker*, and *buffoon* with *Him*, will quickly learn to speak with little reverence of their *Superiors*. There's no Kingdom but the *Devil's* that can have support from *Infidelity*; 'tis the Interest of that indeed. His work goes more securely on, when there are no Religious apprehensions to check it: *Allow'd Vice*

cannot be at ease if it but think those things are true. It is the infinite concern [C] of wickedness, that the Laws of Virtue and Religion should be only *Spiders webbs*, Snares for innocent and lesser *Flies*, while *venimous Spiders* can pass safely through them, and the *Wasps* can burst them; are Entanglements only for the *Weak*, the *Pblegmatick*, and *Hypochondriack*: and that there should be *no God* that can bring them to an after-reckoning. They that *flatter* and *betray*, that hug and then trip up, or that *plot villainies* and *ruins* under fair and *godly vizards*; must needs be unwilling to believe that there is one who *tries the reins*, and *searches hearts*, and that [D] will render everyone according to his works. The *Drunkard*, who nor must nor can keep the remembrance of his *Cups*, cannot endure to apprehend he must be called to an account of them. The man whose *Lust* prevents the *Grave*, that putrefies alive, and drops by piece meal into rotten dust ere he return to earth, must needs be loath that there should be a *Resurrection*, to collect the scattered, the foul atoms of his *Sin* and his *Disease*, and show them at that dread *Tribunal*, before *God*, his holy *Angels*, and *Mankind*. Such as these are the only men that are concerned against [E] Religion. Here we see whose Interest such promote who promote *Infidelity*. And truly 'tis so much the *Devil's Interest*, that by those very measures that he weakens *Faith*, he strengthens every sort of *Wickedness*: By the steps and [A] degrees of *Infidelity* men ascend towards the heights of sin: And when they have surmounted all Religious apprehensions, then they are upon the *Precipice of Vice*. When the *Flood-gates* are removed, the *Torrent* must break in impetuously. For what is there that can hinder? nothing certainly, if *present Interest* be not able: But 'tis plain that *Thieves*, and *Murderers*, and *Rebells*, in fine, everyone whom we call *Sinners*, do pursue that which they account their *present Interest*: That therefore if there were no other, would not be sufficient, since the *Devil* does make use of that to work with under *Infidelity*. This indeed he *batters*, makes [B] his spreading ruins with: Therefore *S. Paul* calls him 〈 in non-Latin alphabet 〉 , *the spirit that works in filiis diffidentiae*, saith the *Vulgar*: In the *unbelievers*, so it bears: *in filiis insuasibilitatis, in the men that will not be persuaded to believe*. In these 〈 in non-Latin alphabet 〉 they are his 〈 in non-Latin alphabet 〉 , *Possest and agitated by him*; 'tis he spirits what they do: *their actions are his incitations and motions*: In sum, as to wickedness, they are mere *Demoniacks*. This therefore is his chief and the first Engine. [C]

2 The second Instrument by which he does demolish whatsoever hopes of *Virtue* we are built up to is *Want of Employment*: And in order to this, he hath so far prevailed on the opinions of the *World*, that they believe some states of men not only have no obligation to be busied, but to have *no Calling* is essential to their condition; which is made more eminent upon this account that they have *no business*. *Wealth*, how great soever, it with an employment or *Profession*, makes a man only a more *gentile Mechanic*: But *Riches* and nothing to do make a *Person of quality*. As if *God* had made that state of men, far the most generous [D] part of the whole kind, and best appointed for the noblest uses of the world, to serve no other ends but what the *Grashoppers* and *Locusts* do, to sing and dance among the *Plants* and *Branches*, and devour the *Fruits*; and *Providence* had furnished them with all advantages of plenty for no better purposes. Such persons think not only to reverse *God's Curse*, and *In the sweat of others faces eat their bread*, but reverse *Nature* too; for *Job* saith, *Man is born to labor as the sparks fly upwards*; in his making hath a *Principle* to which *Activity* is as essential as it is to fire to

mount; from [E] which nothing else but force can hinder it: As if man did *do violence* to his making when he did do *nothing*; and it were his hardest work and pressure, not to be employed; it were like making *flame go downwards*. I am sure it is one [A] of the busiest ways of doing *Satan's* work. Our Savior in a Parable in the 12 *chap.* of *S. Matt.* from the 43. v. saith, *When the unclean spirit is gone out of a man, he goeth through dry places, seeking rest, and findeth none: Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there.* Where, under the similitude of a man cast out of his habitation, who, while he wanders through none but desert places seeking for [B] a dwelling, he is sure to meet with none; but if he find an House that's empty, swept and garnished, he hath found out not a receptacle only, but an invitation, an house dressed on purpose to call in and to detain Inhabitants: He signifies, that when a Temptation of the Devil is repel'd, and himself, upon some working occasion, by a resolute act of holy courage thrown out of the heart, as he finds no rest in this condition, every place is *desert* to him but the heart of man, is indeed *Hell* to him, for he calls it *torment* to be cast out thence; yea he accounts himself bound up in [C] his eternal Chains of darkness; when he is restrained from working and engaging man to sin; so, while he goeth to and fro, seeking an opportunity to put in somewhere, if he find that heart from which he was cast out, or any other heart, 〈 in non-Latin alphabet 〉, (so the word is) idling, not employ'd or busied (so it signifies) such an heart is *empty, swept, and garnish'd* for him, 'tis a dwelling that's dressed properly to *tempt* the Devil, fitted to receive him and his forces too, prepared for him to Garrison, and make a strong hold of, whence he cannot be removed; *for he takes unto him seven other spirits more wicked than himself, and they enter in and [D] dwell there.* No doubt they are the *Patron Guardian spirits* of the seven deadly Sins, their *Tutelary Devils*. Some of those good qualities that are the attendants of Idleness you may find decypher'd in the Scripture. *S. Paul* says, when people *learn to be idle, they grow tattlers, busy bodies, speaking things which they ought not.* 'Tis strange that Idleness should make men and women *busy bodies*, yet it does most certainly in other folks affairs. *Faction*, than which nothing in the world can be more restless, is nursed by it. Where [E] are States so censured, so new model'd, as at certain of our *Refectories*, places that are made merely for men to spend their time in which they know not what to do with? At those Tables our Superiors are dissected; Calumny and Treason are the common, are indeed the more peculiar entertainments of the places. In fine, where persons have no [A] other employment for their time but *talking*, and either have not so much Virtue as to find delight in talking good things, or not so much skill as to speak innocent recreation, there they *talk of others, censure, and back bite, and scoff.* This is indeed the only *picquant* conversation; *Gall* is sauce to all their Entertainments: And that you may know these things proceed from that *old Serpent*, they do nothing else but *hiss and bite.* 'Tis the *poison of Asps that is under their lips* which gives relish to their Discourses; 'tis the *sting [B] that makes them grateful, venom* that they are condited with.

More of the brood of this want of Employment you may find at *Sodom*; namely, *Pride* and *Luxury*: For saith *Ezekiel* *This was the Iniquity of Sodom; Pride, fullness of bread, and abundance of Idleness was in her and in her daughters.* And indeed the Idle person could not possibly know

how to pass his hours, if he had not Delicacies to sweeten some, Wine to lay some asleep, and the solicitous deckings of Pride to take up others: But the studious gorgings of the inside, [C] and the elaborate trimmings of the outside, help him well away with them.

Good God! that for so many hours my morning eyes should be *lift up* to nothing but a *Looking-glass!* that that thin shadow of myself should be my *Idol*, be my *God* indeed, to which I pay all the devotions I perform! And when with so much care and time I have arrayed and marshall'd myself, that I should spend as much more too in the complacencies of viewing this! with eager eyes and appetite surveying every part, as if I had set out, exposed them to myself alone, and only dressed a prospect for my own [D] sight! and since Nature, to my grief, hath given me no eyes behind; that I should fetch reliefs from Art, and get vicarious sight, and set my back parts too before my face, that so I may enjoy the whole Scene of myself! And why all this? for nothing but to serve vain Ostentation, or negotiate for Lust, to dress a Temptation, and start Concupiscence. And that the half of each day should be spent thus! the best part of a reasonable Creatures and a Christians life, be laid out upon purposes so far from Christian or reasonable! [E]

And truly *Luxury* will easily eat the remainder up, that sure Companion of Idleness. For when the *Israelites* were in the Wilderness, where they could not eat but by *Miracle*, and the *Rock* must give them *drink*; yet, having no Employment, [A] they made *Feasts:They sate down to eat and drink and rose up to play*. Nor would eating to the uses of their nature serve them, but they must have entertainments for their wantonness. Had they been employed to get their Bread, their labor would have made their morsels sweet: But since God, as the Wiseman says, *sent them from Heaven bread prepared without their labor*, they must have varieties to sweeten it; they require *him* to *prepare a Table* also in the Wilderness, and furnish them with choice. And although they had the *food of Angels,able to content every man's delight*, [B] *and agreeing to every taste, and serving to the appetite of the eater, it tempered itself to every man's liking*, and what could they fancy more? The latitude of Creatures, the whole Universe of Luxury could do nothing else; in every single morsel they had sorts, Variety, all choice; as if that *Desert* had been *Paradise*, that *Wilderness* the *Garden of the Lord*: Yet so coy is Idleness, so apt to nauseate, that they abhor the constancy of being pleased. And though they were not sated neither, *he that gathered much had nothing over*, only to *his eating*, God as well providing for their *Health* [C] and *Virtue*, as *Necessity*, and dieting their *Temperance* as he did their *Hunger*: Yet their very *liking* does grow *loathsome* to them. When their Bodies were thus excellently well provided for, having no employment, nothing to take up their Minds and Entertain their Souls, they require 〈 in non-Latin alphabet 〉 *meat for their Souls*, meat not to serve the uses of their *bodies*, but to feed their *fancies*, their extravagant *minds*. Thus *Idleness* requires to be *dieted*. And all this but to pamper and feed high men's inclinations, so to make Temptations *irresistible*, and by consequence *Vice* [D] *necessary*.

It were easy to recount more of those ways by which the Devil does make use of men's *want of Employment* to debauch their lives, and ruin all the hopes of *Virtue* in them. *S. J·de* finds more of its effects at *Sodom:They gave themselves over to Fornication, and went after other flesh, and are set forth for an Example, suffering the vengeance of Eternal fire*. Indeed these are most

certain consequents of not being employed: *Quaerit* *AEgysthus*—is too known an instance: and *great holy David* is another. But its dire [E] influence is sufficiently visible in that which it rain'd down upon those Cities. Since it did fulfil the guilt of *Sodom*, and made *Heaven* furnish *Hell* for it, and God himself turn Executioner of *fire* and *brimstone* to revenge it; this shall serve to prove it is one of the Devil's Masterpieces. [A]

3. Next succeed his *fiery darts*, as *S. Paul* calls them, namely, *Persecutions*, or *Calamities* of any kind: Which he manageth either by inflicting pressures; and he was so confident of the force of these, that he did tell God he would make *Job* curse him to his face with them: Or if he find men in necessities and pressures, then by tempting them to get from under them by methods which he shall direct; and he had such assurance of the strength of this Temptation, that by it he tried our Savior, to find out whether [B] he were the *Son of God* or no, believing none but he that was so would be able to resist it.

Indeed the trials are severe which this Temptation does present, to draw men from their Duty, and to overcome their Constancy: Whether it solicit by inflicting punishment (as on the mother and her Children, *2 Maccab.* 7.) or by offering to withdraw it, if they will submit to their unlawful terms (and so they tried her youngest Son there, *verse.* 24.) or at leastwise by some feigned act, some ambiguous words or practices, will pretend compliance; (so they [C] dealt with *Eleazar*, *Chap.* 6. 21. whom they would have had to bring flesh of his own provision, such as he might use without offense, and so only seem to eat forbidden meat.) Each of which is as great a trial also, and to stand against them reckoned up amongst as vigorous acts of Faith, as those that held out in the greatest tortures persecuting malice could invent: *Heb.* 11. 37. *They were stoned, sawn asunder, were tempted.*

Now to fetch an instance of the sad success of these, I shall not need to go so far as to those Persecutions of *Antiochus*, nor those of the *primitive times of christianity*; when [D] they had no other choices but these, to deliver up their *Bibles* or their *Lives*; either to *sacrifice* to *Idols*, or at least procure a *Ticket* which should certify that they had done it, or to be themselves an *Holocaust*, and give those *Idols* a *Burnt-offering* with their *martyr-flames*. Which made the *Traditores*, *Lapsi*, the *Thurificati* and the *Libellatici* to be so numerous. Through God's blessed mercy there is no use of such instances, as there is no fear of such a trial; 'tis not death to be a Christian now: For if the *Son of Man* or *Satan's* self should come to try us at those rates, 'twere [E] a great doubt whether the one or other would *find Faith upon the Earth*; whether they would sacrifice a *life* to our Religion, who are not content to sacrifice a little *interest* or *pleasure* to it; whether they are likely to *resist unto blood* [A] *fighting against sin*, who will not resist to *tears* nor *sober resolutions*. Alas! what Religion should we be of, if God should raise a *Dioclesian*, come to tempt us with the *fiery trial*? *Martyrs* as we are to nothing but our *Passions* and our *lusts*! Nor shall I produce more known and near experiences, when, by reason of such *storms* of Persecution, men *made shipwreck*, if not of *their Faith*, yet of good Conscience. When by order or permissions of Providence they were brought to such a straight, that either they must let go their *possessions* or their *honesty*, acting against [B] Principles, and Conscience of Duty; I shall not remember, how, when God did shake his angry hand thus over them, they fled to the Devils kindness, and made *Hell* their refuge, to save

them from their *Fathers rod*: how they grew so *Atheistical*, as to believe a Perjury or other crime greater security, that would preserve their selves and their condition better than all God had promise'd; were such *Infidels*, that they did rather trust their being here to the commission of a sin, than to the Providence and the Engagements of the Almighty. For indeed what need I instance [C] in these greater cases, where the trial was so sharp, as not to offer any easier choice than this, either to part with *Conscience* or with *all they had*? God knows, we find less Interests will do: The Devil by no more than this, driving the *Gadarenes swine* into the Sea, was able to drive *Christ* out of their Coasts. You have the story *Mat. 8.* from the 28. *verse*. A legion of those evil spirits did possess two men; and finding *Christ* would cast them out, and by that Miracle so far show forth his power, that in probability the whole Country would believe on him, they fall upon this project to prevent it; they besought him, if he would cast them [D] out, to suffer them to go into an herd of Swine there feeding; hoping by destroying them to incense the owners against *Christ*: And, to try them, he permitted this. The possessed Swine ran violently down into the Lake, and perished. Now a man would think the virulency of these Devils, which were so destructive when they were at liberty and not restrained, would have endeared the mercy that had cast them out of the poor men, and came to dispossess the Country of them; and that their astonishment at so great a [E] miracle would possess them all with Reverence and belief of him; and that they would therefore seise and possess him also, and not let the mercy go: But, on the contrary, the whole City and Country came out to meet *Jesus*, and in consideration of the loss of their swine, desire him to depart cut of their Coast. [A] Lo here an equal Enemy to *Christ* and all his Miracles, that was indeed too hard for them. The Senate of Hell had no project to keep out Religion like to this, to make Religion thwart an Interest. Rather no Christianity than lose an Earthly satisfaction by it: *Rather have the Swine than Christ himself.*

4. But if he chance to fail in this Assault (as by our Savior he was beaten off) he hath yet a reserve in which he places his last, strongest confidence; with which he ventured to charge *Christ*, when it is probable he knew he was the *Son of God*. *He takes him up into an high mountain, and shows him all the Kingdoms of the Earth in the twinkling [B] of an eye, and the glory of them, and says, All these things will I give thee.* He thought it was impossible for such a prospect not to make impression on the appetite, raise some desire, or stir one Covetous or Ambitious thought: which if it could but do, he made no scruple then to clog the Gift with such conditions as that there, *All these things will I give thee, if thou wilt fall down and worship me.* 'Tis said indeed, the *Covetous man is an Idolater*: And here we see the God he does do *homage* to, and *worship*. The Devil does [C] require, that those whom he gives wealth to (now 'tis *he* that gives it to the *Covetous*, to all indeed that get it with *injustice* or with *greediness*;) he requires, I say, that these should pay all their Religion to Himself: And the *Ambitious*, in however high a place he sets them, must *fall down to him*. And truly these two dispositions can give worship to no other God but such an one as is *Abaddon*, the Destroyer of Mankind. For all the great Commotions of the World, all those Convulsions that tear Provinces and Empires, all Seditions and Rebellions, with those armies of iniquities that attend them, and that wage their designs, which [D] are upheld by legions of villainies as well as men, all the Disturbances of States and Church, are but attempts of Covetous and Ambitious spirits, men

that are unsatisfied with their condition, and desire a change, and care not how they compass it: They can charge through seas of Blood and Sin, over the face of men and Conscience, to get out of that condition, which they therefore are not well content with, because something they like better beckons their ambitious and their covetous desires. Would you see what one of these will venture at? When Christ our Savior [E] was to be betrayed, when a Person of the Godhead was to be delivered up and Crucified, the Devil had no passion to employ on that design so fit as the *desire of getting money*; and when that desire was once entertained, we see he enters [A] *really in person*, and *possesses* such a Soul; and when he is there, he designs no farther but to warm and stir that passion: 'Tis sufficient fruit of his possession, he hath done enough in such an heart wherein he *dwells*, if he but keep alive that desire of Money: For he knows that will make the man adventure upon any guilt; for it made *Judas* undertake to betray *Christ*. And as for the other passion which the Devil did design the glories of his prospect to give fire to, though he could not stir it in our Savior, yet he knew it vanquished him himself when he was *Angel*. What [B] height is there which *Ambition* will not fly at, since it made this spirit aim at an equality with the *Most High*? Heaven itself was not sufficient to content him, while there was a God above him in it. And since this affection peopled Hell with Devils, 'tis no wonder if it people Earth with *Miseries* and *Vices*.

5. The remaining Trial with which Satan did assault our Savior, when he tempted him with *Scripture* and *God's Promises*, and sought to *ruin* him with his *own privileges*: with that also [C]

6. His being a *lying spirit in the mouth of all the Prophets*; by which long ago he did destroy an *Ahah*, in the 1 *Kings* 22. 22. But since by sad experience we know, he ruined the *best King*, purest *Church*, and most flourishing *State*, by the same *Strategem*. But these, with those other which *S. Paul* does call his *wiles*, I must omit; sufficient hath been said already to enforce the necessity of *resisting*, which is the *Duty*, and the next considerable.

Resist the Devil: That is, do not you consent to his Temptations: for there is no more required of us, but [D] this only, not to be willing to be *taken* and *led captive by him*. For let him *suggest*, *incite*, *assault* and *storm* us, no impression can be made upon us till we yield, and till we *give consent* no hurt is done. It is not here as in our other wars: In those no resolution can secure the Victory, but notwithstanding all resistance possible, we may be vanquished; yea, sometime men are overprest and die with *Conquering*, and the Victor only gains a *Monument*, is but buried in the heaps of his slain *Trophies*. But in these wars with the Devil, whosoever is *unwilling* to be vanquished, *never can be*: [E] For he must first *give consent* to it, and *will* the ruin; for men do not sin against their *wills*. Only here we must distinguish betwixt *Will* and thin *Velleity* and *Woulding*. For let no man think when he commits deliberate iniquity with averseness and reluctancy of mind, allows not what [A] he does, but does the evil that he would not, what he hates that he does; that this is not to be imputed to the Will; that in this case he is not willing, but here the *spirit is willing, but the flesh is weak*, and yields through mere infirmity: For, on the contrary, the Devil finds the *Flesh* so strong in this case, that with it alone he does assault the mind, and breaks through its reluctancies and aversations, bears down all its resolutions, triumphs over all that does pretend to *God* or

Virtue in him. Where 'tis thus, let no man flatter or persuade himself he *does what he would not*, when it is plain he does impetuously *will the doing it*. Let him not [B] think that he *allows not*, but *hates* that which he does; when it is certain, in that moment that he does commit, not to *allow* that which he does *resolve and pitch upon and choose*; to *hate* what with *complacency he acts*; or to do that *unwillingly* which he is wrought on by his own *Concupiscence* to do, and by his *inward incitations*, by the mutiny of his own *affections* which the Devil raises, and when it is the mere *height and prevailency of his appetite* that does make him do it (as it must be where there is reluctancy before he do it, his desires and affections there are evidently too strong for him) [C] or at last, to *hate the doing* that which 'tis his too much *love* to that makes him *do*, are all impossibilities; the same things as to *will against the will, desire against appetite*. But do but keep thyself sincerely and in truth from being willing, and thou must be safe: For God expects no more but that we should not voluntarily yield to our undoing. He hath furnished us with his own complete Armor for no farther uses of a War, but to encourage us to *stand. Take unto you the whole. Armor of God, that ye may be able to stand against the wiles of the Devil: And again, Put ye on the [D] whole Armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.* There is no need to do more than this, not to be willing and consent to fall; for no man can be beaten down but he that will fall.

It were very easy for me to prescribe you how to fortify against those Engines of the Devils battery which I produced to you. But that I may not stay upon particulars, directing those whom he prevails upon through *want of Employment* to find out honest occasions not to be idle (and sure it is [E] the most unhappy thing in the world, for any man to be necessitated to be vicious by his having nothing else to do, and because, while the world accounts it a *Pedantick* thing to be brought up by Rules and under discipline, he cannot [A] learn how to employ himself to his advantage) to pass by these, I say, the universal strength against this Enemy is *Faith! Tour adversary the Devil, like a roaring Lion, goeth up and down seeking whom he may devour; whom resist steadfast* † *the Faith*. And that not only as it frustrates all that the attempts by means of *Infidelity*, but it also *quenches all his fiery darts*; whatsoever bright Temptation he presents to draw us from our Duty, or whatever fiery trial he makes use of to affright and martyr with: For the man whose Faith does give him *evidence and eye-sight* of those blessed Promises [B] *eye hath not seen, and gives substance, present solid being* to his *after-hopes*, and whose heart hath swallowed down those happy expectations which *have never entered in the heart of man to comprehend*; what is there that can *tempt or fright* him from his station? To make all that which Satan gave the prospect of prevail on such a Soul, *the Kingdoms of the Earth* must out-vie *God's Kingdom*, and their *Gauds* out shine his *Glory*, and the *twinkling of an eye* seem longer than *Eternity*: For nothing less than these will serve his turn, all these are in his expectations; Or [C] what can fright the man whose heart is set above the sphere of terrors? who knows calamity, how great soever, can inflict but a more sudden and more glorious blessedness upon him; and the most despiteful cruel usage can but persecute him into Heaven. 'Tis easy to demonstrate that a Faith and Expectation of the things *on Earth*, built upon weaker grounds than any man may have for his belief of *things above*, hath charged much greater hazards, overcome more difficulties than the Devil does assault us with. For sure none is so *Sceptical*, but he will grant that we have firmer grounds to think

there is another World in Heaven, [D] than *Columbus* (if he were the first Discoverer) had to think there was *another Earth*; and that there are for richer hopes laid up there in that other World, for those that do deny themselves the sinful profits and the jollities of this, and force them from their inclinations, than those Sea-men could expect who first adventur'd with him thither. For they could not think to gain much for themselves, but only to take seisin of the Land (if any such there were) for others covetous Cruelty; could get little else but only [E] *richer Graves*, and to lie *buried* in their *yellow Earth* Nor are we assaulted in our voyage with such hazards, as they knew they must encounter with; the *path of Virtue* and the way to *Heaven* is not so beset with difficulties as theirs was; when they must cut it out themselves through an unknown [A] new World of Ocean, where they could see nothing else but swelling gaping Death, from an Abyss of which they were but weakly guarded, and removed few inches only▪ And as if the dangerousest shipwrecks were on shore, they found a Land more savage and more monstrous than that Sea. Yet all this they vanquished for such slender *hopes*, and upon so uncertain a *belief*. A weak Faith therefore can do mighty works; greater than any that we stand in need of to encounter with our Enemy: It can remove these mountains too; the golden ones that Covetousness and Ambition do [B] east up: Yea more, it can remove the *Devil* also, for if you *resist* him *steadfast in the Faith*, he *flies*; which is the *happy issue*, and my last part.

Resist the Devil, and he will Fly from you. And yet it cannot be denied but that sometimes when the *messenger of Satan* comes to *buffet*, though *S. Paul* resist him with the strength of *Prayer* (which when *Moses* managed he was able to prevail on *God* himself, and the Lord articed with him, that he might be *let alone*) yet he could not beat off this assailant, *2 Cor.* 12. 7, 8, 9. When *God*, either for [C] prevention, as 'twas there, v. 7. or for exercising or illustrating of *Graces*, or some other of his blessed ends, gives a man up to the assaults of *Satan*, he is often pleased to continue the temptation long; but in that case he does never fail to send assistances and aids enough against it. *My grace is sufficient for thee*, saith he to *S. Paul* there. And when he will have us tempted for his uses (if we be not failing to ourselves) he does prevent our being overcome; so that there is no danger in those Trials from their stay. But yet it must not be denied but that the *Devil* does prevail [D] sometimes by importunacy, and by continuance of Temptation; so that *Resistance* is not always a *Repulse*, at least not such an one as to make him draw off and fly. It is not strange to find him fiding with a *natural Inclination*, with the *bent of Constitution*, still presenting Objects, laying Opportunities, throwing in Examples, and all sorts of Invitation, always pressing so, that when a man hath struggled long he does grow weary of the service, not enduring to be thus upon his guard perpetually, watching a weak heart which strong inclinations, busy Devils do lay fiege [E] to; and so growing slack and careless, he is presently surprised: Or else, despairing that he shall be always able to hold out, lays hold upon a tempting opportunity, and yields; by the most unreasonable and basest cowardice that can be, yields, for fear of yielding; lest he should not [A] hold out, he will not, but gives up; and puts himself into that very Mischief which he would avoid, merely for fear of coming into it. For which fear there is no reason neither: For 'tis not here as in our other Sieges, where, if it be close, continuance most reduce men to necessity of yielding, Strengths and Amunitions will decay, Provisions fail, and, if the Enemy

cannot, their own Hunger will break through their Walls, and make avenues for Conquest, time alone will take them; but in these Spiritual Sieges, one Repulse enables for another; and the more we have resisted, the Temptation is not only so [B] much flatter, and more weak and baffled, but the inward Man is stronger: Victory does give new forces, and is sure to get in fresh and still sufficient supplies. For *God giveth more grace*, saith S. James: And, *they shall have abundance*, saith our Savior. So that where the Devil after several repulses still comes on with fresh assaults, we may be sure he does discern there is some treacherous inclination that sides with him: And although the man refuse himself the satisfaction of the sin, the Devil sees he hath a mind to it, his refusals are but faint, not [C] hearty; though he seem afraid to come within the quarters of the Vice, he keeps, it may be, correspondence with the incentives to it, entertains the opportunities, plays with the objects, or at best he does not fortify against him. Now this gives the Tempter hopes, and invites his assaults, and does expose the person to be taken by him.

But where he sees he is resisted heartily, his offers are received with an abhorrency, discerns Men are in earnest, watch to avoid all opportunities and occasions, and prepare, [D] and fortify, and arm against him, there he will not stay to be the *triumph of their Virtue*. We may know this by his *Agents*, those that work *under the Devil*, whom he hath instructed in the *mysteries of waging his Temptations*. Where they are not like to speed (and as to this they have *discerning spirits*) they *avoid*, and *hate*, and *come not near*, but study *spite* and *mischief* only there. The intemperate men are most uneasy with a person whom they are not able to engage in the debauch; the *rudeness* and *brutality* of their excesses are not so offensive to the sober [E] man, as his *staid Virtue* is to them; they do not more avoid the crude egestions, shameful spewings of their overtaken fellows Riot, than they do the shame and the reproach that such a man's strict Conversation casts on them, which [A] does in earnest make them look more foul and nasty to themselves. In fine, every Sinner shuns the Company of those whom he believes Religious in earnest; 'tis an awe and check to them; they are afraid, and out at it, as their *Great Master* also is, who when he is resisted must be overcome: And as they that are beaten have their own *fears* also for their Enemies, which are sure to charge close, put to flight, chase and pursue them; so it seems he also is afraid of a sincere and hearty Christian, for he flies him: So he did from *Christ*, 4. *Mat. verse. 11.* and so the Text assures, *If you resist him, he will fly from [B] you.*

And now, although we all did once *renounce the Devil and his works*, were listed Soldiers against him, took a *Sacrament* upon it, and our Souls, the immortality of life or misery, depend upon our being true and faithful to ourselves and oaths, or otherwise; nor is there more required of us but *resolution* and *fidelity*, only not to be *consenting* to our Enemies Conquest of us, not to will Captivity and Servitude: Yet as if, in mere defiance of our [C] Vows and Interests, we not only *willed* the ruin, but would *fight for it*, we may find, instead of this *resisting of the Devil*, most men do *resist the Holy Ghost*; *quench not the fiery darts of Satan*, but the *Spirit* and his flames, by which he would enkindle love of God and Virtue in them. If he take advantage of some warm occasion to inflame their courage against former follies, heat them into resolutions of a change; as soon as that occasion goes off, they put out those flames, and choke these heats until they die. If he come in his *soft whispers*, speak close to [D]

the heart, suggest, and call them to those joys of which himself is *earnest*; to all these they shut their ears, can hear no whispers, are not sensible of any sounds of things at such a distance, *sounds* to which they give no more regard, than to things of the same extravagance with the *Music of the Spheres*. Nay, if he come with his more active methods, as the *Angels* came to *Lot*, send *mercy* to allure and *take them by the hand*, as they did, to invite and lead them out of *Sodom*; if that will not, *Judgments* then to *thrust them out*, as they did also, come with *fire* and *brimstone* to affright them; they not only like the men [E] of *Sodom*, do attempt a *violence and Rape upon those very Angels*, but they really debauch the mercies, and profane the *Judgments*, having blinded their own *Eyes*, that they might see no *hand of God in either*: using thus unkindly [A] all his blessed methods of reclaiming them, till they have *grieved him* so that he forsake and leave them utterly. As if they had not heard that when the *Holy Spirit* is thus forced away, the *evil spirit* takes his place, 1 *Sam.* 16. 14. As if they knew not that to those who *close their eyes* and *stop their ears* against the *Holy Spirit's* motions, till they are grown *dull of hearing* and *blind* to them, God does send a *spirit of slumber*, that they should not see nor bear; and that for this dire reason, *that they may not be converted, nor be saved*. Five times he affirms it in the Scripture. Yea, once more in words of a sad Emphasis, 2 *Thess.* 2. 12, [B] 13. *He sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness: And that, because they received not the love of the truth, that they might be saved.* Blessed God! Is it so easy for such sinners to *believe* and be *converted*, that thyself shouldst interpose to hinder it, and hide the possibilities of mercy from their eyes, that they may never see them, nor recover! What can then become of those for whom God does contrive that they shall not escape? when instead of those bowels that did make him [C] *swear he would not have the sinner die, but would have him return and live*, he puts on so much indignation at such sinners, as to take an order they shall not repent, and take an order that they shall be damned.

And yet all this is only to those men, who, being *dull of hearing* the suggestions of the Spirit, and not willing to give entertainment to his holy motions, *grieve* him so, that they repel and drive him quite away; and so by *consequence* only make way for the Devil: Whereas there are others that *directly call him, force* him to them, *ravish* and *invade* [D] occasions to serve him. Some there are that *study* how to *disbelieve*, and with great labor and contrivance *work out arguments* and *motives* to persuade themselves to *Atheism*: Others *practice, discipline*, and *exercise* themselves to be engaged in *Vice*. Some *dress* so as to *lay baits, snares*, to *entrap Temptation*, that they may be sure it may not pass them: Others *feed high* to *invite and entertain the Tempter*, do all that is possible to make him come, and to assure him that he must prevail, when they have made it most impossible for themselves to stand and to *resist*. [E]

Some there are indeed whom he does not overcome so easily, but is put to *compound* with them, takes them upon *Articles*: for when he would engage them to a sin to which he sees they have great *inclinations*, with some *fears*, he is [A] fain to persuade them to *repent* when they have done; to lay hold upon the present opportunity, and not let the satisfaction escape them, but be sorry after, and amend. For where these resolutions of Repentance usher in transgression, there we may be sure it is the Devil that suggests those resolutions. But if he can get admittance once thus, by prevailing with a person to receive him upon purposes of

after Penitence; he is sure to prosper still in his attempts upon the same condition: For Repentance will wash out another sin, if he commit it; and so on. And it is evident that by this very train he does draw most men on through the whole [B] course of sin and life: For never do they till they see themselves at the last stage, begin repenting. When they are to grapple with *Death's forces*, then they are to set upon *resisting of the Devil*: And when they are grown so weak that their whole Soul must be employed to muster all its spirits, all their strength, but to beat off one little spot of phlegm, that does befiege the *avenues of breath, the ports of life, and sally at it, and assault it, once, again, and a third, many times, and yet with all the fury of its might cannot [C] break through, nor beat off that little clot of spittle*; when it is thus, yet then are they to *wrestle with, and Conquer Principalities and Powers, all the Rulers of the utter darknesse pull down the strong holds of sin within, cast down imaginations, and every high thing that did exalt itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ*; and with those seeble hands that they are scarcely able to lift up in a short wish, or prayer, they must do *all this; resist the Devil, and take Heaven by force.* [D]

Now sure to put it off to such a fatal season is a purpose of a desperate concern. In God's Name let us set upon the doing it while there is something left of *Principle* and vigor in us, ere we have so *grieved God's Spirit*, that he do resolve to leave us utterly; and before the Devil have so broke us to his yoke, that we become content and pleased to do his drudgery. We deceive ourselves if we think to do it with more ease when Constitution is grown weaker; as if then Temptations would not be so strong: For the Habits will be then *confirmed, Vice grown Heroical*, and we wholly in the [E] *power of Satan*, dead and senseless under it, not so much as stirring to get out. But if we strive before he have us in his clutches, we have an Enemy that can vanquish none but those who consent to, and comply and confederate with him, those that will be overcome: So that if we *resist*, he must [A] be *Conquer'd*; and Temptation must be conquered too, for *he will fly*, and then by consequence must cease to trouble and molest us. This is the sure way to be rid of Temptations, to put to flight the great *Artificer and Prince* of them, subdue and overcome *him and ourselves*: And *to him that overcometh thus Christ will grant to sit with him on his Throne, as He also overcame, and sate down with his Father on his Throne.*

To which, &c.

SERMON XIV. WHITE-HALL. Last Wednesday in LENT. 1667/8.

PHILIPP. III. 18.

For many walk of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ.

THough many by *the Cross of Christ* here understand any sort of Suffering for the [A] sake of Christ or Religion (it being usual with the Scripture to entitle *Christ* to every evil that befalls a man for doing of his duty,) yet others looking on it *properly* as that on which *Christ* himself suffered, by the *Enemies of the Cross* understand those that set themselves against the whole design and influence of *Christ's Death* upon it.

Now to name that in few words, the Cross of Christ [B] not only is one of the greatest Props on which our Faith of the whole Gospel leans, which it establisheth the truth of as Christ's Blood shed upon it was the sanction of the Covenant on God's part, who by that federal Rite of shedding Blood engaged himself; and we may certainly assure [A] ourselves, he cannot fail to make good whatsoever he hath promised in that Covenant, who would give the blood of his own only Son, who was so holy, and who was himself to Seal that Covenant; and his Blood is therefore called *the Blood of the Everlasting Covenant*.

But besides this extrinsic influence of it, all the blessed Mercies also of the Gospel, are the Purchase of this Cross, and all the main essential duties of the Gospel are not only Doctrines of the Cross, such as it directs and does enforce, but the Cross also hath an immediate efficacy in the working of them in us: For S. Paul saith by *the Crosse of Christ* [B] *the World is Crucified to me and I unto the World*. On it *the Flesh* is also *crucified with the Affections and Lusts*: And to say all that comprehensive Duty of the Gospel, *Self denial*, is but another word for *taking up the Cross*: And then as for the Mercies of the Gospel on the Cross the satisfaction for our sins was made, the Price of our Redemption paid, and that effected: There was wrought our Reconciliation with our God; Lastly that was the consideration upon which Grace was bestowed whereby we are enabled to perform our duty: With good reason [C] therefore S. Paul calls the Gospel 〈 in non-Latin alphabet 〉 , *the word or Doctrine of the Cross*; so that the Enemies of *the Cross of Christ* are in a word the Enemies of *Christianity*, and so the blessed Polycarp in his Epistle to these same *Philippians* seems to understand it: And they that *walk as Enemies* to it, are such as do not only hate the Duties of the Gospel, those especially which the Cross directly does enforce; but their course of life is ordered so as to break the very Frame and Power of *Christianity*, they set themselves against all that Christ came to do upon and by the *Cross*, resist, and [D] wage War with the *Doctrines*, and by consequence oppose the *mercies* of it.

The words being thus explained, I have no more to do but only answer two Enquiries which they give occasion for.

The first is, What sort of men those are that *walk as Enemies to the Cross*, and wherein their hostility does express itself?

The second is, What the danger and the sadness is of that condition, that they should make S. Paul think it necessary [E] frequently to warn them of it, and to do it now with so much passion? *For many walk*, saith he, *of whom I have told you often, and now tell you even weeping, &c.*

First for the first. And here I shall not strive to give you [A] in a perfect list of all that walk as *Enemies to the Cross*, but shall take that which S. Paul hath made ready to my hands in the next words.

And first the *Enemies* which he brings up in the front, are the *Sensualists*, the *Men whose God is their Belly*.

Secondly, *they whose glory is in their shame*.

Thirdly, *who mind Earthly things*, to which as being their consederates, and near allyes I shall add

Fourthly, those that he reckons up in the 1 Cor. 1. *the wise [B] men of this world.*

First the *Sensualists.*

That Men who diligently mind the serving of their appetite in meats and drinks, that study and contrive its pleasures, and with industry have learnt, and practice arts of Luxury, and in those have set up their delights, that these should be accounted Enemies of the Cross of Christ there is but too much reason. For their course of life is perfect opposition to that Cross, and to the whole *design of Christianity.* and to the very *being* of all *virtue.* For since *Virtue* is but moderation and restraint of Appetites and Passions, [C] and since sensuality indulges, and does raise and heat them: since the whole *design of Christianity,* is to *mortify the deeds of the Body,* those *our members upon earth,* that *Body of Sin and Death;* and since Voluptuousness quickens, pampers and does make them vigorous; lastly, since the Doctrines and the Influences of *the Cross of Christ* do aim at *Crucifying the flesh with its Affections and Lusts,* and Luxuries do gorge and make them ramping, sure the enmity is too apparent to be proved. [D]

It is the business of Religion to instruct and frame men into reasonable Creatures: God himself chose to die upon the Cross that we might live like Men here, and then afterwards die into Sons of God, and become equal to the Angels.

He suffered on the Tree, that we might be renewed into that constitution which the Tree of Knowledge did disorder and debauch. Before Man ate of that, his lower Soul was in perfect subordination to his mind, and every motion of his appetite did attend the dictates of his reason, and [E] obey them with that resignation and ready willingness which our outward faculties do execute the Wills commands with; then anything, however grateful to the senses, was no otherwise desired than as it served the regular and proper ends and uses of his making; there was a rational harmony in [A] all the tendencies of all his parts, and that directed, modulated by the rules and hand of God that made them: In fine, *then Grace was Nature, Virtue Constitution.*

Now to reduce us to this state as near as possible is the business of Religion (as it had been in some kind the attempt also of Philosophy.) But this it can in no degree effect, but as it does again establish the subordination of the sensual to the reasonable part within us: That is, till by denying satisfactions to the Appetite (which is now irregular and disorderly in its desires) we have taught it how [B] to want them, and to be content without them, and by that means have subdu'd its inclinations; or by taking down the Body have abated of its powers and its provocations; and where it is stubborn, heady, and rebellious, there by cutting off provisions from the flesh, and by sharp methods vanquished and reducit it into a condition of obedience; and (whenever that is also necessary) weakens so that insolent untamed part of ourselves, that we make it lie fainting, groveling at our feet (these are the Doctrines of the Cross, and this the method of its Discipline:) And withal by [C] those rational and divine heavenly encouragements which above all Doctrines in the world our Christianity suggests

and furnisheth with infinite advantage, have so fortified the mind that it resumes its principality, governs, and carries on the lower Soul in its obedience to Duty easily without resistance, as they say the higher Heaven moves the inferior Orbs along with it although their proper tendencies are contrary: At leastwise if impressions from without or inbred inclinations stir, raise passions, and mutinies, yet the mind keeps so much power that they shall not beat it off, and force it from its prosecutions of good; nor shall, [D] unless by a surprise, engage its consent in the pursuit of evil. This is that which Religion aims at, thus to make us men, teach us to live according to our nature, to put Reason in the Throne, and vindicate the spirit from the tyranny of its own vassal flesh.

But sensuality is most perfect opposition to this whole design; for it renverses that subordination without which there is no possibility of virtue as I showed you; and it puts that whether Lust or Passion in the Throne, which either constitution, conversation, or whatever accident, did give [E] possession of our inclinations to: And makes the strangest prodigy of *Centaure* where the *Beast is uppermost and rides the man*; where the *beast is God* indeed; for the sensual man acknowledges no other God but his own belly, so S. [A] Paul does character him here. And truly if we look on the attendances, and careful services he gives it, and how studiously and wholly he does consecrate himself to please it, one would think it most impossible he should have any other God; but if we number the *drink offerings*, and *meat-offerings*, the whole *Hecatombs* he gives it, and whereas other Deities had only some peculiar appropriate Creatures for their Sacrifices, how this votary rifles the Universe, goes through the whole latitude of beings for oblations, one would think he did out-number all the Heathen Legions in his God's; [B] and yet all this is only for his Belly. Now he that deifies his Appetite, and that is so attent and so solicitous in its service, he that sets up such an *Antigod* as this to Christ, appears a scornful insolent Enemy to *Him*, his *Cross* and his *Religion*, near the state of those men whom the Wiseman couples with the sensual, persons of an *impudent mind*, the very disposition of those Enemies of the Cross of Christ whom S. Paul brings up in the *second* place,

Those that glory in their shame.

Amongst the uses of the Cross of Christ, one chiefly [C] meant, was by the ignominy of that most accursed infamous punishment to represent the vileness of Iniquity; to which shame and confusion were so due, that there were to be Contumelies as well as Agonies in the Death that was to expiate it: And it seems not sufficient that *the Blood of God* be shed for it, but that Blood must be stained too with the *imputation of a Malefactor*: Christ was to suffer the insulting scorns and vilifyings of his Crucifiers, his Honor must be sacrificed as well as his Life, *Barabbas* must be prefer'd even before that *Person of the Trinity* to whom sin was to be imputed, and who was to bear the just shame of [D] it, such infinite debasement and contempt being a most essential ingredient in the wages of Iniquity, of which this Cross of Christ was the express.

And then how is it possible for men to wage a more professed hostility against the Cross of Christ, than by endeavoring to put *Reputation* on the thing on which that Cross was set to throw *Disgrace*? by raising *Trophies* to themselves for that which raised a *Gibbet* to their

Savior? giving themselves a *value* for the thing which hath such infinite diminution in it, [E] that it made the *Son of God* esteemed worse than *Barabbas*?

These men are two successful Enemies of the Cross that thus triumph over it, and when it was erected as an Ensign to display the vileness of iniquity, and to shame sin out of the lives of mankind, vindicate and rescue sin from that [A] contempt, and throw the Cross and shame upon Religion itself; while they exult in their commissions as in commendable things, and too truly verifying the Apostles aggravations against willful sinners, *Crucify to themselves the Son of God afresh and put him to an open shame*, while they put scorn on that contempt he suffered: For the Agonies and Contumelies he endured on that account of sin must needs be most ridiculous to them who count Sin gay and Honorable. Thus they trample and insult upon his Passion, thus tread underfoot the Son of God even on his Cross, and [B] upon that footstool they exalt themselves by putting sin in countenance and credit with the Age. For it is plain it is so when men once can *glory* in it: For our actions raise a glorying in us only in relation to the sentiments of others, that growing from a confidence of having praise and value for them in the world. So that they must assure themselves that most men or the most considerable will applaud their vices; otherwise they could not glory in them, but would be ashamed. And such a judgment we may safely pass upon an Age or Nation, where great Crimes not only have [C] impunity but Reputation; and men glory in them. Had it been so in the Heathen World when Christ and his Cross first appeared there, Christianity had wanted one of its convincing pleas. *Tertullian* in his Apology for our Religion to them that blasted it with all imaginable imputations of impiety discourses thus:

Omne malum aut timore aut pudore Natura perfudit: Nature hath dashed every vice with fear or shame; all Malefactors labor to lie hid, and if they are laid hold upon they tremble, and deny when they are accused, hardly confess it to the Rack; and when they are found guilty [D] they bewail, upbraid themselves, and aggravate confessions of their Crimes. *Christianus vero quid simile?* but what does the Christian like this? None of us is ashamed of his Religion, or repents, except it be because he was not sooner of it: If he be branded for it he rejoiceth, if you accuse him of it he does own it, triumphs in it; if he be condemned for it he calls his Execution his Martyrdom, his sufferings his Crown. *Quid hoc mali est quod naturalia mali non habet?* Now what strange kind of impiety is this that hath none of the natural affections of it? not the shame nor [E] fear, tergiversations or repentance, or deplorings of it? *Quid hoc mali est cujus reus gaudet, cujus accusatio votum est, & poena foelicitas?* What a kind of evil's this, which he that is found guilty of is glad? to be accused of it is his ambition? [A] to suffer for it is his happiness?

Alas the world hath taught vice nowadays to use this plea with a much greater confidence, and he that would apply this argument to our experiences might plead thus for the Religion of sin. For now they are but pitteous puisny sinners who feel those things which in *Tertullian's* days were natural and essential to sin, *to blush*, and *be ashamed*, and *have regrets*. Men do not only own it as those primitive persons did their Christianity, but they out-vie the Martyrs heats; for they accuse themselves, and boast of their performances [B] in villainy,

yea falsify, bely themselves in sin, and usurp Vice, steal the glorious Reputation of exceeding sinfulness, as if the impiety were meritorious.

And truly as that Christian Confidence and Magnanimity brought in the world as Proselytes to the Cross, so this other confidence brings Sholes of Votaries to Vice: For when once there is no need to be ashamed of it, there are but very few but will venture to commit it. And indeed this sort of men do manage their hostility so dexterously, as to use those very weapons Christianity was successful with, [C] against itself. 'Twas by a *discipline of shame* (for that was the great strength of the *Church Censures*) that our Religion did at first prevail almost to the exterminating Vice out of the World: The temporal Sword was never so victorious as this *weapon of our Spiritual Warfare* was, which yet in those times drew no blood, unless it were into the face, *in blushes*. But since men have found or made pretexts to glory in iniquity, and several Crimes are become honorable; Virtues are dressed up as mean, poor spirited, sneaking qualities; some look *melancholic, sad*, are *hypocondriacke*, [D] some *pedantick*, some *unmanly*, some *irrational*, and worse; so that men are now ashamed of Duty, 'tis a disparagement to own the doing it: Thus they have as it were *excommunicated Religion*. It is accounted a contemptible, or at best foolish thing; which is the very sentence of the *third* sort of Enemies the *Wise men of this World*, those \langle in non-Latin alphabet \rangle , *that mind earthly things* (the fourth sort) in which all their wisdom lies. Which two last sorts of Enemies I shall attaque together.

The Cross of Christ amongst its other ends was set to [E] be an instrument *whereby the World is to be Crucified to us, and we unto the World*; to be the means whereby we are enabled to prevail upon and overcome our worldly lusts and inclinations; and to sleight, yea and detest all the temptations of its Wealth, Delights, and Heights, when they attempt to draw us into sin or take us off from Duty. Now [A] to this it works by these three steps.

First, showing us *the Author and the finisher of our Faith* nailed himself to that Cross; his joints racked on it, his whole Body stripped, and nothing else but Vinegar and bitter potions allowed his thirst; and thus convincing us that *if we will be his Disciples we must take up his Cross and follow him*, at leastwise we must have preparedness of mind to take it up when ever it is fixed to Duty; to renounce all profits, honors, and delights of this World that are not consistent with [B] our Christian profession: This is the Doctrine of the Cross of Christ; it being otherwise impossible to be Disciples of a Crucified Master. And when this great *Captain of our Salvation* was himself *consecrated by his sufferings*, and had for his Standard his own Body lifted up upon the Cross, we that are listed under him, and with that very badge the Cross too, *crucis Consecranei*, Votaries and fellow Soldiers of that Order, if we shall avoid our duty when it is attended with a Cross, or straitened any ways, and the provisions of this World are cut off from it, and betake [C] ourselves rather to the contents of Earth; we do not only shamefully fly from our Colours; fugitives, and cowards, Poltrons in the Spiritual warfare; but are renegadoes, false and traitors to ourselves too, such as basely ran away not only from our Officer, but from Salvation, which he is the Captain of; and which we cannot possibly attain, except we be resolved to follow him, and charge through whatsoever disadvantages attend Religion, vanquishing all those temptations with which the World

assaults us in our course of Duty. Thus the Cross of Christ first shows us the *necessity* we have to renounce and *Crucify the [D] World*.

But to encourage and enable us to do so, it does also show us

Secondly, the *certainty of a good issue* in the doing it, assures us, that those who deny themselves forbidden satisfactions here, that will be virtuous maugre all the baits and threats of Earth, will embrace duty when it is laden with a Cross, although so heavy as to crush out life, and kill the body; assures us that those lose not, but exchange their lives, shall save their Souls, and that there is another World wherein [E] their losses shall be made up to them, and repaired with all advantage. To the truth of this the Cross of Christ is a most pregnant and infallible testimony. For as by multitudes of Miracles Christ sought to satisfy the world that [A] he was sent from God to promise all this, and justified his Power to perform it by experiment, raising some up from the dead; so when they said he did his Miracles by *Beelzebub*, he justified it further with his Life; affirming that he was the Son of God (now 'tis impossible but he must know whether he were or no) and consequently sent and able to do all he promised, and resolved to do it also for our more assurance in himself, that he would raise himself up from the dead within three days; and saying this when he was sure he should be Crucified for saying so, and sure that if he did not do according to his words, he must within three days [B] appear a mere Impostor to the world, and his Religion never be received.

Now 'tis impossible for him that must needs know whether all this were true or no to give a greater testimony to it than his Life. For this that Blood and Water that flowed from his wounded side upon the Cross, which did assure his Death, is justly said to bear witness to his being the Son of God, and consequently to the truth of all this, equal to the testimony of the Spirit (whether that which the Spirit gave when he came from Heaven down upon him in [C] his Baptism, or the testimony which he gave by Miracle;) for *there are three that bear witness upon Earth, the Spirit, the Water and the Blood*: Thus by his Death Christ did bring Life and Immortality to light; his choosing to lay down his own life for asserting of the truth of all this, was as great an argument to prove it as his raising others from the dead: and *Lazarus*•• empty Monument, and walking grave-clothes were not better evidence than this *Cross of Christ*.

3. Once more, this Cross not only proves the certainty of a future state, but does demonstrate the advantage of [D] it; and assures us that it is infinitely much more eligible to have our portion in the life to come than in this life: That to part with everything that is desirable in this World rather than to fail of those joys that are laid up in the other, that to be poor here or to be a spoil, to renounce or to disperse my wealth, that so I may lay up treasures for myself in Heaven, and may be rich to God; never to taste any one of these puddle transient delights, rather than to be put from that right hand where there are pleasures forever more; to be thrown down from every height on Earth, if [E] so I may ascend those everlasting Hills, and mount Zion that is above; that this is beyond all proportion the wisest course it does demonstrate; since it shows us him who is the *Son of God*, who did create all these advantages of Earth, and prepare [A] those in Heaven, and

does therefore know them both: Who also is the *Wisdom of the Father*, and does therefore know to value them, yet *for the joys that were set before him choosing to endure the Cross and despising the shame*. On that Beam he weighed them, and by that his choice declared the Poms of this World far too light that *exceeding and eternal weight of Glory*; that the whole Earth was but as the dust upon the Ballance and despised it; and to make us do so, is both the Design and direct influence of the Cross of Christ. [B]

But as at first the *Wise men of this World* did count the *Preaching of the Cross mere folly*, to give up themselves to the belief and the obedience of a man that was most infamously Crucified, and for the sake of such an one to renounce all the satisfactions, suffer all the dire things of this Life, and in lieu of all this only expect some after Blessednesses and Salvations from a man that they thought could not save himself, seemed to them most ridiculous: So truly it does still appear so to the carnal reasonings of that sort of men, who have the same objections to the Cross of Christ, as it would [C] crucify the World to them, and them to it; as it would strip them of all present rich contents, and give them certain evils, with some promises of after good things, which they have no taste for, nor assurance of.

Now this being in their account folly, then the contrary to this they must think wisdom; as it is indeed *the Wisdom of this World*; which Wisdom since it does design no further than this World, and hath no higher ends than Earth and its Felicities, it must needs put men upon minding the acquist and the enjoyment of these Earthly things, for that is only [D] to pursue and to achieve their ends, to catch at and lay hold on their felicity; and accordingly we see it does immerse them wholly in those cares. So that it is no wonder if their God and Religion can get no attendance from them, it being most impossible they should, when Mammon hath engaged them in the superstitious services of Idolatry; and when they sacrifice their whole selves to pleasure and make their bodies the burnt offerings of their Lusts, and when Ambition, even while it makes them stretch and climb and mount, causes them also to fall low, prostrate, make their temper, nature stoop, lie down to every humor, and to every vice they [E] think themselves concerned to court and please.

And though a man would think these so great boundless cares are very vain and foolish upon several accounts; for common sense as well as Scripture does assure ⟨◇⟩ that *this life* [A] and the Contents of it do *not consist in the abundance of the things that we possess*; that it is all one whether my draught come out of a small Bottle or an Hogshead ⟨◇⟩ the one of these indeed may serve excess, and sickness better, but the other serves my appetite as well; the one may drown my Virtue, but the other quenches thirst alike. And every days experience also does convince us, that the least cross accident, pain or affliction on our persons or some other that is seated near our hearts, or the least vexation or cross passion will so sour all those advantages, that we cannot possibly enjoy them while we have them; sickness makes [B] the richest plenty only a more nauseous trouble, a more costly loathing; then the poorest Soul that is in health is that great rich man's envy.

And there's no man also but does see so far into futurity as to satisfy himself that he shall die, and then the shadow of death will cloud and put out all these glories. And universal

reason also does tell every man that to deny himself or want his present satisfactions of this helpless dying kind, and suffer present evils, is in prudence to be chosen for avoiding [C] of a future evil or achieving of a good to come which do transcend those other infinitely, and to all Eternity continue. Sure as no man pities the poor Infant in the Womb because he lies imbrued in Blood, hath no inheritance there at all, is fettered, coffin'd as it were in that dark cell; if he be to be born to an Estate, to live a full age here in gaiety of mind, and health of body, in Reputation, and all plenty of delights, we never are concerned or troubled at his other nine months dungeon. So if this life be to the next as the Womb is to this; and if our hopes be no more on the Earth than in the Belly; and we have no inheritance or [D] abiding place here, as we had not there; although the waters of affliction, and to be in our blood should be as natural to us as to the Child, yet if we thus press forward to the other birth, to be delivered into immortality of joys, this state were not to be lamented, but endeavored for with all our powers. Lastly, the same reason does assure us, that if those futurities (which are most certain) were but only possible, yet to part with everything, and suffer anything here to prevent miscarriage in relation to those two Eternities is certainly the safest course, and then by consequence [E] the wisest. And this does appear a truth to all men when they go to die: And if it be the truth then, 'tis always so.

Yet notwithstanding all this, he that minds these earthly [A] things, whose heart is set upon them, whose desires the World serves, provides to satisfy every imagination of delight: His heart is so entangled in affections to them, and in prejudices for them, and hath so imbib'd the impressions of them, that he hath no taste for any other, and by consequence no satisfying notions of them: And if he hath not then it is not possible that he should really and from his heart, out of conviction and inward sense value these beyond the earthly ones; and it is plain we see he does not; and if he do not, to deprive himself of all the sweet contentments of his life, and tear out his own bowels that yearn after them, and [B] cling to them; and instead of those embrace a Cross, and do this for things which he cannot value more, and counts uncertain, he must needs think a mad folly: Consequently to contrive and seize the present to the best most plentiful advantage is the wisest course; and therefore they that by whatever arts do thrive, advance themselves, live high and in delights, they are Wise men; because they do attain their ends, by means appropriate to those ends.

And now the enmity betwixt *the Cross of Christ* and the *wisdom of the World* appears; first, their *designs* are most [C] directly opposite; the cross designs to take us up from earth and from its satisfactions, which have also *thorns* and *briars* in them, that *Earths Curse*, things that pierce and wound as fatally as the *Nayles* and *Thorns* and other cruelties of *Christ's Cross*; and to lift us towards Heaven, to direct our hearts and our affections thither as our harbingers, to take possession for us of those joys the Cross did purchase for us, but no cross can ever trouble. But the Wisdom of this World designs to lay out all its cares and its contrivances within this World, minds nothing else but earthly things, [D] and does not lift an eye or thought to any other.

Secondly, their *Principles* wage war: For earthly good things being the design, the main end of this worldly wisdom, consequently that does justify all courses without which men cannot

gain those ends, by which they do, though they be never so unlawful by the Rules of that which we call Virtue and Religion; it does justify, I say, all such as prudent. But the Principles of the Doctrines of the Cross of Christ are positive, that we must renounce all earthly satisfactions, when they cannot be enjoyed without transgressing [E] Christ's Commands, and embrace duty even when it executes itself upon us.

But Thirdly, there's no enmity so fatal to the Cross of Christ as is the *practice* of those men who minding Earthly [A] things, and all their wisdom lying as to them, they therefore think themselves concerned to represent the Doctrines of the Cross, which does so contradict their wisdom, as mere madness, and the Cross itself as the ensign of folly; And accordingly they do, treat it *en ridicul*; and make the proper Doctrines of it, the strict duties of Religion, matter for their jests, and bitter scofs: They character religion as a worship that befits a God whose shape the Primitive persecutors painted Christ in, *Deus Onochaetes*, as if Christianity were proper Homage only to an *Asses person*, as *Tertullian* [B] words it; And the votaries transformed by this their service and made like the God they worship, were what they were called then *Asinari* creatures only fit for burden, to bear, what they magnify, a Cross and scorns. No persecutions are so mortal as those that Murder the reputation of a thing or person; not so much because when that is fallen once then they cannot hope to stand, as because those *murder after death*, and *poison memory*, *killing to immortality*. They were much more kind to Religion and more innocent that clothed the Christians in the *skins of Bears and Tigers*, that [C] so they might be *worried into Martyrdom*; Then they that clothe their Christianity in a *fools Coat*, that so it may be *laughed to death*, go out in ignominy and into contempt. If to sport with things of sacred and Eternal consequence were to be forgiven, yet to do it with the cross of Christ: Thus to set that out as *foolishness* which is the greatest mystery the *Divine wisdom* hath contrived to make *mercy and truth meet together*, *righteousness and peace kiss each other*, to make sin be punished, yet the sinner pardoned: Thus to play and sin upon those dire expresses of God's indignation against sin, are things of such $\langle \diamond \rangle$ and dangerous concern, that S. Paul could [D] not give a caution against them but with tears, *For many walk saith he, of whom I have told you often and now tell you even weeping, &c.* Which calls me to my *last consideration*.

Indeed the cross of Christ does represent Almighty God in so severe a shape, and gives the lineaments of so fierce displeasures against sin, as do exceed all comprehension. There was a passion in Christ's Prayer to prevent his passion, when he deprecated it with strong cries and tears, yea when his [E] whole body wept tears as of blood to deprecate it; and yet he cried more dreadfully when he did suffer it; The nails that bor'd his hands, the spear that piercit his heart and made out-lets for his blood and Spirits, did not wound him as, that sting of death and torments, sin did, which made [A] out-lets for God to forsake him, and which drove away the Lord that was himself out of him. Neither did his God forsake him only, but his most Almighty attributes were engaged against him: God's Holiness and Justice were resolved to make Christ an example of the sad demerit of Iniquity, and his hatred of it: Demerit so great, as was valuable with the everlasting punishment of the World, fallen Angels and fallen Men; for to that did it make them liable. Now that God might appear to hate it at the rate of its deservings, it was very necessary that it should be punished, if not by

the execution of that sentence on Mankind as on the [B] Devils, yet by something that might be proportionable to it, so to let us see the measures God abhors it by, to what degrees the Lord is just and holy by those torments, torments answerable to those attributes.

Now truly when we do reflect on this we cannot wonder if the Sinner be an enemy to the Cross, and hate the prospect of it, which does give him such a perfect copy of his expectations, when our Savior's draught which he so trembled at shall be the *everlasting portion of his Cup*: For if God did [C] so plague the *imputation* of Iniquity, how will he torment the *willful and impenitent commission* of it?

But then when we consider those torments were the satisfaction for the sins of man, methinks the sinner should be otherwise affected to them: Christ by bearing the Cross gave God such satisfaction, as did move him in consideration thereof to dispence with that strict Law, which having broken we were forfeit to eternal death, and to publish an act of grace whereby he does admit all to pardon of sins past, and to a right to everlasting Life that will believe on him, for sake their sins and live true Christians. He there appears the *Lamb of God that [D] taketh away the sins of the World*, for that he does as being a *Lamb slain*, then he was our *Sacrifice*, and that Cross the *Altar*. And the humbled sinner that repents (for, notwithstanding satisfaction, God will not accept a Sinner that goes on; by all those Agonies his holiness would not be justified, if when he had forsaken and tormented his own Son for taking sin upon him, he should yet receive into his favor and his Heaven, sinners that will not let go, but will retain their sins: but the penitent) may plead this expiation: Lo here I poor Soul prostrate at the footstool of [E] the Cross lay hold upon the Altar, here's my Sacrifice on which my sins are to be charged, and not on me, although so foul I am, I cannot pour out tears sufficient to cleanse me, yet *behold Lord and see if there ever were any Sorrow [A] like the sorrow of thy Son wherewith thou didst afflict him* for these sins of mine: And here is Blood also, his Blood to wash me in: and that Blood is within the Vail too now and that my offering taken from the Cross up to thy Throne, thou hast accepted, it, and canst not refuse it now my *Advocate* does plead it, and claims for me the advantage of the Cross.

Now that men should be Enemies to this, and when they are forseit to eternal Ruin, hate that which is to redeem the forfeiture; that they should trample on the [B] Cross whereon their satisfactions were wrought; tread down the Altar which they have but to lay hold on and be safe; wage war with, beat off, and pursue a Lamb, that *Lamb of God* that comes to *take away their sins*; and make a spoil and slaughter of their Sacrifice; hostilely spill upon the ground that Blood, that was appointed for their Blood upon the Altar, for their *blood of sprinkling*, and was to appear in Heaven for them. It men resolve to be on *terms of Duel* with their God, and scorn that *Satisfaction* shall be made for them by any other way than by *defiance*; and although their God do make the [C] satisfactions for them to himself, yet not endure it, but choose quarrel rather; this is so perverse and fatal an hostility as no tears are sufficient to bewail.

But possibly men sleight these satisfactions because some terms are put upon them which they know not how to comport with; the merits of the Cross must not be accounted to them but upon conditions which they are not able to perform; they are required to master all their

wicked Customs, their untamed appetites, and settled habits, to keep under their Concupiscence, to calm their [D] inclinations and their passions: Now on such severe articles friendship with the Cross they think is too hard bought.

But therefore *Secondly*, that Cross was the consideration upon which Grace is offered us, whereby we are enabled to perform all this; the *power to will* and *strength to do*, all necessary aids from Heaven are granted to us as Christ merited them for us by his Sufferings; and that Blood he shed upon the Cross it is the Fountain, 'tis the [E] Ocean of all grace: And if temptations storm thee, lay hold on that Cross, it is the Anchor of Salvation thou hast hold on; tell thy God although thou art not able to resist and stand, thou hast the price of strength, that which did purchase it was paid down for thee on the Cross, [A] and is at his right hand, he hath it; give me therefore grace for it, let me have the value of that Blood, the *Blood of God* in spiritual succors, which may make me able to resist thy Enemies, and do thy will. Now God will never be unjust to deny any man those aids that were so dearly purchased for him, and for which he hath received the price.

And then that men should be Enemies of the Cross which is their Magazine of strength against their Enemies! As men that do resist the having grace, least it should change [B] their inclinations! as men that will not be impowered against Vice, but will oppose the Aids of Heaven, fight against the succors that are given them, and destroy their own forces, least with them they should be able to encounter sin and overcome it! Thus willfully to run against and charge their Anchor of Salvation; to poison to themselves the Fountain the whole Ocean of their graces, is the state of them only that do resolve and that had rather perish.

Once more, on that Cross was wrought a *reconciliation* [C] *betwixt God and Man*; and that upon such terms of honor to us Men, that God does seem to condescend as far in this his Treaty, as in coming down from Godhead into Flesh; there is Exinanition in his yieldings and compliance. He sent his Son to move us to be reconciled, as if he did acknowledge us the offended party; and as if he meant to give us satisfaction, in his Blood, he dyes upon the Cross to effect that reconciliation. When our Savior would magnify a love he thus expresses it, *Greater love than this hath no man, that a man lay down his life for his friend*: But behold here is greater love, for *Christ commended* [D] *his love to us in that when we were Enemies he died for us*, only out of hopes to make us friends; *Love strong as death* indeed, that brought him to the grave who could not die. 〈 in non-Latin alphabet 〉 , affection violent as Hell, that brought God to 〈 in non-Latin alphabet 〉 , and made him *descend to Hell*: For so low he stoops; thus he humbled himself to persuade us to be reconciled, and to prevail with us to be at peace with God.

And is a Reconciliation with the Lord so hateful to us, that we will be Enemies to the Cross that works it? are [E] we so assured of worsting God Almighty, that we will resist whatever makes towards a peace with him? are the sinners expectations so tempting? do we look for such advantage from the *Covenant we have made with Death*, and the *agreement we are at with Hell*, that we will have the [A] League defensive and offensive? will be foes to their foes? and

will have War with God because he is their Enemy? are we thus resolved to be revenged upon the Triumphs of the Cross? and because our Savior *spoiled Principalities and Powers, triumphing over them on it*; therefore set ourselves against that Trophée of his Victories over our friends the Devil and his Fiends? is the love of Christ so injurious to us that we will be Enemies to the Expresses of it? and when his affection threw him down so low for our sakes, [B] humbled him to Hell to beg and to procure our friendship, will we go to trample on him there rather than not go thither, and rather than we will not be forever there?

Was it not for this *O blessed Savior!* that thou didst pray against thy Cup so earnestly, because of Man's ingrateful enmity to it? because thou wast to suffer God Almighty's Indignation in it, and the Sinners hatred for it? because it was the Cup of the Lord's fury, and Man's also? God squeezed into it all the dregs of his Wrath, and man scornfully spits into it? and when the one will make thee [C] drink it up, the other throws it in thy face? was it not because thou wert to take a Cross up which thou couldst not bear the Torments of, and Man will not endure the Blessings of? but most despitefully treads down that Cross while thou art sinking under it laden with their weight? This is alas, a state so sad that neither *S. Paul's tears*, nor *Christ's Blood* hath sufficient compassion for.

And yet though one *wept* the other *died* for them, these men have neither tears nor pity for themselves. Yet one would think this were a subject worthy of them: 'Tis storied of *Xerxes* that when he took a view of his vast [D] Army which he went to Conquer *Greece* with (an Army such as the Sun never saw, and it could scarce see that, which the Historian says did *Coelo minitari tenebras*, as it covered and drank up the Sea, and took up and devoured the Earth, so it did seem to darken Heaven too: An Army which consisted saith *Herodotus*, when mustered at *Thermopylae* of Five Millions, two hundred eighty three thousand, two hundred and twenty Men, besides Laundresses, Harlots, and Horses; and it had Twelve hundred [E] Gallies for Sea fight, besides Twenty hundred Ships for carriage.) when upon this view he had for a while gloried in his happiness to behold and Command so many Nations, and so Powerful a Fleet and Army: notwithstanding on a sudden he burst into Tears on this Consideration, [A] that in one Hundred years there should not one survive of that great marvelous multitude: (And truly through his folly in one hundred weeks scarce any one but was the prey of Enemies, and Death and Infamy.) But 'tis a sadder Contemplation to reflect on the far greater Army of the Enemies of the Cross, who, if they do not end that quarrel, will in fewer years be all dead and in Hell. I know not whether such a sad reflection called out *S. Paul's Tears*, but sure I am it does deserve their own: And there is nothing will avail in their behalf without their tears. It may [B] be tears are piteous things for such brave Sinners: But then what will these insulting Enemies of the Cross do, when they shall see *that Sign of the Son of Man coming in the Clouds of Heaven?* When this Cross shall usher in the great Assize? When they shall *look on him that they have pierced and Crucified upon it?* And when that Crucified offended Enemy shall come there to be their Judge? That takes himself to be offended much more in his kindness, than his Person; and will judge this more severely that we would not let his Cross and [C] Passion do us any good, than that we Crucified him on it.

Let us then be caution'd in the fear of God to be no longer Enemies to that which is to reconcile our Judge to us. If we have his Friendship on the Cross, we may be sure to have it on the Judgment Seat. He that on the Cross parted with Godhead and with Life for us, will on the Bench adjudge us that Inheritance which his Cross did purchase for us. He sits there to pronounce Happiness upon all faithful sincere Christians to proclaim [D] *Come ye blessed of my Father inherit the Kingdom prepared for you.*

To which, &c.

SERMON XV. WHITE-HALL. Novemb. 15. 1668.

MARKE X. 15.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.

THE *Kingdom of God*, especially as it [A] concerns the forepart of the Text, signifies nothing else but that of the *Messiah*, or in one word, *Christianity*; and that both as to the profession and the practice, the Doctrine and the life of it: For so the 〈 in non-Latin alphabet 〉, by which *Theophylact* expounds the words, the Preaching of the Doctrine is itself called the *Kingdom of God* by our Savior, *Mat. 21. 42.* 'Tis not delivering of a message only in weak empty words, 'tis Jurisdiction and exercise of Sovereignty: And the Commission [B] that authoriz'd to it was the delegation of the Powers of Omnipotence: *All Power*, saith our Lord, *is given to me both in Heaven and in Earth, and* (which the *Syriac* adds in that place also) *as my Father sent me, so send I you, go ye therefore and teach all Nations, teaching them to observe whatsoever I have Commanded you.* As if this were execution [A] of the greatest and most Kingly Power, and every Doctrine had the force of Proclamation, every denunciation were Sentence; as it will be certainly to them that do not give obedience to it.

Which *obedience* is Secondly, and that most properly entitled the *Kingdom of God*; *Rom. 14. 17.* for by that he Reigns; without this our great universal Lord were a *Prince of no Subjects*, had a *Kingdom* but of *Rebells* only: So that *to receive the Kingdom of God* is by the obedience of Faith to submit to the Gospel, to receive the Doctrines of [B] is by believing, and the Precepts by obeying them: The duty which our Savior here directs, and which with such severity he threatens non-performance of, even with exclusion from that blessed Immortality of Joies which *the Kingdom of God* imports, which is that sense it bears in the last words of my Text. In which we must consider,

First, the object both of the Duty and the Threat *a Kingdom*, and that *the Kingdom of God*.

Secondly, our concern and duty in relation to that Kingdom we have only *to receive it.* *Whosoever shall not receive [C] the Kingdom of God.*

Whatever bustle men are well content to make to get possession of any Earthly Dignity or Power, sometimes to wage war with their Conscience and all obligations, violate all Rights both Humane and Divine, and assault greatest difficulties and yet greater guilts, to invade

men's Crowns, and other rights, there's no such need in this; we have no more to do but *let this Kingdom come*, and not resist the having it. For therefore also

Thirdly, the manner we are by our Savior here prescribed [D] to receive this Kingdom in is, *as a little Child. Whosoever shall not receive the Kingdom of God as a little Child*, as one that cannot stand against the power of a Kingdom when it comes; that hath nor strength nor malice, neither force nor will to oppose; which they that do must needs keep themselves out of it: Which is

Fourthly, the thing threatened, *they shall not enter therein*; there being neither reason nor indeed a possibility men should possess that which they will not receive. [E]

Lastly, Christ's asseveration is added to all this, *Verily I say unto you whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein*.

But because the main thing Christ intended in the Text (which he so oft repeated upon several occasions) was, by the [A] significative emblem of *a little Child*, visibly to inform us of some dispositions that are absolutely necessary to the entertaining Christianity, either in our minds by Faith or in our lives by practice; I shall therefore wholly attend that design of his in the words, and handle them particularly as they seem here to be spoken in relation to the Doctrine of it. This being most of use now in an age when men not only tear Religion with disputes, but aim to baffle it with reproaches quite out of the world: Now against such the text is positive, *Whosoever shall not receive the Kingdom of God*, the Doctrine [B] of Christianity *as a little Child he cannot enter therein*, neither into the possession of the Promises of Christianity, nor indeed into the profession of it.

And here I need not labor much to find that in a child which Christ requires of those that come to be disciples in Religion; for it is plain that children being impotent, unable to sustain or to direct themselves, they give themselves up to the aids and the directions of others, those especially whom they are committed to, and with whose cares of them they are acquainted; to whose guidance they resign themselves entirely, [C] laying hold on them in any dangerous appearance, and not trusting to themselves at all: And when their age first makes them capable of having anything infus'd into them, being empty and unseason'd vessels they will easily receive all and sincerely without taint: And being neither filled before hand with prejudicate opinions, nor with windy vain conceits of their own skill or knowledge, they must needs take in without any let or hindrance what ever is infus'd, and submit themselves to be directed wholly by their teachers, without contradiction or dispute, for they Judge not, nor examine, but [D] receive. Now such a resignation seems the proper disposition which our Savior expects in a disciple. It is plain that his pretended Vicar and that Church expect it, that men shall submit their Faith entirely to the Church, believe whatever *she proposeth as revealed by God merely on that account as she proposeth it*, for otherwise it is not a right faith: Yea, she requires that men give their assent to the determinations of her head, the *Pope*, in *matters of fact* also, where they are as competent to Judge as he; And though with all their industry, and using the same means, they cannot find the fact to be as [E] he determines, yet they are obliged in conscience to that superior to

depart from their own Judgment, and to *yield* and *sign their assent* to his determinations, Witness the matter of *Jansen*. Yea their great *Cardinal* is positive that *If the Pope could err so far as to call evil good, good evil, to [A] prohibit virtues or command vices, the Church were bound in conscience to believe those vices good and honest, and those virtues evil.* So far he.

Indeed if that Church be the *Mother and Nurse of all Christians*, 'tis from her breasts only they must seek the *sinceremilk of the word*: Now that she is so, they must take her word, as Children do their Parents words that they are so. And indeed this is properly to receive the Doctrine as a *little Child*, not judge, nor reason, nor examine, but believe it. And such *legendary doctrines* as well as *Histories*, which they deliver, are [B] most fit to be received by such as Children. Yet as if this had been the proper method among Christians always, in *S. Austin's* time we find the *Manichees* derided Christianity, *that discipline of Faith*, because by *that men were commanded to believe and were not taught how to distinguish truth from falsehood by clear reason*, and again, *that it requires us to assent before we have a reason for it.* And long before that *Celsus* did advise the Christians *to receive no doctrines but on the account of reason, credulity being the inlet to deceit*, saying, *they that without grounds believe are like those that admire and are satisfied with [C] jugglers, and take appearances and sleight of hand for truth*, adding many of the Christians, *neither would receive, nor give a reason of their faith but used to say* 〈 in non-Latin alphabet 〉 *do not you examine, but believe, 'tis your faith shall save you;* and as if from the beginning it were so we cannot but have heard the story of that man that reading *Genesis* where *Moses* says, *In the beginning God created the Heaven and the Earth. And he said let there be light and there was light, &c.* Swore at him, saying, *this Barbarian only asserted boldly but proved nothing.* As if argument and reason never had place in the Jewish or the [D] Christian Religion, only those who were the institutors of each Religion, did deliver it; others had no more to do but to believe it, that is, *to receive it as a little Child.*

Whether these reproaches, and the oath of these known enemies may go for proofs that it was so, I shall not now enquire. But it is certain on the other side *S. Paul* requires of his new Christian *Corinthians*, *that they be not children in understanding, that they be in malice Children, but in understanding Men.* Now a man and a child differ not in this that the one hath an understanding reasonable soul, and the other hath not; but in [E] that the one cannot use his understanding or his reason, and the other where he acts as man does: So that our Religion in requiring that we *be in understanding men*, does require of us that we use our reason in it.

And since assenting to a thing as truth is an act of the highest [A] faculty of the soul of man as it is properly and truly reasonable, namely as it *understands and judges*, it is not possible a man should really believe a thing unless he fatisfie himself that he hath reason for so doing. Yea, whether that be true or not which many men so eagerly contend for, that the will though free is bound, and cannot choose but will that which appears best at that time it wills, yet it is sure that he who with his understanding, which is not free in her apprehensions and judgments, but must necessarily embrace that which hath most evidence of truth: He I say who really assents to any [B] proposition does satisfy himself that he hath better and more cogent reasons for that than the contrary: And therefore it is impossible

that any man can verily believe a thing which he is thoroughly convinced is contrary to clear and evident right reason, for he cannot have a better reason for the thing that is so; And were it possible for any man to believe so, there could be neither grounds nor rules for such a ones belief; for there is nothing in the world, so false and so absur'd although he were assured it were so, but he might assent to it, for whatever demonstrations could be offered why he should not, yet [C] it seems he might believe against acknowledged evident truth and reason, but this were only *wish* or *fancy* and *imagination*, not *belief*. And to prevent such childish weak credulity was the great work and care of Christ, so far is he from requiring we should be *as Children* in this kind. For *when he was ascended up to heaven he gave some Apostles, some Evangelists, some Pastors and Teachers*, he shed down the Holy Spirit and his gifts, *that we might not be as Children tossed to and fro, and carried about with every wind of Doctrine; Eph. 4. 14.* [D]

First, For want of rational grounds instable in our Faith as Children are in body, and in judgment also, taking all appearances for truths. If men were only to believe, there must needs be as great variety of Religions as of teachers. And though God hath appointed that some Church should be as perfectly *infallible* as that of *Rome* pretends to be; yet since there are so many Churches, and the true one therefore could be known no otherwise then by some marks, there must be disquisition before Faith; and men must reason and examine ere they can believe upon good grounds; for were they to receive Religion *as a little Child*, be nursed up with the [E] *Doctrine* as with *milk*, a Child we know may suck infection from the poison'd breast of an unwholesome mother, or some other person, for it knows not to distinguish; And so may be nursed to death. A soul like theirs that is but *rasa tabula* white paper is as fitted to receive the *mark of the beast*, as the *inscription* [A] *of the living God*, just as the first hand shall impress. Therefore we are bid *not to believe every Spirit*, not every Teacher though he come with gifts, pretend and seem to be inspired, *but try them*; and our Savior forewarn'd the Jews of *false Christ's that should come with signs and wonders*. Something therefore must be known first and secured, before the understanding can be thus obliged to give up its assent; And *Captivate every thought into obedience*, as *S. Paul* directs. Now what that was here to the hearers in the Text is easily collected, [B] namely that *he was the Christ that does require it*: And *S. Paul* expresses it in the forecited place; where he says, *we must bring into captivity every thought to the obedience of Christ*, to wit, of *that Christ*, who as he does himself profess that *if he had not done among them the works which no other had done, they had not had sin: John 15. 24.* If his demonstrations had not convinced them it had been no fault not to believe: So when he had made appear he was that person whom their prophesies had pointed out, the *Messiah*, the *Son of the living God*, and this not only his *Disciples* had acknowledged, but the *multitudes*; [C] yea, when his miracles had made one of the *Pharisees* confess, *Rabbi we know thou art a Teacher come from God; for no man can do these miracles, except God be with him*. Then if the *Pharisees* dispute against his *Doctrine of Divorce*, urge the authority of *Moses* and *God's Law*; and the *Disciples* press the inconveniences that will happen, *If the case of a man be such with his wife*; he may answer them: He that will not receive my *Doctrines* without dispute, that is to say, *He that will not receive the Kingdom of God as a little Child shall not enter therein*. This *King that cometh in the name of the Lord* may [D] well determine *how we shall receive the*

Kingdom of God. If he propose strange precepts to our practice, It appears that he is *sent from God*, and God's commands are not to be disputed but obeyed; if his revelations present dark unintelligible Mysteries to our faith, his promises offer seeming impossibilities to our hope, why yet he hath made proof he comes from God; and surely we are not so insolent as to doubt that God can discover things above our understanding, and do things above the comprehension of our reason. Therefore since we *are as Children* to all these, it is but just we should *receive them even as little Children*: With a perfect resignation of our understandings [E] and of our whole souls. Here 'tis most true what S. Austin says, *Those are not Christians who deny that Christ is to be believed, unless there be some other certain reason of the thing besides his saying: Si Christo etiam credendum negant nisi indubitata ratio reddita fuerit Christiani non sunt.* For to them [A] that are convinced of that, 'tis such a reason that he is the Christ.

There is indeed no other name now under heaven, to whom we are obliged to give such deference, for however the modern Doctrines dare assert, that *Christ hath given the very same infallibility which himself had to all S. Peters successors as often as they speak ex Cathedrâ*; And that in matters both of right and of particular fact; yet not to countenance this monster by admitting combat with it, nor to put myself into the circle which these men commit who talk of the *Authority of the [B] Church*, to which they require us to resign our Faith. I shall not stay to rack them on that their own wheel: This I dare affirm, it is impossible for any person or assembly to produce a delegation of authority in more ample terms than the great Council of the Jews could show, signed both by *God and Christ. According to the sentence of the Law which they shall teach thee, and according to the Judgment which they shall tell thee thou shalt do; thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left*, saith God, *Deut. 17. 11.* compared with *2 Chron. 19. 8, 9, 10, 11.* And our Savior says, *They sit in Moses Chair, all therefore whatsoever [C] they bid you observe, that observe and do, Mat. 23. 2.* Let them of Rome produce a better and more large commission. Yet did not this suppose that Council was infallible either in the interpreting the Law, or in attesting of tradition, or in judging of a Prophet, or that the Jews were blindly to give up their assent and their obedience to their sentence; God did not mean the people should imagine that when he prescribed a *Sacrifice for expiation of their errors in their Judgment when they found it out. Lev. 4 13.* As their own Doctors do expound it: Therefore God supposed that they might err, and we [D] know that their Traditions did *evacuate the Law. Mat. 23. 15.* They *judged and slew true Prophets, v. 37.* They declared *the Messiah an impostor, Mat. 27. 63. and blasphemous, and for that condem'd him, Mat. 26. 65. and decreed what the Apostles told them they must not obey, Act. 5. 25.*

But though there be no such Authority that's absolute▪ over the Faith of Men now upon Earth; yet if this *Jesus* did acquire such by his Works; if by the Miracles he wrought, his raising others from the dead, his own Death and his Resurrection, he sufficiently justified the Divinity of his Doctrine: [E] (And if those Miracles were true, they were no doubt sufficient) and if those that did pretend they were eye-witnesses and ministers of all this, his Apostles and the Seventy Disciples, and those others that accompanied him, who conversed with him continually, and could not therefore be deceived [A] if they profess they heard and saw all this, and Preacht it in the face of those that would have contradicted if they could, and rather than their lives have proved all false; yea *Preacht it everywhere, the*

Lord working with them, and confirming the Word with signs following. If they consign'd that Word in Writing also which they Preacht, to be a measure and a Standard of that Doctrine to futurity; which Word so Preacht and Written by agreeing, would in aftertimes give mutual illustrious evidence to one another; and if any *Heterodoxies* should at any time creep by degrees into [B] the Articles or the external practice of the Church, they might be easily discovered by those Records.

And if the multitudes that heard, and saw, and did receive all this, and which were grown extremely numerous almost in every Nation of the then known World, while those Apostles and Disciples lived, if these delivered what they must needs know whether 'twere true or not, delivered both that Doctrine and those Books of it as most certain truth, by Preaching, and by Writing, and by Living to it, and by Dying for it, and engaging their Posterity to do so; and they [C] also did that to all Ages; if all this, I say, be true, then it is easy to conclude that we are to receive the *Doctrine* of that *Jesus*, and *this Book* the Records of it, with the resignation of a little Child, and absolutely to submit our Faith to them.

But that it was thus; first as sure as any of us here, who have not seen the thing can be, that *Christianity is now professed, the Bible now received* in all the Regions round about us throughout *Europe*, or indeed that there are such Regions and places, so sure we may be, for we have the testimony of [D] the World, that for example, in the days of *Dioclesian* 'twas over the World professed both with their mouths and lives; owned in despite of Spoil, of Torments, and of Death; and they did value the Records of this Doctrine so much dearer than their Lives or their Estates, that in prosecution of those Edicts, wherein the *Christians were required to deliver up their Bibles to be burnt*, in one Month 17000. were put to death: And the Persecution lasted at that rate for ten years time; so that in *Egypt* only it is said there were slain 144000, and 70000 banished. (*The Laity it seems were allowed Bibles [E] then.*) Or put the case higher in *Adrian's*, or *Trajan's* time, who both lived within an hundred years of *Christ*, who Martyred them till weariness slackned the Execution, and they gave off only as it were that so they might cease to persecute themselves; and we have the Officers engaged attesting [A] this, all which must needs be as notorious as the Light.

Now Secondly, 'tis most impossible those so vast multitudes of every Nation should have met together, forged a Code of Doctrines, and agreed so uniformly in professing a Religion, and in dying for it; for we may as easily believe that there were never any men before this Age we live in but that these began the king, as that those of that Age began the Christian Religion.

Thirdly, 'tis as impossible that their immediate Ancestors who lived in the Apostles Age, who heard their Preaching, [B] received their Writings, saw the Miracles they did, if they did any, and many of them must have seen Christ also after he was risen if it were so; yea multitudes of them were themselves parties in the gifts of Tongues and Miracles, if there were any, and so could not be imposed on, but must necessarily know whether they were truths or forgeries: It is as impossible I say, so many should agree together to betray all their Posterity into the profession of a Religion from which they could look for no advantage but the certain total Ruin of themselves and their posterity; it was not possible they [C] could

have done this if they had not thought all this was true; and since they did know whether it were true or not, if they thought it was true, they did know it was, and if they knew it was, then it is certain that it was so; and these Scriptures, and the Doctrines Christians deliver (so far as they have not varied since that time from these Authentical Records) they have the *Seal of God*, Miracles to attest they come from God.

I might have urged completion of Prophecies to prove the same. First those in the *Old Testament of the Messiah*, [D] which so eminently came to pass in *Christ*, that they sufficiently clear those Books to be Divine: Next *Christ's* predictions in the New, particularly those about *Jerusalem*, which saith *Eusebius*, *He that will compare with what Josephus an eyewitness and no Christian, writes of it* (or what ourselves know of that Nation and that place indeed) *he must acknowledgethe Divinity of his words*. But enough hath been said to prove they come from God, and therefore we must so receive them as the *Word of God*, with perfect resignation of our Souls, and submission of our judgments, denying every apprehension [E] that would start aside from and not captivate itself to that prime truth which cannot be deceived nor lie; and renounce all discourses Reason offers that resist such abnegation of itself and all our other faculties, that is, *receive this Word of the Kingdom as a little Child*.

I do not here affirm, by saying this, that our Religion does [A] disdain, or keep at distance from the services of any of Mans faculties, for it sometimes admits them not as Ministers only, but as Judges: 'Tis plain the senses were the first, I do not say conveyance only, but, Foundation of Faith, which was built on the first Believers eyes and ears; they heard the Doctrine, saw the Miracles, were sure they saw and heard them, and so, supposing the signs sufficient to confirm the Doctrine to have come from God, were certain of their truth, without any Authority of a Church to influence that faith into [B] divine: And S. *John* therefore does not only call in, and admit, and urge their testimony, *That which we have heard, which we have seen with our Eyes, which we have looks upon, and our hands have handled of the Word of Life, that declare we unto you*; But our Savior in the highest point of Faith appeals directly to their Judgment: *Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing*: And S. *Austin* also gives them the decision of a point of Doctrine which of all others now troubles the Church most; for speaking [C] of the *Eucharist*, he says, *that which you see is Bread, and 'tis a Cup, it is that very thing which your eyes tell you 'tis*. *Tertullian* also long before that had appealed to them in that very cause. And in an instance where their sentence passes, 'tis not strange if Reason also take the Chair, and do pretend to Judge. And truly when the Scripture that does call those Elements *Christ's Body and his Blood*, does also call them after Consecration *Bread and Wine*; and since they must be called one of them by a figure, for they cannot be in Substance both; and since that Scripture hath not told us [D] where the Figure lies, hath not expressly said, 'tis this but in resemblance, that in Substance: Here if Reason that hath Principles by which to judge of Bodies, which are exposed to all the notices and trials of our several faculties, and to which a Trope is not a stranger, it can judge of figurative speeches; when it therefore finds if it admit the figure in that form *This is my Body*, 'Tis but just the same which was in the *Jews Sacrament the Paschal Lamb*: which they called the *Body of the Passever*, though it were but the memorial, a figure which was always usual in Sacraments, and is indeed

essential to Sacraments: And which is used in all things that are [E] given by exhibitiv signs. But if it should resolve it to be *Bread & Wine* only in a *figure*, besides a most impossible acknowledged Consequence, that a man can be nourished by them, which the *Romamsts* dare not deny; nor yet dare grant that men can *feed* upon a *trope*, be *nourishit* with a *figure*; besides this, [A] if Reason shall resolve that, it must judge against all Rules it hath of judging by, and judge in contradiction to known Principles, and trample on all Laws of sense and understanding, which (especially when the Scripture hath nowhere defined expressly) must be most unreasonable; yea most impossible, to judge that true (that is to say, believe that thing) which it sees is most irreconcilable with known truths. Here therefore Reason is not insolent if it give verdict by its proper evidences; men are not bound to swallow *contradictions* as they do the *Wafer*, or *receive as a little Child*, that *discerns* [B] *the Lord's Body*, no more then it does the repugnancies that are consequent to their Hypothesis concerning it.

Or to make another instance, when the Scripture says, *God is a Spirit*, yet does also give him *hands*, and *eyes*, and *ears*, and *wings*, and these of strange prodigious dimensions; neither tells us which of these is *proper* and which *figure*: Here if Reason that can prove God cannot be a Body, and cannot endure his God should be a monster, shall be called in to pass sentence; they that make Philosophy interpret Holy Writ in this case, and give the last resort to Reason, do no more usurp or trespass on Religion, then they that make use [C] of Authors, or a Dictionary judge of the sense of any *Greek* or *Hebrew* word in Scripture.

But notwithstanding this we may not think the mysteries of Faith are to be measured by the Rules of natural Reason, so to stand or fall as they approve themselves to its discourse or Principles: For though it be impossible that any Revelation can contradict right Reason (truth cannot be inconsistent with truth:) yet it is very possible God can reveal those truths which we have neither faculties analogal, nor [D] principles or notions proportioned to, nor any natural ways of judging or examining. And if those faculties which are not capable of cognizance will judge; and judge of things removed from all our notices; (such as Spiritual, Infinite, Eternal being is) and do it by principles gathered from the information of our Senses, and by analogy with things of another kind; corporeal finite things that are about us; reason need not be informed how liable such judgments must be to mistakes; and how that which we call repugnancy in one may have no place in the other. Here therefore to submit [E] our understandings, and believe is but modest justice, and to *receive as Children what our Heavenly Father says*.

And therefore they that will presume to comprehend whatere they are commanded to believe, and those that will believe nothing but what they are able to comprehend, are alike [A] insolent, if not pernicious. Tis true God by the Gospel hath revealed and brought to light many things which before appeared only as he himself did in the Temple, *in a Cloud*; namely concerning the *Divine nature, Persons, Properties, and the Eternal being*, and the *Incarnation of his Son*; but still, as God himself is said to do, these also *dwell in Light, that no man can approach unto*. Which he that will needs gaze and pry too near to, must be dazzled into blindness, and be only so much more in the dark. But he that proudly does conceit his little [B] spark of

Reason can bear up with that Divinity of brightness, and enlighten him to look through all those inaccessible discoveries, with *Lucifers* assuming he hath reason to expect *his* fall. The one of these that will needs clear all mysteries, the other will take them all away; the one that with his Pencil will presume to figure him *who is the brightness of God's glory*, and trace out the lineaments by which that everlasting Father did impress *the character, and express Image of his person on him*, and the other that with a bold hand dashes out the Person from the Nature; the one that will [C] untie the knots of the Hypostatick union; and the other that will cut them and the union too asunder; the one that will needs prove by Reason whatsoever is in Scripture, and the other that speaking of Christ satisfaction, saith, *for my part if it were not only once* (◊) *oftentimes set down in holy Scripture, yet would not I therefore believe it*, because forsooth it was against his reasonings: Neither the one or other of these sure receive revelation as a little Child, not like young *Samuel*, *Speak Lord for thy Servant heareth*.

But these, as all extravagance is wont, are profited into [D] much worse: The one that would be proving, making reasons for, the mysteries, often God knows framed only shadows, and the other by their light of Reason being able to dispel and make those shadows vanish, that so easy victory encouraged them to frame reasons against, and to attaque the Mysteries themselves; and then others finding there was something that was taken to be Reason not agreeing with some chief heads of Religion, as they had been still received; took occasion thence to conclude against the whole Religion; and by scruples at some Articles taught themselves [E] to dispute all the Creed; and now a difficulty in one Doctrine makes the rest suspected, and regarded only as things made to amuse, and the unusual wording of a Command is thought ground enough to turn all Christian duty into Raillery. [A]

For instance; If Christ intending by prescribing patience, to teach men how to escape not only from the guilt, and present torture that a Spirit which will needs return each sleight offense is subject to, but also from the future and eternal recompenses of revenge, shall in phrasing his injunctions but bid them *turn the other cheek*, no Gentleman can be of his Religion; and that is cause enough I hope not only to renounce, but scorn it. If in mere compassion meaning only to make virtue easy, by advising us against the snares and [B] the occasions of Vice, he word his counsel in prescriptions to *pull out the right eye, cut off the right hand*: His Religion is a much worse Tyranny then the Covenant *Nahash* offered to the men of *Jabesh Gilead*, and they think themselves as much concerned to make parties against it: In fine, if that he might at once instruct us how to pull up *the root of all evil*, he forbid us *to lay up treasures upon the Earth*, and tell us *that our treasures should be laid up in Heaven*, and say *it is impossible for a rich man to enter into heaven*; here they cry out mainly he supposeth us, and treats us just as Children: This Command [C] requires indeed that they who do receive it should be Children, whom we use to cheat of gold by the same methods, telling them it is not good for them at present, that it shall be laid up for them; and therefore when Religion does attempt to deal with men so, 'tis concluded it designs to cozen them, as they think it does indeed, and is a cheat, and all that minister about it are mere fourbes: And truly if we racked the Consciences of dying men, and if so be they would give so much to this Cloyster or that Order promised them remission of their sins, and worse than *Judas*, sold the purchase of Christ's [D] Blood at those base rates, and betrayed the Redemption so, on God's name let

them so account us; but if we do attempt on nothing but men's vices, and would only steal their Souls from Hell, and cheat them into piety and blessedness, these we hope are very unreprouchful frauds. But alas! to talk to them of these after things, of Heaven and Hell is altogether as much liable to their contempt as the commands are. If we tell them of a Resurrection to Judgment, and of everlasting fire to punish wicked men, because their reason cannot comprehend how flame can hurt a Soul; or for the Body how devouring [E] fire can repair the food it preys upon, that it may keep alive and nourish torment to eternity; or how each man's peculiar dust that is digested into several men's being, and so become no one man's peculiar, when it shall be also blended with the ashes of the Universe, can be singled out and parted to its proper [A] owner, when there are so many own it, because their reason cannot comprehend all this, therefore *Scriptures lake of fire* must be no more then the *Poets Acheron*; and Resurrection was framed (as the apparition of a Ghost is wont to do) to fright men merely; and however 'tis attested Christ did never rise, but all is fable: Thus from such premises as these our rational disputing men conclude.

And here I shall not ask how these men dare presume, that if there be a God who hath declared that he will bring such things to pass, yet he must be unable to affect them, if they [B] cannot comprehend the manner how he does them; or be confident they can look through those *h leams that come out of his hand, in which the hiding of his Power is*: But this I shall say to our men of reason, theirs is the most unreasonable way of arguing in the world; to dispute against plain matters of fact, the *being and the Works of such and such so many ages since*, and witnessed by a greater testimony then the world can show for any other thing; And ever since appearing in their visible and vast effects, *as the Conversion, Suffering, Faith*, of the whole Earth almost. Now to attempt the confutation [C] of such matter of fact by reasonings drawn from difficulties in some things which those men are witnessed to have delivered, or to conclude, that there can never have been any such persons in the world, because they cannot understand all that those persons taught, or possibly because they can take some occasions to buffoone on what they taught, is most ridiculous. Thus History must have been false, and several known places not have been, because the story hath been turned into *Burlesque*: Thus he that with the Ancients cannot comprehend how it is possible that there should be *Antipodes*, [D] or the earth can be anything but a plain flat, otherwise he thinks the inhabitants must fall down to Heaven; may as rationally despise all the discoveries of the earth, assure himself our constant Navigations which persuade us 'tis a Globe inhabited on both sides, bring home from the *Indies* nothing else but false relations, and that indeed there are no *Indies*.

I need not urge how Christianity approves itself even to the reasoning of the sober part of mankind; and the morality of it had the suffrage of the world before itself appeared: for while the evidence stands good, if the matter of fact be [E] true, the doctrine must be true, and the commands obeyed: and to use such arguings to refell such matter of fact is just like that which *Zeno* did attempt, namely, by subtleties to prove it was impossible there could be any motion, while another did disturb his lecture by his motion up and down the Schools; it [A] is the same thing as to take a *bowle to cut* with, or the *vessels of the Danaid's to carry water* in: for such reasonings are alike improper for that work.

And indeed these arguings are not the exceptions of reason, but the strugglings of men's vices against Religion. And it must be impossible so many thousands would give up their *bodies*, rather than their *Bibles* to the fire in *Dioclesian's* days, because it is a book which they can find no other pleasure in but that of railing it, or helping them with subjects to be profane upon. It must be false that *Christ* did feed 5000 with 5 loaves [B] and 2 small fishes, till 12 baskets full of broken pieces did remain; yet not so much because they know not how their eating could nourish the victuals so, and make it grow; as because they are angry with the worker of the miracle, who forbids and upbraids the excesses of their luxury, which can easily, and does daily consume the price of that that would suffice 5000, without miracle on 5 single persons; and all that when 'tis dressed according to the modern mode of eating well, dissolved, turned into juyces, and exalted into the Elixir of the Epicure, shall leave, alas! no broken pieces for the alms-basket: this is [C] the quarrel; this does make the miracle impossible. And yet methinks upon the same account they should allow, that at a feast he turned so many pots of water into wine, because that seems to gratify the thirsts of their intemperance. In fine, we do not live as men prepared or willing to be called to an account of all our doings, therefore we have no mind to rise again to give it: when we are thus minded, it is not hard to meet with difficulties that encourage the opinion that we shall not rise. Which difficulties when we look into, we cannot find how it is possible we can be raised, and 'tis easy then to think [D] we cannot, that it is impossible, especially when it is our will and interest to think so; and then it must be false whatever is in Scripture that we shall. These are the processes of those that reason against Christianity, such the grounds that they dispute upon: but their reasons are but Sophisms of lust and interest, which will guild and paint whatever they are much in love with, and it is no wonder they find colors for it, and can think them reasons, for they always did so against present evident conviction. When *Moses* by his miracles endeavored to let *Pharaoh* know who was the Lord, and to persuade him to [E] let Israel go; while *God* permitted the *Magicians* to counterfeit those miracles, it looked like reasonable indeed that *Pharaoh* should not be convinced; but when they could not imitate, but did confess the finger of the Lord, and themselves Suffered those plagues which they could not either conjure up or down; then [A] if *Pharaoh* will not be persuaded, 'tis plain nothing but his interests, not the wonders which were wrought by the *Magicians*, were the reasons that prevailed with him; for those were not reasons against more and greater miracles; yet they were effectual with him to the destruction of himself and his nation. Again when they who knew the mighty works *Christ* did, and were forewarned by him of false *Christ's* and false *Prophets*, that would come with signs and lying wonders; *God* allowing *Satan* leave to struggle at his last gasp, and to make a blaze when he was to fall from Heaven as lightning, but far beneath [B] the glory of his only begotten Son: when they who knew both these, chose yet to follow a *Barchocab*, a false falling Meteor, who came indeed with greater show, and not with such strict mortifying Doctrines, nor only with the thin encouragement of after-expectations as *Christ* did, for he gave them hopes of present temporal enjoyments; but he did no wonder besides spitting fire (*S. Jerome* says) and throwing great stones from his knee as from an engine, say his followers; which yet could not scare the *Soldiers*, neither did the *Roman Eagles* [C] (which were true-bred) fear those flames he spate, but destroyed some millions of them. Now 'tis evident by the comparison of the several signs that *Christ*

and this *Barchocab* wrought, the only reasons that gave efficacy to that sleight imposture, and did make it over-power *Christ's* mighty works, was their earthly desires and affections which *Christ's* severe Doctrines could not gratify, and therefore *they receiving not the love of the truth, but having pleasure in unrighteousness, gave themselves up to delusions to believe a lie; yet still those delusions went for reason with them.* Once more *Tertullian* challenging [D] the Heathen says, *Produce before your judgment s^tatssome, whom you will, of those who are inspired by any of your God's, when gaping ore the Altar they have in its fumes (according to their custom) taken in the Deity till they are great with it & ructando conantur, while they are in travel with him, as it were, have belching throws, that they burst almost, till they are delivered of the inspiration: while it is thus, let but any Christian adjure them by the name of Christ, and if the spirits that they are possessed with do not presently confess that they are devils, ibidem illius Christiani procacissimi sanguinem fundite, let the saucy petulant Christian lose his life.* He speaks of this as a known frequent trial. And *Minutius* [E] *Felix* says, their chiefest God's have been forced out of their Votaries, and acknowledged they were evil spirits. Now here was reason and experience; the miracle was so evident, that *Tertullian* bragging says, *do not believe it if your eyes and ears can suffer you; and the reason was more pressing then the fact: [A] Nec enim Divinitas deputanda est quae subdita est homini, it being most impossible that that should be a God which a man could rule and triumph over, so imperiously manage him, as with a bare command to force him from his hold, and make him shame himself so villainously before both his adorers and his enemies, as to say, He was a Devil.* Yet the Heathens still found colors to do out all this conviction; and their old acquaintance with their God's, together with the custom of their vicious worships, had more force with them then miracle and reason. And while the Christian dispoest their Deities, he was [B] himself turned out of all his own possessions; and although he made their God confess himself a Devil, yet still poor he was made to suffer as a malefactor.

And 'tis not strange if men now stick as closely to their vices, as those did to the God's that patronized them, and it be as hard to exorcise the Devil out of their affections and practices, as it was then out of Heathen Votaries or Temples. They are as fierce against the Christian Religion for their lusts sake, as those for their *Venus*, and the very same account that made those Heathen customs, or the lying wonders of false Christ's, [C] or *Pharaoh's* Magicians signs, be more persuasive then the other more real miracles; namely, because they sided with their inclinations and interests. This very account makes little difficulties (which Almighty God hath left in our Religion, as he suffered signs and lying wonders heretofore, for trials) yea, makes cavils, mere exceptions, pass for reasons most invincible, be disputed, urged with great concern and passion, against all those methods of conviction which God hath afforded Christianity.

Now if this be to receive Religion as a little Child, 'tis with the frowardness of Children, when they are displeased or ill [D] at ease; who resist and quarrel with the thing that is to make them well or please them, and return the Parents cares to ease and quiet them with little outrages and vexing. And *do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee and established thee? Ask thy Father and he will show thee, thy Elders and they will tell thee. De.t. 32. 6, 7.* Now have Children any other way to know their Parents, then to let their Father show them, and their Elders tell them? Or should we cast off

the relation and tenounce all the obedience due to it, because [E] we are not sure of it ourselves? For ought we know those may not be our Parents, we have only testimony for it: Thus we serve our God on that account; and yet *Hath he not made thee and established thee?* As he began us, so did he not nurse and bear us in his arms, and carry us in all our weaknesses and difficulties, till he brought us up to a full strength? Till by a miraculous [A] and signal providence he had established, settled us? and after all these cares bestowed upon us, do we prove a generation of vipers only, such as do requite the bowels that did bear and nourish them, by preying on them and consuming them? Or like the of-spring of a Spider, who, when he hath spent himself with weaving nets and working of them into labyrinths, to be the granaries and the defences of his brood, to catch them prey, and to secure them; then the strongest of his young ones, when he is by these his cares established and grown [B] ripe to destroy, makes those threads fatal to his parent, which he spun out of his bowels to be thread of life to him. And shall we be such children to our Father that established us? make all his plenties turn to poison in us, and invenome us against himself? make his miraculous mercies furnish us for the abuse and provocation of him? his blest Providence serve only to afford us arguments against itself; help to confute itself because it hath so prospered, doth still suffer us? But after all this, *is he not thy Father that hath bought thee?* who to all his [C] titles to us, his endearing obligations, notwithstanding our despites and provocations of them; yet did give the life of his own Son to purchase over again the same relation to us, that we might have right to the inheritance of his Kingdom: And then however we have hitherto affronted, let us be content now to be bought and hir'd, *to receive that Kingdom of God as his children; for if children, then heirs; heirs of God, and joint heirs with Christ,* who died to make us Kings and Priests to God and his Father.

To whom be glory, &c.

A SERMON PREACHED IN S. PETERS WESTMINSTER ON Sunday Jan. 6. 1660. at the Consecration of the Right Reverend *Fathers in God,* GILBERT Lord Bishop of Bristol, EDWARD Lord Bishop of Norwich, NICHOLAS Lord Bishop of Hereford, WILLIAM Lord Bishop of Gloucester.

BY RICHARD ALLESTRY D. D. Canon of Christ Church in Oxford, and one of His Majesty's Chaplains.

LONDON, Printed by Thomas Roycroft for James Allestry at the Rose and Crown in Saint Paul's Church-yard. 1669.

TO THE Right Reverend Father in GOD, GILBERT LORD Bishop of LONDON, and Dean of His Majesty's Chapel Royal.

My LORD,

WHEN I consider with what *reluctancies* I appear thus in public; I have all reason to suspect and fear, lest this *offering*, which like an *unwilling Sacrifice* was dragged to the *Altar*, and which hath great *defects* too, will be far from *propitiating* either for *its self* or for the *votary*. But I must crave leave to add, that how averse soever I was to the *publishing* this rude *Discourse*, I make the *Dedication* with all possible *zeal*, and *ready cheerfulness*. For I expect your

Lordship to be a *Patron*, not only to my *Sermon*, but to my *Subject*. Such a separate eminence of *virtue* and of *sweetness* mixed together may hope to ingratiate Your *Function*, to a *Generation* of men that will not yet know their own good, but resist mercy, and are not content to be happy. And for *myself*, Your *Lordships* great goodness and obligingness hath encourag'd me, not only to hope that you will pardon all the miscarriages of what I now present, but also to presume to shelter *it* and *myself* under your *Lordships Name* and *Command*, and to honor myself before the world by this address, and by assuming the relation of

My Lord,

Your Lordships most humbly devoted and most faithful Servant, RICH. ALLESTRY.

SERMON XVI. IN St. PETERS WEST MINSTER. *January 6. 1660.*

ACTS XIII. 2.

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

AND as they ministered to the Lord and fasted, the holy Ghost said,— [A]

Although that *ministering* to God by *prayer* and *fasting*, be the indicted and appropriate acts to preface such Solemnities as *this*; and that not *Sermons*, but *Litanies* and *intercessions*, are the peculiar adherents of *Embers*, and of *Consecrations*; and those vigorous strivings with Almighty God by Prayer are the *birth-pangs* in which *Fathers* are *born* unto the Church: Yet since that now this *Sacred Office* is itself opposed, and even the *Mission of Preachers* [B] preached against, and the *Authority* that *sends* despised as *Antichristian*, whilst *separation* and *pretence* unto the *Holy Ghost* set up themselves against the strict injunction of the [A] Holy Ghost to *separate*; the *Pulpit*, that otherwhiles hath fought against it, must now atone its errors, by attending on the *Altar*, and the bold ungrounded claims of *Inspiration*, that false teachers have usurp'd, be superseded by the voice of the *Holy Ghost* himself, who in this case becomes the *Preacher*, and says, *Separate me Barnabas and Saul for the work whereunto I have called them.*

My Text is a *Commission parole* from Heaven, in it you have,

First, the Person that sends it out; 〈 in non-Latin alphabet 〉 , [B] *The Holy Ghost said.*

Secondly, the Persons to whom it is directed; implied in the verb 〈 in non-Latin alphabet 〉 *separate*, more particularly expressed in the foregoing words.

Thirdly, the thing to which they were impowr'd by the Commission, or which was required of them; set down in the remaining words of the Text, wherein you have

- 1. The Act enjoin'd; 〈 in non-Latin alphabet 〉 , *separate.*
- 2. The Object; 〈 in non-Latin alphabet 〉 , *Separate me Barnabas and Saul.* [C]

- 3. The End for what; 〈 in non-Latin alphabet 〉 , for a work.
- 4. The Determination of that work; 〈 in non-Latin alphabet 〉 , for the work whereunto I have called them.

Of these in their Order: and first,

The Holy Ghost said.

Of those *five* things, for want of which the *second Jewish Temple* sunk below the *first*, and its Glory seemed faint in the comparison, the Chiefest was the *Holy Ghost*; who became silent, his Oracles ceased then, and he spake no [D] more by the Prophets. A thing not only confessed by the *Thalmudists*, (who say our *Rabbins* have delivered to us, that from the time of *Haggai*, *Zechary* and *Malachi*, 〈 in non-Latin alphabet 〉 , *The Holy Ghost was taken away from Israel*) but so notorious in experience, that when *St. Paul* meets *Disciples at Ephesus*, Acts 19. 1. and asks them *if they have received the Holy Ghost*, whether at their Baptism the *Spirit* came down upon them as He did then on others; they answer ver. 2. *We have not so much as heard whether [E] there be any Holy Ghost*, any extraordinary effusions of the [A] Spirit, whether he do come down in Gifts and Afflations, such as we know were usual in the first Jewish Temple, but have not been for a long time, and we have not yet heard they are restored, (for of this pouring out of the *Holy Ghost* they must needs mean it, not of himself, of whom they could not doubt, nothing was more known in the *Jewish Church*.)

But as our *Savior* did supply the other *four* with all advantage, and so fulfilled the *Prophecy*, and made the *glory of that Temple greater*: so for the fifth, the *spirit*, he [B] was restored in kind with infinite improvement; that of *Joel* fulfilled, *I will pour out my spirit upon all flesh*, for they were all baptized with the *Holy Ghost*; baptized in rivers of living waters, which did flow out of the belly of themselves, for this he spake of the *Spirit*, which all that believed on him should receive, *Joh. 7. 39.* so that *Joel* did scarce feel or foresee enough to *prophecy* of this abundance, but the *inundations* were almost like *Christ's* receivings, *without measure*. Nor were his *Inspirations* as of old, dark and mysterious oracles, direction in rapture; where the Message [C] itself was to have another revelation, and it must be prophecy to understand as well as utter: But in the *Gospel* his effusions run clear, and transparent as the *Water* that expresseth them, revealing even all the *unknown languages* that were the *conduits* and *conveighances*; all plain express direction, such as that of the *Text*.

Now amongst all the several uses of the *Holy Ghost* for which he was poured out in this abundance, amongst all the designs he did engage himself in, and advance, He does not seem to have a greater agency nor to interest himself more in any, than in *qualifying for*, and *separating* [D] to *Church-offices*. This seems to be his great work: and indeed how can he choose but be particularly concerned in those *offices* which are his own 〈 in non-Latin alphabet 〉 , *his gifts*? *Timothy's* is expressly called so, in each of his *Epistles*, 1 Tim. 4. 14. 2 Tim. 1. 6. And when our *Savior*, *Ephes. 4. 8.* is said to *give the gifts of the Holy Ghost to men*, it is added *how*, ver. 11. *He gave some Apostles, some Evangelists, some Pastors and Teathers, for the perfecting of the Saints, for the work of the Ministry*, namely because [E] those gifts enabled for

those offices, and all the reason in the world that he should have a special hand in giving, where himself is to be received. *Receive the Holy Ghost*, that was from the beginning, and is yet the installation [A] to them: And if we take them from their divine original, from that *great Pastor and Bishop of our souls*, who was the maker of them too, *Thus he was consecrated; the spirit of the Lord is upon me, therefore he hath anointed me to preach the Gospel*, Luk. 4. 18. And when he comes to ordain succession, he says, *as my Father sent me, so send I you: and he breathed upon them, and said, Receive the Holy Ghost*, Joh. 20. 21. And after bids them tarry at *Jerusalem till they should be endued with power from above*, Luk. 24. 47. That is, endued with the *Holy Spirit*, Act. 1. The [B] present *Barnabas and Saul* were sent by *his Commission* in the *Text*; and v. 4. And *Saint Paul* tells the *Elders of the Churches of Asia*, *the Holy Ghost made them overseers*, 〈 in non-Latin alphabet 〉, Act. 20. 28. *Timothy* had his Office, 〈 in non-Latin alphabet 〉, by *immediate designation of the Holy Ghost*, 1 Tim. 4. 14. *Clemens Romanus* saith, *the Apostles out of those they had converted, did ordain Bishops and Deacons*, 〈 in non-Latin alphabet 〉, *having first tried them by the Holy Ghost, and so taught by his revelation who should be the men*. And *Clemens Alexandrinus* says, *John after his return to Asia*, [C] *ordained throughout all the regions about*, 〈 in non-Latin alphabet 〉, *such as were signified and designed by the Holy Ghost*: So that *Oecumenius* pronounces in the general, 〈 in non-Latin alphabet 〉, *The Bishops that were made, they made not inconsiderately on their own heads, but such whom the Spirit did command*. *Chrysostom* said as much before, and *Theophylact*. Nor can we doubt that he maintains his interest in this affair even at this day: But that our *Veni Creator Spiritus, Come Holy Ghost eternal God*, does call him to *preside* in these [D] so concerning Solemnities; For *Christ*, when he commissioned his *Apostles*, assuring them, *Behold I am with you even to the end of the world*; which promise he performs only *vicariâ Spiritus praesentiâ*, by the presence of the *Holy Ghost*, who is his *Vican*, as *Tertullian* expresses; not can the *Spirit* be with them till then, but by making them be till then; which being done by *Ordination*, that *Ecclesiastical procreation*, (for so they derive themselves to *the Worlds end*;) upon the strength of that promise we may assure ourselves he does assist as truly, though not so visibly, as when [E] he said here, *Separate*.

The *Holy Ghost's* concernment being thus secured, I have this one thing only to suggest; that they who set themselves against all *separation* to these *Offices and Orders*, [A] *in and for which* the *Holy Ghost* hath so appeared, (what they be I dispute not now) they fight against the *Holy Ghost*, and thrust him out of that in which he hath almost signally interested himself. And they that do entitle the *Spirit* to this opposition, do not only make *God's Kingdom divided against itself*, or raise a *faction* in the *Trinity*, and stir up division betwixt those *Three One Persons*; but they set the *same Person* against himself and make the *Holy Spirit* resist the *Holy Ghost*. You know the inference pressed upon them that did this but *interpretatively* in the *Devils Kingdom*, and did make *Satan cast out Satan*: and [B] is it not here of force? And they who make the *Spirit* cast out the *Holy Ghost*, contrive as much as in them lies *God's Kingdom shall not stand*. I will not parallel the guilts. Those *Pharisees* blasphemed the *Holy Spirit* in his *Miracles*, ascribing that to *Beelzebub* which was the *immediate work of the Holy Ghost*: (and such indeed do sin *unpardonably*, because they sin *irrecoverably*; for *Miracles* being the utmost and most manifest express wherein the *Holy Ghost* exerts himself, they who can harden their

understandings against them have left themselves no means [C] of conviction, and *cannot be forgiven*, because they *cannot be rectified or reclaimed*) *These others do blaspheme the Spirit in his immediate inspirations* and 〈 in non-Latin alphabet 〉 , ascribing to the *spirit of Antichrist* all those *Offices and Orders*, which these gifts of the *Holy Ghost* were pour'd from Heaven immediately to *qualify for*, and *separate to; things* in which he hath as signally appeared as in his *Miracles*: and as he made these *means* to convince the world, so he made those the *Officers* of doing it, and set them to *out-last the other*. Now in the same nearness that, these [D] two guilts come up one towards the other, just to the same degree these *sin the sin against the Holy Ghost*. For the *Holy Ghost said, Separate*.

So I pass to the *second*, to those whom this injunction is directed to. And thence I do observe in general, that

Notwithstanding all the *interest and office* that the *Holy Ghost* assumes in these same *separations*, yet there is something left besides for *Man* to do. Although he *superintend*, they have a *work* in it: He is the *Unction*, [E] but it must be applied by *laying on of hands*. *I have call'd them*, saith he in the *Text*; and yet *to them* that *ministered*, the *Holy Ghost said, Do ye separate*. I do not [A] now examine what *degree and order* of men they were whom the *Holy Ghost* here commissions for this *Office*. The Judgment of the *Antient Church* in this affair is enough known, by the condemnation of *Arius*, and by the Fate of *Ischyras* and *Colluthus*: and for the *present instance*, in which they are called *Doctors* that are bid to do it, there hath enough been said to prove 〈 in non-Latin alphabet 〉 a Title of a *Bishop*: to which I shall only add, that it was a *variation of Name* that stuck by them until *Bede's* age, in which, what *Bishop* signified does come [B] under no question; for he does say, that *Austin called together to the Conference, Episcopas sive Doctors, the Bishops or the Doctors of the Province*. Besides that there was then in *Antioch* a *Bishop*, 〈 in non-Latin alphabet 〉 , *In the time of Claudius Emperor of Rome, and of Euodius, whom the Apostle Peter had ordained at Antioch, those that before were called Nazarenes and Galileans, were called Christians*: a thing which happened a little before this separation in the *Text*, as you find [C] Chap. 11. 26. But who they were that used to *separate* for every Execution of these *holy Offices*, will appear from the Instances that I shall make to prove the present Observation, that, besides that of the *Holy Ghost* there was an *outward call*: And whomsoever the *Spirit sent*, he commanded that they should have *Commission from Men*. And all my former *Testimonies* for the *Holy Ghost*, bear witness for this too. The *Text* is positive; here was a *Conge d'eslire* for *Barnabas* and *Saul*. *Timothy* had his office 〈 in non-Latin alphabet 〉 , by *designation of the* [D] *Spirit*, 1 Tim. 4. 14. yet 〈 in non-Latin alphabet 〉 , with *laying on of hands*, *ibid.* yea 〈 in non-Latin alphabet 〉 , by *the laying on of my hands*, 2 Tim. 1. 6. And *Timothy* was placed at *Ephesus*, as *Titus* also left at *Crete*, to *ordain* others in the same manner; *St. Paul* providing for the *succession* of the *Rite and Ceremony* as well as of the *Office*. And in *St. Clement's Testimony*, 〈 in non-Latin alphabet 〉 ; *the Spirit tried, but the Apostles constituted*. And down as low as *Trajan's* time, when *St. John's* date was almost [E] out, his life and his *Commission* expiring, and the *Churches* of *Asia* to be provided with *succession*, the Men were 〈 in non-Latin alphabet 〉 , signified by the *Holy Ghost*: But the *Chron. Alex.* saith, 〈 in non-Latin alphabet 〉 , [A] *that he went clean throughout Asia and the adjacent Regions, constituting*

not only *Bishops*, but *others of inferior Clergie*: and even in the *lowest* thus it was; when the first *Deacons* were to be made, *Men full of the Holy Ghost and Wisdom* were to be looked out, *Act. 6. 3.* But yet that did not authorize them, the *Holy Ghost and wisdom* did not make a *Deacon*: for besides that, *the Apostles will appoint them over their business, ibid.* and they are brought to them, *and they do lay their hands upon them,* verse 6. Thus it was [B] in those times of full effusion of the *Holy Ghost*: *Men* always had to do in giving that *Commission*: so that whoever pleads an *Order of the Spirit* for his Office, (although such a *Commission of the Spirit*, if he had it, would evidence itself, and if it were, it would appear, for 'twas *the manifestation of the Spirit that was given to every man to profit withal*; yet) if we yield him his pretensions, and let his own *incitations* pass for *inspirements*, and his *strong fancy* for the *Holy Ghost*, if the *Holy Ghost* did call him, who did separate him? whom the *Holy Ghost* calls, he sends to his *officers* to empower; they both work, *He says, do ye [C] separate.*

And here a Consideration offers itself unto those *holy Fathers*, whom the *Spirit* makes his *Associates* in separating men to *sacred offices*; that when they set apart even to the *lowest stalls* of the *Church*, they labor to perform it so that the *Holy Ghost* may be engaged, and act along with them in the performance: *Separate* such as they may presume the *Spirit* hath called, and will own. He does not call the *ignorant*, or appoint *blind eyes* for the *Body of Christ*, or make men *Seers* to lead into the pit. The *Holy Spirit* [D] calls not the *unclean*, or the *intemperate*; we know it was another sort of *spirit* that went into the *vine*: nor does he ever say, *Separate me* those who separate themselves, the *Schismatics*: the *Spirit* calls not such as break the *unity of the Spirit*; nor sets into the rank of higher members in *Christ's body* those who tear that body, and themselves from it: the *factions*, those that will not be bound neither in bonds of *peace* nor of *obedience*, but break all holy ties, that make *commotions*, and rave and foam, suit 'tis the *Legion* that sends them, and not the *Holy Ghost*. He [E] whom the *spirit* will call, must not be under the reputation of a *Vice*, but should be of a *good report*, lest he fall into reproach, and so into the snare of the Devil, 1 Tim. 3. 7. [A] i. e. lest he fall into reproach, and then his teaching do so too, and men learn to slight or not heed the doctrines of such a one as is under scandal for his life, and so the Devil get advantage over them, and do ensnare them. 〈 in non-Latin alphabet 〉 . For to be to any an occasion of falling, is to be the Devils snare. Now *Christ's Fishers of men*, those whom the *Holy Ghost* appoints to spread nets for the catching Souls to God, their lives must not lay snares for the Devil, and entangle Souls in the toils of perdition. Those also that come to [B] you out of *Ambition* or of *greediness of gain*, the *spirit* calls not neither: He calls we see 〈 in non-Latin alphabet 〉 , to a work; so that they who seek more than they can well attend the labor of, or are qualified for the work of, they are not of his sending. But of all men the *Holy Ghost* will least deal with the *Simoniackal*, that come not to a work, but to a market, that contract with *Patrons* for the *spirits call*, or, worse than their master *Simon*, would hire the *Holy Spirit* himself to say, *Separate me them*: The *Successors of the Apostles* have a *Canonical* return to these, *Your money perish [C] with you*. They whom the *Holy Ghost* does call must have his gifts and temper; *St. Paul* hath set all down to *Timothy* and *Titus*, and those who minister in this employment, if they will be what he hath made them, *joint Commissioners* with him, and his *Co-workers*, they must order it so that he may work and act,

which he does not but where he *calls*, nor does he call but those whom he hath *qualified*: And 'tis of those only whom he hath *called*, that he says, 〈 in non-Latin alphabet 〉, *Scparate*.

The third particular, the thing enjoin'd; *And the Holy [D] Ghost said, scparate*.

The *separateness* of the Functions of the *Clergy*, the *incommunicableness* of their offices to persons not *separated* for them, is so express a doctriⁿc both of the letter of the *Text*, and of the *Holy Ghost*, that sure I need not to say more, though several heads of Probation offer themselves: As first the *condition* of the callings, which does divide from the *Community*, and sets them up above it; And here I might tell you of *bearing rule*, of *thrones*, of *stars* and *Angels*, and other words of as high [E] sense, and yet not go out of the *Scripture* bounds, although the *dignity* did not die with the *Scripture* age, or expire with the *Apostles*: the age as low as *Photios* words it thus, 〈 in non-Latin alphabet 〉. [A] *That Apostolical and Divine Dignity, which the chief Priests are acknowledged to be possessed of by right of Succession*. Styles which I could derive yet lower, and they are of a *prouder* sound than those the modest humble ears of this our age are so offended with. But these *heights* it may be would give *Ombrages*; although 'tis strange that men should envy them to those, who are only exalted to them, that they may with the more advantage take them by the hands to lift them up to *Heaven*. Those neernesses to things above do but [B] more qualify them to be 〈 in non-Latin alphabet 〉, in *Theoph.* and to *draw near to God* on your behalf, that *those your Angels also may see the face of your father which is in heaven*, and those *stars* are therefore set in *Christ's right hand*, that they may shed a blessing influence on you from thence.

2. The 〈 in non-Latin alphabet 〉 and the 〈 in non-Latin alphabet 〉, The *Work* and *labor* of the work, (the one is the *Text's*, and the other *Saint Paul's* word) require a whole man, and therefore a man *separate*: and if *Saint Paul*, one of our *separated* persons here, who had [C] the fullness of the *Spirit*, and the fullness of *Learning* too, that was brought up in the *Schools*, and brought up in *Paradise*, taught by the *Doctors*, and taught by the mouth of the *Lord* in the *third heaven*, snatched from the feet of *Gamaliel* to the *presence of God*, to have a *beatifical Vision* of the *Gospel*, if after all this he cry out, *who is sufficient for these things?* sure they are not sufficient, who in those little intervals which their *trades* and *necessities* afford them, fall into *fits* and *frensies* of Religion, have a sharp *Paroxysm* of *irregular convuls'd Divinity*, as if they were its 〈 in non-Latin alphabet 〉, *possessed with their Theology* till [D] their *weariness*, and *not knowing what to say* do *exorcise* t•em.

But not to speak only to the wild fancies of this Age, the *Scripture* says of the men of these callings, they are *taken from among Men, and ordained for Men in things pertaining to God*. And such *discriminations* are evinced by all the expressions of a *Church* in *Scripture*. 'Tis called the *body of Christ*: Now the parts of a body, as where they are so separate that they divide from one another, they do not make a *body*, but are an *Execution*; so where they are not separate in a diversity of *Organs*, for several faculties and operations, it may be a dead *Element*, as [E] similar bodies are, but cannot be that body which *Saint Paul* describes, 1 Cor. 12. *Which is not one member; but many*, verse. 14. *And if they were all one member, where [A] were the body?* verse 19. and indeed all that Chapter is inspired for this Argument. In *Christ's Church* 'tis as

impossible that everyone can be 〈 in non-Latin alphabet 〉 an *Overseer*, as that every part in the body can be an *Eye*: and the whole frame of Man may be nothing else but a *Tongue*, as well as every *Christian* may be a *Preacher*: And if it might, *where indeed were the hearing?* as Saint Paul does ask. The Church is also called a *building*, and *God's house*: Now it is true that every Christian is by Saint Peter called a *lively stone*, and all of them *built up* [B] a *Spiritual house*, an *holy Priest-hood*, 1 Pet. 2. 5. and they all are a *Royal Priest-hood*, an *holy Nation*, a *peculiar*, *separate people*, verse. 9. Yet all this is no more of privilege than is affirmed in the very same words of the *Jewish Nation*, Exod. 19. 6. Where yet God had his *separated Levites*, *Priests* and *High-priests* too. But sure 'tis manifest enough that in this building, as in others, stones have their *separate* places and *distinct*; everyone cannot beat up the *Corner*, or be a *pillar* and *foundation-stone*; much less can everyone place itself in the *Ephod*, assume to be [C] one of the *Vrim* and the *Thummim-stones*, and there break out in *Oracles*, and give *responses*; and every rubbish stone set itself in the *Mitre*, and shine in the head ornaments, as if it were one of the *precious stones of Zion*. In fine, (to speak now out of *Metaphor*;) not only the transactions of the *Text*, which is a precedent for men to commission such and such, but also all Scripture rules direct a *Choice*; and where there is *Election*, there is also *dereliction*, and both evince a *separation*, And if all the Nations in the World have had their *distinct Officers* for Religion, [D] and, as it were, to signalize the *separateness* of their function, in many Nations they did live apart from Men: The *Priests* had their *adyta* as well as the *Deities*; dark solitary Groves were made choice of, not so much for the *God*, as for his *Officers retirement*; so that every appearance of him also was a *Vision*, and the *Priest* was *revealed* as well as the *Oracle*; and all this at the first to make a kind of sacred Pomp for the solemnity of awfulness, (though afterwards it often proved but opportunity for foul performances.) And if to this uniform practice of the World *God's* attestation be set, who ordered it in his own [E] government; not that as a *Levitical* or *Jewish* administration, but it was practiced amongst his own from the beginning, and when dominions were but greater families, [A] there were still *distinct* persons for the employments of Religion; that was the *office* and the *privilege* of the *first-born*: *Esau* was called *profane* for selling that birth-right of his: (And the word in the Text here, 〈 in non-Latin alphabet 〉 *separate*, is the same which God does word the *sanctifying* the *first-born* for him with, Exod. 13. 2.) 'twere easy to deduce all this out of all ancient Jewish Records. And when the practice ever since hath been the same in *Christ's* Religion; after all this, sure nothing else but absolute defection of the *Notions* of *Mankind*, and blotting [B] out all the impressions of *Universal Nature* and *Universal Religion*, or else an absolute *Command* from *Heaven*, could alter this Establishment; from which command we are so far, that 'tis the *Holy Ghost* himself that *said* expressly 〈 in non-Latin alphabet 〉 *separate*.

Now this 〈 in non-Latin alphabet 〉, this *Separateness in Function*, does infer upon us a *separateness in Life* and *Conversation*, and they who are thus *set apart from the World*, must keep themselves *unspotted from the World*. To *separate* and *Consecrate* are but two words for the same thing: *Separatethree Cities* is the Command in *Deut.* 19. 2. and they *sanctified* [C] *three Josh.* 20. 7. Our *Offices* assume them both, and all are *holy Orders*. Now *separate* and *pure* are both so primitive, and so essential notions of *holy*, that truly I cannot determine which of them is *original*, and which *secondary*: Our *Consecration* does challenge both; and as we will be

separate in our calling; so we must be separate in our lives, not *conforming ourselves to the World*, for *I have chosen you out of the World*, saith *Christ*. A torrent license of an Age must not carry us along; an Universal Custom of the World must be no precedent, [D] and can be no excuse for us to do what is irregular. We are 〈 in non-Latin alphabet 〉 *separate*; and that the *world* does such things is no more a plea for us to do so, than that because the *world* is Common ground, therefore the *Church* is so too, fit to be put to all the uses of the field, or of worse places. Were it a reasonable argument; because I see that the whole *Country's* tilled, why should I not break up the *holy places*, and plow the *Temple*? Why, so we are *enclos'd* for *God*, and *separated* for the uses of Religion, and to preserve ourselves *pure* for them. Our *Savior* says that the [E] Community of Christians is a *City upon an Hill*; and then sure the *consecrated Persons* are the *Temples* of that *City*, the *separate places* of it; and then as they are most in fight [A] (the *Church* is ordinarily the most *visible building*) so truly he that sees one of them, it should be as if he saw an *open Church*, where there is nothing else but *holy duty*, as if his life were *Liturgy*, public Service and Worship of *God*. Hath your zeal never rose, at least your indignation, at the profane fury of this age, which never made a stop in violation of things sacred, when to its heap of other *Sacriledges*, it added most contemptuous defilements of *God's Houses*; making the place that *Angels* met us in to worship, and *Goddwelt in* to *bless us* there, [B] the place appointed for the *Divinest Mysteries* of our *Redemption*, for the Celebration of *Christ's Agonies*, for the Commemoration of the *blessed Sacrifice*, the place for nothing but *Christ's Blood*, then to become the place of a most odious and insolent uncleanness? If I had worded this more aggravatingly, it had been only to infer that then to see a *consecrated person* to pollute himself with those black *foulnesses* that made *Hell* and made *Fiends*, is sure a sadder and a more unhappy spectacle. If an *Apostle* become wicked, he is in our *Savior's* Character a *Devil*; [C] *have I not chosen Twelve, and one of you it a Devil?* Yea if the good *Saint Peter* do become a scandal, tempt to that which is not good; *Get thee behind me, Satan*. *Christ* calls his nearest Officers *Stars*; Emblems of a great *separateness* those, that teach them how far their Conversation should be removed from Earth; for they are of another Orbe, *Heaven is the Region of Stars*: But they are *Emblems* of a greater *purity*; there's nothing in the *World* so clean as light, 'tis not possible so much as to sully shine; it may irradiate dung-hills, but they do not defile [D] it; you may eclipse a *Star* but cannot spot it; you may put out the light, you cannot stain it. 'Tis a word for *God's* purity: only his light is glory; and as his holiness is so separate that it is incommunicable, so his *Light is inaccessible*; Yet sure they that are *stars in Christ's righthand*, they do come near, and mix their light with his; and they of all men must be pure and holy, whom the *spirit* calls to that place, as he does all whom he calls to that separation that he did *Barnabas and Saul*, the *Persons* and the next Part; *Separate me Barnabas and Saul*. [E]

I intend not to make particular reflections upon these persons, although the Character of *Barnabas* be registered the 11. Chap. ver. 24. *He was a good man, full of Faith, and [A] of the Holy Ghost*, and the good influence that that had upon the people follows; *and much people was added to the Church*. And as for *Saul*; though he *began* the *Christian persecution*, and was *baptized* in the *first Martyr-blood*, and *breathed out threatenings*, so that nothing but *thunder* could out-voice him, and at last was born as an 〈 in non-Latin alphabet 〉 as an *untimely*

birth, aborting through those wounds which his own hands had made in the *Church*, and making himself a birth with ripping up her bowels; yet this *Abortive* proved the *strongest birth*, and 'twas a *Miscarriage* into the [B] *chiefest Apostle*. As he began the after-sufferings of Christ in *Stephen*; so he fulfilled the 〈 in non-Latin alphabet 〉 , and made up all that was behind, in himself, being in *deaths* more than those he inflicted. The sound of his *preaching* was louder than that at his *Conversion*, out-voic'd the *thunder*; for this went out into all lands, as if himself alone meant to execute the whole Commission, *preach the Gospel to every creature*: which he did almost, not only preaching to those places where Christ was not named, with the other *Apostles line*; but even where the rest employ'd themselves, [C] he wrought as much as they, in *Asia* as *Saint John*, at *Antioch* as *Peter*; yea and at *Rome* too, having as much to do in their foundation: If I had said more, I could have brought the *Popes own Seal* for evidence; where not only both are, but *Saint Paul* hath the *right hand*: And truly if they had had the luck to think at first of founding all their pretensions on *Saint Paul*, his *cars of all the Churches* would have born them out, as well as *feed my Lambs* does now. But these considerations I pass; though they would give a Man that hath done mischief in the *Church* [D] a pattern for the measures of his future Service to the *Church*. The thing I shall concern myself in, is the solemn *separation* here of those who were before separated to the work of the *Gospel*; *Barnabas* sent by the *Church of Jerusalem* to *Antioch*, *Act. 11. 22.* and *Paul* not only separated from his *Mothers womb*, *Gal. 1. 1.* but chosen by express *Revelation*, and by the laying on of *Ananias hands* that so he might receive the *Holy Ghost*, qualified to *preach the Gospel to the Gentiles and to Kings*. In which work both of them had for some years exercised [E] themselves. Yet here is a new *consecration*, and they are taken up to a condition more *separate*, and *distinct* from what they were before. And all those vast advantages in which these persons did excel; the one of *faith and fullness* [A] of the *Holy Ghost*, the other, besides those, of express and immediate mission from *Heaven*; and the most strange success their labors had been blest with, all these I say, did not qualify them to assume these *powers* which the *Holy Ghost* commands another *Separation* to enstall them in: and 'twas this *Call* that called *Paul* to be an *Apostle*, *Rom. 1. 1.* (as from this time he is always called *Paul*, not sooner.) Nor do we find any least footsteps of their being *Apostles* before, though *Barnabas* were sent to *Antioch*, yet he does not undertake what *Peter* and *John* did [B] at *Samaria* in the very same case; for they confirm and give the *Holy Ghost*, *Act. 8. 15. 17.* but *Barnabas* does nothing but *Exhort*, *Act. 11. 23.* and he and *Paul* together preached the *Word* abroad, but we find nothing else they enterpriz'd: but from this time they exercise *Jurisdiction*, settle *Churches*, and ordain them *Elders in the Churches*, *Ch. 14. 22, 23.* and (as it does appear) singly derived these powers to others, to be exercised by them singly. To *Titus* most expressly, *Tit. 1. 5.* the like also to *Timothy*, with all the other acts of *Jurisdiction*, (of which their *Epistles* [C] are the *Records*) particularly that of *Censures*, which *Paul* himself had inflicted on offenders in the *Churches* he had planted. Powers these, which by such steps and by degrees of separation an *Apostle* himself receives, and does not execute till he ascend the highest, that which they have a new solemnity ordained from *Heaven* to enstare them in, by a new laying on of hands, and the *Holy Ghost* himself commanding; *Separate*.

The separateness of this highest order in the *Church* is a doctrine handed down to us both by the writings of all [D] ages and the practices; (two things, which as they scarcely do concur in

such a visible degree in any other things in our Religion, so also when they do concur, they make and secure *tradition* beyond all contradiction, give it sufficient *infallibility*: and truly he that does refuse the evidence which such tradition gives to all the motives of believing *Christianity*, if he be not a *Socinian*, he must be an *Enthusiast*, and can receive his Religion only from *Revelation*.) Now the matter of fact of this *tradition* is a subject for *Volumes*, not for a discourse, and it hath filled [E] so many, that there is nothing left unsaid, or to be said against, as to the main: And they that pick some little sayings seeming against this order out of those *Ancients* which were themselves of it, and wrote much expressly [A] for it, and think by those means to confute it, do the same thing with that *Romanist*, who tore some little shreds, that look as if they favored some opinions of the *Romanists*, out of the books of *Protestants*, most of which were directly writ against the *Church of Rome*; and putting those together went about by them to convince the world there never were any such things as *Protestants*, but they that did profess to be so were all *Papists*.

But I will say no more then my *Text* hath done, which evidences it not a separation only of *degree*, but *Order*, by a new [B] *Ceremony*, and commissionating to *new powers*. If I would stay on words, 'tis expressed here by one that speaks very great distances, 〈 in non-Latin alphabet 〉, *separate*, which does in *Scripture* word the distances that the *censures* of the Church do make; *Luke 6. 22.* and still in the *Greek Liturgies*, when absolution is given, 'tis said to be 〈 in non-Latin alphabet 〉, to free them *from all curse and separation*; as if to pass into the bounds of this *uncall'd*, were such a thing as to leap over the *Censures* of the *Church*, over the *Line of Excommunication*; and to break through this *wall of* [C] *separation*, were to break through *Anathema's and Curses*: Yea, 'tis used to express the distance betwixt the *Lord's two hands*, his *right hand* and his *left*, at the day of *Doom*, *Mat. 25. 32.* betwixt which hands there is a 〈 in non-Latin alphabet 〉, a most insuperable gulf.

But these I shall not urge. Indeed the *Fathers* of the *Church* have been in these last days counted 〈 in non-Latin alphabet 〉 *separate* in the severest sense, cast out as the *dung of the Earth*; and the *calling* itself was under *reprobation*, as if it separated only to the *left hand of God*: but so it was with their Predecessors in the *Text*, *Saint Paul* says of [D] himself and the rest of his *Order*, that they were counted 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉, *as the filth of the world, and the off-scouring of all things*, *1 Cor. 4. 13.* and as if they were *called only to ruin*, and *consecrated for a sacrifice*, he says, the *Lord hath set us forth as men appointed to death*, *verse. 9.* Indeed since *God* hath pleased to own you as his *Churches, Angels*, we are not troubled if some have counted you as the *off-scouring of the Earth*, while we know *Angels* do relate to *Heaven*: and let them consider how they will *reprobate* those to the *left hand of God*, whom [E] *Christ* calls *stars in his right hand*, and *he is at the right hand of his Father*; and while you were accounted so you did but follow them that went before in *sufferings* as well [A] as *office*; and to do so was part of the 〈 in non-Latin alphabet 〉, *the work* that they were *separated to*; which is the next part, *For the work*.

I shall but run this over, and reflect upon it as I pass, according as it is of present Concernment; and

First, Saint Paul's work was to *preach the Gospel*, and we find him doing it from this time forward to his End. The *high Priest* of the *Jes* was called the *Angel of the Lord of Hosts*; of which name an *Heathen* does give this account, that he was called so, because he was, 〈 in non-Latin alphabet 〉, [B] *the Angel or the Messenger of God's commands*: so *Diodorus Siculus*. And *Malachi* gives the same reason, *Mal. 2. 7*, he was the Substitute to him upon *Mount Sinai*, and gave the *Law* also, only *without the thunder*. Our *Governors* succeed into the Name, they are the *Churches Angels*; and when we hear the word from them, we have it as it were from Heaven again, and we receive our *Law* too 〈 in non-Latin alphabet 〉, by *the disposition of Angels*. Indeed the Case now is not like Saint Paul's, the *Gospel* then was to be *first revealed* to all the World, [C] and by continual inculcating secured against the depravations which all the malice of the *Devil* and the World sought to *infuse*, and the unskillfulness of *infant Christians* did make them apt to *entertain*; But now we are all confirmed *Christians*: Yet truly the time is now such as did give occasion for Saint Paul's charge to *Timothy*, 2 *Tim. 4. 1, 2, 3. a time wherein they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers*. He therefore that is in *Timothy's* place, must heap up *Reproofs* and *Exhortations*; or he must heap good sound dispensers of [D] them: Such as will *feed the Lambs* with *sincere milk*, not *chafed* and *heated* with *commotion* and *busy restless faction*; not *embitter'd* with the overflowings of a too-full *gall*; not *sour'd* with eager sharpnesses of a *malicious* or a *dissatisfied* mind; not *empoisoned* with the foul tinctures of a *scandalous life*, nor the *Corrosive infusions* of *Schismat•all* and *turbulent opinions*. He that caters thus for his flock, and provides such as by doctrine and by practice do instruct them to *live quiet and peaceable lives in all godliness and honesty*; He, like the *Angel* on *Mount Sinai*, gives the *Law* to a *Nation* together, preaches to his whole *Diocese* at once, [E] *Continually*.

The *second work* was *praying for*, and *blessing* them: This does *begin*, and *close every Epistle*; that he asserts of [A] himself constantly, and 'tis well known the 〈 in non-Latin alphabet 〉, *gifts* of those times inspired for this *Work*. Now thus our *Angels* also are *Angels of Incense*, The *High Priests* Office in especial: Those that did *daily Minister* performed a service of *Incense* too, that did accompany the prayers of the people, and sent them up in *perfume*; but the *High Priests Incense* was part of the *Expiation*, and was the *cloud* that covered the transgressions of the people when he came with them all about him before the *Mercy-seat*. And they who shall consider that the [B] prayer of *Moses* (Now *Moses* and *Aaron* were among the *Priests*, *Psal. 99. 6.* and He was the chief *Priest*) did withhold the arm of *God* when it was stretched forth in fury to destroy, and did commit a *violence* upon the *Lord*, such as he could not grapple with, but seems to deprecate, and would fain avoid, and says, *Let me alone, that I may destroy them*, *Exod. 32. 10.* If thou wilt permit me, my fury shall prevail upon them, saith the *Arabic*, but if thou pray it cannot; therefore *let go thy prayer*, saith the *Chaldee* and *let me alone*. And they who shall consider also [C] that His prayer did *maintain a breach against the Lord*, when He had made one, and was coming to enter in a storm of indignation, then this made head against him, and repulsit him, *Psal. 106. 23.* They that consider these effects, will certainly desire the *Prayers* and *Benedictions* of those *God's chiefest Officers of blessing*, those that are consecrated to *bless in the Name of the Lord*; and will have them in love for this works sake.

Their *Third* work is *Government*, which may be some do look upon as *privilege* and not as work; the expectation [D] and delight of their ambitions, and not the fear and burden of their shoulders. But ambition may as rationally fly at *Miracles* as *Government*, and as hopefully gape after *diversity* of *Tongues*, as at *presiding in the Church*, the power; of each did come alike from Heaven, and were the mere gifts of the *Holy Ghost*, 1 Cor 12. 18. It was so in the Law; when God went to divid part of *Moses* burden of *Government* amongst the Lxx, *he came down and took of the Spirit that was upon him, and gave it to the Lxx*, Num. 11. 25. A work this that may have reason to supersede much of that which I *first* mentioned: [E] For notwithstanding all *Saint Paul's* assistances of Spirit, he does reckon that *care that came upon him daily from the Churches* amongst his *persecutions*, and it *sum•es* [A] up his Catalogue of *sufferings*: 2 Cor. 11. Such various Necessities there are by which *Government* is *distracted*, and knows not how to temper itself to them. For sometimes it must *condescend*: *Paul* notwithstanding *Apostotical decrees* made in full Council that abrogated Circumcision, (*as the Holy Ghost had declared it void before*,) yet is fain to comport so far with the violent humors of a party as to Circumcise *Timothy*, at the very same time when he delivered those decrees to the *Churches* to keep, Act. 16. 3, 4. yet afterwards when Circumcision was looked [B] on as *Engagement to the whole Law*, and to grant them that one thing, was but to teach them to ask more, and to be able to deny them nothing; then he *suffers not Titus to be circumcised, nor gave place to them by submission, no not for an hour*, Gal. 2. 3, 5. Thus the *Spirit of Government* is sometimes a *Spirit of meekness*, does its work by *soft yieldings*, and breaks the Adamant with *Cusions* which *Anvils* would not do: I he *Ocean* with daily billows and tides, helped on with storms of violence, and hurried by tempests of roaring fury, assaults a rock for many [C] ages; and yet makes not the least impression on it, but is beat back, and made retire in empty some, in insignificant passion: when a few single drops that distil gently down upon a rock though of Marble, or a small trickle of water that only wets and glides over the stone, insinuate themselves into it, and soften it so as to steal themselves a passage through it. And yet *Government* hath a *rod* too, which like *Moses's* can break the *rock*, and fetch a stream out of the heart of quarre; and which must be used also: the *Holy Spirit* himself *breathed tempest* [D] vyhen he came, blew in a *mighty boisterous Wind*: nor does he always whisper soft things, he came down first in a *sound from heaven*, and spoke *thunder*; nor did it want *lightning*, the *tongue was double flame*. Of some we know we must have a *Compassion*, but others must be saved with *terror*, Jude 22, 23. which drives me on to the last piece of their work.

The Censures of the Church, the burden of the *Keys*; which (passing by the private use of them in voluntary penitences, and discipline upon the sick) as they signify *public exclusion out of the Church* for scandalous [E] Enormities, and *re-admission into it* upon repentance, have been sufficiently evinced to belong to the *Governors of the Church*. The Exercise of these is so much their work [A] that *Saint Paul* calls them *the Weapons of their spiritual Warfare*, by which they do *cast down imaginations and every high thing that exalteth itself against the Knowledge of God, and bring into captivity every thought to the obedience of Christ*, 2 Cor. 10 4, 5. a *blessed victory* even for the *Conquered*; and these the only *Weapons* to achieve it with. If those who sin scandalously, and will not heat the admonitions of the *Church*, were cast out of the *Church*; if not *Religion, Reputation* would restrain them somewhat: not to be thought *fit company* for

Christians would surely make [B] them *proud* against their Vices. Shame, the designed Effect of these *Censures*, hath great pungencies, the fear of it does goad men into actions of the greatest hazard, and the most unacceptable; such as have nothing lovely in them, but are wholly distasteful. There is a Sin whose face is *bloody dismal*, and yet because tis countenanc'd by the *Roysting Ruffian* part of the world, men will defy *Reason* and *Conscience*, *Man's* and *God's Law*, venture the ruin of all that is beloved and dear to them in this world, and assault *death*, and charge and take [C] *Hell* by violence; rather then be *ashamed* before those *valiant sinners*, *Satan's Hectors*: and, they must never come into such Company if they do not go boldly on upon the sin, is of more force with them than all the indearments of this World, than all their fear of *God*, and *Death*, and that which follows. Now if *Religion* could but get such Countenance by the *Censures* of the Church; and every open sinner had this certain fear, I should be turned out of all Christian company, shall be avoided as unfit for Conversation; would it not have in [D] some degree the like effect? and if the motive be as much exactly, would not men be *chaste* or *sober* or *obedient* for that very reason for which they will now be *killed* and be *damned*? Without all question *Saint Peter's Censure* on the *intemperate*, 1 Cor. 5. must needs be reformation to him: 'Tis such a sentence to the drunkard, Not to company with him, whose Vice is nothing but the *sauce of Company*; and who does sin against his *Body* and against his *faculties* and against his *Conscience*, is *sick*, and is a *Sott*, and goes to *Hell* merely for *Societies sake*. [E] Now the infliction of these *censures* is so much the work to which Church governors are called by the *Holy Ghost*, that they are equally called by him to *it* and to *Himself*; both are alike bestowed upon them: *Receive the Holy [A] Ghost, whose sins ye retain they are retained*, John 20. 22. And in the first derivations of this office, it was performed with *severities*, such as this age I doubt will not believe; and when they had no *temporal sword* to be auxiliary to these *Spiritual weapons*.

And now to make reflections on this is not for me to undertake, in such a state of the Church as ours is; wherein the very *faults* of some do give them an *Indemnity*, who having drawn themselves *out of the Church*, from under its authority, are also got *out of the power of its Censures*: [B] So children that do run away from their *Fathers house*, they do escape the *Rod*; but they do not consider that withal they run away from the *inheritance*: and many times in those that do not do so, but stay within the family; long intermission of the *Rod*, and *indulged license* makes them too big and heady to be brought under *discipline*. And is it not so with us? Among many of those that stay within the *Church*, (I know not whether I do well to say so, when of these I mean there is little other Evidence of their doing so but this, that they will *sear* [C] and *drink* of the *Churches side*; Blessed Sons of a *demoli•ed Church*, who think to raise their *Mother a temple* by *throwing stones at her*;) by reason of the late overthrow of *government* and *discipline*, and the *consequent licenses*: *Vice* hath been so nursed up, not only by an universal, barefac'd, uncorrected practice; but by *principles* of liberty, that can dispute down all *Ecclesiastical restraints*, and have set up the *Religion of License*: that now sin is grown so outrageous, as to be too strong for *discipline*; nay rather than it should be set up, 'tis to be feared they would endeavor to renverse [D] all in the *Church*, and enterprise as much in their *vices* quarrel, as others have done for *mistaken Religion*. And indeed to what purpose were the *Censures*, whose *first* and *medicinal* effect is *shame*, amongst men, where 'tis in very

many instances the *only shameful thing not to be vicious*; where men stand *candidates* for the reputation of *glorious sinners*, take to themselves *sins* they have *not committed*, that are *not theirs*, and *usurp Vice*; *sins* and *damnations hypocrites*? What work is here for *discipline*? But this state wants not precedents; the *censures of the Church* were not only lay'd aside in the *Vastations of t^e Arian* [E] heresy and persecution; when the *weapons of the Churches warfare* were too weak to make defense against all their *cruelties* and *impieties*: and before that in *Diocletian's* [A] days against the *Lapsi*: But we find also that *Saint Paul* is forced to break out only in a *passionate* with, 〈 in non-Latin alphabet 〉, *I would they were even cut off that trouble you* (*cut off by excommunication* he means) *Gal. 5. 12*. When he saw the *ill humors* were too spreading, and too tough also; *Sedition* and *Schism* wide and obstinate; so that neither his authority could reach, nor his methods cure, but were more likely to exasperate them: then he does *excommunicate* them only in *desire*. And again, *2 Cor. 10. 6. and having in a readiness to revenge all disobedience when your* [B] *obedience is fulfil'd*. It becomes therefore everyone that hath *good Will for Zion*, to labor to fulfill his own obedience, that so the *Church* may be empower'd to use *Christ's Method* for reforming of the rest. And they that will not do so, must know they shall not only answer for their *sins*, but for *refusing to be saved* from them, that they *resist* all medicine, as men resolved that nothing shall be done towards their *Cure*, as men that rather choose to perish; and prefer destruction. And for the *seasons* and *degrees* of putting this work into Execution, *Wisdom* must [C] be implor'd from that *Spirit of Wisdom* that calls unto this work: The last Part; *Whereunto I have called them*.

The Nature of the *calling of the Holy Ghost* is a Subject that would bear a full discourse. But waving those pretensions which *Necessity*, and *inward incitation* do make to be the *Calls of the Holy Ghost*; I shall positively set down that the *call of God* and of the *Holy Ghost* to any *Work* or *Office*, (for I enquire not of his calling, to a *privilege* or *state of favor*;) is his *giving abilities* and *gifts* qualifying for that *Work* or *Office*: he call *immediate* when the gifts were so, but *mediate* and *ordinary*, when the abilities are [D] given in his *blessing* on our *ordinary labors*. 'Tis so in every sort of things, *Exod. 31. 2. See I have called Bezaleel, and I have filled him with the Spirit of God in Wisdom, and in understanding, and in knowledge, and in all manner of Workmanship, to devise cunning works, and to work in all manner of Workmanship; and behold I have given him Aholiab, and in the hearts of all that are wise hearted I have put Wisdom, that they may make all that I have commanded thee*: And he repeats the same again, *Chap. 35. 30. adding that he hath put in his heart that he may teach*, [E] *both He and Aholiab*; so that giving this skill to work and teach is named *God's calling*. So in another case, the *Lord* does say of *Cyrus*, *I have called him*, *Isaiah 48. 15. [A]* which he explains in the 49. *I have holden him by my right hand to subdue Nations before him, to loose the loins of Kings, I have girded him*. So when *Isaiah* saith, *the Lord hath called me from the Womb*, or rather says that of our *Savior*, *Isa. 49. 1. he tells you how, ver. 5. he formed me and prepared me from the Womb to be his servant, to bring Jacob to him*. And throughout the *New Testament*, as his *Call to a privilege* is 〈 in non-Latin alphabet 〉, *his grace*, in allowing such a state of favor; so his *calls to a Work* are his 〈 in non-Latin alphabet 〉, his gifts enabling for it. [B]

The Gifts of these *Apostles* by which they were enabled for their *Office*, and which made up their *call*, are set down: those of *Barnabas* in the fore-cited 11 *Act*. He was a good man, full of *faith*, and of the *Holy Ghost*; and *Paul's* call was a little *Extraordinary*. If we look into times, we shall find reason to believe those revelations in 2 *Cor.* 12. were given to *Paul* a little before this *consecration* of him in the *Text*. That *Epistle* was writ, saith *Baronius*, in the second year of *Nero*, and this separation was in the second of *Claudius*, as may be gathered also in some measure from the *famine* mentioned in the 28. verse [C] of the 11. chap. betwixt these two were *fourteen years*: now saith *Saint Paul* when he wrote that, *he had his revelation somewhat above 14. years before*; a little therefore before this solemnity. Here was a *call* indeed, called up to the *third heaven* to receive instructions for his *Office*, and for ought he did know, called out of his own body too, that he might be the fitter for it; *whether in the body or out of the body, I cannot tell, God knows*, verse 2. and that again, verse 3. They whom *God's Spirit* [D] qualifies for *Consecration* to *separate* to these diviner *Offices* may be stilled *Angels* well, when they are called from all regards or notices of anybody that belongs to them; their gifts and graces set them above the consideration of flesh: In the entertainment of these qualifications the *Soul* is swallowed up so, that it cannot take cognizance whether it have a body of its own, and is not sensible of that deer partner of itself, it is so only sensible of this *Employment*. 'Tis not for an *Apostle* (or for his *Successor*) to think of things below with much complacency: When these have all their uses, all their glories on, they but [E] make pomp to dress the body; which an *Apostle* does not design for, nor knows whether he be concerned at all in. He becomes something *without a body*, and *above the* [A] *Earth*, who for a preparative must be *taken up to Paradise*, and called from all commerce and all intelligence with his own body. *Saint Paul* was called from *Heaven* to preach the *Gospel*; but he was called to *Heaven* to qualify him for this higher separation, to an *Apostle* and *Church Governor*.

And now you see your calling, *Holy Fathers*: and to pass by such obvious unconcerning observations as at first sight follow, that those who are not qualified are not called; I shall only take notice hence of the counter-part of this call, the charge *God* takes upon him, when he calls to [B] this charge; and that is, he owns and will protect whom himself calls. 'Twas that he promised to the *Pounder* and *od* of your *Order*; *I the Lord have called thee, and I will hold thine hand, and I will keep thee, Isa.* 42. 6. And when he said of *Cyrus*, *I have called him*, he said also, *he shall make his way prosperous, Isai.* 48. 15. And so he shall be the way what it will; for thus he said to *Jacob*, *I have called thee, when thou goest through the Water I am with thee, and through the rivers they shall not overflow* [C] *thee, Isai.* 43. 1, 2. There was Experience of all this in one of the chief *Princes* of your *Order*; when the *Apostles* were scarce safe within their *ship*, they were so tossed with waves and fears, yet if our *Lord* will call him, *Peter* is confident he shall be safe even in the sea; *Lord, if it be thou, bid me come unto thee on the Water*, saith he; and the *Lord* did but call him, and he went down and walked on the water safely: as if the swelling billows did only lift themselves to meet his steps, and raise him up from sinking. And when his own doubts, which alone could, [D] were near drowning him, and he but called the *Lord*; immediately he stretched out his hand and caught him: He answers his call, if we answer ours; if we obey when he says come, then will he come and save when we call to him. And so *Peter* received no hurt, but a rebuke; *Othou of little faith, why didst thou doubt?* couldst thou imagine

I would not sustain thee in the doing what I bid thee do? In answering my call: But why seek we experience of so old a date? There is a more encouraging miracle in *these late calls themselves*. Had God sustain'd the *Order* in its *Offices* and *dignities* amidst those waves that wrack'd [E] the Church of late, it had been prodigy of undeserved Compassion to our Nation: but whenas all was sunk, to bid the sea give up what it had so *allowed* and *consumed*; [A] this is more than to catch a *sinking Peter*, or to save a *falling Church*. The work of *Resurrection* is emphatically called the *working of God's mighty power*, and does out-sound that of his *ordinary conservation*. And truly 'twas almost as easy to imagination, how the *scattered Atoms* of men's dust should *order* themselves, and *reunite*, and *close* into *one flesh*; as that the *parcels* of our *Discipline* and *Service* that were lost in such a wild confusion, and the *Offices* buried in the rubbish of the demolisht Churches, should *rise again* in so much *order* and *beauty*. *Stantia non poterant tecta* [B] *probare Deum*. This *calling* of the *Spirit* is like that when the *Spirit* moved upon the face of the *abyss*; and called all things out of their *no-seeds* there; or like the call of the *last Trump*. Thus by the miraculous mercies of these calls *God* hath provided for our *hopes*, and warranted our *faith* of his protections! yet he hath also sent us more security, hath given us a *Constantine*, if his own be not a *greater Name*, and more deserving of the Church; for which (it is well known to some) he did *contrive* and *order*, when he could neither plot nor hope for his own *Kingdom*; [C] and did with passion labor a *succession* in your *Order*, when he did not know how to lay designs for the *succession* of *himself* or *any of his Fathers* house to his own *Crown* and *dignity*. Nor is the secular arm all your security: *God* himself hath set yet more guards about his *consecrated* ones, he hath severe things for the violaters of them: *Moses*, the meekest man upon the *Earth*, that in his life was never angry, but once at the *rebellious*; seems very passionate in calling. Vengeance on those that stir against these holy *Offices*. *Smite through the loins of all that rise* [D] *against them, and of them that hate them, that they rise not again*: the *loins* (we know) are the *nest of posterity*; so that, strike through the *loins*, is, stab the *succession*, destroy at once all the *posterity* of them that would cut off this *Tribe*, and hinder its *succession*. Nor was this *Legal Spirit*; *Gospel* is as severe. Those in *Saint Judge* that despise these *Governors*, that do as *Corah* and his *Complices* did, (who *gathered themselves against Moses and Aaron*, and said, *You take too much upon you, ye sons of Levi, since all the Congregation is holy, everyone of them, and the Lord is among them, wherefore then lift you up yourselves above* [E] *the Congregation of the Lord*?) words these that we are well acquainted with, and which it seems *St. Jude* looks on as sins under the *Gospel*;) these *perish in the gainsaying* [A] *of Core*; whom *God* would not prepare for punishment by *death*, but he and his accomplices went quick into it; He would not let them stay to dy, but the *Lord* made a *new thing*, to show his detestation of this sin, and the *Earth* swallowed it in the *Commission*, and *all that were alli'd and appertain'd to them* that had an hand in it. And truly they may well expect strange recompenses, who do attempt so strange a *Sacrilege*, as to pull *stars* out of *Christ's own right hand*: from whence, we have his word, *that no man shall be able to pluck any*; but if they shine thence, on their *Orbs* below, and *convert many* to [B] *righteousness*, their *light* shall blaze out into *glory*, and they shall ever dwell at *his right hand*, To which right hand *He that brought again from the dead the Lord Jesus, that great Shepheard and Bishop of the sheep*, and set him there: He also bring you our *Pastors*, and us your *flock* with you; and set us with his *sheep* on his right

hand. To *whom*, with the same *Jesus* and the *Holy Ghost*, be ascribed all *blessing, honor, glory, and power*, from henceforth *forever*.

Amen.

FINIS.

A SERMON PREACHED AT HAMPTON-COURT On the 29th. of May 1662. Being the Anniversary of His Sacred Majesty's Most happy Return.

BY RICHARD ALLESTRY D. D. and Chaplain to His MAJESTY.

LONDON, Printed by *Thomas Roycroft* for *James Allestry* at the Rose and Crown in *Saint Paul's Church-yard*. 1669.

TO The Right Honorable EDWARD Earl of Clarendon, Lord high Chancellor of England, and Chancellor of the University of Oxford.

My LORD;

TO vouch your Lordships commands for the publishing this Discourse, I might reasonably think, would be to *libel your judgment*; and the prefixing your *Name* to it, and this mean address, would look rather like *revenge* than *homage* or *obedience*: if I did not know that *low performances* are due to the transcendency of such a *subject* as I then discoursed upon, and such a *Patron* as I now dedicate to: So I lie *prostrate* under my *great Arguments*, here *insufficiency* is *Art* and *Rhetoric*. And the truth is, my Lord, it was not this which made me so solicitous to avoid your injunctions, but apprehensions of the unusefulness of the Discourse itself.

When God's most signal methods of all sorts do not seem to have wrought much conviction; when neither our own dismal guilts, nor miseries, nor most express miracles of deliverance have made us sensible, but after the equally stupendous 3 *Oth of January* and 29th of *May*, and the black time that interven'd; we are still the same *perverse intractable* people; when *luxury* is the retribution made for *plenty*, *license* for *liberty*, and *Atheism* for *Religion*, whilst *miracles of mercy* are acknowledged only by *prodigies of ingrateful disobedience*: and on the other side, when *factious humors* swell against all *Laws*, as they would either *over-flow* those mounds, or make them *yield* and *give way* to them; when *Declarations* and *Decrees*, which were *infallible* when they came only from a *party* of a *part* of a *Parliament*, are neither of *force* nor *esteem* when they have all *solemnity* and obligation that *just* and *full authority* can give; alas, what hopes of doing anything can a weak *Harangue* entertain? But, my Lord, since you are pleased to command, I give up both *it* and my *understanding* to your Lordship, and the weaker the Discourse is, so much the more pregnant testimony is it of the *obsequiousness* of

My Lord,

Your Lordships most devoted and most humble Servant, RICH. ALLESTRY.

SERMON XVII. AT HAMPTON-COURT May 29. 1662.

HOSEA III. 5.

Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness.

HE had said in the words before, that *the children of Israel shall abide many [A] days without a King and without a Prince, without a Sacrifice and without an Image or Altar, and without an Ephod and without Teraphim*. Now when they shall have been for many years in such a state of helpless desolation, shall have no *King* under whose shadow they, their Laws and Rights, might hope for shelter; no *Prince* to guard them from the sad calamities of wild confusion or usurping violence; shall have *no exercises of religion* to allay and soften those calamities, [B] and give them comfort in the bearing of them; *no Altar* to lay hold on for security against them, or to stretch [A] out their hands towards; for deprecation of them; *no* nor a *God* to put an end to this sad state; nor any *means of direction* what to do under it, *no Ephod* to ask counsel at; nor yet the *pageantry*, the *fallacy* of these, *no Teraphim* for *Ephods*, nor *Image* for a *God*; the same destruction having seized *these* and their *worshippers*, the *people* and their *Idols* going into Captivity together, and the *only true God* having forsaken them: Now when the *Prophet* had denounced this state of Woe, which was to dwell with them so long [B] as that their very expectations of deliverance should be dying, having continued *threescore years and ten*, a longer and more wearisome age of *patience* than *life*; he then proceeds to so eeten all by telling them of a *return*, and what things they shall do in it; and they are three.

First, *Seek the Lord their God*, apply themselves to his Worship and Obedience, and cleave to him; for so the word is rendered 〈 in non-Latin alphabet 〉 *Lev. 19. 23.* and *Jeremy* repeating this c. 30. 9. words it, *shall serve the Lord their God, and David their King*: [C]

Which is the *second* thing they were to do. As the *Ecclesiastical* state was to be settled, so the *secular* too upon its just foundations: *Religion* and *Loyalty* both running in their ancient current.

Thirdly, *They shall fear the Lord and his goodness*: not only tremble before him, who is the *Lord*, that did exert his power in their destruction; but shall much more revere his *goodness*, that did flow out in such plentiful miraculous expresses of deliverance.

Now these being not only *prophecy* what in that juncture [D] they would do, nor only *duties* what they were to do, but also *counsels* and *directions immediately* from *God* what they were best to do, the only prudent and safe course according to the policies of heaven; the direct view of these particulars in reference to that state of theirs is not an unconcerning prospect at this season, which is the *Anniversary* of an equal return; and therefore I shall lay them so before you, and the reflection on them in our practice shall make the application.

1. *They shall seek the Lord their God* is my first part, and the Lord's prime direction for the repairing of a broken [E] Nation. Neither indeed can any other course be taken; for till we have found him, while he does *hide his face*, nothing but *darkness* dwells upon the land; or if any *light* do break out, 'tis But the *kindlings* of his anger: so he expresses, *Deut. 31. 17.* [A] *This*

people will forsake me and break my Covenant, then my anger shall be kindled against them, and I will forsake them, and hide^a my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Arc not these evils come upon us because our God is not amongst us? This absence is only another word for *desolation*: Be thou instructed, ô Jerusalem, saith God by *Jeremiah*, c. 6. 8. lest my soul depart from thee, and I make thee desolate, a land not inhabited: As if without him there were nothing else but solitude in Cities and in Courts, and all were desert where he does not dwell. Yea [B] there is something beyond desolation, *Hos.* 9. 11, 12. As for *Ephraim*, their glory shall flee away like a bird from the birth and from the womb, and from the conception: though they bring up their children, yet I will bereave them that there shall not be a man, 〈 in non-Latin alphabet 〉 yea woe also to them when I depart from them. And it must needs be so; for let our state be never so calamitous, if God be *not departed*, there is *comfort* in it, and a *deliverer* at hand: If we are in the place of dragons, his presence will make heaven there; and although we be covered with the shadow of death, if the light of his Countenance break [C] in, we are in *glory*; and the brightness of that will soon damp and shine out the fiery trial. But if the *Lord* depart; then there is no redemption possible; *God hath forsaken him, persecute him and take him, for there is none to deliver him*, *Psal.* 71. 11. But if there were deliverance some other way; yet the want of *God's presence* is an evil, such as nothing in the whole world can make good: the presence of an *Angel* in his stead does not. When the *Lord* said to *Israel*, *I will not go up in the midst of thee, but I will send an Angel with thee, and drive out the Amorite, the Hittite, &c. yet when the people heard these evil [D] tidings, they mourned, and no man did put on his Ornaments*; *Exod.* 33. 4. Nay more, I shall not speak a contradiction if I shall say, that the most intimate presence of the *Godhead* does not supply *God's absence*; and such a small withdrawing of himself as may consist with being united hypostatically, was too much for him to bear, who was *Immanuel* when he complained *God was not with him*: I mean our *Savior* on the Cross. *He*, who although he did beseech against his cup with fervencies that did breath out in heats of bloody sweat, with *agonies [E] of prayer*; yet when he fell down under it, did cheerfully submit to it, saying, *Not my will, but thy will be done*; yet when *God* hides himself, he does expostulate with him, crying out, *My God, my God, why hast thou forsaken me? His God could [A] no more forsake him; than himself could be not himself*: and yet the apprehension of that which could not be was even insufferable to him, to whom nothing could be insufferable. He seems to feel a very contradiction while he but seems to feel the want of the *Lord's presence*.

Such is the sad importance of *God's not being with us*; and this same instant tells us what drives him away. 'Twas *sin* that he withdrew from then: *Christ* did but take on him our guilt, and upon that the *Lord* forsook him: *God* could no more endure to behold wickedness in him, than the *Sun [B]* could to see *God* suffer; Iniquity eclipsed them both, and *sin* did separate betwixt him and himself, and made that person who was *God* cry out, *My God, my God, why hast thou forsaken me?* And it will do the same betwixt *God* and a people. *Isaiah.* 59. 1, 2. *Behold, the Lord's hand is not shortened that it cannot save; nor his ear heavy that it cannot hear; but your iniquities have parted between you and your God, and your sins have hid his face from you, that he will not hear.* His face is clothed with *light*, we know; but when *Wickedness* over-spreads a people, those *deeds of darkness* put out the *light of his countenance*. [C] His hand although it be

not *shortened*, yet it *contracts* and *shuts* itself, not only to grasp and withhold his mercies from them, but to smite: Iniquity builds such a *wall of separation* as does shut out *omnipresence*, and makes him who is everywhere, not be with such a people; not be in hearing of their needs; for when their sins do cry, no prayers can be hearkened to; *he will not hear you*, saith the Prophet. And that gives us the very 〈 in non-Latin alphabet 〉 of the Lord's departure from a people, and the manner of it.

He is taking away his peace and mercies from a Nation [D] when he will *hear no prayers* for it; and he declares that he will hear no prayers when he withdraws once from his *house of prayer*, and makes his offices to cease. The place appointed for these offices, the *Sanctuary*, he calls, we know the *tabernacle of meeting*, that is, where he would *meet* his votaries, and hear and bless them; calls it his *house*; his *dwelling place*, his *court*, his *presence*, and his *throne*: and if so, when he is not to be found in these, when he no longer *dwells* nor *meets* in them, we may be sure that he hath left the land. The Psalmist, when he does complain men [E] had *done evil in the Sanctuary, the adversaries roared in the midst of the Congregations, and set up their banners there for trophies; they broke down all the carved work thereof with axes and hammers, and had defiled the dwelling places of God's* 〈ϕ〉 [A] *even to the ground, and burnt up all the houses of God in the land*; he does suppose that God was then *departed* when they had left him *no abiding place*: and therefore cries out, *O God wherefore art thou absent from us so long? Remember S... where thou hast dwelt*. But 'tis not only upon these *A...gies* I build; this method of departure we shall find exactly in *Ezekie... Vision* of that case to which my Text refers: it begins ch. 9. 3. *And the glory of the God of Israel* (i. e. the 〈ϕ〉 cloud, the token of his *presence* in the *Sanctuary*,) *went up from the Cherub whereupon he was, to the threshold of the ...nse*, as going out; and then ver. 8▪ he does refuse to be entreated for the [B] land: after that ch. 10. 18. *The glory went from off the threshold to the midst of the City*; and chap. 11. 23. it went from thence to the mountain without the City, and so away: and then nothing but desolation dwelt upon the land, until the counsel of my Text was followed, and they did *seek the Lord their God*: for then the *glory* did return into the *Sanctuary* just as it went away, as you may find it ch. 43.

And having seen when and how God forsakes a people, and for what, that does direct us how to seek him, and it is thus, When men forsake those paths in which they did not [C] only *err* and *go astray*, but did *walk contrary to God*, so that they did forsake each other; and do return, *walk in his ways*, the *ways of Commandments*, and return also to his Church, and seek him in his house, fall low before his *footstool*, beg of him to meet in his *tabernacle*, renew his worship, and all invitations of him to return into his *dwelling-place*. For sure as it is in vain to seek him but in his own ways, nor can we hope to meet him but in his *Tabernacle of meeting*; so also Scripture calls both these to *seek the Lord*, and promises [D] to both the *finding him*. To the first, *De.t.* 4 29, 30. *If from thy tribulation thou ...alt seek the Lord thy God, t...ou shalt find him, if thou seek him with all thy heart, and with all thy soul, if thou turn to the Lord thy God, and shalt be obedient unto his voice*. And to the second, *Jer.* 29. 12. speaking of this sad state to which my Text relates, *Then shall ye call upon me, and ye shall go and pray unto me; and I will hearken unto you, and I will be found of you, saith the Lord, and I will turn away your captivity*. I ...old produce you instances of *Asa* making *all his people swear to seek the Lord*: but because my Text speaks of

David, he shall be the great *explication*, as he was the *practice* [E] of this duty in both senses. In the former, 119. Psal. *I have sought thy Commandments above gold or precious stone; more than that which does make and does adorn my Crown, than that which furnishes all the necessities and all the pomps of [A] Royalty. And for the other, Psal. 63. 1, 2. O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: To see thy power and thy glory, as I have seen thee in the Sanctuary.* His very words do seem to *labor* too, and he does *seek expressions* to tell us how he seeks. The hot fits of a thirsty palate that call so oft and so impetuously are in his *soul*; it hath a *pious fever*, which cannot be allay'd but by pouring out of his soul to God in the Temple, by breathing out its heats in his *devotion offices*. Nay more, he longs, hath that I know not [B] whether *appetite*, or *passion*, which is not to be *understood*, but only *suffered*; to which all the *unreasonable violences* which passion can be heated into, all the *defaillances* nature can be oppressed into, are *natural*; it is the *bodies Extasie*. Now this he had towards the worship of the Sanctuary; his very *flesh* found rapture in those exercises, and when he was in a barren and dry land, was driven from the *plenties* of a Court, and from the *glories* of a throne into a *desaert solitude*, he found no other wants but of *God's house*; did *mind*, *pant*, and *long after* nothing else, did neither thirst for his *necessities*, nor long [C] for his own Crown, but for the *Tabernacle* only. And besides the *Religion* of this, he had *reason of State* too to be thus affected; this was the best means to engage his Subjects to him and secure his Throne. He knew, if by establishing God's worship and by going with the multitude, as he did use, to the exercises of it; if by royal example and *encouragements* of virtue, and by *discountenancing* and *chastising* impiety, by doing as he did profess to do, Ps. 101. (that directory for a Court) he could people his *land* with holy living, and his *Temple* with [D] holy Worship; he knew he should then have good Subjects, loyal to him and *at peace* with themselves. If they will seek their God, then they will seek their King. The Lord saw this dependence, and therefore counseled this course should be taken. The *Master of our Politicks* discerned it too, and therefore does advise that the first and chiefest public cares should be about things of Religion, that and the same profession of it being 〈 in non-Latin alphabet 〉, *the cement of Communities, and the very foundation of all legislative, and indeed all power* in the Magistrate: and in the people 〈 in non-Latin alphabet 〉, *'tis a most efficacious [E] philtre, a charm, a Gordian knot of kindness.* And as a Jew observed of their own Nation, 〈 in non-Latin alphabet 〉, 〈 in non-Latin alphabet 〉, [A] *To have one and the same opinion's of God, and not to differ in their rites from one another, breeds the best harmony in men's affections.* When on the other side no obligations, though the most *signal* and *divine*, will hold them in obedience and peace, if their *ambitions* or *interests* look another way: and if at any time *present advantage*, or an *expectation*, or some *passion* do incline them to *seek David their King*; yet the appearance of a *change* of Interest, that expectation *defeated*, or a *cross animosity* will burst those bonds, unless *Religion* and *Communion in Worship* help to twist them. David had had experience of this. [B]

Abner knew of God's oath to David that after Saul he should be *King over all Israel*; but he was otherwise concerned, and therefore he made *Ishbosheth* King, maintained a long and a sore war even against what he knew God was engaged to bring about, and *made himself strong for the house of Saul*, 2 Sam. 2, 3, ch. But when a *quarrel* happened betwixt *Ishbosheth* and him,

then, *So do God to Abner and more also, except as the Lord hath sworn to David, even so I do to him, to set up the throne of David over Israel and over Judah. And he sent Messengers to him saying, Whose is the land? make but [C] thy league with me.* c. 3. 9, 10, 11, 12. Do but look forward, and you find when Abner was cut off, and Ishbosheth was slain, and Israel had no leader, then they came to David, saying, *Behold, we are thy bone and thy flesh, and the Lord said to thee, Thou shalt feed my people Israel,* c. 5. 1, 2. They knew all that before, yet would not let him do it, till they had no other leader. Nay, when they had done that, by Absalom's insinuations (who in a way of treacherous pity did instill dislikes against the government, and did remonstrate in good wishes, as some men do [D] in prayers, c. 15. 3, 4.) they were all drawn into rebellion against this David, and made him fly out of the land, and became Subjects to that Absalom. When he was dead indeed they spake of *bringing back the King,* c. 19. 10. and when his own Judah had done it, quarrel'd ver. 43. because that *their advice was not first had:* and though Judah had nothing but their service, for, *Have we eaten at all of the Kings cost, or hath he given us any gift?* say they, ver. 42. yet Israel is angry, because he came not back upon their score, for they forsooth *have ten parts in him,* v. 43. and yet the next day every man of Israel went after him that said, *we have no part [E] in David, Sheba a man of Belial,* ch. 20. 1. Thus no allegiance, no tie however sacred and divine will hold them who follow not upon God's score. Nay at the last, because that [A] Rehoboam would not ease their taxes, all Israel cry out, *What portion have we in David? see to thi•e own house, David.* And to make this secession perpetual (which all the former did not prove) Jeroboam did use no other policy, but to *change the Worship and the Priests:* He knew he should divide their hearts and Nations forever, when he had altered once the Service and the Officers; and if he could but keep them from *seeking God at Jerusalem,* he was secure they would *not seek David their King.* And so it proved. Now the Lord to prevent divisions had provided so far for *Uniformity [B]* in his worship, that he required a single *Unity;* and that it might be but in *one manner,* he let it be but in *one place.*

And truly, when men once depart from Uniformity, what measures can they set themselves of changing? what shall confine or put shores to them? what principle can they proceed upon which shall engage them to stay anywhere? and why may not divisions be as infinite as men's fancies? And though, when those are but in circumstantial things, those who are strong, and know them to be such, are no otherwise concerned to contend for them than on *Authorities* behalf, (to which every change is a *Convulsion [C] fit,*) and on the account of decency, and of compliance with the universal Church: yet when others do *dogmatize,* and put *conscience* in the *not doing* them, and stand at such a distance from them as to choose *Schism, Disobedience, and Sedition* rather, and therefore must needs look upon *damnation* in them; these differences make as great a *gulf* and *ch•sme* as that which does divide *Dives* from *Abraham's bosom.* It is *one God, one Faith, one Worship* makes *hearts one.* Hands lifted up together in the •emple [D] they will join and elasp: and so *Religion* does fulfill its name à *religando,* binds Prince and Subjects all together; and they who thus do *seek the Lord their God,* will also *seek David their King,* God's next direction, and my second part.

2. And here three things offer themselves, *a King, their King, and David their King.*

I am not here to read a Lecture of State policy upon a vie of Governments; why seek a *King*, not any other sort of Government; and why *their King*, one that already was so by the right of *Succession*, not whom *addresses* or *election* should make so. And though I think, twere easy to demonstrate [E] only Monarchy had ever a *divin* or *natural* original, and that *elective Monarchy* is most *unsafe* and *burthensome*, full of dangerous and uneasy consequences; and this so much to sight, that choice for the most part bounds itself, proves but [A] a *ceremony* of *Succession*: yet this I need not do, for I am dealing with the Jews, who had God's judgment in the case, and his appointment too; and to me that is argument enough. And when God hath declar'd, *for the transgressionsof a land many are the Princes thereof*; many at once, as in a *Common-wealth*, or many *several families* successively, (for so God reckons also one or many; 'tis still, we see, *David their King*, while 'tis in *David's line*, and so the King does truly *never die*, while his race lives.) If either of these *many* be God's punishment, for the sins of a land; I will not say that they [B] who love the *many Princes* love the *transgressions* which God plagues so; but I will say, they who do choose that which God calls his plague, that *quarrel* for his *vengeance*, and with great strife and hazard take his indignation by force, I can but pity them in their own opinions and enjoyments: but, *O my soul, enter not thou into their counsels*.

As for *seeking their King*. I shall content myself with that which *Calvin* says upon the words; *Nam aliter vere & ex animo Deum quaerere non potuit, quin seetiam subjiceret legitimo imperio cui subjectus erat*: For they could not otherwise truly and [C] with all their heart seek God, except they did subject themselves to his Government to whom they did of right belong as Subjects. And I shall add that they who do forsake their King, will soon forsake their God. The Rabbin's say it more severely of *Israel*, that they at once rejected three things, the Kingdom of the house of *David*, and the Kingdom of *Heaven*, and the Sanctuary. And truly, if we do consult that State from the beginning, we shall find that when they were without their King, they always were without their God. [D]

Moses was the first King in *Jeshurun*, and he was only gone into the Mount for forty days, and they set up a *golden Calf*; they make themselves a God if they want him whom the Lord makes so, as he does the Magistrate: if they have not a *Prince*, that 〈 in non-Latin alphabet 〉, *living Image of God*, then they must have an *Idol*. When *Moses* his next successor was dead, we read that the man *Micah* had an house of God's, and consecrated one of his sons to be his *Priest*: and truly he might make his *Priest* who made his *Deities*. And the account of this is given, *In those days there was no King in Israel*, *Iud.* 17. 5, 6. The very same is said, *ch.* 18. 1. to preface the *Idolatry* [E] of the Tribe of *Dan*: There was no heir of restraint, as it is worded ver. 7. It seems, to curb impiety is the *Princes* Inheritance, which till it be suppressed, he hath not what he [A] is heir to. But Vice will know no boundaries if there be no King, whose sword is the only mound and fence against it: for if we read on there, 19, 20, 21. *ch.* we shall find those dismal tragedies of *Lust* and *War*, the one of which did sin to death the *Levites* wife; the other, besides 40000. slain of them who had a righteous cause; and whom God did bid fight, destroyed also a Tribe in *Israel*: these all sprang from the same occasion, for so the story closes it, *In those days there was no King in Israel*, *ch.* 21. 25.

Just upon this, when God in their necessities did raise them [B] *Judges*, that is, *Kings*, read all their story, you will find to almost every several Judge there did succeed a several Idolatry: God still complaining, *the children of Israel did evil again after the death* of such an one, till he raised them another. Those 450. years being divided all betwixt their *Princes* and their *Idols*. After them *Jeroboam*, he that made the great secession of that people from their Prince, hath got no other character from God but this, the (a) *Man that did make Israel to sin*, at once against God and against their King. Yea upon this account they are reckoned by God to [C] sin after both their *Idolatry* and *State* were ended, when their *calves* and their *Kingdom* were destroyed. *Ezek. 4. 4, 5.* the Lord does bid the Prophet *lie on his left side 390. days, to bear the iniquity of Israel according to the number of the years of their iniquity.* But this was more then the years of their *State*, which were only 255. 390. years indeed there were betwixt the *falling off* of the ten Tribes, and the destruction of *Jerusalem* by the King of *Babel*; but those ten Tribes were gone, their *Kingdom* perfectly destroyed above 130. years before: but their *iniquity* was not, it seems, that does *outlive* their [D] *State*, so long as that *God's Temple*, that *King's house* did stand from which they did divide. As if *Seditious men* and *Schismatics* sin *longer* then they are, even *while* those are whom they do sin against in separating from.

'Tis true, there was an *Ahaz* and *Manasseh* in the house of *David*, but *Hezekiah* and *Josiah* did succeed. Mischief did not appear *entailed* on *Monarchy*, as 'tis upon *rebellion* and having no King. It does appear their *Kings* were *guards* also to *God* and his *Religion*, the great *defensors* of *his faith and worship*. God and the Prince for the most part *stood* and *fell* together: [E] Therefore *St. Paul* did afterwards advise to *pray for Kings, that we might live in godliness and honesty*; and still they were the same who sought the *Lord their God, and David their King*.

But why *David their King*? for could his *Kingdom* disappear [A] and be to seek, of whom the Lord had said, *I have sworn once by my Holiness, I will not fail David?* *Psal. 89.* And his *Throne* therefore was as *sure* as *God is holy*. But yet the Lord had said to the people of *Israel, If ye do wickedly; ye shall be destroyed both you and your King.* There are other sins besides *Rebellion* and *Treason* that *murder* *Kings* and *Governments*: Those that support their *Ills* by their dependencies, and use great shadows for a shelter to rapacity, oppression, or licences, or any crying wickedness; these prove *Traitors* to *Majesty* and *themselves*, strike at the root of that under which [B] they took covert, fell that and crush themselves. *National vices* have all *Treason* in them, and every *combination* in such sins is a *Conspiracy*. If universal practice palliate them, we do not see their stain it may be, think them slight; but their complexion is *purple*: *Common blood* is not deep enough to color them, they die themselves in that that's *sacred*. Nay these do seem to spread contagion to *God*; as if they would not let the Lord be *holy*, nor suffer that to be which he *swore* by his holiness should be: for the *Psalmist* cries out, *Where are thy old loving kindnesses which thou swearest unto David?* [C] But sure *some* of *God's* oaths will stand; if not those of his *kindness*, those will by which he swears the *ruine* of such sinners, and *God that is holy will be sanctified in judgment upon them*. Yea, upon *more* then the offenders, for the guilty themselves are not a sacrifice *equal* to such *piacular* offenses. *Innocent Majesty* must bleed for them too; *If you do wickedly, you shall be destroyed both you and your King*. Thus when *God* would *remove Judah* out of his sight, good *Josiah* must fall; and the same makes them be to *seek David their King*.

But how *David their King*, when 'twas *Zerubbabel*? for with [D] *Theodore* and *others* I conclude he must be meant in the first literal importance of the words.

It was the custom of most Nations from some great eminent prince to name all the Succession, so at once to suggest his Excellencies to his followers, and to make his glory live. Now without doubt *David* was *Heroe* enough for this, and his •lour alone sufficient to ground the like practice upon. And though we do not find that done, yet we do find his *piety* and his *uprightness* made the standard by which that of his Successors is meted. Of one 'tis said, *he walked* [E] *in the ways of David his father*, of another, *he did that which was right in the sight of the Lord, but not like unto David his father*. And because *David* went aside, and was *upright* with an *Exception*, once therefore it is said. *The Lord was with* [A] *Ieho•haphat*, because *he walked in the first • ayes of his father David*. But besides this, his very name is given to two, *Zerubbabel*, and the *Messiah*; both which were to be the *restorers* of their people: the one from *Sin and Hell*, to re-establish the *Kingdom of heaven* itself; the other to deliver his people from *Babel*, and to repair a *broken Nation* and *demolish'd Temple*. And for this work God bids them *seek David their King*.

The ways from *Babel* to *Jerusalem*, from the *Confusion* of a people to a *City that is at unity in itself*, the *City of God* where *he appears in perfect beauty*, and where the *throne of the house of David* [B] *is*, must be the first ways of *David*: in those he walked to *Zion*, and did invest his people in *God's promises*, the whole *land of Canaan*. In those *Zerubbabel* brought them back to that *land and Zion*. And in these our *Messiah* leads us to *Mount Zion* that is above, to the *celestial Jerusalem*; does build an *universal Church* and *Heaven itself*. And all that have the like to do must walk in those *first ways*, fulfill that part of *David*, and must copy *Christ*. Such the repairers of great breaches must be: these are the ways to settle *Thrones*; the only ways in which we may find the goodness of the *Lord*; which to *fear* [C] is the third direction, and my last part.

They shall fear the Lord and his goodness.

3. That *Israel* who came but now out of the *furnate* should fear the *Lord* whose wrath did kindle it, whose *justice* they had found such a *consuming fire* as to make the *Temple* itself a *Sacrifice*, and the whole *Nation* a *burnt-offering*, is reasonable to expect: but when his *goodness* had *repair'd* all this, to require them to *fear* that, does seem hard. That that *goodness* which when it is once apprehended does commit a rape upon our faculties, and being tasted melts the heart, and causes [D] dissolution of soul through swoons of complacency, that this should be received with *dread* and *tree•bling*, is most strange. Indeed the Psalmist says, *There is mercy with God that he may be feared*; for were there not, we should grow *desperate*: but how to fear those mercies is not easy. 'Tis true, when God made his *goodness* pass before *Moscs*, shown him the glory of it, as he says, in those most comfortable attributes, the sight of which is *beat•ick Vision*, *Exod. 34. 6, &c. The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression* [E] *and sin*; if that which follows there be part of it, and that will by no means clear the guilty; *visiting the iniquity of the fathers up on the children unto the third and fourth generation*; [A] if this be one ray of the glory of goodness, if it dart out such beams, alas, 'tis as *devouring*

as the *lake of fire*, his very *goodness stabs* whole successions at once, and the guilty may tremble at it for themselves and their posterity. But if those words do mean as we translate those very words, *Jer. 46. 28. I will not leave thee altogether unpunish'd, yet will not utterly cut off, not make a full end of the guilty, when I visit iniquities upon the children, but will leave them a remnant still; then there is nothing dreadful in •t, but those very visitations have kindness in them, and his rod comforts, and [B] this issue of his goodness also is not terrible but lovely. To fear God's goodness therefore is to revere it, to entertain it with a pious •stonishment, acknowledging themselves unworthy of the crumbs of it, especially not daring to provoke it by surfeiting, or by presuming on it, or by abusing it to serve ill ends, or any other than God sent it for, those of piety and obedience: not to comply with which, is to defeat God's kindness, and the designs of it. If when they sought the Lord, he was found of them, and came to his dwelling place only to be forced thence again by their abominations; if when his goodness had restored all to them, they had David [C] their King but to conspire against, an Altar only to pollute, and a Temple to separate from, as Manasseh the Priest, Sanballat's son in law, with his accomplices did do; this were both to affront and to renounce that goodness, which above all things they must dread the doing: for if this be offended too, ruin is irreversible; though•e is no other attribute in God a sinner can fly to with any hope. His Holiness cannot behold iniquity; his Justice speaks nothing but condemnation to guilt, his Power without kindness is but omnipotent destruction; but if we have [D] his Goodness on our side, we have an Advocate in his own bosom that will bear up against the rest, for his mercy is over all his attributes as well as works: but if this also be exasperated, and kindness grow severe, there is no refuge in the Lord, no shadow of him to take Sanctuary under; for there is nothing to allay the anger of his Compassion and Bounty. This sure is the extremist terror, we are to dread his kindness more than his severity and wrath; we have an antidote, a buckler against these, but none against the other if it be provoked; and if the heats of love take fire and rise into indignation, 'tis unquenchable [E] flame and everlasting burning. Therefore when God hath done all things that he can do or they can wish, then most of all they must fear the Lord and his goodness.*

My Text and I have spoke all this while to the Jews: nor do [A] I know whether I need to address any other way, all this did so directly point at us. The glories of *this day* need not the foil of those calamities from which this day redeemed, to set them off; Or you may read them in my *Prophet* here, and our own guilts will make too sad a Comment on his Text, who were more barbarous Assyrians to ourselves. We also were without a Prince and without Sacrifice, had neither King, nor Church, nor Offices, because we ourselves had destroyed them, and that we might not have them had engaged or covenanted against them; tied to our miseries so, that without [B] perjury we could neither be without them, nor yet have them. As we had broke through all our sacred oaths to invade and usurp calamity and guilt, so neither could we repent without breach of Vows, If •• is were not enough to make us be without a God too, then to drive him away we had defiled his dwelling places to the ground, and by his ancient gists of remove he was certainly gone. There was indeed exceeding much Religion among us, yet, God knows, almost none at all, while Christianity was crumbled into so many, so minute professions, that 'twas divided into little nothings, and even lost [C] in a crowd of itself;

while each man was a *Church*, every single professor was a whole *multitude of Sects*. And in this *tumult*, this riot of faiths, if the *son of man should have come*, could he have *found any faith in the Land*? Virtue was out of countenance and practice, while prosperous and happy Villany usurped its name; while Loyalty, and conscience of oaths, and duty were most unpardonable crimes, to which nothing but ruin was an equal punishment; and all those guilts that make the *last times perilous*, *Blasphemy*, *disobedience*, *truce-breakings* and *Treasons*, *Schisms* and *Rebellions*, with all their dismal [D] consequences and appendages, (for these are not *single*, *personal crimes*, these have a *politick capacity*) all these did not only walk in the dress of piery, and under holy Masks, but were themselves the very *form of Godliness*, by which 'twas *constituted and distinguished*, the *Signature* of a party of *Saints*, the *Constellation* of their *graces*: And on the other side, the detestation of such hypocrisy made others *Libertines* and *Atheists*; while seeing men such holy counterfeits, so violent in acting, and equally engaged for every false religion, made them conclude there was none true, or in earnest. And all this was because we were *without our King*; for 'twas the [E] only interest of all those *usurpations* that were, to contrive and preserve it thus. And when we had *roll'd* thus through every form of Government, *addrest* to each, moved every [A] stone, and raised each stone to the top of the Mount, but everyone still tumbled down again, and ours like *Sisyphus's* labor was like to have no end, only restless and various Calamity; Necessity then counsel'd us, and we applied to God's directions in the Text, I know not whether in his method, but it is plain we did *seek David our King*. And *my heart is towards the Governours of Israel, that offer'd themselves willingly among the people: bless ye the Lord: yea, Thou, ô Lord, bless them*. May all the blessings which *this* was the *birth-day* of, all that my Text encloses, all the *goodness of the Lord*, be the sure portion of them and their [B] Families; may they *see the King in his beauty*, and *peace upon Israel*, and may their Names be blest in their posterities for evermore. We sought him with the violent impatiences of necessitous and furious desires, and our eyes, that had even failed with looking *for him*, did even fail with looking *on him*, as impotent and as unsatisfied in our fruitions as expectations; and he was entertained with as many tears as prayed for; as one whom not our *Interests* alone, but our *guilts* had endeared to us, and our tears: he was as necessary to us as *repentance*, as without whom it was impossible for [C] us to repent and return from those impieties to him, of *usurping his rights*, of *exiling*, of *murthering* him by *wants*, because we could not do it by the *Axe* or *Sword*; without him 'twas impossible for us to give over the committing these; and the *tears* that did welcome him were one of our best *lavers* to wash off that blood that we had pulled upon ourselves. One endeared also to us by God's most miraculous preservations of him for us: We cannot look upon his life but as the issue of prodigious bounty, snatched by immediate Providence out of the gaping jaws of tyrannous, [D] *usurping*, *murtherous malice*, merely to *keep him for our needs*; and for *this day*: One whom God had train'd up and managed for us, just as he did prepare *David their King*, at *thirty years* of age to take possession of that *Crown* which God had given him by *Samuel* about *twelve years* before; and in those years to prepare him for *Canaan* by a *Wilderness*, to *harden* him with discipline, that so the luxuries and the effeminacies of a Court might not *emaseclate* and *melt* him; by constant *Watches*, *cares* and *business*, to make him equal for, habituated to, careful of, [E] and affected with the business of a Kingdom; and by *constraining* him to *dwell in Mesech*, with Aliens to his Religion, to teach him to be constant to

his own, and to love Zion. And hath he not prepared our David so for us? and we [A] hope hath prepared for him too the first days of David, having no Sheba in the Field, nor Achitophel in the Council, nor an Abiathar in the Temple, not in that Temple which himself hath raised, God having made him instrument of that which he would not let David do, building his house, and furnishing it with all its Offices, and making it fit for God to meet us in, when we do seek him also, which was the other perquisite of our Condition.

There never was so much pretence of seeking God as in [B] those late days of his absence from us; and it should seem indeed we knew not where to find him, we took such several ways to seek him. But if God did look down from heaven then as he did Psal. 14. to see if any did understand and seek after God, should he not then have found it here as there? They are altogether gone out of the way; their throat is an open sculchre, with their tongues have they deceived, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood: destruction and unhappiness is in their ways, and the way of peace have they not known; [C] there is no fear of God before their eyes: They eat up my people as it were bread; and, which is worse in these than them, they even then call upon God; as if they craved a blessing from the Lord upon that meal that did devour his people, and when they did seek God, they meant to find a prey. Yet where were any others that did seek him? or that do cleave to him now? The Schismatick does not seek God, who shuns the place where he appears, and meets, and dwells; nor does he cleave to God who tears himself off from the Lord's body. Mark such as cause divisions, saith S. Paul, and avoid them: [D] and if all Christians must avoid them, then I am sure God is not with them. The other Schismatics that divide from the World by cutting off the World from them: do they seek God that are diverted by so many Saints and Angels? that terminate divinest Worship in a creature? or do they cleave to God, when their devotion embraceth stocks and stones? or did they seek God for the purpose of my Text, who did not seek David their King, but did apply themselves to several foreign Princes, and to others which they hoped would setup their Golden calf? Incendiaries, that make [E] fires and raise commotions, these are far from God; for the Lord was not in the fire, or in the Earth-quake, but in the stillsmall voice, in the soft whispers of peace and love. The Atheist, he that says in his heart there is no God, will not seek God, you may be sure; nor does he care to seek David his King, who is [A] equally well under all Governments that will allow his Licences, and who hath no Religion to tie him to any. If he at all disliked the former, it was upon reasons of Burthen, or of Pride, or Libertinism: So much Religion, though counterfeit, was a reproach to him, and the face of such strictness was uneasy to him. These are so far from seeking God, that God says these did drive him out of Israel, Ezek. 9. 9. And then when that hath so long been the Wit, that it is now the Complexion of the Age, and they who thought fit to show their not being Hypocrites by License, and (so [B] give it an easy word) by drollery in sacred things, have now made nothing to be sacred to them; how shall the Lord dwell among such? they are enough to exorcise God out of a Nation. The Hypocrite also, for all his Fasts and Prayers never did seek God, for he is but a whited Sepulcher, our Savior says. Now who would seek the Living God among the dead? the Lord of Life sure is not to be found in Graves. Golgotha was a plate to crucifie him in, not worship him: He takes not in the Ait of Funeral Vaults for Incense; it was a Demoniack that used to be among the Tombs. The [C] subtle, false, and faithless men that

walk in mazes, never shall meet God; these are the windings and the tracts of the Old Serpent and they lead only to his habitation. They that do climb as if they meant to find God on his own Throne, that follow Christ up to a *pinnacle of the Temple*, or to the top of that exceeding high Mount. whence they can overlook the glories of the World, and pick and choose, these do not go to seek Christ there: It is the Devil that does carry up •nither, upon his own designs. Not is it possible to seek the Lord in the ways that lead to the *strange Woman's [D] House*, for *her House is the way to Hell*, Solomon says, (and he did know;) nay more, *Her steps take hold on Hell*, seise on those everlasting burnings which her foul heats kindle and begin. In a word, they that *seek their own*, that turn all merely to their advantage, they cannot seek God too, he will not be *joint God* with *Mammon*. And then where are the men that •ought him? that did retrace him to us? or with whom does he dwell? If he be not among us, we do in vain flatter ourselves in our prosperity and peace, gawd it in all our bright appearances. Have we not seen the Sun [E] rise with a glory of day about him, and mounting in his strength chase away all the little receptacles and recesses of the night, not leave a cloud to shelter the least relics of her [A] darkness, or any spot to check or to fleck the countenance of day? when strait a small handful of vapor raised by that Sun itself, did creep upon his face, and by little and little getting strength bedasht his shine, and poured out as full streams of storm as he had done of light; till it even put out the day, and shed a night upon the Earth in spite of him? So may prosperity itself, if the Lord and his blessing be not in it, raise that which will soon overcast and benight the most glorious condition of a Nation. That Wine which now makes your hearts glad, may prove like that which [B] did commit the *Centaures* and the *Lapithae*, first kindle *Lusts*, then *Wars*, and at last only fill a *Cup of trembling and astonishment*; and that oil that does make you cheerful countenances, may make your paths slippery, and nourish flames that will devour and ruin all.

But God, *who is found of them that seek him not*, nay who himself *sought* the *lost Sheep* and carried him, when with his straying he was wearied into impossibility of a return, has also *sought*, and *found*, and *brought together* us and our great Shepherd: For *this is the Lord's doing, and it is marvelous in our eyes*. These ways of his also are so *past finding out*, that we may well [C] conclude they are the mere footsteps of his incomprehensible goodness, and we have only now to fear that goodness.

But give me leave to say, Those that *despise* his goodness, do not *fear* it; and they whom it does *not lead to repentance*, do *despise* it. S. Paul says, *Rom. 2. 4. Despisest thou the riches of his goodness, and forbearance, and long-sufferance, not knowing that the goodness of the Lord leads thee to repentance?*

And now, O Lord, what sort of men among us hath thy goodness wrought upon, and made repent? Those [D] whom it was directed to convince, and came on purpose to, to prove by their own only argument they had of providential Miracles, they were not in the right, but that *destruction and misery were in their ways*; yet these choose rather to deny their own conclusions, and resist God's goodness, then to be convinced and repent: For we have seen them as bold *Martyrs* to their *Sin* as ever any to Religion, signalize their resolved impenitence with cheerful suffering, as if the fire they were condemned to were that

Triumphal Chariot, in which the Prophet mounted up to Heaven. Others that [E] did not go so far in condemnation nor guilt as they, and therefore think they have no reason to repent of that, do they repent of what they did contribute to it? Of those that lifted up their hands to swear and fight, how many are there that [A] have made them fall, and smite their own thigh, saying, *What have I done?* Do not all rather justify as far as they themselves proceeded? and if all that were well, why do not we repent of our Allegiance and Loyalty? if all that were well, what hath thy goodness done, O Lord, that hath reversed it all? And for the rest, those that do not partake the plenties of thy goodness, murmur and repine at it; are discontent at having what they prayed for, what they would have died for. Those that have been partakers of it, have *turned it into wantonness*, have made it furnish them for base unworthy [B] practices; such as have not the generosity of Vice, have not a noble, manly wickedness, are poltron sins; have made it raise a cry on the Faithfullest party, the best Cause, and the purest Church in the World. While we have debauched God's own best Attribute, made his goodness procure for our most wicked or self-ends; and the face of things is so vicious in every order and degree and sex, that—But the *Confession* is only fit for *Litanies*, and we have need to make the burden of ours be, *Lord, give us some afflictions again*, send out thy *Indignation*, for we do fear thy *goodness*, it hath almost undone [C] us; and truly, where it does not better, it is the most fearful of God's Attributes or Plagues, for it does harden there. S. *Paul* says so in the forecited place; and *Origen* does prove this very thing did harden *Pharaoh's* heart, indulgence was his induration. Now *induration* is the being put in Hell upon the Earth: There is the same *impenitence* in both, and *judgment* is pronounced already on the hardened, and the life they lead is, but the interval betwixt the *Sentence* and the *Execution*, and all their sunshine of *Prosperity*, is but kindled *Brimstone*, only without the stench. And then to make the [D] treasures of God's bounty be *treasures of wrath to us!* to make his *kindness*, his *longsuffering*; that is S. *Peter* says, *salvation, condemn us*, his very *goodness* be *Hell* to us! But sure so great a goodness as this we have tasted, cannot have such deadly issues; and it was great indeed, so perfectly miraculous in such strange and continued successes, resisting our contrivances and our sins too, overcoming all opposition of our vices, and our own policies, that do not comport with it, and in despite of all still doing us good; it was *fatality of goodness*. Now sure that which is so victorious will not be worsted [E] by us. But Oh! have we not reason so much more to fear the goodness? The greater and more undeserved it is, the more suspicious it is: As if it were the last *b•az•* of the [A] Candle of the Lord, when its light gasps; its *fl•sh* of shine before it do go out, the *dying struggles* and *extreme efforts* of goodness, to see if at the last anything can be *w•ough•* by it. And if we did consider how some men manage the present goodness, make use of this time of it, and take, and catch, we would believe they did *•ear* the departure of it: But vet it is in our power to fix it here. If we repent, God's gifts then are *wit• out repentance*, but one of us must change: *B•ing* Piety and Virtue into countenance and fashion, and God will dwell among us. Nay S. *Paul* says, *Goodness to thee if thou continue in his goodness*. If we ourselves do not forsake it, and [B] renounce it, not fear it so *a• to fl•* from it, but with the fears of sinking men, that catch an *•grasp*, lay fast dead hold upon it; if, as God *prom•ses*. *he so put his fear in our hearts that wenever depart from it, fear that hath love in it, and is as unitive as that, then it sh•ll never depart from us; but we shall see the goodness of the Lord in the Land of the Living, and shall be*

taken thence to the eternal fullness of it. This day shall be the Birthday of Immortal Life, the entering on a *Kingdom that cannot be moved*. A Crown thus beautified, is a *Crown of glory* here, and shall add weight and splendor to the Crown hereafter: [C] A Church thus furnished, is a Church Triumphant in this World, and such a Government is the *Kingdom of Heaven upon Earth*; and then we shall all reign with him who *is the King of Kings, and who washed us in his Blood, to make us Kings and Priests to God and his Father. To whom be glory and dominion forever.*

Amen.

FINIS.

SERMON XVIII. AT CHRIST'S-CHURCH in Oxford on St. Steven's Day.

MATTH. V. 44.

But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

I Need no Artifice to tie this Subject and this Day together. The Saint [D] whose memory we celebrate was the *Martyr of this Text*: and 'tis impossible to keep the Feast but by a resolution of obeying these Commands, you being called together on this day to *beseech God to grant that you by the example of this first Martyr St. Stephen, who prayed for his Murderers, may [E] learn to love your Enemies, and pray for them that despitefully use you, and persecute you.*

A strange command in an age, in which we scarcely can find men that love their friends, nor anything but that [A] which serves their interests or pleasures, that indeed love nothing but themselves; nor is it only injury that works their hate and enmity, but difference in opinion divides hearts, and men are never to be reconciled that have not the same mind in everything; as if one Heaven should not hold them that have not one judgment in all things, we see that one Church cannot hold them, and they that have but *one same God, one Redeemer and Savior, one Holy Spirit* of Supplication, cannot agree yet in *one Prayer* to him, though they have but *one same thing* to pray for to him: will not meet in their Worship because [B] they do not in some Sentiments; and 'tis no wonder all Christ's reasonings and upbraidings, all the Advantages He does propose to them that love, the shames he casts on them that do not, by putting them out of his Train into the condemnation of Publicans; 'tis no wonder all this does not work with them whom their own sufferings and black Calamities will not convince. There is not one of us but knows that thus our miseries began but few years since, and yet we that have suffered for and by our Divisions, whose quarrels wounded the whole Nation [C] and ourselves, who have wept so much blood at once to vent and to bewail our differences, are still as full of the same animosities as ever, and want nothing but opportunity to confound all again, *Religion and ourselves*: And in the name of God what did *Christ* mean when He prescribed this Precept? when he disputed? pressed it thus? or what do *Christians* mean when they do break and tear this Precept and themselves? Though I be far from any hopes to reconcile our Parties, (as by God's help I [D] shall ever be from making any,) yet I will offer an Expedient to make them not so noxious; namely, if they will keep the

differences of their judgments from breaking out into their affections and actions. And though while meekness and obedience to Governors, and the whole constellation of Gospel-graces, do not seem to shine so fair as man's own reputation, or humor, or possibly some strict opinion which they have owned, and the show of holiness that glitters in it, while 'tis thus, I say, we cannot look any party will yield, all do or will believe themselves [E] to be in the right; Yet I will give them leave to think so, and my prescription shall concern them equally although they be; and by addressing my Discourse to them that are so really, I shall conclude more forcibly them [A] that are not, who ere they be; for sure I am none can be more in the right than those whom *Christ* lays this injunction upon, than his *Disciples* and *Apostles* as relating to those that would be their Enemies as such: yet 'tis to them he speaks here; *I say unto you, love your enemies, &c.*

The words contain a *Duty prescribed*, and the *Authority prescribing* it: the Prescription and the Authority in these words, *I say unto you*, the Duty in the rest: where it is set down 1. in general: *Love your enemies*, and that to be considered under a double prospect: 1. As it is plaoid in [B] opposition to something that was before indulged the *Jews*, or presumed so to be by them; signified here by the particle *But*; and then as it stands by itself, in its own positive importance: *love your enemies*. And secondly, this Duty is particularized in several exercises of the Act commanded, *love*, in relation to several sorts of the Objects of that Act: *enemies*: as 1. Those that *curse* you, you must *bless*: 2. Those that *hate* you, you must *do good* to: 3. Those that *use you despitefully and persecute you*, you must *pray for*. These I [C] shall treat of in their given order, beginning with the general Duty, and viewing that at once in both the lights that it doth stand in, that one may clear and fortify the other. *But I say unto you, Love your enemies.*

Of all the Points of Christian Religion those which did most stagger the faith of some, and check their acceptance of it, or adherence to it, (saith *Marcellinus* writing to *St. Austin*) were these 3; The *incarnation of our Lord*: The *meanness of his Miracles*, which they thought the works of *Apolloni's* equal'd; and thirdly, the *prescriptions* [D] *in the Text*, It seems they looked upon these Duties as the mysteries of Practice; that spoke as loud a contradiction to their *active principles* and *inclinations*, as the other appeared to do so, those of *Speculation* and *Discourse*, a *God made flesh*, and *flesh and blood* made so lame and passive, sweetened so, being alike impossible to their belief: as if no flesh could certainly be so, except that of which God was made, and the *Word incarnate* only could fulfill, *these words* here in my Text: they looked upon this as a muchmore mighty work than any of his Miracles; as if 'twere easier to snatch one out of the arms of Fate from the embraces [E] of the Grave, than to receive an enemy into ones own: As if *Christ* had done more when he prayed for his Crucifiers then when he prayed *Lazarus* out of his grave: for their Magicians, they say, vied Miracles with him, but [A] none of their Religions or God's did ever aim at this Prescription, *ut quae sit propria bonit's nostra*; saith *Tertullian*; this being a sort of Piety peculiar to the Christians. Nor did they only think it unpracticable, but unreasonable; as carrying opposition to all Government, to the prosperity and peace of every Polity; for he that does require that I shall have no return of injuries, but for a wrong, makes me in debt a kindness, not only supersedes judiciary proceedings, but does secure Rapine by Law, and encourage it by Reward; and truly if it were impossible for [

B] him that does affect a person to dislike his evil actions, and to desire he may have condign punishment, such as by Gospel-measures may be satisfaction equal to his fault, and warning to himself and others, these men had reason: but if a Father can at once love and correct his Child; if when I am with indignation displeas'd at my offenses against God, and by severities revenge them on myself, I do then love myself most passionately; and if I can pray with all the vigor of my soul for that false Traitor-bosom-enemy, my flesh, while it lies goading me to sin, & with temptation perfecuting [C] me to everlasting death, then no reason of State, or of my own Requires I should not do all these acts of kindness to my Adversary. In that thou hast an exact pattern for thy enmity to them that wrong thee, and *thou shalt hate thine enemy as thyself*, is a most perfect Gospel-Rule: that being most consistent with and directive of this Duty, *love your enemies*. But yet there is so great a difference indeed betwixt this Act here and its object (Enemy being constituted such by enmity, that is aversion and hate) that love, and that seem strangely coupled, things that can be put together [D] only for a contest, just as heat and cold, to weaken one another, that both the love and enmity may be refracted into a lukewarmness. Therefore I shall divide them, handling *Love* first by its self, viewing the import of that as it is sincere, lest the enemy appearing with it, make it shrink into a very slender Duty: and having done that, secondly, see whether an others enmity; and thirdly, whether enmity with that appropriation here, *your enemies*, can take off from the Obligation of that Duty, *Love*. [E]

Now Love shows fairest to our purposes in those dresses which S. *Paul* present her in, 1 *Cor.* 1. 13. and 1. 〈 in non-Latin alphabet 〉 v. 4. and 〈 in non-Latin alphabet 〉 ; v. 5. it *suffers long*, if not the damage, yet the malice of repeated injuries, as knowing it is [A] bound to forgive till *70 times 7 times*: and 'tis not *easily provokeit*, not apt for sudden violent heats, instantly all on fire, quick as lightning. Such heats are from another passion; which though sometimes they do but flash and die, yet oft they have their Thunder-bolt, and most-what do forerun a storm: whereas the heats of Charity are calm as sun-shine, such as do not consume, but cherish: for 〈 in non-Latin alphabet 〉 , in the same verse, *Love is kind* and gracious, full of humanity: This Virtue is a kind of universal friendship, hath nothing of reserved, morose or sour an humor, that [B] makes solitude in the midst of Society, and makes men only their own company, their Rule, and soope; and such a person *Aristotle* says must be either a *God*, who can enjoy nothing beside himself, is his own blessed and immortal entertainment, or a *wild beast* whose nature is unsociable because 'tis savage, whereas Love is a pious complaisance to all, 'tis condescension too; for 〈 in non-Latin alphabet 〉 in the 5. v. *does not think anything unseemly*, how contemptible soever, nor unworthy of him, so he may do his Neighbor good; he will debase himself to meanest Offices to work a real kindness. Thus Christ, *because he loved his own, knowing the* [C] *Father had given all things into his hand, he took a Towel, and gir'ed himself, and put water in a Ba••n and washed his Disciples feet*, making the lowest act of servitude be his Expression, and our Example: that is but slender Charity that will keep State, *Heaven could not unite Majesty and Love*: but to exercise this, God did descend from Glory into the extremity of Meanness. 'Tis Bowels that express compassion, and tender kindness: Now those we know of all parts of the Body are employed in the most low ignoble [D] Offices; and to such Love condescends, where 'tis true. Again, 〈 in non-Latin

alphabet › , it covers all; the naked with a garment, and the deformed, the lepro's Sinner with a covering too; for *Charity covers a multitude of sins*, hides his own wrong From his own eyes; this Love too like that in the Poets, cannot see, yea covers all that is not fit for light, suffers only the *graces* to be naked near him, and not to name all, which you may find there, 〈 in non-Latin alphabet 〉 , ver. 7. *believeth all things*, however incompatible to love, and to be wise have been accounted, yet this Love is 8. *James* his Wisdom that came down from Heaven, Cap. 3. 17. 〈 in non-Latin alphabet 〉 , apt to [E] *interpret anything to the most favorable sense*; and 〈 in non-Latin alphabet 〉 , *easy to be persuaded*, still believes the best, and where it cannot, yet 〈 in non-Latin alphabet 〉 , *hopes the best*: Affection while it [A] lives cannot despair, for then it must deposit its desires, which are only the warmth of Love, and till it die cool not, but if all do not answer hopes, yet 〈 in non-Latin alphabet 〉 , *he does wait for it*, is not discouraged with relapses and the repetitions of injuries, but still expects, and suffers all the contradictions of spite and wrong.

Now if all these acts and the many other there are essential to Love and all be under Obligation; and *S. Paul* says there, they are so much Duty, that without these performances all Faith and all Graces profit nothing: the preaching Rhetoric of *men and Angels* would be nothing [B] else but *tinkling*, and *working Miracles*, but showing tricks. It follows then these acts must necessarily have a certain object, there must be somebody that we are bound to love thus: and if that Object be our Neighbor (as that is most sure) 'tis clear my Neighbors injury, or hate or enmity to me, cannot take off nor yet diminish in the least that obligation I have to all those acts, but I must love him though he be mine enemy in every of those instances. For it is plain his having wronged me does not make him [C] cease to be my Neighbor; nay more, that enmity does formally dispose and quallifie my Neighbor for the object of my love: and many of its acts cannot relate but to a man that injures me, it must be in respect to *provocations* that love is said to cool into such a temper as *is not easily provoked*; For men are not provoked with kindnesses. I cannot *suffer* anything but *wrong*, nor *suffer long* except there be *continuation* and *frequency* of wrongs. Nor is it possible I should *forgive* unless it be *offenses* done against me. And so for divers of the rest: Now it were strange [D] the Enemy should supersede the obligation of that Duty, which cannot be a Duty but in order to an Enemy; that injury should give me a release, from doing that which I can never have cause or occasion to do but in the case of injury; that I should have leave not to obey the Command for that mere reason which alone makes it possible to obey it, and which alone makes the Command: whereas indeed because I must needs love in these expresses, therefore he must needs be my Enemy whom I must love.

But if he be without all provocation very unjustly so, [E] if his hate be his sin, so that he hath offended God too in it, may I not then espouse God's quarrel thus far, not to love his Enemy if I must mine own, not to love the injurious, the sinner? Vice certainly is the most hateful [A] thing that is, and therefore it must needs render the subject not to be beloved; accordingly 'tis said, that *the ungodly and his ungodliness are both alike hateful unto God*, *Wisd.* 14. 9. and *David* does comply with God in this, *Psalm* 139. *Do not I hate them, O Lord, that hate Thee? yea, I hate them with perfect hatred, I count them mine enemies.* And when I reflect on mine

under this No•on, or if mine be such as set themselves against Religion and the peace and quietness of the Church, am I bound to love them? if so, then I may be allowed to do it with a little regret [B] sure. But yet if we consider how these in the Text are designated by that Appropriation, *your enemies*, which means those that hate you, *my Disciples*, those that in the last words of my Text, *will persecute you* even for your being mine; and yet those they are bid to love, we may conclude in the next place we may not hate our enemies as Sinners: nor yet does enmity with God, his Church, or his Religion qualify a person for our aversation or mischiefs. I except here *Apostasy* and utter *obduration in it*; a state that incapacitates for mercy, and by consequence for love and kindness. There is a sin which S. John would not [C] say that we should pray for, and the Church thought that there was such a sinner, *Julian*, but as to less degrees; they that are supposed to *persecute Disciples*, and in doing so *persecute Christ himself*, may well be granted *sinners, enemies to God and Christianity*; but yet says he, *I say unto you, love these your enemies*. Tertullian understood this so, and writing to the Governor of Carthage who threatened all the Christians of that Province with Excision, that he might persuade him from his purpose, thus began his Proposals: [D] *We do not write as fearing for ourselves, or dreading anything that we are like to suffer, for we did enter our Religion on the condition of suffering, we covenanted to endure, and staked our lives when we began our profession; but 'tis for you we fear, for you our enemies, whom our Religion does command us to love and to do good to*. And though we must hate Vice, and do our best to root out Infidelity and Atheism, destroy Profaneness, irreligion and Heresy and Schism: these are fit objects for the zeals of Hate, and for the feavers of our Passion, and if our enemies be such [E] we may meetly endeavor they may have appropriate restraints, yet not to exercise the acts of Charity and kindness to them we have no allowance: no sins can make it lawful for us to ruin, or not to do good to the Sinners. [A]

In fine, the only persons that the Jews pretended to have ground to hate were Enemies, and enemies indeed to their Religion, the Idolatrous Gentile-world, therefore that being now forbid to us, there is no sort of men, nor any man whom it is lawful for a Christian not to love; and all the reasons urged here by our Savior do prove that all mankind whether good or bad is the object of a Christians love: because God does good to all, his methods of Mercies are universal; he makes his Clouds drop fatness even [B] upon them that consume the increase on their Lusts, and sacrifice it to their Riots, making their belly be their God: he gives abundance of his good things unto those that love them only as they advantage Vanity and Sin, and that turn God's store into provision for Vice and for Destruction. He gives gold to them that make gold their Idol, and bestows large portions of earth on them that are Children of Hell, and them who for the pleasures of that Earth despise his Heaven. Yea, the whole order of things does teach us this, the Creatures do service to the whole [C] kind, they acknowledge the man, and not the Countreyman and Friend; but alike the rich and poor, the good and grateful, the wicked and ungrateful too. The Sun does not collect his Rays and shed more day to guild the gaudy and gay person whose Cloaths and Jewels will reflect his light, return him as much almost as he sends, and vie brightness with him, then he does to the poor dark, sordid rags that even damp his beams: he sheds the same unpall'd Day even on those men that draw such streams of blood as with their mists endeavor to put out [D] or

stain his shine: the Air gives breath to them that putrefy it, as well as those that send it out a Perfume. Yea the Creatures of sense and perception do not yet discriminate their Lord's, but with that same indifference serve all: *the Ox knows his Owner*, and *the Ass his Master*, not his *Religion*, nor his *Virtues*; and then as there is something in man as man which God is kind to, something in man as man for which the Creatures serve, so there is something in man as he is man which we must love, and consequently we must love every man. And till thou hast found one so [E] much a Monster that no Creature will fear or obey, and such a one as God will show no kindness to at all, will not let his Sun shine, or his Rain rain upon, but while as others are in *Goshen*, sets him in the storm and dark of *Egypt*, till then, [A] I say, thou hast not found a person whom thou mayst not love, no, though he be thine enemy in mind, and thought, in deed, for if he *Curse* thee, thou must bless, and must *do good* to him which *hates* thee, which are the particular expresses of the love in the Text, the first of which is,

Bless them that Curse you.

Bless being here opposed to *Curse*, must signify wish well to [B] them that wish you evil: though 〈 in non-Latin alphabet 〉 , also do import speak well of, as that is opposed to railing, 1 *Pet.* 3. 9. not *rendering railing for railing*, 〈 in non-Latin alphabet 〉 , but *contrariwise Blessing*. And both are the duty of this place, which does intend that all sorts of loving words should be the Christians returns to the offenses of the tongue, whether by *Curse* or contumely. And truly when I do consider how the other way, the rendering like for like, and giving him that does with or speak evil as good language as he brings, is so far from all shadow of compensation, that there is really a loss of honor in [C] those dismal imprecating words, the anger that does belch them out, does swell and stretch and rack the passion, blushes at itself, the malice drinks those spirits up which it lurks in, and the envy that Snake, sucks all the blood away, leaves nothing but its own pale venom in the stead: In a word, the very Essence of impatience is vexation and fret; and then that men should call that recompense for suffering which is itself a present agony, and hath no prospect of any after-good, that they should satisfy themselves in that does make that bold assertion of the *Romanist*, who says that those in Hell do will and love their being [D] there not strange at all, for indeed there is one and the same reason of both, that in the paroxysme of a passion, whensoever a man is seized by an affection with violence (as they in Hell are always, and those that speak evil are for the present,) He does for that time love, cherish and pursue the affection: and in good earnest, if so be that men can please themselves in the extreme impatience of a fruitless choler, it looks like demonstration, that the damned may please themselves in their damnation; as to that part of it, that which tears the Soul, the rage of its own passions when they are loose and unmuzzel'd, and the more because [E] we have good reason to believe theirs are the very passions we are now upon, *Envy*, and *Hate*, and *Shame*; and they do vent themselves in the same manner too, in *Blasphemy* and *Curses*; and differ nothing, but that their's are endless, and then let such men please themselves in the returns of calumny and imprecations, [A] we will allow them the delights of Hell in doing so, and they do taste those very only satisfactions that the fiends do in their torments, and much good may they do them. 'Tis true then what the Psalmist says, *that he who thus delights in Carsing, it shall enter into his bowels like water, and like oil into his bones*; like pleasure and

refreshment, like *water* to allay his passionate heats, and *oil* to make him cheerful after his vexation: for so indeed the venting of his Curses seems to do; but alas if to pour them out do make them *enter into him, into his bowels and [B] his bones*, his most substantial parts, and his most necessary inwards; if it leave nothing there but Curse, *poys'n* instead of *marrow*, in the bones, and in the bowels *fiery indignation* for *water*, if this be the effect, then if you do resolve not to obey the Text and will not *love your Enemy*, yet for your own sakes, out of self-love do not execute your Enemies ill wishes on yourselves, and in mere spite to him make all his maledictions come to pass upon you, but that blessing may not be far from you, *Bless them that Curse you, do good to them that hate you*, the next part. [C]

Do good. If to do good, mean only those acts of charity that are under general precept, relieve necessities, help in needs, and the like; then it is plain another's hate to me takes not away my obligation, unless it take away his wants, and the wrongs he hath done me do not render me not bound to succor him, unless it put him in a state that needs no succor, *For if thine Enemy hunger, thou must feed him, if he thirst, give him drink*, Rom. 12. 20 Yea, though his hatred be to thy Religion: *Do good to all*, the Scripture says, and the Father *porrig at manum Jupiter & accipiet*: If the heathen Idols that [D] have mouths indeed, but as they cannot speak, so neither can they eat, if they, I say, could hunger, and did ask, I would feed them, and I would give their God, that is the Devil if he wanted. But if 〈 in non-Latin alphabet 〉 signify do kindness and favors, be good, as that means *bountiful* and *full* of courtesies and grace, be more than merciful by rule and general command, which the Gospel calls *righteous*, (and truly 〈 in non-Latin alphabet 〉 in 1 Tim. 3. 1. does mean a work of excellency, in a state of virtue without precept) and if it be so here too, enmity seems to have advantage above friendship in the Gospel, and brings kindness under [E] an obligation; graces and favors that in their notation and effence employ the being free, yet are not so to hatred, which hath by Christ's Law just pretences to them. I will not be too positive in my affirmings, yet from the words will offer this, that if a kindness lie before me, and I have no reason to deny it [A] a man, but this because he hates me, I must not deny it him, and if Christ's reasonings do enforce the other it will conclude this too. For if we must relieve the wants of them that hate us, that *we may be children of our Father* who does so, upon the same account we must be good and kind too to them, for he is, and he will scarce prove a true lawful issue of this Father, who is in this unlike to him that tries and owns his progeny by these resemblances. So that what ever strength of argument there is in one, the other hath it. And truly we have reason to believe that there is more than motive in it, when first Christ hath set [B] this principle both to himself and us, *with what measure you meet, it shall be measured to you again*, Matt. 7. 2. As if the Lord had brought himself into that law of Justice with us men, *whatsoever ye would that others should do to you, do you also to them*: and it be also, *whatsoever ye would that God should do unto you, do ye also to others*; and Secondly, when he practiseth just at the rates we do for with the froward God learns frowardness, and 〈 in non-Latin alphabet 〉 and is kind to the kind, so Ps. 18. 25. recalls a grace from him that would not do one, *Matt. 18. from 23* nay thirdly, when he gives us leave to beg his kindnesses, but just in the proportion we do ours, *forgive as we forgive*, we ask no [C] more, and praying so, we undertake to have endeavored thus; assure God that we practice so, and upon that score beg. Now he that will forgive to the

bounds of necessity, but never into favor, there he will stay his hand, will so much serve his turn from God? And can he be content with such a portion? Take heed, O severe man, what thou dost ask, when thou dost put up this petition. As thou shouldest say, *I knew that notwithstanding we offend God constantly, yet besides all the mercies of his Covenant, (and that's a Covenant of Grace) his kindness too is over all his works; he does not only furnish our necessities, [D] but serves our pleasures and our fancies, prevents us with the blessings of his goodness, and watches over us, and waits to be kind to us in the rescues of his providence, and beyond these gives us means of Salvation more than barely sufficient, the plenties of his grace, the five and ten Talents, the expresses of his temporal, spiritual and eternal favors towards them that provoke him, are as immense and as innumerable as their guilts, but all these I shall rather part with, then be good and do favors to him that is mine Enemy: I will never have [E] any kindness for that man that hates me, nor do I beg any of Thee, O Lord. And wouldest thou say all this to God, if it were put in words at length in thy petition? Or dost thou think thou dost not say as much in praying so? And thou that makest so ill requests for thy on self, how wilt thou pray for them that despitefully use thee & persecute thee? which is the last particular [A] command. *Pray for them that despitefully use you and persecute you.**

As in this character of enemies, Christ hath not left out anything that does express hostility, hating in heart, cursing in word, and persecution in deed, and which to some is more provoking than a persecution, despiteful usage: (for persecution may make them serious, and look at their demerits, the other only stirs their spleen and gall) all which, all that an enemy can speak, or wish, or do, must be no bar to our affection: so to express the unfeignedness of that, he hath not left out any exercise of love, we must speak well of them, but that a crafty [B] passion may do, and blessing may be but more plausible and cunning hatred: we must therefore also do good to them, but this a generous pride may do, as knowing it more glorious to raise up a distressed adversary, than to trample on him when he is down, and to make him my creature rather than my footstool: All this I may do therefore yet love nothing but my vanity or my designs: but when I take my enemy into my Closet and into my heart, give him a share in the petitions of my soul, divide the aims and interests of my devotion to him, and make my prayers [C] concerned in the forgiveness of his sins as of my own, there's nothing but obedience to my Savior, and the love of my enemy can make a man do this: and truly tis a piece of kindness that is as necessary for ourselves, as those that injure us. For them it is very necessary for persecution, or despiteful usage, offending God, as by a disobedience to his precept; so also by the suffering it does inflict on man, to forgive or require which that man hath right: God does not use to put the injured person by this right, or by his paramont Authority assume to pardon the man's part of the wrong, but does retain the sin till that either in deed [D] ordere be satisfied for, or remitted, there being till then an obstruction to God's forgiveness for till then the man hath not repented; but when the sufferer does pray for him, in doing so he pleads that that obstruction is removed, that his part is remitted, and so leaves no bar in the way to that pardon which he begs for him of God, and which that bar being gone, the Lord is used to grant with all advantage, the prayers of our Martyr, in the seventh of the Acts, are a demonstration, to which the Fathers say the

Church did owe not only her deliverance from all the violent intentions of *Soul*, but all that Christianity which St. [E] *Paul* planted the dying voice of that petition, *Lord, lay not this sin to their charge*, was answered by that *voice from Heaven*, which converted *Saul* in his career of fury: one prayer for a persecutor, puts an end to persecution, & *si stephanus non orass et Ecclesia non habuisset Paulum*. *Jobs* miserable comforters, [A] whose visits proved afflictions to him, could not at one themselves to God by their burnt offerings, but *Job* must pray for them 42. *Chr.* 8., seven *Bullocks* and seven *Rams* cannot expiate, but one petition from the sufferer will do it; *for him I will accept*, saith God, and he accepted him, not for them only, but for himself for *the Lord turned the Captivity of Job, when he prayed for them*. verse 10. These intercessions speed sooner than direct supplications, and such a petition is heard to ourselves, when tis made for others. And reason good, for such requests lay the condition of our pardon before God, making evidence [B] of our performance, and they cry, *for we forgive*, and so call for pardon. And to encourage this procedure, our *Savior* before he did commend his own spirit into the hand of his Father, he commended his Executioners to the mercies of his Father: Our *Martyr* did not so indeed, but first prayed for himself *Lord Jesus receive my spirit*, Acts 7. 59. but though Heaven opening he *saw that Jesus standing at the right hand of God*, as ready to receive it, yet his spirit would not leave his body so, it made him live yet to endure more stoning from his persecutors, for whom he had not prayed yet, but when he once fell [C] on his knees, not beaten down by their storm, but his Charity, and prayed, *Lord lay not this sin to their charge, when he had said so he fell asleep* v. 60. his spirit taken hence as it were *sculo pacis*, though by the most violent death, and he lies down in a perpetual rest and peace, that thus lies down in love. These are requests to breath out a soul into Heaven in, and Heaven itself did open to receive that soul that came so wafted.

And now we are at the top of *Christ's Mount*, the highest and the steepest point of Christianity, which vies with that to which our *Martyrs Spirit* did ascend: for it makes *perfect as our* [D] *heavenly Father is perfect*; it sets our heads within in those higher and untroubled Regions, wherein there are no *Meteor-fires*, the flame of *Passion* cannot wing it thither, for he that is above the power of injury, discontent cannot look up to him, it is with him as in the upper Orbs, where there is only harmony and shine, all is *Peace and Love*, the state: of Heaven itself, Now as it does happen to them that look down from great heights, every Object below is dwarf'd: and if the distance of the Prospect be as great as that from Heaven to Earth, they tell us this whole Globe would be but like a spot, all being swallowed in it [E] self; so if from this great height of duty, we should look down upon the world of Christianity, would it no almost wholly disappear and vanish? something like a dark spot of it you may perchance behold, stained and discolour'd with the *Blood of Christians*, which their constant quarrels shed: some [A] it may be die that *Blood* in colors of Religion, their animosity is *Christened zeal*; they kill only for *Sacrifice*, thus they interpret and fulfill *Christ's precepts*, this they call *holy love*, as if *Christ* when he bid his *Disciples take no Slaves with them*, meant they should carry *Swords*; as if the love he had commanded, we should have for them that are in error (if our enemies be so indeed) were but to murder them forsooth out of their errors. Next for the kindnesses that *Christians* do to those that hate them, or have disoblig'd them, they are God knows so little, that no perspective can show them from

this height we are upon: and [B] yet 'tis not for want of light we cannot see them, 'tis very rare men do those things in the dark; for if they do not blazon them themselves, the enemy whom they oblige, must do it. The distance also is too great to hear the prayers that are made for those that treat men with despightful usage; perhaps it is because they are put up in secret; but then what means the yelling of those curses? That ill language that is banded to and fro? While none will be behind in the returns of these: how far soever we are off, like Thunder these are heard: and thence you may behold them also tearing Christ's wounds wider to mouth their [C] swelling passion: we may see their anger redden with his Blood, and themselves spitting out that Blood by imprecations at the face of him that did provoke them; we may see them raking Hell to word these prayers, sending themselves thither in wishes, that they may express them with more horror. The Hatreds and Revenges which men act on them that have offended them (hates that seldom ever die till themselves do, which the Frost of the Grave only cools, yea, many times they are rak'd up, and keep their heat in the ashes, live in the grave, and are as long lived as the families, which for the most part is more careful and renacious [D] of them then of their Inheritance.) The executions of these are often writ in characters legible at utmost distance; in this Mount of the Lord they may be seen, but where now are the Christians of my Text and of this day? There's no appearance of them in the face of the whole Globe of our Profession; nay worse, it is scarce possible they should appear, the duties of *loving enemies*, of *returning affronts with kindnesses*, these are banished thence; other virtues are practic'd down, but these are scorned and quarrel'd down. 'Tis become a base thing and not to be endured to be a Christian in these instances: See [E] pride and passions swoln up to an height, which Christ's Mount cannot reach, and which he must not level by his precepts: for since he was not pleased to consider how inconsistent in this last age of the World his rules would be with those of honor, and in making his Laws, took no care of the reputation of a Gentleman, 'tis fit his Laws should give way to the constitutions of some [A] *Hectors*, and he must bear the violation of them: and all this must be reasonable too. Good God! what prodigy of age is this when Christ the Lord cannot be competent to judge either of right, of honor, or of reason? When to be *like God*, and to be *perfect as our Father*: *Heaven is perfect*, is to be most sordid and unworthy of a Gentleman? and in the name of God these men that are too great for virtue, that brave out Religion, and will needs give rules to God, what rank do they intend to stand in at God's Judgment seat on the last day? Lord God! grant us to stand among the meek, on that *•nd with the Sheep*, and [B] *those that are too poor in spirit to defy their enemies and thy commands*: for however the meek maketh himself a prey, and is so far from enjoying the promise of inheriting the *•th*, that the virtue is scarce allowed to sojourn in the earth, as it had breathed it's last in this our Martyrs prayer, took it's flight with his spirit, and those stones that slew him were the Monument of loving enemies, of praying for those that persecute an murder; and such Charity were not to be found among us anymore, yet sure I am these charitable persons shall enjoy the friendship and the glories of *That Lover*, that did *Bless, Do good, Pray*, and [C] *Dye for Enemies*; and these meek men shall reign *with the Lamb, who was slain, and is worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing*, all which be ascribed to him, and to the Father of all mercies, the God of Consolation, and to the Spirit of Love; now and for evermore. [D]

FINIS. [E]

ERRATA.

PAge 1. Line 15. ••. Other side; the Gibbet. p. 4. l. 21. sullages. p. 10. l. 36. ten•ter. p. 15. l. 38. one ruin. p. 16. l. 3•. mortified; by the l. 42. ruins. p. 4. l. • so the. p. 28. l. 3. arts. p. 35. l. 25. beatifick. p. 39. l. 12. blessednesses. l. 27. •isfactions p. 46. l. ult. atone. p. 52. l. 32 those. p. 80. l. 1. may be, at l•t all. p. 84. l. 41. dotages. p. 86. l. ••. Then that Son p. 87. l. 7. Arts. l. 1. betray. l. 29. leave out a life. p. •••. 21. he not desire. p. 97. l. 10. share it them. 101. l 10. ••its <ϕ> p. 107. l. 4. for the leg. Some. p. 121. l. • leg. deference. p. 12•. l. •• leg. any other things. p. 137. l. 23. leg. we de• also. p. 140. l. ••. for but, that. • 148. l. 40. Bawds. p. 153. l. 28. leg. when. am de••••ing. p. 156. l. 37. leg. m••p. 166. l. 18. leg. deference. p. 170. l. •. leg. these. p. 174. l. 8. leg. Councils. p. 175. l. 22. leg. Councils. p. 178 l. 16. leg. their. l. 18. leg. Councils with some others, *especially false pointings*, by R•son of the Authors absence.

Page 263. l. 31. •ter Eph. 4. 14. leg. that is for want of, and leave our First.

Errata.

PAge 1. Line. 15. Leg. other side; the Gibbet. p. 4. l. 21. Sullages. p. 10. l. 36. tempter p. 15. l. 38. one ruin. p. 16. l. 31. mortified; by the—l. 42. ruins. p. 24. l. 9. for to leg. so. p. 28. l. 3. arts. p. 35. l. 25. beatifick p. 39. l. 12. blessednesses. l. 27. satisfactions. p. 46. l. ult. at one. p. 52. l. 32. those. p. 80. l. 1. may be, at least all. p. 84. l. 41. dotages. p. 86. l. 18. then that son. p. 87. l. 7. Arts. l. 11. betray. l. 29. leave out a life. p. 95. l. 21 be leg. be p. 97. l. 10. leg. share in them, her entertains. p. 101. l. 10. fruits there. p. 107. l. 4. for the leg. seme. p. 121. l. 3. deference. p. 129. l. 33. any other things. p. 137. l. 23. we deal also. p. 140. l. 11. that. p. 148. l. 40. Bawds, p. 153. l. 28. when I am deprecating. p. 156. l. 37. must. p. 166. l. 18. deference. p. 170. l. 2. these. p. 174. l. 8. Councils. p. 175. l. 22. Councils. p. 178. l. 1. leg. these Canons into municipal or Statute Laws, l. 16. these. l. 18. Councils. p. 187. l. 45. blessednesses. p. 188. l. 20. or. p. 192. l. 43. did. p. 195. l. ult. l. as. p. 209. l. 42. this. p. 212. l. 40. it is offered. p. 223. l. 14. loud. p. 248. l. 25. run. p. 263. l. •0. after Eph. 4. 14. leg. that is for want of rational grounds leave out first. p. 270. l. 16. leg. other that will p. 272. l. 11. effect. p. 298. instance. p. 299. l. 25. his Commandments. p. 301. l. 29. insinuations. p. 303. l. 17. Options. p. 317. l. 35. l. do to those of. l. 36. tame. l. 39. leg. Except that which that God was. p. 321. l. 42. l. meekly. p. 323. l. 3. l. and deed. l. 27. leg. that which does. p. 325. l. 19. blot out and and so leg. and he recalls. l. 29. know. p. 326. l. 26. after necessary put. l. 38. after advantage put. l. 42. after planted put. p. 327. l. 32. blot out in.

P-RA-10. Forty sermons whereof twenty one are now first published, the greatest part preached before the King and on solemn occasions - Allestree, Richard, 1619-1681., Fell, John, 1625-1686.

[illustration]

FORTY SERMONS, WHEREOF *Twenty one are now first published*, The greatest part preached before THE KING AND ON SOLEMN OCCASIONS.

By RICHARD ALLESTREE D. D. *Kings Professor in the Chair of Divinity in the University of OXFORD, Provost of ETON, and Chaplain to his MAJESTY.*

To these is prefixt an account of the Author's Life.

[illustration]

Printed at the THEATER in Oxford and in London, for R. Scott, G. Wells, T. Sawbridge, R. Bentley. M.DC.LXXXIV.

THE PREFACE.

IN all endeavors of persuasion, the credit of the Speaker being of as great moment as the inherent truth and evidence of what is spoke, it will be reasonable that there should go along with this large collection of Sermons, some account of the Person who was the Author of them; for if it be made out, that they came from one of integrity and knowledge, who neither would deceive others, nor was likely to be deceived himself; one who practic'd what he taught, and preached to his own soul what he delivered to his Auditory, his discourses must carry with them a proportionable weight and value. That this narrative may be the more satisfactory, by being entire and particular, it shall take the Author from his infancy, and bring him to his grave, without the vain additions of flattery and ostentation, which he abhor'd while alive, and therefore needs not being dead.

He was the Son of *Robert Allestree*, a Gentleman of an ancient family in *Darbyshire*, who being decal'd in his fortune by the profuseness of his Predecessors, retained unto S^r. *Richard Newport*, afterward created Lord *Newport* Baron of high *Arcol*, in the quality of his Steward; and being married, settled himself at *Uppington* near the *Wreken* in *Shropshire*, where *Richard Allestree*, the person of whom we write, was born, in March An. 1619. He being grown up to be capable of institution, was sent to a neighbouring country free Schole, and from thence to another somewhat more celebrated, at *Coventree*, where he remained till he became fit for the University. In the year 1636 he was brought to *Oxford* by his Father, and placed a Commoner in *Christ-Church*, having for his Tutor M^r. *Richard Busby*, who since is D^r. *Busby* the eminent Master of *Westminster* Schole, and Prebend of that Church. Six months after his settlement in the University, D^r. *Samuel Fell* the Dean observing his parts and industry, made him Student of the College, which title he really answered by great and happy application to study, wherein he made remarkable improvements; as a testimony and encouragement of which, so soon as he had taken the degree of Bachelor of Arts, he was chose Moderator in

Philosophy, and had the employment renewed year by year, till the disturbances of the Kingdom interrupted the studies and repose of the University, putting them into Arms.

His Majesty in the year 1641 being by tumults driven from *London*, and issuing out his Commission of Aray into the several parts of the Nation, did also direct it to the University of *Oxford*, where it found an active and a ready obedience, as by the generality of the members of that place, so particularly by M^r. *Allestree*, who engaged in the service, and continued in it till S^r. *John Biron*, afterwards the Lord *Biron*, (who was sent with a party of horse to support and countenance the Scholars in arms there,) withdrew from thence; He after a short stay was called off to join with Prince *Rupert*, and by the assistance of the loial Gentlemen of *Worcestershire* was received into that City, where he was pressed by the Rebels forces; but the Prince came up seasonably to reinforce him, and thereupon followed the sharp fight in *Poyick* field near the aforesaid City, the unexpected success of which gave great consternation to the Rebels, who being Masters of the Mony, Forts and Magazeens of the Kingdom, hop'd to have carried all without a stroke. As many of the Scholars as could furnish themselves for a sudden march, went along with S^r. *John Biron* from *Oxford*; the others, among whom was M^r. *Allestree*, stayed behind, and returned to their Gowns and Studies.

Soon after this, the Lord *Say* with a party of the Rebels forces drew into *Oxford*, and plunder'd the Colleges of such plate as had not been before sent to his Majesty, making enquiry after those who had been forward to promote the King's service; on which occasion, and also a particular accident that then happened, M^r. *Allestree* was called in question. The occasion was this: at *Christ-Church* some of the Rebels attempted to break into the Treasury, and after a days labor forced a passage into it; but met with nothing, except a single groat and a halter in the bottom of a large iron chest: enrag'd with that disappointment, they went to the Deanery, where having ransackt what they thought fit, they put it altogether in a chamber, locked it up, and retired to their quarters, intending the next morning to return and dispose of their prize. But when they came, they found themselves defeated, and everything removed to their hand. Upon examination it was discovered that M^r. *Allestree* had a key of the Lodgings, the Dean and his family being withdrawn, and that M^r. *Allestree*'s key had been made use of in this enterprize: hereupon he was seized, and notwithstanding all the defense he could make, had been severely handled, but that the Earl of *Essex* called away the forces on the sudden, and so redeemed him from their fury.

In October following, the King having strengthened himself at *Shrewsbury* with the supplies that came from the *North*, and *Wales*, and the Loial Gentlemen of other parts of the Nation, began his march towards *London*, and was met by the army of the Rebels, commanded by the Earl of *Essex*, in *Keinton* field in *Warwickshire*, where both armies engaged: at this battle M^r. *Allestree* was present; after which, understanding that the King designed immediately to march to *Oxford*, and make his Court at the accustomed place, the Deanery at *Christ-Church*, which was in part left to his care in the absence of the Dean, hasting thither he was taken Prisoner by a party from *Broughton* house, which was garrison'd by the Lord *Say* for the

Parliament. His confinement here was very short, the Garrison surrendering itself to the King's forces, who summoned it in their passage.

The war being now formed, and the King being returned from the fight at *Brainford*, having made *Oxford* his head quarter, M^r. *Allestree* settled himself again to his study, and in the next Spring took his degree of Master of Arts; after which he was in great hazard of his life, being seized by the pestilential disease which rag'd in the Garrison, and which was fatal to very many eminent men of all employments and conditions; and fell more severely upon him by reason of a relapse, which doubled the calamity and danger.

Having recovered a little strength, he was engaged to employ it in military service, the exigence of his Majesty's affairs calling for the aid of all his Loial Subjects, and in particular the Scholars: and accordingly a Regiment of them was raised, who served as Volunteers without any pay or reward, and performed all duties not only in the Garrison, and sallies for the defense of it in case of attacques and sieges; but were also commanded upon parties abroad, and endured the fatigue of marches, and ill treatment of mean quarters, differing in nothing from the poor mercenary Soldier, besides their civility and justice to the country people while they staid with them, and paying them at departure: things so unusual, that when at their going off from quarters they offered their Landlords money, they imagined it don in jest and abuse, and at last by finding it left with them, were convinced that it was don in earnest. In this Regiment M^r. *Allestree*, though a Master of Arts and fellow of the College, thought it no disgrace to carry a musket, and perform all duties of a common Soldier, forward upon all occasions to put himself into action. And in this service he continued till the unhappy end of the war, gaining still what time was left from military duties, to the prosecution of his studies: nay joining both together, frequently holding his musket in one hand and book in the other, and making the watchings of a Soldier the lucubrations of a Student.

But then when carnal weapons proved frustrate, and Divine Providence called his servants to the more Christian exercises of prayers and tears for the defense of the King and the Church, M^r. *Allestree* wholly betook himself to these, and put himself into that warfare, to which his former education had designed him: entering into Holy Orders, at a time when there was no prospect of temporal advantage; and his being in the service of God threatened no less danger, than his having been in the service of his Prince.

In that little interval of safety, which the Articles of *Oxford* gave, and was for some time continued, while the two factions of the Rebels were in contest who should divide the spoil of the Nation, and enjoy *the price of blood*; M^r. *Allestree* with great sedulity addicted himself unto his studies, and became a Tutor of many young Gentlemen and other Students; which trust he discharged with great sufficiency, as he did also the office of Censor in the College: moreover he bore a part in the signal test of the Loialty of the University of *Oxford*, possibly the greatest that has been given by any society of men; I mean the passing of the solemn Decree and Judgment of theirs against the Covenant and Rebellion enflamed and fomented by it, performed in Convocation, when the City was held by a Garrison of the Rebels, whose swords were at the throats of those Confessors, and yet the decree was carried by a most

unanimous suffrage of the whole body, there being but one dissenter in that numerous Senate, and he a person who had absented himself from the University during the war, and taken part with the Rebels.

Soon after which great performance, the Visitors of the pretended Parliament being at last come with a second Commission to *kill and take possession*, having lost their first by outstaying in a long prayer and sermon the time assigned for the opening of it, began their enquiry, and did it not as one would have expected from men of Zeal and Godliness, with an inspection into vice and immorality, but set their whole affair upon the short issue of submitting to the Authority of the pretended Parliament; and they who could prostitute their allegiance to their Prince, and oaths to the University, and their local Visitors, and comply with the lust of these Usurpers, though never so flagitious, were immediately received to favor: all others, however meriting, were without farther regard proscib'd, the method whereof was, to write the names of as many as they thought fit to sacrifice at once in paper, and affix it upon the door of St. *Mary's* Church, wherein 'twas signified, that the persons there named were by the Authority of the Visitors banished the University, and required to depart the precincts thereof within three days, upon pain of being taken for spies of war, and accordingly proceeded against. By which practice often repeated, the men of greatest hopes and merit in the University were spoiled of all things, and not suffered to breath the common air; so that within the compass of few weeks an almost general riddance was made of the loial University of *Oxford*; in whose room succeeded an illiterate rabble, swept up from the plough tail, from shops and grammar Schools, and the dregs of the neighbor University. Tho in that scandalous number, some few there were, who notwithstanding they had parts and learning, were preferred upon the account of their Relations; who merited a better title to the places they possessed, and have since proved useful men in the Church and State. Those of the ancient stock who were spared upon this trial, were afterwards cast off upon the second test of the engagement, till in the end there were left very few legitimate members in any of the Colleges.

In this diffusive ruin M^r. *Allestree* had an early share, being proscib'd about the middle of July in the year 1648. And though he had the care of several persons of quality his Pupils, and accounts of his own and theirs to make up; he with difficulty obtained from the Governor of the town Lieut. Coll. *Kelsey* a little respite, for his settling his affairs, and doing justice to those for whom he was concerned; the Visitors utterly refusing his request, for this reason, as D^r. *Rogers*, one of their number was pleased to word it, *because he was an eminent man*.

M^r. *Allestree* being thus driven from *Oxford*, retired into *Shropshire*, and was entertained as Chaplain to the Honorable *Francis Newport* Esquire, now Viscount *Newport*, where he continu'd till such time as *Richard* Lord *Newport* the father died in *France*, whither he had some time before retired to avoid the insolence of the conquering Rebels. On this occasion M^r. *Allestree* was sent over to clear accounts, and see if anything could be preserved from the inhospitable pretence of the *droit d'Aubeine*, which pillages those Strangers who happen to die in the *French* Dominions. M^r. *Allestree* having dispatched this affair with good success,

came back to his employment, and continued in it till his Majesty's march into *England* with the *Scotch Army*, and his miraculous escape at *Worcester*; at which time the Managers of the King's affairs wanting an intelligent and faithful person to send over to his Majesty, desired M^r. *Allestree* to undertake the journey, which accordingly he did, and having attended the King at *Roan* and received his dispatches, he came back into *England*.

At his return he found his friends M^r. *Dolben* and M^r. *Fell*, the present Archbishop of *York* and Bishop of *Oxford*, who had likewise been banished the University, adventuring to sojourn privately there, and serve the uses of those who adher'd to the Church of *England* in performing Religious offices according to the order of the Church; whereupon he joined himself to their assistance, and continued with them till such time as S^r. *Antony Cope* a loial young Gentleman of considerable quality and fortune in the County of *Oxford*, prevailed upon him to live in his family; which he did for several years, having liberty to go or stay as his occasions required, whereby he was enabled to step aside without notice upon messages from the King's friends; which service he managed with great courage and dexterity.

After several difficult journeys successfully performed, in the Winter before his Majesty's happy restauration he was sent over into *Flanders*, from whence returning with letters, he upon his landing at *Dover*, was seized by a party of Soldiers, who waited for him. The Rebel's Spie, who was employed by them in his Majesty's Court, having given notice of his dispatch; and described particularly his person and his habit. But notwithstanding this diligence of the Rebels, M^r. *Allestree* had so much presence of mind, to secure his letters, and shift them into a faithful hand, who took care of them.

The Soldiers according to their orders guarded him to *London*, where he was examined by a Committee of the Council of Safety, and charged with having correspondence with the King, and having brought letters from him, which they backed with several circumstances of his journey, and threats of utmost severity in case he should persist in contumacy, and not confess the truth. But they not being able by questions to entrap, nor menaces to fright M^r. *Allestree* to betray either himself or others, he was sent Prisoner to *Lambeth* house, which was then made a goal for the King's friends, where by ill usage he contracted a sickness which was like to have cost him his life. After the durance of about six or eight weeks, his friends made means for his enlargement, which was the easier obtained, for that some of the Leaders of the Party, seeing things move towards his Majesty's restoration, were willing by kindnesses to recommend themselves in case of a revolution; among whom was the late Earl of *Shaftsbury*, who was used to value himself, that M^r. *Allestree* owed his preservation to him. M^r. *Allestree* having obtained liberty, returned to *Oxfordshire*, from whence after a short stay he went into *Shropshire* to see his Relations; in his return from thence designing in his way to visit his excellent friend D^r. *Hammond* at *Westwood* near *Worcester*, he at the gate met the body of that great man carrying to his burial; which circumstance is therefore mentioned, because that eminent Light of the *English Church*, at his death gave this testimony not only of his kindness to M^r. *Allestree*, but also of his esteem of his parts and learning, that he left to him his Library of books as a Legacy, well knowing that in his hands they would be useful weapons for the defense of that cause he had during life so vigorously asserted.

The King being happily returned, M^r. *Allestree* was soon after made Canon of *Christ-Church*, where he cheerfully concur'd to the attempt, which was set on foot there for the repairing of those decays and ruins which had been made by the late Usurpers; for however those Godly Robbers who had invaded that Church and College, suffered them both almost to drop upon their heads, and without shame sawed down for firing the timber work of the North side of the great Quadrangle: the legitimate Children were concerned first to cloth their Mother's nakedness, and not till that was provided for, consider their own.

M^r. *Allestree* at the same time undertook one of the Lectures of the City, thinking it might be a service to instill principles of Loyalty there after the contrary infusions of schismatical rebel Teachers, which for so many years had been the Gospel of that place, discountenanc'd by none of the Parochial Ministers, besides M^r. *Lamplugh* the now Reverend Bishop of *Exeter*, who had the courage and loyalty there to own the Doctrines of the Church of *England* in the worst of times. This Lecture M^r. *Allestree* continued for several years, never receiving any part of the Salary belonging to it, but ordering that it should be distributed among the poor.

While he employed himself in popular preaching, he was also called to the service of the Court being the King's Chaplain, and also to the severer studies of Scholastical Learning, in his exercise for the degree of Doctor, and Moderator-ship in Divinity in the College; and soon after upon the vacancy of the chair of that faculty, to the laborious employment of *Regius Professor* in the University.

In the year 1665 the Provost-ship of *Eton* falling void, that honorable and beneficial employment was by his Majesty's especial grace and favor confer'd upon him, to the acceptance whereof he was not without difficulty induced; and particularly the consideration that a great interest was made by a Lay man, who probably might succeed upon the advantage of his refusal, notwithstanding that the Provost there be actually the Parson of *Eton* Parish, and presented to the Cure, and instituted by the Bishop of *Lincoln* the Diocesan, as all other parish Priests are: so that as nothing could be more plainly sacrilegious and irregular in itself, than such an usurpation by a Lay person; so nothing could be a greater disservice to the Church, than by an unseasonable modesty to make way for it. Upon these motives it was, that D^r. *Allestree* became Provost of *Eton*; and for the same reason it was, that during his life he continued so, never hearkening to any offer of preferment, which might make a vacancy, and repete the former hazard. And it may be truly said that this was the greatest secular care that he carried with him into another world, it being his dying request unto his friends, to interpose with his sacred Majesty, that he might have a Successor lawfully capable, and who would promote the welfare of the College.

The Succession in the Chair he more timely secured, for finding his health, and particularly his eye sight exceedingly empair'd by the toil of that employment, he resigned it in the year 1679, and had the satisfaction to be succeeded by his friend D^r. *Jane*, of whose abilities he had perfect knowledge.

But diseases are not cured by the removal of the causes which first occasioned them, and though by the use of mineral waters in the Summer season, and the taking of journeys in the

Autumn, he for some time supported himself, the decay continued and encreast upon him, till it was formed into a Dropsy; the prevalence of which was so great and sudden, that his Physicians advised him by all means to come up to *London*, where he might be near their inspection and care; in compliance with whose desires more than from an expectation of cure, he went thither, and having taken a private lodging, submitted himself to the methods they proposed: in the mean time settling his little temporal concerns; but was more intent upon his everlasting interests, employing those vacancies which his sickness gave, in attending the offices of the Church constantly read to him, and his private devotions; and when he saw his end approaching, in receiving the great *Viaticum* of the holy Sacrament: in reference whereto having desired those friends of his who happened to be in Town to communicate with him, the present Lord Archbishop of *York*, the Lord Bishop of *London*, the Lord Bishop of *Lincoln*, the Lord Bishop of *Exeter*, the Lord Bishop of *St. Asaph*, the Reverend D^r. *Busby*, M^r. *Fell* one of the Fellows of *Eton* who continued with him the whole time of his sickness: he afterwards took his last leave of them with great equanimity and constancy of mind, and waited for the hour of his release.

Having hitherto drawn together the series of actions and employments which made up our Authors life, it will not be amiss to set him in another light, and take a prospect of his mind and personal qualifications. As to his bodily appearance and outward features, as they are of less importance, so are they in recent memory, and by sculpture and other delineations are so generally known, that there will be no need they should be expressed by words.

His mind, that nobler part of him, was composed by an extraordinary indulgence of nature, those faculties which in others use to be single, and are thought necessarily to be so, as excluding each the other, were united in him. Memory, Phancy, Judgment, Elocution, great Modesty and no less Assurance, a comprehension of things, and fluency of words; an aptness for the pleasant, and sufficiency for the rugged parts of knowledge; a courage to encounter, and an industry to master all things, make up the Character of his happy genius. Which felicity of temper was seconded by the circumstances of the times in which he lived, which engaged him severally to exert and cultivate his faculties. Before the national calamity of the civil war, he had secured the foundations of the whole circle of learning, by his own indefatigable study, as also the indulgent care of his Tutor D^r. *Busby*, than whom no person is more happy in the Arts of transfusing his knowledge into others; and the particular encouragement of D^r *Fell* the Dean, who always looked upon him as a part of his family, and treated him with the same concern as his own children.

When the war broke out, he had the benefit of being, instead of one, in several Universities; *Oxford* was then an Epitome of the whole Nation, and all the business of it: there was here the Court, the Garrison, the Flower of the Nobility and Gentry, Lawyers and Divines of all *England*. And times of action have somewhat peculiar in them to ferment and en vigorat the mind, which is enervated by the softness of peace. The calamitous times which succeeded, as they engaged him to the exercise of popular preaching, a talent which nothing besides necessity and practice can cultivate; so they led him out into foreign parts, entered him into the managery of business of greatest trust and hazard, and made him as well read in Men, as

in Books. After all this, it was no small advantage to be returned by the King's happy restauration to the University, and to the opportunities of reading and conversation with learned men, and in that conspicuous Theater, to have the obligation of a public employment to exert all his faculties, and with utmost endeavor to improve and communicate his knowledge. And we may say it without envy, that few of his time had either a greater compass, or a deeper insight into all the parts of Learning; the modern and learned Languages, Rhetoric, Philosophy, Mathematics, History, Antiquity, Moral and Polemical Divinity, all which was not to be pumped up, or ransacked out of common place books; but was ready at hand, digested for his own use, and communication in discourse to others.

From his first child-hood he had a strong impression of Piety, and the Duties owed to God and Men, which next to Divine Grace may be ascribed to the strict and severe education which he had from his Father; a blessing that cannot be sufficiently valued, and on which he often reflected with a great sense of gratitude. Hereby notwithstanding the license of war, and incitations of youth, he preserved his innocence, and love of God and virtue, till he made the more immediate service of them his profession. In his constitution he had a great deal of warmth and vigor, which made him apt to take fire upon provocation; but he was well aware of it, and kept a peculiar guard upon that weak part: so that his heat was reserved for the great concerns of the honor of God, and the service of his Prince and Country, wherein he was altogether indefatigable, and in the most dismal appearances of affairs would never desert them, nor despair of their restauration. There was not in the world a man of clearer Honesty and Courage; no temptation could bribe him to do a base thing, or terror affright him from the doing of a good one.

This made his friendships as lasting and inviolable as his life, without the dirty considerations of profit, or sly reserves of craft; not the pageantry of ceremonious address, or cold civility: much less the servile falseness of obsequious flattery. It was a solid and masculine kindness, a perfect coalition of affections and minds: so that there was nothing he possessed, but it was his friend's as absolutely as it was his own; and it became a general observation, that he and they had all things in common.

This temper of his directed him to live with great kindness with his Neighbors and acquaintance, so that *Eton* College, while he lived there, was but one family, his lodging being every Fellow's chamber, and they as much at home with him as in their own apartment: And in the University, though his station and parts might object him to envy, he had no competition or difference with any person; so that no man ever lived with a more universal good will of all that knew him, or died with a more general sorrow at his loss.

His conversation was always cheerful and entertaining, especially in the reception of his acquaintance at his table, and friendly visits; and in the evening after he had wearied himself with the studies of the day, which he generally continued till eight of the clock at night, during the many years he held the Chair, soon after which he was to be called away to the night prayers of the College; this short interval he made as easy as he could to himself and those that were with him: and he had great reason to relax his mind at this time with a

little cheerful discourse, there being no person who more literally verified the saying of the wise Man, that *much study was a weariness to the flesh*. After his days work he was used to be as faint and spent, as if he had been laboring all the time with the sithe or flail; and his intention of thought made such wast upon his spirits, that he was frequently in hazard, while at study, to fall into a swoun, and forced to rise from his seat, and walk about his room for some time, before he could recover himself.

To render secure from the inordination of intemperance, he frequently abstained from lawful satisfactions, by the stated returns of fasting and abstinence; and continuance in celibacy during his whole life. Nor had his singular abilities and endowments the usual effect to make him proud and contemptuous; all his discourses were with deference and respect, and were spoke with weight becoming a Professor, but the softness of a Learner.

In his conversation he was exceedingly tender of saying anything that might administer offense, or reflect upon any ones reputation; and most ready, in case of resentment, to give the person aggriev'd, whoever he happened to be, the utmost satisfaction. A remarkable proof hereof is his dealing with one who had taken part with the Rebels in the late war, and who was said to have don an act of cruelty therein, which D^r. *Allestree* in a private discourse had chanc'd to mention. The party concerned hearing hereof, wrote to the Doctor, professing his innocence, and charging him with uncharitableness in believing, and injustice in reporting such an untruth. Hereupon, notwithstanding that the matter of fact had for about thirty years gone on as common fame, and also had been charged in print, and that collateral evidence by a person now alive and a sufferer from the same hand, had been produced to enforce the probability, and that here nothing was asserted but on the credit of what had been formerly heard; yet D^r. *Allestree* by letter desired the said Complainant's pardon: who, without regard to the laws of civility, printed it as a vindication of his innocence, when indeed it was rather a proof of the Doctor's candor, and an evidence that the Complainant wanted better arguments for his defense. But it were to be wisht that they who were in their youth so unhappy to be engaged in an ill cause, would spend their old age, which God's and the King's mercy has given them, rather in repenting of what they have don amiss, than in contesting what they have not don; and would more busy themselves in humble retractations, than passionate Apologies.

His contempt of the world was very extraordinary, as in his large and constant charities, both by settled Pensions to indigent persons and families, and occasional Alms; so also his bounteous hospitality, which will need no attestation, being performed in so conspicuous a Scene as *Eton*, and in the view of *Windsor*, which for several years his Majesty has favored with his Court and Presence. Yet a higher instance hereof will be his giving away a fixed and constant revenue that he might have fairly retained, to the value of above three hundred pounds by the year; the particulars whereof are thus.

At his Majesty's return, as we have intimated, he was made Canon of *Christ-Church* in *Oxford*, and soon after King's Professor in the Chair of Divinity, to which employment a Canonry in the said Church, and the Rectory of *Ewe Elme* in the said County and Diocese are annexed, so that the profit of two Canonries and the Rectory belonged to him, and being earn'd with the

labor of that weighty charge, no one who made a just estimate of things, would have envied it to him; but he regretted it to himself, and for several years gave the whole profit of one of his Canonries to the repairs of the College: and afterwards being moved by the right reverend Father in God the Lord Bishop of *Winchester*, in the behalf of an ancient Student of the College, who was destitute of a suitable support, he entirely quitted the advantage of the aforesaid Canonry to him. And as to the Living, he never received a penny from it, but left it to a friend, whose circumstances required such an accession.

The revenue of *Eton* had a suitable disposal, the west side of the outward court of the College being built from the ground and finished at his single expense. And whereas at his coming to *Eton*, he found the Society dipt in a great debt, by an ill custom brought in by the pretended godly men of the late times, who at the year's end divided what ever money remained after the ordinary paiments were discharged, incidental ones and debts contracted being still thrown off to the future year; which in time grew to a bulk, that endanger'd the College's becoming bankrupt. To remedy this he by an exemplary retrenchment of his own dues, prevailed on the Society to do the like, so that within few years the College has paid above a thousand pound debt, expended above two thousand pound in repairs, and every day goes on to do things honorable and beneficial to the Society.

It may not here be omitted, though it be an instance of lesser moment, that the Edition of the first Volume of these Sermons was entirely upon an account of Charity. For his ingenious Kinsman M^r. *James Allestree* the Book-seller, from a plentiful fortune being by the fire of *London* reduced to great poverty, D^r. *Allestree*, besides other assistances, bestowed upon him the copies of eighteen of his Sermons, to make some reparation to his losses.

But the uncontrollable proof of contempt of the world, is the dying poor, and not to have collected anything against the hazards of fortune, and commonly pretended exigencies of old age and sickness; which was in a remarkable manner D^r. *Allestree*'s case, he having never during his life purchased an inch of ground, nor any annuity or lease to the value of a penny; nor did he take care to renew the patrimonial estate which he held by a lease for life, though it were the place of his birth, which generally gives an endearment, and a desire to continue the possession. Thereby, as the Author to the *Hebrews* expresses it, *sojourning in the earth as in a strange country, and showing plainly that he looked for a better one, and a city which has foundations whose builder and maker is God.*

His greatest treasure was his Library, which was indeed a considerable one, both for the number of Books and choice of them; but these he disposed of by deed before his death to the University of *Oxford* for the use of his Successors in the Chair. So that his Executors had only his personal estate to share among them, which he took to be so inconsiderable, that he thought it not worth the formality of a Will; but designing, after the distributing some little remembrances among his friends, that small pittance which remained to his Relations, conceived that the Law by an Administration would of course divide it among them. But being told by his Friend, to whom he communicated this purpose of his, that in this malicious world the dying intestate would be a thing of ill fame, and interpreted the product of an unwillingness to think of death, or part with what he had: and that what he so left

would come less obligingly to his Relations, and probably would occasion contention among them: he took the advice, and by Will disposed of such Legacies as he thought fit to leave to the poor and to his friends, and gave the remainder among his sisters and their children.

Tho he hung thus loose from the world, he neither was negligent in secular affairs, nor unskillful in the managery of them; which was made manifest by his dextrous discharge of the private trusts committed to him in behalf of his dead friends, and the administration of his public employments. He was for several years Tresurer of *Christ-Church*, in a busy time of their repairing of the ruins made by the entruding Usurpers; and amidst the necessary avocations of study, found leisure for a full discharge of that troublesome employment.

The College of *Eton*, as I intimated before, he found in a very ill condition as to its revenue and fabric, and what was no less a mischief, unstatutable and unreasonable grants of Leases; to all which, excepting one, whose reduction must be the work of time, he applied effectual remedies. The Schole he found in a low condition, but by his prudence in the choice of a learned, discreet and diligent Master; by his interest, in bringing young Gentlemen and Persons of Quality thither, and by his great kindness to them when there; and taking care for the building fit accommodation for their reception within the precincts of the College, in few years the Schole grew into that great reputation and credit which it yet maintains.

And here we may not pass by another considerable service don in behalf of the said Schole, and also *King's College* in *Cambridge*, whose Seminary it is: that whereas both those Societies were formerly under the discouragement, that the Fellowships of *Eton* were generally disposed of to persons of foreign education; by the vigorous interposition of D^r. *Allestree* added to the petition of the Provost and Fellows of *King's College*, his sacred Majesty was pleased to pass a grant under the broad Seal, that in all future times five of the seven Fellows should be such as had been bred in *Eton* Schole, and were Fellows of *King's College*, which has ever since took place, and will be a perpetual incitement to diligent study, and virtuous endeavor in both those roial foundations.

In the managery of the business of the Chair of Divinity, as he performed the Scholastic part with great sufficiency in exact and dextrous untying the knots of argument, and solid determination of controverted points, so that he was not oppressed by the fame of any of his most eminent Predecessors: his prudence was very remarkable in the choice of subjects to be treated on; for he wasted not time and opportunity in the barren insignificant parts of Schole Divinity, but insisted on the fundamental grounds of controversy, between the Church of *England*, and the most formidable Enemies thereof. With an equal steddiness he asserted the Gospel truth, against the usurpations of *Rome*, the innovations of *Geneva*, the blasphemies of *Cracow*, and the monsters of our own *Malmsbury*, never intermeddling with the unathomable abyss of God's decrees, the indeterminable five points; which in all times and in all countries wherever they have happened to be debated, past from the Schools to the State, and shock'd the government and public peace. By his judicious care herein, though he found the University in a ferment, and a great part of its growing hopes sufficiently seasoned with ill prepossessions, he so brought it to pass, that during the whole tract of seventeen years that he held the Chair, there was no factious bandying of opinions,

nor petulant sidings on the account of them; which thing disturbed the peace of the last age, and helped forward to inflame those animosities, which ended in the execrable mischiefs of the civil war.

There is nothing at this day which learned men more desire or call for, than the publishing of those Lectures, which were heard, when first read, with the greatest satisfaction of the Auditory; it may therefore be fit to give some account of the reason why those expectations are defeated, which in short is this. D^r. *Allestree* a little before his death having communicated to the Bishop of *Oxford* several particulars concerning his intentions for the disposal of his goods and papers, the Bishop observed that there was no mention made of his Lectures, and knowing how his modesty had during his life resisted all importunities for the publishing of them, suspected that the same motive might be more prevalent at his death; therefore he wrote to him thereupon, desiring him that his Lectures might be preserved, which had cost him so much study and labor, and would be useful proportionably to others. His answer by letter bearing date Jan. 19. 1680. was, that *having not had opportunity to revise what he had written, which was not everywhere consistent with his present imaginations, though in nothing material, yet in some particulars which he should have better examined; especially diverse of the Act Lectures, which being upon the same head, the thread of them was not right nor didactical, and Nectarius's Penitentiary not expounded the same way in one place as in another, and the first blundering and not true: therefore he adds, that if the Bishop had not writ, and for that he himself would not go out of the world without satisfying him in everything, he had resolved to have sent for his papers and burnt them; but now he gave them up all to the Bishop upon this inviolable trust, that nothing of them should be published as a Scheme of his, but to be made use of to serve any other design the Bishop should think fit.* D^r. *Allestree's* words are here transcribed, for that the plainest account of things is always the most satisfactory.

His Sermons not lying under the same interdict, so many of them as were thought needful to make up a Volume, are here published. The variety of Auditors for whom they were first designed, makes them not to be all of the same finess of spinning and closeness of texture: but in them all there will appear the same spirit of persuasive Rhetoric and ardent piety, whereby *though dead he yet speaketh.*

Upon the 28th. day of January in the year 1680. this excellent person after a life spent in indefatigable studies, and faithful endeavors for his Religion, his King and Country, and after the patient sufferance of a long and painful sickness, with Christian resignation and full assurance, rendered his soul into the hands of God; and on the first of February was decently interr'd in the Chore of the Collegiat Church at *Eton*, where his Executors erected to his memory a Monument of white Marble with the following inscription.

H. S. I.

RICARDUS ALLESTREE

Cathedrae Theologicae in Universitate Oxoniensi

Professor Regius,

Ecclesiae Christi ibidem Praebendarius,
&
Collegii hujus Aetonensis Praepositus;
Muniis istis singulis ita par, ut & omnibus major.

In
Disputationibus irrefragabilis, Concionibus flexanimus,
Negotiis solers, Vita integer, Pietate sanctus.
Episcopales infulas eadem industria evitavit,
Qua alii ambiunt;
Cui rectius visum,
Ecclesiam defendere, instruere, ornare,
Quam regere.

Laboribus studiisque perpetuis exhaustus,
Morte, si quis alius, praematura,
Obiit Vir desideratissimus
Januarii XXVII. An. M.DC.LXXX.

Aetatis LX.

Nobile sibi monumentum,
Areae adjacentis latus occidentale,
Quod à fundamentis propriis impensis struxit,
Vivus sibi statuit.

Brevem hanc Tabellam Haeredes defuncto posuere.

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- Phil. 3. 18. For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ. 181.
- Mark 10. 15. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 195.
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- Acts 24. 16. And herein I exercise myself, to have always a conscience void of offense, towards God and towards man. 65.
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- Matt. 11. 28. Come unto me all ye that labor and are heavy laden, and I will give you rest. 118.
- 1 Cor. 15. 57. Thanks be to God, who giveth us the victory thro our Lord Jesus Christ. 133.
- Psalm 17. 15. As for me I will behold thy face in righteousness: I shall be satisfied when, I awake, with thy likeness. 143.
- John 20. 28. My Lord, and my God. 157.
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- 2 Tim. 1. 12. I know whom I have believed. 215.
- Luke 16. 8. The children of this world are in their generation wiser than the children of light. 230.
- Matt. 6. 22, 23.

The light of the body is the eye, if therefore thy eye be single, thy whole body shall be full of light.

But if thy eye be evil, thy whole body shall be full of darkness; if therefore the light that is in thee be darkness, how great is that darkness? 247.

- Sermon. 2. 261.
- Sermon. 3. 272.
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THE Divine Authority AND USEFULNESS OF THE Holy Scripture ASSERTED IN A SERMON

On the 2 Tim. 3. 15.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ I•sus.

THE words are part of St. *Paul's* reasoning, by which he presseth *Timothy* to hold fast the truth he had received, and not let evil men, seducers, work him out of what he had been taught: urging to this end both the authority of the Teacher himself, who had secured the truth of his doctrine by infallible evidence; and beyond that, as if that were a more effectual enforcement, pressing him with his own education in the Scriptures; how he had been nursed up in that faith, sucked the Religion with his milk, that it was grown the very habit of his mind, that which would strengthen him into a perfect man in Christ, and make him *wise unto salvation* if he did continue in the faith and practice of it; which he proves in the remaining verses of the Chapter.

In the words read there are three things observable.

1. Here is a state supposed, *Salvation*; and put too as of such concernment, that attaining it is looked upon as wisdom; *wise unto salvation*.

Now since true wisdom must express itself both in the end that it proposeth, and the means it chooseth for that end to be pursued with and attained by, and take care both these have all conditions that can justify the undertaking, and secure the prudence of it, and this wisdom to salvation therefore must suppose both the•e; in order to them both we have here

2. That which with all divine advantage does propose this end, and also does prescribe most perfect means for the attaining it; and that is *Holy Scripture through faith which is in Christ Jesus. Thou hast known the holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus. Holy Scripture* probably of the Old Testament; for there was hardly any other *Timothy* could know from a child, scarce any other being written then. The faith of that then through the *faith which is in Christ Jesus*, that is, together with the faith of all things necessary to be known concerning Christ, is meant. Now since St. *John*, after the view of all that the other three Evangelists had wrote concerning Christ, adding his story also says, that *Christ did and spoke more than what is written*, yet affirms most positively that *those things were written that we might believe that Jesus is the Christ, the Son of God, and believing might have life through his name*; and so enough is written for that faith which is in Jesus that is necessary to eternal life: therefore the Holy Scripture of the Old Testament, together with the faith of what is written in the New, is that which St. *Paul* affirms is *able to make us wise unto Salvation*.

3. Here is the advantage *Timothy* had above others as to Faith in these, and consequently the far greater obligation to continue in it. *He had known them from a child. And that from a child thou hast known the holy Scripture, &c.*

The first thing that doth offer itself to our consideration is the state supposed, *Salvation*. But because my Text supposes it, I shall do so too, nor shall think it needful to prove here, that there is such a state, nor consequently that all those are stupid who propose not to themselves this everlasting safety for their main end, and by strict care in the duties of Religion and God's service aim at it: for if that state be granted, nay if it be but possible, it must be granted, that there can be no security but in doing so, nor consequently any wisdom without being *wise thus unto salvation*.

But then if this were granted, that the wisest thing man could propose to himself, were by strict care in all the duties of Religion to design God's honor and his own salvation; still, as to the other part of prudence which consists in the choice of means, we are to seek for that Religion we are to pursue this end by and attain it; since there are so many and so opposite Religions in the world, that tis not easier to reconcile them, then to make peace between enemies and contradictions. And it always was so; for excepting that mankind agreed still in the notion of the necessity of Religion, that all had apprehensions of invisible powers above us, and differ'd not much in the rules of Justice and Morality, in other things there was no nearness. Almost from the beginning there was more variety of God's then Nations, I had almost said then Worshippers. Beasts were their sacrifices and their Deities, and therefore their Votaries were certainly no better. Vices also were their worships; things which their Cities and their Camps would not endure, found Sanctuary in their Temples; and the actions which were whipt in the Judgment-hall, were their piety in the holy places. And though some wise men among them found good reason to decry this, yet they knew not what to take up in the stead. I need not add the present differences of the world, even that called Christian too, great part of which as heretofore they sealed their faith with their own blood, now seal it in the blood of all that differ from them; and by their persecutions hope to merit Heaven more, then those did hope to gain it by their Martyrdoms. But these I need not add to make up this into a demonstration, that it is impossible for lapsed men, so far as they are left to themselves, and have no other guide to follow but their reason, to find out what they are to believe of God, and how to serve him, and save themselves. The *Fathers* and *Philosophers* too, conclude that we can learn from none but God, what we must understand of God; who must be known only as he himself is pleased to revele himself. His worship also, how he will be served, and what observances he does require, or will admit, since it depends on his own good pleasure, therefore without his directions tis in vain to hope to please him with our Religious service whatever it be, and by consequence impossible without his guidance and assistance to acquire the end of all our Service and Religion, *the salvation of our souls*. So that how wise soever he be who does propose this blessed end to himself, if yet withal he be not some way from the Lord instructed by what means he must pursue that end, and do not make choice of, and use those means, it is impossible he can be *wise unto salvation*. Now for this St. *Paul* assures us most expressly, here we may be furnished: For he says, *The Holy Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus*. And he does assert this on the very ground we mentioned, for they are 〈 in non-Latin alphabet 〉, inspired by God; they come from him. All which must be made out in the next place.

That those Holy Scriptures which *St. Paul* first mentions, those of the Old Testament were so, and did contain sufficient revelation both of God, and of the way of worship of the Jews, that Nation did so perfectly believe, that neither Sufferings nor Miracles could persuade the contrary; neither the Roman persecutors that destroyed their worship, nor the Son of God that changed it, could yet take them off from *Moses* and his Scriptures. Now that this *Moses* led that Nation out of *Egypt* with an high hand, and made himself their Prince and Law-giver, multitudes of foreign Histories of the first times, and the best account assure us: whose relations we cannot question as derived from themselves, because they hated Jews beyond all possibility of such compliance. But the Scriptures also tell us, how in *Egypt* by strange wonders, (such as their Magicians could not imitate nor bear, who though they had permission to do some, it was that so they might appear to be outdon the more miraculously, themselves confessing God's hand in those prodigies) *Moses* wrought on the *Egyptians* to give leave the people should depart: and how when yet notwithstanding that leave given they were pursu'd, he made way for them through the Sea by Miracles, which was a rampart and defense to them, a ruin to their enemies: How they were fed for forty years with Manna raining down from Heaven in the wilderness: and that they might depend on Providence for their daily provision, when he forbid them to take care or gather for the morrow, whatsoever their greediness or want of faith provided, strait bred worms and stank, except that on the Sabbath eve, to keep off such cares from the day of their Religion, they gathered double which corrupted not: How when they mutined for flesh, would have variety, Paradise in the desert, such great plenty of Quails flew to them as fed the whole Nation till their very lust was surfeited; and they had no more will then hunger to them; How *Moses* Rod did strike a living stream, a River that suffic'd that people and their cattle out of a Rock: How in the midst of lightning and thunder God himself promulgated his Law to the whole Nation audibly at once: How his glorious presence showed itself in all necessities upon the Ark, in which the Tables of the Law were laid up: How the waters of the river *Jordan* fled from that Ark both ways, flow'd upwards to give passage to the people into *Canaan*: How the walls of *Jericho* without any other battery, any other force but that the Ark was there, fell down before it.

But to name no more, If these be true; that power by which these were wrought, was great enough to give that Law, require obedience to it, and reward it, and to punish all transgression according to the tenor of these Scriptures: that is, it was God; and he that wrote those Scriptures must have had communication with, and been inspired from, God to write them. But,

2. whether they were true or no according as they are recorded in those Scriptures, that whole people from the greatest almost to the least must know; because they are recorded as all don, not only in the presence of them all, but as the objects and the entertainments of their senses, everyone; so that if they were forged, not one of the whole Nation could be ignorant of it. And then,

3. If they knew them forged all; that 600000. men, besides their wives and families, should endure this *Moses*, having brought them forth only into a wilderness, there to lay such a

heavy Law, and so severe a yoke upon them, with such penalties annexed to every least transgression, and adjure them to observe it on account of all those prodigies that had been wrought among them, and upbraid them with stiffneckedness, rebellion, and appeal to their own senses for the truth of all this, and record all to posterity in this Scripture, cause all to be read before them; and that they should bear all this from him they knew so impudent a deceiver, and convey that Scripture and the faith of it to their posterity, ground their so strict, so chargeable Religion on that book, which they were certain had no word of truth in it: this sure transcends belief and possibility.

Tis certain therefore, since the Jews of that age did perform the services required, and in performing them according as that book directs, did teach their children the great works that God had don in their sight, therefore they believed those Miracles and Scriptures. And since it was impossible that they should be deceived; if they believed them, they were true: & their posterity received from them the faith of this, and so derived it on, that neither God's dread judgments, nor man's cruelty can yet shake it. Now had they not been don, and on that account conveyed; when ever they were broacht, and that book first appeared, the men of that age must needs know their Fathers never had performed such services, had such a book read to them constantly, nor told them of such Miracles that had been wrought: and therefore it was impossible that they could have believed it had been so from *Moses*, if it had been true that it had first begun to be taught in their own time, or in theirs with whom they lived. And this discourse must be of force concerning every age, if we ascend until we come to that of *Moses* wherein all was effected. Yet besides this, they had also that perpetual Miracle in the High Priests Pectoral, the Oracle of *Vrim* and *Thummim*, that did keep alive their faith and strengthen it: and they had Prophets constantly foretelling, as from God, things that were sometimes suddenly to come to pass, and sometimes not till many ages after, the event of which depended often on the will of those that would not of some hundred years be born; others on God's own immediate will and hand: and therefore none but God could look into, foretell, and bring to pass all those events. Now such were *Jeremies* predictions of the taking of *Jerusalem*, and the captivity of the people, and the express number of years it would continue; *Esays* naming *Cyrus*, who was to release it, near two hundred years e're he was born; All *Daniel's* prophecies, particularly that must eminent one of the *Messiah* this *Christ Jesus*, of whose Scriptures we are next to speak.

That that *Jesus*, whom *Cornelius Tacitus* the heathen historian in the fifteenth book of his *Annals*, calls *Christiani dogmatis autorem*, the Author of the Christian Doctrine, did work Miracles, and prophesy, both Jews and learned Heathens do confess. But these Books tell us, when he first began to preach, he publicly cast out a Devil in the Synagogue on the Sabbath day; and at even, when the whole City was assembled, he healed all their sick, and cast out many Devils, which confessed before all, that *he was the Son of God*. Then he cast out a Legion of such mischievous malign Spirits, as having got license, drove two thousand Swine headlong into the Sea and choked them, which was known to the whole Country of the *Gadarenes*. Before the Pharisees and Doctors, that came out of all the Cities both of *Galilee*, and *Jewry*, and *Jerusalem*, and so great a crowd as forced them to unroof the house to come to him, he freed one from his palsy and his sins. A multitude was witness of the death of *Jairus's*

daughter, and bewailing her laughed him to scorn that undertook to raise her, yet he called her into life. And on a feast day in the Temple, before all the people, he recovered one that had lain lame eight and thirty years: and when a widows son was carried to his funeral, and all the City followed him, he only touched the bier, and bid him live. With two fishes and five loaves he fed 5000 men besides women and children, and with what they left they filled twelve baskets, when one basket carried all before they ate; so that they were convinced, he was that Prophet that was to come into the world: and with seven loaves he filled 4000 afterwards and seven baskets. He commanded a dumb spirit out of him that had been Lunatic, vext with a Devil from his infancy, before the people and the Scribes, whom his Disciples could not cast out. And when *Lazarus* had been dead four days, and buried till he stank, yet at his call, altho bound hand and foot with grave clothes, he came forth, all the multitude beholding. From so many more I chose out these, because they are reported don before the people, and the Scribes, and Pharisees, and Doctors. I might name his Prophecies of the destruction of *Jerusalem*, and of the propagation and continuance of his Religion; even of the woman's box of Spikenard, which event hath made notorious to the world. But his death was so even at the present: when if the rending of the veil of the Temple was apparent Miracle to all *Jerusalem*, the suns prodigious Eclipse, when it was impossible by nature he should be eclipsed (it being then full moon,) was so to the whole Hemisphere. It serves the use I am to make of this, that 'tis here recorded, but withal Heathen Historians and Chronologes bear witness to it: for when they relate that in the 4th year of the 202 Olympiad, the year that is assigned to *Christ's* death, there was such a great Eclipse as never had been, day at noon turned into night, the stars appearing, and earthquakes as far as *Bythyma*, since 'tis apparent by the motions of the Heavens and the calculations of Astronomy, there could be none such then according to the course of nature, it must be this the *•ospel* speaks of. But beyond all this, 'tis registered here, that according as he had foretold, he raised himself from death the 3^d day; yea and many bodies of the Saints that had been buried, long it may be some of them, he raised with him. That notwithstanding all the art and treachery of the Cheif Priests to conceal it, yet that very day he appeared First to Mary Magdalene, 2^{dly} the Women, 3^{dly} Peter, 4^{thly} to them that went to Emaus, last of all on that day to the eleven except Thomas, being seen and handled by and eating with them; 6^{thly} eight days after to the same eleven with Thomas; 7^{thly} at the sea of Galilee appearing in a miracle of fishes; 8^{thly} to all his Disciples and 500 Brethren more in Galilee, then to James, then to all his Apostles, promising them the Holy Ghost; and lastly all of them beholding he ascended into Heaven, and ten days after as he promised sent the Holy Ghost upon them in the shape of fiery tongues, so as that they spoke all Languages immediately, to the amazement of the Jews of every Nation under Heaven to which they were scattered, that the Miracle might spread as far.

Now if all this be true, he that did these must have communication with a power above all that we account the powers of Nature; such an one most certainly as can perform whatsoever he in this book promises, inflict what e're he threatens; such as is Divine. And since he wrought all these, on purpose to evince he came commissioned from that Divine power, brought these Miracles as seals of that commission, that we might believe him,

therefore whatsoever he delivers must be embraced by us, as we hope for those blessed rewards that he proposeth, and on pain of those eternal torments if we do not; of both which it is not possible to doubt if these accounts be true.

2^d^{ly}. Since the most and greatest of these must be done but once; he could not be incarnated, and born, and live, and preach, and die, and rise again, and go to Heaven every day, of every age, in every place, to convince every man by his own senses; to all those that did not see the matter of fact, therefore faith of all these must be made by witnesses. And

3^d^{ly}. If we can be sure the witnesses that do assert a fact understand it exactly, if the things be palpable, and they must certainly know whether they were really done or no; and if we can be sure too, that they are sincere, will not affirm that which they do not know, and do not lie, their testimony of it must be most infallible: because it is impossible such witnesses can be deceived, or will deceive.

4th^{ly}. The witnesses in this case, the Apostles and the 70 Disciples (for I will name no more) must needs know most perfectly: for they not only saw the Miracles, but were instruments & parties in some of them; sent to cure diseases, cast out Devils, and knew whether all this were in earnest. And most certainly they saw (as all the Jews did too) Christ crucified, his heart pierced with a spear, and his body buried; and whether they did see him risen, handle him, eat with him they knew. And if they might mistake in his Ascension, yet the fiery tongues, if such did light on them, they must needs see; and whether they themselves, who spoke no Languages, could then speak Tongues, it cannot be but they must know. In these there is no possibility they could err, unless they did it willfully: but then 'tis as impossible that they could do it willfully, if they were sincere and honest, such as would not lie.

Now that they were such, I might urge their simplicity and openness, without disguise, not covering their own errors; men who seemed to live as well as preach against all artifice, and to have no design on anything but the amendment and salvation of mankind. For he that can suppose it possible that they were otherwise, men of art and finesse, that they contrived the story, must needs know; First, that such would not seal their falsehood with their blood; design no recompense to all their travels but contempt, and hatred, persecutions, prisons, whippings, wounds and death, to be the scum and the off-scouring of the world; lay out their lives against their conscience to preach that *Jesus*, who did only call them out to be *aspectacle to all the world*, just such as Malefactors when exposed to fight with, and to be devoured of wild beasts. Their sufferings are too known to stay upon: S^t *Paul's* own catalogue of his for five whole verses 2 *Cor.* 11. is such, that to sustain them only for this end, to put a cheat on mankind; count a so laborious, vexed, torn, miserable life and an infamous death gain, so the fable might be believ'd: to think they could do this, is sure as great a madness as to do it. But yet I will suppose that possible; that those who wove the fable pleased themselves so infinitely with the expectations of imposing on mankind, as that those hopes could make misery and death itself look lovely to them. But

Then 2^d^{ly} that all and every of them should be of that mind, that amongst so many that bare witness of Christ's Miracles and resurrection not a man should discover the cheat; that when

their persecutors did with arts of torment as it were examine them upon the rack, they should work not one single confession out of them; that no ones courage should be broke, nor have a qualm so far as to acknowledge how it was, disclose the plot, lay open the confederacy, the whole mystery and the contrivance of it: When of twelve Disciples one was so false to betray his Masters person at a vile rate, yet that all of them, and many more, in a feign'd story of his Miracles should be so true to one another, that no engin of man's cruelty ever could screw out the sacret, not one should betray the forgery and be a *Judas* where he ought to be: no not that *Judas*, whose concern it was, whose treason to his Master had been justified had he been an impostor: yet that he should stir no least suspicion of it, but should burst, choked with his grief because he had betrayed innocent blood: This, if he knew it had all been imposture, must be most stupendous.

But yet we will give them this too, that vainglorious hopes of drawing in the world to follow them, might make all of them obstinate in secrecy against all attempts of cruelty; or if some weak brethren did perchance discover, we may not have heard of it. But

For them 3^{dly} to begin their preaching at *Jerusalem* is yet more strange. To hope to draw men into a persuasion, and to bottom that persuasion upon Miracles, and a Resurrection don amongst them there; where if discovery were made it must be made, and where it could not but be made if there were fraud. For to relate and write those works with every circumstance of persons, place, and time, where they not only could examine every circumstance, but where they rather then their lives would find them false, if nothing else would, this must needs discover it. They preach them to the face of the whole multitude and of the *Pharisees*, and tell them they were don before their eyes, sometimes 500 and sometimes 5000 being by and the *chief Priests* and *Pharisees* and *Doctors*: so that 'twas most impossible they should not know if they were true or false, as sure as there was never a Jew in all the Land, but knew whether there were a darkness over all the land when Christ was crucified. Now if these were forged to hope to draw *Jews* out of their Religion with apparent forgeries, which they knew such, speaks these Apostles men so far from art to manage a design of changing the Religion of the world, that they were mad beyond recovery and president.

But let us give them that too. Yet 'tis certain 4^{thly} that the *Jews*, if any such were wrought on by them, must be much more stupid to believe them upon the account of such things don in all the country, in their Cities, and the Temple, before all the Nation, when they could not choose but know they were not don, if they were not don, but were fain'd all. For what ever might be motive to Christ's Followers and his Apostles, with the certain danger of their lives to forge the cheat, what possible temptation could there be so great to incline *Jews*, the most stiffnecked people, the most stubborn in Religion in the world, to embrace a faith which nothing but the Cross and shame and misery attended, and which they must know false too? Had they so great lust to die, as for that to bid farewell to their *Moses*, their Religion and their Law? It is impossible had they not known the truth of those things, that in waters of affliction, in *Jerusalem*, *ipsis persecutionum fontibus*, in that Fountain, that spring-head of persecutions, as the Fathers call it, they would ever have been baptized into Christ.

Yet suddenly in one day at one sermon of S^t *Peter* we read near 3000 were baptized Acts 2. at another strait 5000 Acts 4. and such beginnings, such sums are required to make good what the Governor of Palestine *Tiberianus* tells the Emperor, that he was not sufficient to put to death all those that confessed themselves Christians. All which must needs have either been, convinced those things were true, or else as well against their conscience as against the powers, thus embracit that faith and death together.

Neither was this a first surprise of Christianity, as it had seized men's minds at unawares; for it went on conquering till the world came into it, receiving the Religion with the loss of all that was dear to them in this world. For in one age from Christ's death, what with the Apostles sermons, miracles, and writings also to confirm and keep men in the truth, and to convey it better to posterity, and their Disciples after them, who went forth delivering those writings, preaching on, and doing wonders also, very many Nations are recorded by Historians as converted almost wholly. And the truth of it is evident, since nothing but almost whole Nations, nor yet they but as buoy'd up by the wonders and the graces of God's spirit, ever could be able to endure, or be sufficient to employ the Swords, the Flames, the Lions, and the other numberless tortures which the *Jews* and *Nero* and *Domitian*, and above all *Trajan* in that first age rag'd with, till they made their Cities, villages and provinces so desolate, that the Proconsul *Pliny*, being frighted with the multitude of murder'd Christians, did advise with him about relaxing his edicts, as he himself assures us.

It was the same the next age, when the power of Miracles yet lived, and those which Christ himself wrought were scarce all dead, (some lived till near that time, who rose up with him at his resurrection;) when these books, (writ by the will of God to be the pillar and foundation of men's faith in after ages, as saith *Irenaeus* in that age,) were also read in the assemblies weekly; when not only those that did assemble were by *Hadrian* martyr'd, but they put men to their oaths, to find out whether they were Christians, that they might massacre them.

And in the third it was the like, when Miracles they say were not yet ceased, yet sure the greatest was the constancy of Christians in adhering to this book and patience in suffering for it. For they report the sands on the sea shore almost as easy to be numbered as the Martyrs of that age; what by *Valerian*, *Decius*, *Maximinus* and *Severus*, but especially by *Dioclesian*, who put so many men to death for not delivering up their Bibles to be burnt, and refusing to Sacrifice to his God's, as if he meant to have depopulated the whole earth. And this is as notorious as that men do now profess that they are Christians, and that these are holy Scriptures. Therefore I shall need to go no further.

Now among so many myriads who on the account of all these Miracles (whate're they were) suffered themselves to be converted to the faith of Christ, and then as if they car'd for nothing but Religion and their Bibles, for them bore the loss of goods, and life itself, and engaged their posterity to do so also; that not one of these should know whether indeed any such miracles were wrought, if any were restored to life or no: (for if they knew, then they were true:) and that among so numberless a crowd of teachers, who by assuming to speak languages, raise the dead, work signs, drew in those Myriads to Religion and the stake, and

went before them, gave them an example both in faith and death; that not one of all those should believe either the Miracles or himself that did them: for if any one that did them did believe them, since he knew who did them, they must needs be certain: but not one of them to know it, sure is such a thing as neither could be don nor be imagined.

He therefore that requires strict evidence in things of faith which cannot bear it, he that calls for Mathematical demonstration, nor will believe on easier terms, yet is so credulous and so unwary, that he can believe so many things which by the nature and the disposition of mankind I have demonstrated not possible, which yet must be true, unless these Scriptures be from God: 'tis plain he does not seek for certainty, but for a pretence of not believing; would fain have his Infidelity and Atheism look more excusable, and is not fit to be disputed with but to be exploded.

But if these Scriptures be from God, then whatsoever they affirm (with modesty I may conclude) is true. And therefore when S^t Luke Acts 1. 1. declares his *former treatise contained all that Jesus began both to do and teach until the day in which he was taken up*: since Christ before he did ascend taught everything that was required to be believed and don in order to salvation, and more too; therefore if his Gospel did contain all that he taught, and did, since it did not contain all absolutely, it must needs mean it contained all that was necessary, or it must mean nothing. And since the same S^t Luke in the beginning of that Gospel does affirm he wrote it, that *Theophilus might know the certainty of those things wherein he had been instructed*; 'Tis plain he avers that the certain knowledge of all those things wherein the having been instructed made *Theophilus* a Christian, might be had out of the Gospel: and when S^t Paul says here, that *the Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus*, and S^t John in his 20 chap. v. 31. *that though he had not wrote all the things that Jesus did, yet those that he had wrote were written, that we might believe that Jesus was the Christ the son of God, and that believing we might have life through his name*; 'Tis evident the Scriptures say that what was written was sufficient to work that belief which was sufficient to life and salvation, as far as the *credenda* do concur to it. And when S^t Paul in that verse that succeeds my text, in most express particular words sets down the usefulness of Scripture in each several duty of a *man of God*, or Preacher of the Gospel, both for *Doctrine* of faith, for *reproof* or *correction* of manners, and *instruction unto righteousness*, and tells you God's express end in inspiring it, and consequently its ability when so inspired was, *that the man of God might be made perfect, thoroughly furnished unto every good work* that belongs to his whole office; 'tis most certain that what is sufficient for that office to *instruct, reprove, correct* and *teach* in, must needs be sufficient to *believe* and *practice* in for all men: *i. e.* what my text affirms, *they are able to make us wise unto salvation*.

I might call in Tradition universal to bear witness to this truth for holy Scriptures, if having once demonstrated that they are God's word, when that does affirm it, and bears witness to it, there were need of any other. And this I dare boldly say, that if the Scripture did say as expressly, that the Pope had a supremacy or sovereignty over the whole Church, or that he or the Roman Church were infallible; their definition, or the living voice of their present Church, a most sure rule of faith, as it doth say Scripture *is able to make us wise unto salvation*,

those Articles would suffer no dispute, it would be blasphemy or sacriledg to limit or explain them by distinctions, when those sayings of the perfectness of Scriptures are forced to bear many. Then we should have no complaints of the obscurity of those books; if those articles were either in the Greek or Hebrew, they would never say the Bible were not fit to be a Rule of Faith, because the Language were unknown to the unlearned, and they could not be infallibly secure of the Translation; were they there they would account them sure enough, who think them plain enough already there, and that we must believe them because, *Thou art Peter, Feed my sheep, and Tell the Church*, are there.

And for him that shall affirm, all necessaries that must make us *wise unto salvation* are not in the Scripture, 'tis impossible to give a rational account how it should come to pass that some are there, the rest are not.

It must be either on design, or else by chance. Now 1. That God should design, when very many things that were not necessary were to be written, that the main and fundamental ones should be omitted: and when of the necessaries most he did design for Scripture, then He should not suffer the Apostles to write the remainder of them: and yet what he would not suffer them to write, designed that the Trent Fathers (who I hope have perfected the Catalogue) should write all: of these since 'tis not possible to give a reason, 'tis not therefore rational to affirm it was upon design. But

2. If he shall say it only happened so by chance, he does affront both Scriptures and God's Holy Spirit, who, as they affirm, inspired them for this very end, to bring men to the faith and to salvation. But there is no place for chance in those things that are don in order to an end, by the design, impulse and motion of the infinite wisdom of God's Holy Spirit. He certainly does most unworthily reproach his Maker, who can think it possible, that what he did design expressly and on that account alone to attain such an end by (namely that men should believe and be saved) and inspire it for that purpose, should yet fail, not be sufficient for that purpose. And sure if it be sufficient it contains all necessaries, otherwise it were deficient in the main; yea so clearly also, as that they, for whose salvation they are intended, may with use of such methods, as are obvious and agreed upon by all men, understand them: for otherwise they could not be sufficient: if men could not be instructed by them in things necessary both to faith and life, they could not *make them wise unto salvation*.

I must confess the Scripture labors under a great prejudice against this doctrine, from the different sense and interpretations that are made of it, even in the most fundamental points, by them that grant it is the word of God; when yet all use the same means to find out the meaning, and no doubt they seek sincerely after it. But yet I think it evident this happens not from the obscurity of Scripture, since it is not only in the most express texts; but also if you should suppose the doctrines were as plain set down there as words can express them, yet there are such principles assumed into the faith of different sects, as must oblige them to interpret diversely the same plain words. I am not so vain as to imagine that no places are obscure in Scripture, and I know that learned men have arts by obscure places to confound the plainest, just as the Philosopher did motion. Neither am I so perverse and singular not to think that universal practice and profession of the Church does much assure and confirm

explications of Scriptures, whether obscure or plain. But this I say, that the diversities of explication come, as I now said, from the diversity of principles or rather prejudices, and that this only is the cause of it I thus demonstrate.

First in the *Socinian*, who interprets all those Scriptures, which the Catholic world hath still applied to the Divinity and satisfaction of Christ, that I name no more points, otherwise then the Church did always; and I affirm he does it, not because he thinks the words do favor his interpretation, but because his principle requires it; namely this, To admit nothing into his faith but what agrees with that which he counts reason, which in a *Socinians* faith is judge of all points in the last resort. And I mean reason upon natural principles, and thus I prove it. *Socinus* speaking of Christ's satisfaction, says the word is not in Scripture, yet if it were there very often I would not believe it, because it does not consist with right reason, that is, with the arguments that he had brought against it drawn from human principles. And therefore he there adds; those things which 'tis apparent cannot be, (*i. e.* that appear such to him who judges by the principles of natural reason, which yet cannot judge of supernatural and infinite beings,) though the Holy Scripture does expressly say they are, yet must not be admitted; & *idcirco sacra verba in alium sensum quam ipsa sonant per inusitatos etiam tropos quandoque explicantur*: and for this reason we make use of even unusual tropes, strain'd figures to explain the words of Holy writ to other senses then the words themselves import. And so he therefore serves that great variety of words by which the Scripture does express Christ's suffering *for our sins*, in our stead, as our sacrifice; against the universal notions of those words, not only which the Church of Christ, but which the Jews and which the heathen world had of them. And when his reason told him that Christ could not be *God one with his Father*, that he was so far from having any being from eternity, as that he was not at all, till he had a being from the Blessed Virgin; Therefore when the Scripture says directly *I and the Father are one*, he must strain it to this meaning, are of one mind, we agree in one: altho S^t *John* avert that, by distinguishing those two expressly. Yea worse, when to prove that Christ had a being e're the world was made, we urge from the first Chap. to the *Hebr.* what S^t *Paul* produces from the *Psalms*, and does apply to him most particularly. *Thou Lord in the beginning hast laid the foundation of the earth and the Heavens are the works of thine hands; they shall perish, but thou remainest, and they all shall wax old as does a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.* They explain it thus: that God by Christ will at last destroy these Heavens, and this Earth, and change them, according to that saying in the *Psalms*; which altho the Apostle produce at length, as it stood there, both concerning the *Creation* and *destruction* of the world, yet he intended only to apply this last to Christ. And though he say as well of the same Lord, *Thou Lord in the beginning didst lay the foundation of the earth, and the heavens are the works of thine hands, as, thou shalt change them*; yet he meant no more but that this change God would effect by Christ. It is not possible that the text can give any the least countenance to this interpretation. The different explication of this Scripture does not come from the obscurity of any words in it; for in the *Psalms* they and we understand the same words in the same sense exactly: therefore that we differ here, is not from anything in the words quoted, but is wholly from the Principle. And we may not wonder, for the plain sense will not suit with their Hypothesis.

There are no other that are instanc'd in as differing from us in points of faith but the Romanist. I know not whether they account those differences to be in things necessary to salvation. If that be true that they allow (for what cause they know best,) some that are reconciled to their Church to communicate with ours, that is, join in our worship, and by doing so own the profession of our faith in distinction to that of others, or at least espouse the scandal of the owning it; Then one would think they must account that there is nothing in our worship don that is unlawful, nor omitted that is necessary, nor anything Heretical professed, at least that there's no scandal in the owning that profession. For if there were, they did allow them only to profess and act gross sin, which certainly they would not do. So that poor Protestants when they are pleased to give leave may be no Heretics, and therefore there is nothing of itself in that profession faulty. But yet on the other side since we see they call us Heretics, and when they have no power over us, damn us to Hell fires, and when they have had power, damned us to the fire and fagot also; sure they think the differences to be in things necessary. But yet the account is easy, how not the obscurity of Scripture, but a Principle or prejudice does cause this. For we are bound in conscience to grant they believe their own Principles. Now 'tis a Principle with them, that their Church cannot err, and therefore that their present faith and consequent depending practice was their faith and practice always. That it may appear so, they must seek for countenance from Scripture: and if anything there seem to thwart their faith or practice, they must smooth and disguise it, that it may look friendly. And 'tis most certain if the Scripture should be never so express against them, whilst they think it is not possible that they can err, they cannot think it possible Scripture can mean what it pretends to speak. 'Twere easy to make instances. As first for invocation of the Saints departed, which with them is a point of faith, *Bellar.* and *Cochleus* produce that of the Psalms, *I will lift up mine eyes unto the hills from whence cometh my help.* Psalm 121. 1. and altho the text directs that looking up expressly to the *Lord that made heaven and earth.* v. 2. and though it be a Principle with them, that on those everlasting hills there were no Saints in *David's* time that could be invocated, they were all in *limbo* then they say; yet as I said, they would have countenance from Scripture, and for want of better they are therefore forced to interpret those words, *I will lift up mine eyes unto the Hills,* thus, *I will invoke* the Saints. Now will any say 'tis the obscurity of this Scripture that does hinder Protestants from seeing the bright evidence of this argument, and not rather that it is the weak foundation of this practice that does make the Romanists seek to build it on those mountains? So among those several texts which in the 2^d Nicen general Council are producit for adoration of the images of Christ and of the Saints, and are expounded to evince it, none is plainer then that which I produced now from *Bellarmino.* I shall give one or two examples from the Psalms: *Thy face, Lord, will I seek:* and, *Lord, list thou up the light of thy countenance upon us:* and again, *the rich among the people shall entreat thy face:* therefore *David* thought the picture of Christ was to be adored. It is their own conclusion from these texts, and they have no better for it. Yet they saw the doctrine in these so apparently, as that with great opposition to great Councils, and more blood-shed I think then yet ever any doctrine hath been settled with, it was imposed. Yea more, the first experiment of the Popes power over Sovereign Princes was on the account of this same doctrine: when for opposing Image-worship *Gregory* the 26^d excommunicated the Greek Emperor. Pope *Constantine* for the same

cause indeed had 14 years before don so to *Philippicus*, but he did not go much further, whereas *Gregory* absolved the Emperor's subjects in the Roman Duchy from their Allegiance; commanded them not to pay him any tribute, nor in any wise obey him; whereupon they killed their Governors, and swore obedience to the Pope. And this was the beginning of S^t Peters patrimony, and it was thus gotten by this doctrine, which they saw so clearly in these Scriptures; when they cannot see the contrary in those plain words, *Thou shalt not make to thyself any whether Graven image or idol it matters not, since it follows, nor the likeness of anything which is heaven above, &c.* nor in those where God takes care expressly that himself be not worshipit by an image *Deut. 4. 15.* and then judge if 'tis obscurity or plainness that makes them see or not see doctrines in the Scripture: rather if it be not merely the necessity of prejudice. So again we differ in the meaning of the 14th chap. of the 1. of *Cor.* where we think S^t *Paul* asserts and argues, yea and chides against all service in an unknown tongue in the public assemblies saying all must be don there so as it may be understood, and to edification. But that which is performed there in an unknown tongue does not edify says he there: yet to justify this practice they must make it have a different meaning, which no Fathers countenance, but which several expound as we do, yea and diverse of their own do so too, particularly their Pope *John 8th* in his 247th Epistle writing expressly on that Subject. Once more, so their half communion, that it may be reconciled with that express command *Drink ye all of it: and this do,* obliges them to find another meaning: *drink ye all* must be directed to them only as Apostles; and *do this* must signify consecrate the Elements, altho S^t *Paul* apply it most directly to the drinking, and the drinking to his lay *Corinthians*. Nor dare they say in truth it means the other, for S^t *Paul* when he does say *do this*, did not intend to make his *Lay Corinthians* male and female all priests, and give them power to consecrate. The words are plain, there's nothing in the text obscure that makes us differ, but the practice had by little and little grown upon them, till it became Universal, and so grew into their faith: and then since they believe they cannot err, they must expound Christ's words so as they may not contradict their practice; because that would overthrow their Principle.

But the Church that builds upon no Principle but God's word, can have no temptation to pervert or strain it, since what ever does appear to be the meaning of it, that their Principle must needs engage them to believe. And therefore if it say *This is my body*, we believe it; if it says too after consecration it is *bread*, we believe that also: and because it therefore says 'tis both, we so believe it one that it may be the other: which since both say it is impossible that it can be substantially, neither hath God in express words told us which it is substantially; therefore seeing when he calls it *body*, he is instituting his *Sacrament*, there's all reason in the world he should mean *Sacramentally*; since 'tis the most proper meaning: and by consequence 'tis bread *substantially*, as all ways of judging in the world assure us. Here's no stress on Scripture, as there is no Principle to serve; when as the other makes us differ, not in Scripture only, even where 'tis plainest; but tradition too. For the most express and evident sayings of the primitive Fathers are on every head of difference, as much the matter of contention as the texts of Scripture are; as it were easy to demonstrate if that were my business. So that it is mere deceit to lay our quarrels to defects in God's word, and

particularly to its obscurity, which a man would think were evident enough from this that *Children knew it*. The last thing I am to speak to.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

I cannot pass this, that it is S^t *Chrysostom's* observation, that *Timothy* was nursed up in the Scriptures from his childhood. Yea and since his Father was an Heathen, he must have been taught them by his *Grandmother Lois*, and his *Mother Eunice*, whose faith S^t *Paul* speaks of 2 *Tim. 1. 5. Children* therefore then, and *Women*, and they sure are *Laics*, read the Bible. Yea and since they knew it, they must read it in a language which they understood: and we know where that is unlawful now. If we consider the first prohibition that appeared in that Church with Synodical authority against such men's having any Bibles in their own tongue, we shall find it was immediately upon the preaching of the *Waldenses*, one of whose doctrines it was, *that the Scripture was the rule to judge of faith by: so that whatsoever was not consonant to that must be refused*. This they preached in France and over Europe in the latter end of the twelfth Century: and that Council which forbid their having of the Bible, we find lately put forth by the frier *D. Achery* as held at *Toulouse* in the beginning of the 13th Century. It seems they apprehended then their doctrines hardly would abide that touchstone: and they therefore had no surer, more compendious way for its security then to prevent such trial, taking care men should not know what was or what was not in Scripture. And it is not possible for me to give account why in their catechizing they leave out all that part of the commandments, *Thou shalt not make to thyself any graven image, &c.* but this only, that they dare not let the laity compare their doctrine and their practice with that Scripture. But though it is possible they might conceive some danger if the whole Scripture should be exposed, yet in those portions which the Church itself chose out for her own offices, the *little Lessons*, and *Epistles*, and *Gospels*, those sure one would think were safe: no, not their *Psalter*, *Breviary*, nor their *Hours of the Blessed Virgin* must they have translated in their own tongue; as that Council did determine. And truly when the Roman Missal was turned lately into French, and had been allowed to be so by the general Assembly of the Clergy in the year 1650. and when it was done it had the usual approbation of the Doctors and some Bishops, and then was printed at Paris with the license of the Vicars general of their Archbishop. Yet another general Assembly of the Clergy the year 1660, whereat there were 36 Bishops, upon pain of excommunication forbid any one to read it, and condemn not only that present traduction, but the thing in general as poisonous, in an Encyclical Epistle to all the Prelates of the Kingdom: and in another they say of him that did translate it, and the Vicars general that did defend him in it, that by doing so *they did take arms against the Church, attacking their own Mother* (namely by that version) *at the Altar, in that sanctuary, that closet of her spouses mysteries to prostitute them:* and in another Epistle they beseech his Holiness Pope *Alexander 7th* to damn it not in France alone but the whole Church; which he then did by his Bull, forever interdicting that or any other Version of that book, forbidding all to read or keep it on severest pains; commanding any one that had it to deliver it immediately to the Inquisitor or Ordinary that it might be burnt forthwith. Now thus (whatever it be otherwise) the Mass is certainly a sacrifice when 'tis made a burnt offering to appease his Holiness's indignation: when that ver• Memorial of

Christ's passion again suffers, and their sacred offices are martyr'd. To see the difference of times; 'twas heretofore a *Pagan Dioclesian*, a strange prodigy of cruelty, who by his edict did command all Christians to deliver up their Bibles or their bodies to be burnt: 'Twas here his *Holiness, Christ's Vicar*, who by his Bull orders all to give up theirs, that is, all of it that they will allow them, and their prayers also, that they may be forthwith burnt, or themselves to be excommunicated, that is, their souls to be devoted to eternal flames. And whereas then those only that did give theirs up were excommunicate, all Christians shun'd them as they would the plague; and multitudes, whole regions rather gave themselves up to the fire to preserve their Bibles: now those only that have none, or that deliver up theirs, are the true obedient sons of that Church, and the thorough Catholics. I know men plead great danger in that book: it is represented as the source of monstrous doctrines and rebellions. I will not say these men are bold that take upon them to be wiser then Almighty God, and to see dangers he foresaw not, and to prevent them by such methods as thwart his appointments; but I will say that those who talk thus certainly despise their hearers; as if we knew not Heresies were hatched by those that understood the Bible untranslated: and as if we never heard there were rebellions among them that were forbid to read the Bible. For if there were a *Covenant* among them that had it in their own tongue, so there was an *Holy League* amongst those men that were denied it. While those that had the guidance of the subjects conscience were themselves subject to a foreign power, as all Priests of that communion are. How many Kings and Emperors have there been that did keep the Scriptures from their people, but yet could not keep their people from sedition, nor themselves from ruin by it? In fine when God himself for his own people caused his Scripture to be written in their own tongue, to be weekly read in public too, and day and night in private by the people; and when the Apostles by the inspiration of the *Holy Ghost* indited Scripture for the world, they did it in the language that was then most vulgar to the world: what *God* and the *Holy Spirit* thus appointed as the fittest means for the Salvation of the world, to define not expedient, as the Holy Fathers of *Trent* did, looks like blasphemy against *God* and the *Holy Spirit*. But blasphemies of this kind are not to be wondr'd at from that kind of men, that call the Scripture a *dumbjudg*, a *black Gospel*, *inken Divinity*, written not that they should be the rule of our faith and Religion, but that they should be regulated by, submitted to our faith; that the authority of the Church hath given canonical authority to Scriptures, and those the chief, which otherwise they had not, neither from themselves nor from their authors; and, that if the Scriptures were not sustained by the authority of the Church they would be of no more value then *Aesopsfables*. And lastly, that the people are permitted to read the Bible was the invention of the Devil.

But to leave the controversy and speak to the advantages which may be had from early institution in the Scripture; 'tis so evident that I need not observe how 'tis for want of principles imprest and wrought into the mind in Childhood, that our youth is so licentious. And 'tis not possible it can be otherwise, when they have nothing to oppose to constitution, when 'tis growing, and to all the temptations both of objects and example; no strict sense of duty planted in them, no such notions as would make resistance to the risings of their inclination, and seducements of ill company: and they therefore follow and indulge to all of them. And in God's name why do parents give their Children up to God in their first infancy,

deliver him so early a possession of them? as if they would have Religion to take seizure on them strait, as if by their baptizing them so soon, they meant to consecrate their whole lives to God's service, make them his as soon as they were theirs, as if they had been given them merely for God's uses? And they therefore enter them into a vow of Religion almost as soon as they have them: why all this? if accordingly they do not season and prepare them as they shall grow capable. Why when they are but newly born their children, do they take care they shall be regenerate and born again God's Children? if they do not furnish them with necessaries, educate them into all the qualities and hopes that appertain to the condition of God's children, as well as they do to that of their own. That parent which not only, like some delicate ones refuses her own breasts to her own infant, but provides no other to sustain it; that does only wash her babe from it's first blood and uncleanness to expose it the more handsome prey to wolves and tigers in the desert, is more savage then those tigers: *even the sea monsters draw out the breasts, they give suck to their young ones*, saith lamenting *Jeremy*, but he adds *the daughter of my people is cruel like the Ostrich in the wilderness, which leaveth her eggs in the earth, and forgetteth that the foot may crush them, or that the wild beast may break them, she is hardened against her young ones*: such are they who when their children are so born again to God, yet as they shall wax capable provide not that which *S^t Peter* calls *the sincere milk of the word that they may grow thereby*: but from their being washed so in the laver of regeneration, take no more care, but expose them forthwith to such lusts and conversations, as are much more wild and savage then those beasts in the comparison; to which they cannot choose but be a prey. They strive indeed, they say, to educate them into men betime, that is, make them conversible and bold: and since for that they must engage them into frequent company, where they see and hear men's follies, that I say no worse; by that means they come to have their understandings stored with nothing but the Modes, and sins of conversation; filled with froth and puddle; men betimes only thus, as they have forwarded their inclinations to, and got an early understanding and experience of, those vices, which one would think men only could be equal for. But by this means the mind, that only part that makes us be men, is not only not improved, but dwarf't. They do not only still continue children in their understanding as to anything that's real and solid; but the hopes of reason are destroyed in them, and its growth killed, by turning all its nourishment to feed the beast part; and the Christian is quite starv'd. There needs no other cause be given for the most part, why so many men have no Religion, own being Libertines, and profess vice; for want of education they have nothing in them that does check this, for they had no principles of a Religion instill'd into them. And if at any time it comes to pass that they think it is their interest to take upon them the profession of some Religion, they therefore, since they have no Principles nor rules to judge by, are most apt to choose to profess that Religion, which is like to be most gentle to the courses they have steer'd, and are engaged in. Now that men hope to find such an one, (whether by its constitution I shall not enquire but,) by its practice is but too apparent. Accordingly when they go over to it, they carry with them, and preserve in it the vices of their no Religion; and by consequence they went not over seriously for Religion: and are therefore so much worse now then when they owned no Religion, that they do their wickednesses with certainty of easy absolution, and so hopes of salvation; and by this are likely to be made twofold more children of Hell then before: and let them triumph in

such conquests. There's nothing in the world that contributes so much to this as men's being not acquainted early with, instructed in, those Divine rules and obligations to piety and virtue, which this book the Bible does afford. If men had been seasoned first with the knowledge and the sense of duty, with the comforts that are in it, with the apprehensions of great blessings that attend it; and the mischiefs that are consequent, indeed essential to impiety and vice here▪ and their minds were furnished with examples of both, which this book abounds with; and their hearts too raised with expectations of far greater blessedness in a life hereafter, and with the belief that both that blessedness and life shall have no end: and were made sensible also of strange dreadful torments that await the breach of duty, which shall also last forever: if these impressions I say, did prevent all other, and take up the mind, and had in them the stamp and character of *God*, and so there were a reverence and awe of him wrought in them, and they looked upon him as concerned in all this; how it was his word that said it; and these sentiments were grown into the very habit of their mind; as it would not be easy to corrupt or soften such, so 'twould be much more difficult to shake them, since their faith is founded on *the rock of ages*. Besides the Holy Scriptures carry in them such an obligation of adhering to them, and to them alone, since they are sufficient to *make us wise unto salvation*, and are *God's word*, that men would not be apt to exchange them for Legends, pious forgeries, for things that can make good no certain title from the Lord: for let them show an equal derivation of it, bring it down through all the ages as we have don the Scripture's title to him. Otherwise it justly may provoke *God's* exclamation in the Prophet *Jeremy*: *Be astonished, O ye Heavens, and be horribly afraid, be ye very desolate; saith the Lord, for my people have committed two evils, they have forsaken me the fountain of living waters, and hew'd them out cisterns, broken cisterns that can hold no water*: cisterns therefore that may leave them in a state to want a drop of water, when their tongue shall be horribly tormented: whereas he that drinks that *living water* which *Christ* gives, his word, shall never thirst, but it shall be a well of water in him springing up to everlasting life.

A SERMON OF THE OBLIGATION OF BAPTISM.

Rom. 6. 3.

Know ye not, that so many of us as were baptized into *Jesus Christ*, were baptized into his death?

THE Ancient Severities of this season, by which men strove (as if they had designed a fellowship with him in sufferings) to celebrate *Christ's* death in mortifying Rigors and Austerities, at least to use the body of Sin as cruelly as his was used: these, I say, were not only for the discipline of Penitents, of Christians that had sinned against their solemn undertaking and profession, so to actuate their Repentance and to mortify their lusts and inclinations, and by that prepare them for an Absolution on Good-friday Eve: but they also were much earlier employed upon the Catechumens, that were Candidates of Christianity, as by which they did express their sorrow for, and detestation of their former lives, and so prepared themselves for Baptism on Easter Eve: for that was their most solemn time, as *Tertullian* do's assure us in the 2^d Century, just when that death and passion into which they

were baptized was celebrated, *Diem Baptismo solenniorem Pascha praestat, cum & Passio Domini in qua tingimur odimpleta est*▪ And that they did prepare for it with watchings, fastings, weepings, and all rigid mortifying discipline: and before him *Justin M.* And they had in the Greek Church their forty days for these severities: and a while too in the Roman in S^t *Jerome's* time, and Pope *Siricius* it was so, but quickly sunk into this single weeks performances. But in all those times they had their scrutinies, their strict examinations to try whether their performances were real and sincere. So nice and so severe a thing they thought it to become a Christian. The man was to be mortifi'd and die into the very name. But now, God knows, as for the former discipline for Penitents one Church hath lost it, and the other hath debauched it into Pageantry, and taught it to countenance and bolster men's continuance in Sin, and minister to vice. So for the other discipline too, if that did import that Baptism hath such engagements in it, men in every Church live now as if they either never had been Christian'd, or had never known, or had perfectly forgot the obligations of that Sacrament; the thing which S^t *Paul* reproveth here by his question, *Know you not &c.* And which therefore 'tis impossible there can be a more proper time to call to your Remembrance than this is, before you are to celebrate that death you were baptized into. Now to inform such he disputes here very closely. The sum is this: *They that are dead to Sin cannot live any longer in it.* Now as Christ's Death was a death to Sin, *for in that he died, he died unto Sin once* v. 10. i. e. there was an efficacy in that death of his to put an end to all the powers of Sin: which being so, it was impossible he could die more then once; but must be alive always afterwards to God. So in like manner whoever is baptized, he is baptized into the likeness of that death v. 5. namely into a death to Sin; inasmuch as by solemn profession and express undertaking he do's die to it, for he renounces it; and if he answer that his undertaking, do's so really: and really as Christ died once, so as to live always afterwards to God; engaging himself to keep God's holy will and commandments and to walk in the same all the days of his life. So that the words suggest these things to be discoursed of. 1. Christ's death was a death to Sin. 2^{lie} They that are baptized are baptized into that death, namely into a death to Sin. 3^{lie} They that are baptized into that death are to die as Christ did, i. e. to die to Sin once, so as to live always afterwards to God.

1. Christ's death was a death to Sin, i. e. there was an efficacy in Christ's death to put an end to all the powers of Sin. And here I mean not that extrinsic efficacy of his death, as it confirmed the Covenant of the Gospel, whose rewards and punishments engage us against all those powers; nor as his blood did also purchase grace whereby we are enabled to resist them, but the direct influence of that death tends to destroy all the power that the Devil, World, or Flesh had either to command us or condemn us. The Scripture tells us that by *Death he destroyed him that had the power of Death, i. e. the Devil* Heb. 2. 14. Christ tells us he hath overcome the world for us *John* 16. 23. and S^t *Paul* says by his Cross the World is crucify'd to us, and assures us that *God sending his own Son in the likeness of sinful flesh, and a Sacrifice for Sin condemned Sin in the flesh that the Righteousness of the Law might be fulfilled in us* Rom. 8. 3. Which place discovers how all was effected, namely as he was a Sacrifice for Sin: and that not only as that Sacrifice did consecrate him to, and install him in a power to pardon Sins upon Repentance, and so whomsoever by virtue of that motive he took off from serving Sin, from

them he took away the guilt of it: but as that Sacrifice did take away the guilt of Sin from us by *bearing it in his own body on the tree*, the direct consequence of which as to its tendency and efficacy is, that *we being dead to sin might live to righteousness*. And in both these manners *by his stripes we are healed*.

I do not mean to entertain you with the controversy that there is on the account of these two Schemes, concerning the effects and uses of the death of Christ. Only I cannot choose but wonder why it should be said to be unjust in God to lay upon him the iniquity of us all: so as that he bore death as the punishment due to sin by making satisfaction for us Sinners. For I would gladly know to whom the wrong were don in this, that makes the injustice, and on whose part it was unjust: not on his part that made the satisfaction sure. For whether it be wrong to force an innocent person without his consent to suffer for the guilty I shall not dispute. But here Christ *gave himself for us Tit. 2. 14.* and had *power to do so John 10. 18.* And having power to lay down his life, and power to take it up again, if he had so much love and pity for lost mankind, as to lay it down for three days to prevent their everlasting death and misery; no justice certainly, nay no self-love forbids this. Much less was there wrong don to them, for whom the satisfaction was made; unless eternal redemption and eternal blessedness purchased at such dear rates with such infinite kindness be accounted injuries. Nor yet was it unjust in him that did receive it: for none charge it upon that account. That death which all confess Christ did justly submit to, God most justly might accept; since he could so dispose it, as not only by it to work the Salvation of those whom it was undertaken for, but also the advancement of his human Nature, that did undergo it, to the highest pitch of glory, to *all power in heaven and earth Phil. 2. 9.* and withal thereby *declare his own Righteousness Rom. 3. 26.* and work the honor also of his other glorious attributes. And therefore if there had been no injustice (as they say) altho Sin had been pardoned without any Satisfaction; much less could the receiving this be a wrong to him. Indeed it seems as if there had been no right don him by it, because he furnished all that makes the satisfaction, and he could not receive it therefore, since he gave the value to it. And 'tis most true in compensation of rights of real possessions, and such as can be satisfy'd no otherwise then by that which we call restitution. As for example in a debt, be I never so willing, 'tis impossible I can truly restore or satisfy a debt in any part with what the creditor do's furnish me to do it with: for that is really his extinguishing and forgiving it, and not my payment. But 'tis not so in compensation of the rights of estimation, or of honor, which are satisfy'd by that which we call reparation. The man that had brought up a false report of me, and lessened my just reputation and esteem, but yet repents upon his death bed, and would fain repair my honor, sign a recantation, but hath nothing then to make it with, nor strength nor skill it may be to subscribe it: though I furnish paper pen and ink, write the form and hold and guide his hand to sign it, and explain the marks too of the witnesses, and publish it, which makes the very matter of the Satisfaction; yet he truly satisfy's. The case here also was a case of honor; there was no restitution to be made to God, from whom it was impossible we could take anything, or make him sustain any real loss: but we had don that which tended to his dishonor infinitely. For when God had made man in his Image, righteous, and Lord of all his creatures, built for immortality of happiness; and as in order to his Government of the whole Universe

he put rules into them to guide their workings, so he gave man laws to direct him how to use the other creatures regularly, and to steer himself in order to attaining his own ends of blessedness: so least he should transgress those laws, and so disorder and deprave himself, and the whole Government indeed, if there were neither check nor fear upon him; he did therefore add a Sanction to his Laws, decreed death the penalty of each transgression, and God knows that could not be but death eternal; for it was not possible we could recover and rescue ourselves out of it if dead once. Now if notwithstanding men did slight this mound, and broke out into all excess of licences, so as to discompose and vitiate the order, the whole frame of things, not only using other creatures to irregular ends, and so abusing them, but themselves also, disturbing the whole kind; their vices forced them to invade other men's proprieties and and liberty and life, and consequently to expose their own; no one thing could be safe, their coffers, and their beds, and their breasts too were broke into and thrown open, and having broke the Government thus far, they also set up other Governors, framed new God's, and forgot him that made them, and gave all their service to those forged usurping Deities, and worshipit them with villainy and vices; so far as that they lost the very rules of virtue, and the principles of honesty were quite debauchit. Things being thus, it is impossible that anything in the world can be more reproachful to one then this is to God: for what can so much tend to the disgrace of an Artificer, as that his workmanship should by no means serve those ends, which it was made for; but the direct contrary to all: designed to work the glory of their Maker, and their own Eternal happiness; and instead of that they work out nothing but their own destruction and eternal misery, and their Makers disservice: and what could more reproach the wisdom of the Maker? Or what can so much tend to the dishonor of a Supreme Governor, as to have his Authority slighted, his laws broken, trampled on, and for any trifling, least occasion, as if it were don contemptuously, his threatenings all despised, his person libel'd, and before his face his homage, worship, Throne given to the meanest, vilest of his creatures, to his basest Rebels? If God suffer this and cannot help it, where is then his power? If he can, and will not, where his holiness? how do's it appear he is displeas'd at Sin, or do's indeed not like it? He is aware the Sinner cannot choose but make such Judgments of him, for he told him long since, *these things hast thou don, and I kept silence, and thou thoughtest wickedly, that I was such an one as thyself.* At least as S^t Paul asks the wicked Jew, *thro breaking the Law dishonorest thou God?* For so it is: *the name of God among the Gentiles is blasphemed thro you* that pretend to his service, but live wickedly, which makes them think your God is not a God that do's require good life. Now if he do not vindicate himself from these aspersions, and his laws from violation, his authority from contempt, how is he just to himself? or how a righteous Governor? 'Tis true he knows to vindicate himself, and make appear he is an holy God, a righteous Governor; namely if he but execute his laws. But then alas, mankind must perish for evermore, and so the whole design of the creation, (which was made for man to serve God with it, and to praise him for it, to be religious, and be happy,) had been lost, and still the wisdom of the Maker had been questioned. Hereupon the Son, who is the wisdom of the Father, is to take flesh, and be made man to teach virtue once more, and assure immortal blessed recompenses to it, and then suffer death, the dire expresses of God's detestation and abhorrence of Sin, what ever he should think fit for vindication of his laws and his authority, his righteousness and holiness;

and upon condition that he would receive to favor and to blessedness those that sincerely would believe, repent of all their evil deeds, renounce them heartily, and faithfully endeavor to obey him, he would fully satisfy for the dishonor man had don him.

And truly when he bore the sharp inflictions of the wrath God had for Sin, as certainly he did, for otherwise scarce any malefactor but did meet death with more alacrity and courage. The two Thieves, that suffered with him, did not entertain the apprehensions of it with such agonies, nor cry out so with the pain of it, nor so soon sink under it. It was the sense of this which made his blood run out in clots as it were flying from that sense: it was the apprehensions of the guilt imputed to him, and the wrath which he knew was due to it, and did apprehend must fall on him in such degrees and by such measures, as might show how God detested Sin; it was this that did make him apprehend his God, who was himself, was gone from him, since he left him so long lying under it, as if he had not yet expressed that detestation full enough. Now if we consider that it was the Son of God that did and suffered all this, we must see more of God's attributes exalted to a greater height of honor, then by mankind's either suffering or performing what the Law required. We see his Justice satiate itself in infinitely richer blood then man's, the blood of God: but we see Mercy triumph against Judgment in that very blood. He could have show'n his detestation of Sin otherwise, even in the Sinners punishment, and so demonstrated his holiness and justice; but it was impossible that he should otherwise show mercy at these rates, by crucifying his Son who was himself, that he might spare Sinners. Meer pardon had been no such kindness, as to let us see, that God would do all this and suffer so that he might pardon us. So that mankind forgiven and in glory had not been so great an evidence of his compassion, nor in torments so great an evidence of his holiness and detestation of iniquity. He had such compassion of us as inclined him to deliver up his Son to torment, that he might show mercy to us; yet all that compassion, though his bowels yern'd so over us that he would shed his blood for us, could not incline him to forgive Sin without such an instance of his detestation of it; nor yet with it but to such as will forsake their Sins. For how should he appear by those inflictions to detest Sin, if he should accept the Sinner that amends not? give his pardons and rewards to one that will not part with his iniquities? To such Christ's sufferings are the Copy of their expectations; he do's let them see how he detests, and will forever plague Sin unrepented of, who thus torments the imputation of it on the innocent the blessed Son of God. So that Christ's sufferings not only are a perfect vindication of the honor of God's person, and his Government as to Sins committed, but the most astonishing caution against committing them, that can be imagined. With us the Law is satisfied by the offenders suffering, sometimes in effigie, if we execute his picture, anything that by the fright of the example helps to guard the Law from being broken. But see here an example, which to make, cost God the life of his own Son, which to make dreadful he provided all the Agonies imaginable, to assure us, he that spared not his own Son, will not spare the guilty: neither can the Sinner possibly be able to endure that to Eternity, which his Son, the Son of God sunk under presently. 'Tis not a satisfaction that will give us leave to enjoy our vices, and atone for us; a price that will buy off the guilt of all our Sins, and let us have them. The satisfaction of this infinite value looks at vindication of God's Honor, and his Laws, and serves the ends of

Government, and assures the Sinner, which amends not, that he must forever perish. And thus this Sacrifice for Sin condemned Sin to death by his own death. Which death, that we would imitate, we did engage in Baptism: which brings me to the second thing, Whosoever are baptized into Christ Jesus, are baptized into his death: (*i. e.*) that which the efficacy of his death did work to, that by Baptism we did engage ourselves to. Now as to this.

1. Christ's death was, as we have now seen, undertaken for the death of Sin. Now Baptism imports the undertaking the same thing; it being as *Oecumenius* upon this place do's say, a Baptism unto that death 〈 in non-Latin alphabet 〉 &c. Because when we are baptized, we do most solemnly profess and undertake to die to Sin, renounce the Devil &c. and put upon ourselves the strictest obligations in the world to do this. That Baptism from its institution was administered with express engagements to this in the very form of it, I could prove out of that office in all ages that have any extant of it, in the rest out of express testimony of Fathers thro everyone to the Apostles. Which so universal practice makes S^t *Jerome's*, *Primas*. and others explication not seem strange, when they expound that good profession *Timothy professed before many witnesses 1 Tim. 6. 12.* to be that in Baptism. However 'tis sufficient evidence that S^t *Peter*, when he says that the *Baptism that saves us*, is the 〈 in non-Latin alphabet 〉, the whether question in S^t *Cyprian*, or the *Answer in Tertullian*; or indeed the stipulation (which is both) *of a good conscience towards God*, do's as much as say there was in Baptism an obligation entered in that form of Law, that stipulation was, with questions an answers to them. For they were asked, and they did answer: Dost thou renounce? I do renounce. Dost thou forsake? I do, &c. And he that at Sacrament says that he do's this with a good, sincere, and upright Conscience, hath the Baptism that saves. But the importance of the Rite may be best known from them that used it first, and whence it was derived, even from the *Jews*: who when they did initiate a Proselyte into their Covenant, did it with that Ceremony in this manner; when any man desired to be of their Religion, and they had by several scrutinies examined what the motives were of his conversion, what his aims; if they were hopes of anything of this world, they refused him; least his conversion should die or change as quickly as his worldly hopes or desires. But if they saw all reason to believe he was sincere, then they expounded to him all the Commandments, laid before him the difficulty in keeping them: if this did not affright him, they explained to him the mysteries of their faith, and the Commandments again, together with the punishments that were allotted to transgression, the Rewards to them that did observe them. After all which if the man continued steadfast in his purpose, they circumcise'd him, sprinkling his own blood on him as a ceremony to affright him into the Observance. And one would think it were sufficient engagement to have signed his resolutions in his blood, and sealed to them with Circumcision, as the *Targum* words it 〈 in non-Latin alphabet 〉, and carried the impression of his promise in his flesh to his life's end. But as if Baptism had obligation beyond that (and it hath most certainly with those that are baptized into the death of Christ; for there the blood of sprinkling is Christ's blood, the blood of God:) but with them also: after they had don this to the man, he was no sooner cured of the wound of his circumcision, but they put him (having by him three Witnesses) into the water, and as he was there in it, read to him once again all the Commandments, and if he did profess his resolutions still to

keep them, they baptized him, and he was admitted thus into their Covenant, the Conditions, and the Hopes of it. And by Baptism they did admit the children also, if the three Magistrates of the place would undertake for them, they should be brought up in the Jews Religion. And this lets us see 'tis the assuming to keep God's Commandments, to give over sinning, to die to that, and to live to righteousness, to all holiness and virtue. And with what strength of obligation this was understood to be performed by the Ancients, we may perceive in that, as if there either really were, or at least analogically, whatsoever gives solemnity or force in Law to an engagement, so as that it may become inviolable; that they word this with. They seem to think it was an oath; *Tertullian* calls the Answers *Verba Sacramenti*. So they might call a vow made with hands lift up, as that was. They were to do it before many Witnesses for more assurance, in the face of the whole Church. Yea that profession too was registered in the Church records always: and *S^t Austin* says it was in heaven too, *Deo & Angels ejus conscribentibus dixisti, Renuncio*. And though there were not really in fact, what *Viccomes* dreamed, a signing and sealing this their compact with Almighty God meant, when *Cyril* says 〈 in non-Latin alphabet 〉, and in *Tertullian's* ring *Signaculo lavacri—quo fidei pactionem interrogatus obsignat*: yet the mere allusion does assure us, they intended to convince us, that as in Covenants amongst men, when there's no one Ceremony wanting of all the formalities and ties of Law to make a compact sure and not to be rescinded or avoided, then performance of Conditions only will serve turn, and is necessary; so this Sacrament puts all the same necessities upon the baptized. And it is no wonder therefore if the same *Tertullian* word that men are *intinctione alligati*, tied from Sin by it. Nay more *S^t Paul* says, we are held from it by the bonds of Death, for here he says, *we are baptized into Death to Sin*, as if he did suppose us no more able to have any motion to it, then a carcass hath; yea shut up sequestered from the practice of it as it were in the grave, buried with Christ, or as Christ was in that Death.

'Tis plain this Scripture does suppose a baptized person dead to Sin, as truly as they are supposed dead, who are buried: for the Ceremony represents a burial upon that account, and signifies the bonds or obligations, that by Baptism are put upon a Christian to restrain him from Sin, are in moral speaking of like force as those bonds and swaths, in which they wind up dead men, grave-clothes that do bind them hand and foot in natural speaking, are of, to restrain from motion; and a Christian, that hath burst all these engagements, and walks in the way of Sinners, that courts pleasures, and embraces lusts, pursues the world, or runs to the excess of riots, is a great prodigy in manners, as a corps that had broke his coffin, thrust away his grave-stone, and that lapt up in his winding-sheet should yet come and converse, and practice all the offices of life, would be a prodigy in nature. And therefore 'tis not strange, if our Apostle press hard and suppose that they never do again return to live to Sin, to which they were already dead and buried with Christ, (for they that are baptized into the death of Christ, are:) they were so to die as Christ, that is, to die to Sin once, so as to live always afterwards to God, having engaged to keep God's holy will and commandments, and to walk in the same all the days of their life: the 3^d thing that I was to speak to,

That Baptism does bind us so to die to Sin, as that we never live to it again, *i. e.* be given up to it, so that it come to have dominion of us, and that we obey it in fulfilling of its lusts, and go

on in a known deliberate habit, in a course of its repeated acts, is the thing my text is brought to prove: for in the verse before he says, *We that are dead to Sin*, 〈 in non-Latin alphabet 〉, *How shall we yet again live to it?* That cannot be: for they that are baptized, *are baptized into the death of Christ*, a death like his, *who in that he died to Sin, died but once*, v. 10. but ever afterwards *he lives to God*, and cannot die again: *So also reckon ye yourselves to be dead to Sin*, v. 11. He therefore that is truly dead to Sin, must be so dead as that he cannot live to it, for then there would be a necessity that he should die to it again, which can no more be, it should seem, by the importances of Baptism, then that Christ can die again. We read indeed of those that *crucify to themselves the Son of God afresh*, Heb. 6. 6. but he dies not for them again, *there remains no more sacrifice for sin*; which words being said of those who being once by Baptism enlightened fall away, and do not persevere to their lives end, makes it look fearfully, as if it were meant of everyone, that after having undertaken this in earnest do's relapse to Sin so far, as that it lives in him, and reigns over him again. In the race that is set before us he that runs with all his might and heart may stumble and fall, but 'tis impossible that he can willfully turn back again, walk contrary in full carriere. Our Savior seems to state the question perfectly *John 13. v. 8, 9, 10.* where he tells S^t Peter and the rest of the Apostles, that they *that were washed, were clean wholly, save their feet*, need only have them afterwards washed; but they had so much need of that, otherwise they *had no part in him*. The Traveler that had cleans'd himself, and had preserved his body carefully from all defilements, let him do his best, his journey yet must needs foul his feet, and therefore 'twas the custom always there to wash them. So in your Pilgrimage here, those that have by Baptism been cleans'd (for so the Author in S^t Cyprian expounds it, and Tertullian from this verse proves the Apostles had been baptized) and according to the vow there made renounced sincerely, rid themselves of all the gross unclean habitual courses of their life, yet their conversing with this Earth will certainly contract such sullages, that if that which is typ'd and meant here by *my washing of your feet*, be not don to them, however they have been baptized into me, they can have no part in me, no benefit from me. All of you, my Apostles, must be cleans'd from your ambitions, your contentious pride, which puts you upon frequent strifes *whi•h of you shall be greatest*, Math. 20. &c. Some of you from the fury of your passion and revengeful heats, that would needs *call for fire from heaven*, Luke 9. 54. Peter in one night (some think in this that he was washed) did also find there was occasion that his arrogant presumption of his own strength, how *though all should be offended, he would not*; but *would die* for his Master Math. 26. 33. should be washed away: his negligence and carelessness in duty also, watching not even in temptation, when he saw his Master by him in an Agony, v. 40: his wrath so great as that it made him draw his sword and wound without authority: and beyond all, that evil temper of his mind, that made him thrice deny his Master, Savior, God, for fear of danger; all these must be washed away. In fine, whatever passions or affections to ill things, or single acts that do surprise men in their course, all these, though only he that washed us in his own blood, can wash away and cleanse us from; yet these evidently may be in the 〈 in non-Latin alphabet 〉, in the baptized: but continuance, life, dominion cannot, he supposeth. If these be, the washing of the feet does not cleanse these, and there's no other after-washing: for *he that is washed must not need, save to have his feet washed*. So that he that is washed, however

carefully he walk, he will contract some dust and some foul spots it may be, but he will not roll himself, nor wallow in the mire. At least Christ seems to think they would not; he would not imagine men would live in constant opposition to such obligations of eternal consequence, and of their own assuming; and after they had tied themselves with their own vows, yet live most dissolutely, letting loose themselves to all the things they had so solemnly abjured: indeed pursuing them as if the vow were on the other side, as if they had renounced Religion and the God of it, and by their actions did all they could to exorcize and conjure out of them the holy Spirit and the whole Trinity, into whose possession they were given in their Baptism: As if indeed their bodies were sprinkled to those purposes the Heathens bodies were in the Solemnities of the infernal God's; to consecrate and devote them to those foul Fiends, and their fouler deeds. And where it is not thus, yet those divine engagements are not half so sacred with them as the promises of their debauched converses, or the assignations of their folly: they break them without any least reluctancy in sport, in the intemperances of their mirth they drown them; and with the least puff of scoffing or blaspheming breath blow of all those necessities this Sacrament does put upon them; and however S^t Paul call it *death and burial*, their Sin lives and conquers all God's obligations to piety, and triumphs over vows and oaths, and murders resurrection to new life. I must confess I know not what it is, but it is plain nowadays few men seem to consider there is such a binding sacredness in Baptism, such things they believe were promised in their names when they were Infants by their Sureties, who, they think, may be concerned to mind them that they take good courses: but sure this cannot be interpreted their own act so formally as to expose them to such dismal guilts, as breach of vows and perjury, with all aggravations possible, when e're they fail. They cannot think it the same thing as in the Christians of the first ages, who had first perfect conviction of the everlasting miserable state of Sinners, and that out of that there was no refuge but in Christianity, which not only offered to relieve, but make them blessed to Eternity, upon which assurance they repented, wept, and begged to be admitted into it, and took upon them all the Rules of it with all obligations to keep them; and this out of perfect understanding and deliberate choice, full resolution. Such was the case of the first Christians, but theirs does not look so sacredly.

Indeed if any do believe they can come off from all as from engagements put upon them under age, that those vows were but promises made for them in minority, and will not hold against them: then they might do well to be ingenuous and plead this, to renounce the renunciations that were made for them, cancel and disown all. So we read the men of *Congo* (when their land was first discovered by the *Portuguez*) were easily persuaded into Christianity, and baptized in great abundance; but when they found it did require some strictnesses, they had no mind to bear, that they must leave their Heathen practices, particularly their multitude of women, they came back to the Church, renounced what they had don, and returned back to their indulgent Heathenism. For why, they knew not how to reconcile the Christian vow with living in the open breach of it, they were too honest for such practices. Now such an obligation is most certainly Essential to Baptism in what age soever 'tis administered. For that being the rite of entering the new Covenant, and a Covenant being a mutual contract, something agreed on and contracted for on both the

parties that do covenant, of which that Sacrament is the Seal, it is impossible, but from the nature of the thing it must oblige them that receive it to the performance of all that the Covenant does require on their part. And this obligation was still entered even when Infants were admitted in the way of vow or solemn promise. 'Tis not S^t Austin's age alone which calls that custom ancient: but *Tertullian* in the second Century assures us, Infants promise'd by Sureties; and we saw the children of the Jewish Proselytes had undertakers. And evidently by God's own prescription children entered Covenant with him; for they were circumcise'd at eight days old, and that is called so *Gen. 17. 14.* and that by that rite they did undertake to keep their whole Law, is most certain: for S^t Paul assures us *5. Gal. v. 3. I testify to every man that is circumcise'd, that he makes himself a debtor to do the whole Law.* So here the rite hath that importance; the Sureties do but answer what it stands for, and if the infant does not understand the vow at present, so he is not to perform it for the present, it is an obligation in relation to future life, then he will understand it, when he is to keep it. After the leisures of Nature, when the Age of temptation and knowledge are come, then it will be of force upon him when it is of use to him; but 'tis entered at the present.

And that none may think its being made for them by others in their name, and their consent not had, lessens the engagement, give me leave to call to your remembrance 2^{lie}, how that was made up and supply'd with all solemnity of obligation possible in Confirmation. For as from the beginning upon those that were baptized when they were of Age, the Apostles, and then afterwards their Successors, by solemn laying on of hands and praying did invite, call down the H. Ghost, who hover'd there over the laver of Regeneration to hatch the new creature, as he once moved on the face of the waters to warm them into the first creation; that so his strengths and graces might be added to their vows: so when infants were baptized, this was defer'd for this end, as our Church declares, *that when they come to years of discretion, and have learnt what was promised for them in Baptism, they may themselves, with their own mouth and with their own consent, openly before the Church, ratify and confirm the same, and also promise, that by the grace of God they will evermore endeavor themselves faithfully to observe and keep them;* which they do there upon their knees: whereupon that grace is prayed for for them, and they blest by those, whom God hath appointed to bless in his name; that so they who just then are grown able to be taught all the debaucheries of youth, warmed into the desires and the strengths of vice, might have not only this check of their own vows fresh upon them, but the effusions of the H. Spirit, those living Rivers in the inwards, as S^t John expresses, that may quench and wash away those unclean heats.

3. To express more the inviolable Sacredness of those obligations, which in Baptism were entered, and to let us see they were baptized into the Death of Christ, from the first times, they did immediately make them, that were baptized, partakers of the Symbols of that Death. For from that Sacrament they proceeded directly to the other, the Lord's Supper: of those that were baptized after they were of age we can derive that practice quite from *Justin Martyr*; which being don so universally to them, no question gave occasion to the doing it to Infants after Baptism, and then they found a text for it, and made that universal also. But though that be justly changed, yet after Confirmation we proceed to that; and often we repeat the use of it: now that we renew in the Lord's Supper what we did engage in Baptism,

when we entered the new Covenant, is evident. Christ calls the cup there in S^t *Luke the new Covenant in his blood*, and in S^t *Mark, this is my blood* 〈 in non-Latin alphabet 〉, that blood of the new Covenant. The words relate to those *Exod. 24. 8.* where it is also said this is *the blood of the Covenant*; for God did seal his Covenants still with blood. *Whereupon neither was the first Covenant dedicated without blood. Heb. 9. 18.* that was its Sanction. Now the Sanction of a Covenant is some Rite, which being celebrated in the name of those that covenant, does oblige them to stand to, not to rescind the agreement; which that Rite was contrived to do (supposing that the most effectual way) by imprecating mischief on the person that did break it. The usual way was either killing of a beast, the blood of which they poured out, or in some Nations drank, or else they did dissect and tear the victime and either swear over, or pass thro between the parts; by one of these significative Ceremonies implying a severe commination, *So be it don to him that breaks this vow.* And all these the Heathen, who are full of the Examples, seem to have derived from God's own practice, who appointed *Abraham* to do so, when he went to make a Covenant with him *Gen. 15.* and his meaning in such Rites he hath reveled by *Jer. 34. 18, 19. the men that have transgressed my Covenant, even the Princes, Priests, and all the People that have past between the parts of the Calf* 〈 in non-Latin alphabet 〉, I will make those men that Calf, or as that Calf, which they did cut in twain, and pass between the parts thereof, *i. e.* I will divide and separate them among the Nations. For the wishes of all this that Ceremony did import. But more expressly there in *Exod. 24. 6. And Moses took the half of the blood and put it in the Basins, for the Peoples part, and half of the blood he sprinkled on the Altar, as on God's part, and then he took the book of the Covenant, v. 7. and read it in the audience of the People.* Now that Book, especially in the four foregoing chapters said on God's part what he required of them and what he would do for them: and the People said on their part, *All that the Lord hath said we will do, and be obedient, v. 7.* Upon which undertaking on both sides *Moses took the blood and sprinkled both the book and all the people, Heb. 9. 19. saying, this is the blood of the Covenant, which the Lord hath made with you concerning these words* *i. e.* thus both parts of you oblige yourselves in figure to make good your Articles, In shedding this blood on the Book the Lord's indenture, he, for whom it is impossible to fail his word, yet condescends to use this rite, by which those men that covenant devote their own blood to be shed, if they should fail: and in its sprinkling on you all, you also wish, if you perform not your part, which you promise'd, that your own be so poured out. This is shed as your type, and 'tis your giving earnest that your own is forfeit, when you fail in your Conditions. For that these wishes were implied all in that Ceremony, and not only at the first sealing of the Covenant, but mere Repetition of it, when 'twas only read again before and to them and their children, *Moses tells them; All you are here this day* 〈 in non-Latin alphabet 〉 *to pass,* alluding to divided Sacrifices, *to pass, I say, into the Covenant* 〈 in non-Latin alphabet 〉 *and into the execratory oath,* into the imprecations which are signified in those divided Sacrifices and that Blood-shedding, the Sanctions of that Covenant.

Now what that Blood and those divided Sacrifices were to that Covenant, that Christ sacrificed, his body broken and his blood shed was to ours: and is therefore called, *Heb. c. 10. the Blood of the Covenant* (〈 in non-Latin alphabet 〉), with which it was ratified and hallowed) God no more engaged in faint types, in the blood of goats and calves, but in the

blood of God, with that he ratified, hallowed the new Covenant. And when our Savior calls the Sacramental cup *the new Covenant in his blood*, and *the blood of the new Covenant*, it must have the like importance, the broken bread must be as the divided Sacrifice; the wine poured out, the Covenant Blood: by taking which we much more properly may be said to pass into the Covenant, and into the oath and curses of it, then the Jews were said by Moses to do so at the mere Repetition of theirs, or indeed at the first making. For that blood was not sprinkled on us as theirs was, but drunk in; we thus by our own act and deed devoting ourselves to those curses if we fail, yea taking earnest of them into us.

The sum is this: Our Saviors words of this cup being the very same with those in *Exodus*, demonstrate that this Sacrament is a renewing of our Gospel Covenant with Sacrifice. The doing that is the assuming to endeavor to observe all the conditions of that Covenant with a most solemn vow or oath, and under curses; the tenor of those curses is, Let that light on me if I fail, which was inflicted on the federal Sacrifice. Now that Sacrifice was Christ himself, the ceremony of it was his body torn and his blood poured out, in a word, all those bitter agonies which we there commemorate, and which that Sacrament does represent. It signifies therefore that we there renew our vow of Baptism, assume faithful Evangelical Obedience to all the Gospel do's require: which if we do not faithfully endeavor, and where we transgress repent, but fail willfully, we wish that all the agonies of Christ may be our portion. This is the Tenor of those our performances.

And now consider, I beseech you in the fear of God, with what strange multiplied arts of managery Almighty God pursu'd you thro all the stages of your life to seize on you, & scare you, that you might not be a prey to vice and to the Devil. How in your first Infancy he took early possession, and in the soft tenderness of that age (a temper the most capable of impression) set his seal upon you, marked you for his own, that so the first thing you should come to understand might be, that you already were engaged to him and to his service, not only *Sanctitatis designati* in *Tertullian*, designed and set apart for, consecrate to holiness; but in a solemn vow of it, sworn to Religion and the keeping of God's Commandments. So that the sense of these great obligations might prevent not only any first essays of vice, but even the first inclinations of the appetite or body. We know whose fault it is, if children be not seasoned in this manner. Now when by means of careful education pious principles have taken up their yet untainted understandings, when their minds are stored with images of good things, and their apprehensions wrought into an awe of God and reverence for Religion, and to an abhorrency of vice; least constitution ripening, curiosity inciting, edging it, example drawing in, encouraging, and conversation pushing forwards, Youth that is not settled steady, hath not firmness nor experience, might yield to, at least not break the first assaults, which for the most part are the most impetuous: that age was called upon to come, and solemnly upon their knees before the Congregation to renew their vows. Which could not but refresh the sense of all their obligations, and make new and strong impressions of their great concern of fearing God and being cautious of all Sin, and more and more excite and actuate their care in the performances of dutiful obedience. And truly besides those assistances and blessings we might hopefully expect to reap in that rite from the prayers and benedictions of God's Officers of blessing; besides this, at that time when the mind had not

been yet deflowered, the mere shame of violating what we had so publicly, so holily resolved and sworn, must needs be a strong curb to rein us in from evil. Our heart would have failed us, if we had attempted any; for our very blushes must have called away the blood from thence to rise against the thing we had so solemnly renounced and bid defiance to. Yet more to strengthen us we were thenceforwards yearly called upon at frequent solemn seasons to renew all in a more engaging Ceremony, in the Sacrament of the Lord's Supper, where with deliberated preparation in the most tremendous Symbols we again made oath, *that we would not deceive, wrong, or oppress any, bear false witness, kill, commit adultery, or steal, or covet:* and all this with the most astonishing circumstances possible, doing it in the blood of Christ that was shed for Sin, as it were showing to ourselves the cursed consequences of it, how it tore his body, spilled his blood, and could have no less expiation: so to make it look more dreadful to us. And having don so, taking in those pledges of that expiation into us, as it were expressing we received them on those terms we had resolved there; and no otherwise expected that they should be salutary to us, then as we endeavored to observe them. And to do thus hath been our constant practice, and this I must suppose we are designing now, preparing for, and the more to affect our own selves with a real intimate sense of all this, that Passion of our Savior must be represented to us; Christ crucified before our eyes. We consecrate a day to show ourselves that infinite indignation God Almighty hath to Sin, which could not express itself in softer easier ways, then in the Agonies and bloody sweat, the Cross and Passion of the Son of God: and show ourselves that infinite love of his to Sinners, that inclined him to do all this for, accept it in the stead of those that faithfully would cleave to him and leave their sins: and to give more pungency to all this, that it may touch livelier and pierce deeper, we intend to entertain the celebration with the humbling and afflicting of our own souls; and all this to actuate, give life and vigor to the resolutions that we are to take upon it. For while our hearts will be yet wreaking with the apprehensions, we intend in that blood to renew again our vows, and this we do from year to year, and mean to do now. Now sure we think we are in earnest when we do thus: we do not tie these sacred bonds upon ourselves, as *Samson* did teach *Delilah* to do on him, only to try our own strengths on them, and to serve us to break thro. And therefore in God's name that we would now begin to try in earnest whether we could keep them, and that whosoever vows thus would first set himself against that Sin, which constitution or his custom makes his sorest enemy, that if he chance to come near an occasion of it, he consider, I have deeply sworn against thee, I have made a Covenant with my God and with my eyes, and with my ears, and bound them from pursuing their careers over the invitations, that have hitherto crept in at them, and betrai'd me; and whensoever a temptation do's come towards thee, bethink thyself, that 'tis the Devils harbinger, and that he himself is not far off, but is there laying trains for thee, and however kind his address be, he hath a dagger at thy heart, and a chain at thy feet, which he is then come from below to get thee into out of all thy vows; and a dungeon in Hell for thee. Do not therefore treat with it, but call up all thy resolution and thy oaths; for otherwise thou dost betray thyself, and it is plain thou hast no mind to keep them, that thou didst not take them with that meaning. And truly any one would think so, that considered but men's vows and conversations: how they first vow cleanness in the Laver, which the Holy Ghost did hallow, and then make their whole lives to be but wallowing in uncleanness, and make that

filthy, which that vow had cleansed. And then they swear amendment at the Altar, dip those oaths in blood to make them solemn; and strait mind and contrive nothing else but how to vomit up those Oaths and that Blood. They seem before a Sacrament to have some sorrow, or at least some thoughtfulness about their Sins; but yet not resolving perfectly to part with them, they bring them with them to that Sacrament, set them at Christ's table, as it were to feed on that body which they crucified, make them imbrue their hands in that blood which they shed. And this is the return they make to that blood shed for them. They bring them and their vows against them both together to the Altar, and they leave their vows there, but they take their Sins back with them, and serve them still. Now does eternal ruin look so lovely to us, as that we will break thro all oaths to get at it? Is it worth the while to be at once false to God and our own blessedness? Do vows so straiten us, that we cannot endure the obligations to be happy? In God's name be at last more true to your own Souls: consider what I say, and the Lord give you understanding.

A SERMON OF THE PREROGATIVE OF MERCY, in being the best SACRIFICE.

Matth. 9. 13.

Go ye and learn what that meaneth, I will have mercy and not sacrifice.

THE words are part of a reply of our Saviors to a cavilling question of the *Scribes* and *Pharisees*, who seeing him converse familiarly, accept the friendship of an invitation, sit and eat with open noted Sinners, and (which was as bad a name amongst them) *Publicans*, ask his Disciples why they and their Master do what they know was forbidden and unlawful? To whom having answered, that he did converse with them only in order to their cure, (now a Physician, that goes to visit his sick Patients, is not therefore blam'd for going to them because they are sick,) he further justifies himself by an account of God's own mind and dealing set down in the Scripture, of whose meaning, if they had not taken notice hitherto, he bids them now go learn it. For God tells them by his Prophet *Hosea*, that he prefers acts of mercy, doing good to others, before any Ceremonies of his Worship, though himself ordained them, whether Sacrifices or whatever others. For *I will*, says he, *have mercy and not sacrifice*. Therefore Christ did but comply with God's own will, when he accepted of an invitation from such sinners, merely to have the better opportunity to invite them to repentance and to heaven; and in doing so did but prefer the acts of highest mercy in the world, the doing everlasting blessed good to souls, before obedience to such ritual precepts, as forbad converse with the unclean and sinful.

I need not here observe, that the negation is but comparative, and means, I will not have Sacrifice, but Mercy rather, yea I will have Mercy and not Sacrifice, where I cannot have both; or that by Sacrifice also is meant all Ceremonies of God's Worship, altho instituted by himself, and those not taken by themselves and merely external Acts and void of the inward zeal and devotion that should spirit them, but taken in their best states; yet God will have works of Mercy rather. And that doctrine is, it seems, worth learning and attending to: for so

in the text there is besides the proposition itself *I will have mercy and not sacrifice*, also the insinuation of its usefulness in those words, *go and learn what that means*.

I shall not break these into other parts, but raise some Propositions for the subjects of my discourse. And

First since God compares two sorts of things here in the text, and says he will have, or is pleased with one and not the other, which other yet 'tis plain that he was pleased with and would have, for he commanded them; 'tis evident he does imply, that as these, called here Sacrifices, were grateful to him, as they were obedience to his precepts; so the other therefore, which he does prefer to those, they must be good and acceptable to him in themselves, not only as they are commanded. Some actions therefore have an intrinsic honesty, are of themselves, in their own nature morally good and well-pleasing to God, as some also are the contrary.

2^{dly} Of all that are so in that manner good, those of Mercy are in an especial manner such, *I will have mercy*.

3^{dly} Of all acts of mercy those are best and most well-pleasing in God's sight, which are employed in reducing Sinners from their evil ways: those were such our Savior is here pleading for. And

4^{thly} 'Tis only the opportunity and the design and hope of doing good to Sinners by reforming them, that can make familiar converse with them excusable and lawful: I mean, where no duty of a relation do's oblige to it. Christ himself had no other plea to justify his eating with them, but that he intended it as a mercy to them, as his opportunity to call them to repentance, All these we see flow naturally from the words.

First, some actions have an intrinsic honesty, are of themselves, in their own nature morally good and well-pleasing to God, as some are the contrary. When I say they have an intrinsic honesty and are in nature good, I mean the rule of them is intrinsic and essential to the agent, is indeed his nature, and by consequence their goodness is as universal and eternal as that nature. Now it is a doctrine that hath had Advocates as ancient as the great *Carneades* and the Sect of the *Pyrrhonians*, that in nature antecedent to all laws and constitutions there is no rule of unjust or just, good or evil, honest or dishonest; and that nothing of itself is one or other, but as our concerns or interests do make it to ourselves, to prosecute which is the only inclination and the only rule that nature gives us: or else, as the public interests incline superior powers to prescribe them, whom it is our interest also to obey. Accordingly we find •this saying in *Thucydides*, that to them that are in power 〈 in non-Latin alphabet 〉, *nothing is unreasonable that is useful*. And the *Athenians* being stronger tell the *Melii*, that by rules of human reason things are just in that degree that they are necessary. And then as necessities and interests do chance to vary, good and just must change into their contrary; and as different countries and persons cannot but have opposite rules and measures of necessity and usefulness, so they must of just and honest: thus the laws of Virtue serve, like Almanacks, but for such a latitude, and a different elevation of the Pole quite alters them,

and makes them good for nothing. A pleasant sort of good and honest this, which any wall or dike, that divides Provinces or Countries, can give boundaries, lines, and rules to, so as that it shall be virtue and right on one side, vice and error on the other: as if those principles of good and evil, which seem planted in us, and the world calls natural, were nothing else but prejudices taken in from early conversation; as dogs learn (they say) the skill of chase. And it were great pity, if this age, which so much needs the patronage of such a principle to give countenance to their licentious practices, had not also found out some, that reestablish and plead for this. But I shall not give you or myself the trouble to advert to them, but shall only briefly lay the grounds of the contrary truth, which is so plainly set down here in the text: for if God himself though he had constituted both the acts of Mercy and the acts of Worship, so that whatsoever goodness law or constitution (though divine) could give, both had, if yet he shall prefer, and will have one much, rather than the other, 'tis because there is some difference in the things themselves. For he that sees and judges as things are, if he shall judge one better, then it is so, and that by some rule antecedent to that judgment, that is, from the nature of the thing itself, which is the reason why he judges of them diversely, and constitutes, and wills them differently. So that God supposeth, that there are some actions of themselves, and in their own nature morally good; neither is it hard to prove it. And though, if we but viewed man's nature in itself, whether made by God or chance and atoms it matters not, we should see sufficient grounds to count his actions laudable or blame-worthy, as being morally good or bad, according as they are directed by, or deviate from that rule: yet in my first proposal of the thing, I shall make bold to take in God as the contriver of man's nature, and all other. Now when the great Creator of the Universe had made it up of infinite variety of beings in an excellent order, 'tis most certain that He being a most wise agent made each being for some end, which it was to attain, unless it were made in vain: but ends are not attainable but by operations suited and proportioned to those ends. The operations of a simple element will not reach the ends of life, or sense, or reason; as in artificial things we cannot use a ball to cut, or Coulander to carry water in, and therefore as it is the business of each art to take care, that their tools and all their productions be wrought so, that their very make may fit them to work out these uses they are made for: so in Nature, God's art, it was therefore necessary he should frame each several being so, as that the nature of it should be as it were a rule to it, to regulate the manner and the measures of its workings, that so they might tend orderly and constantly towards those ends, which he designed their operations to work out, and in their courses might comport with one another's motions; and by doing so contribute to the ends and uses of the whole. For if the nature of each being were not such a principle, causing some to move in one way, some another, fitting this for one use, that for others: or if in their motions, or their other actings they should deviate from the rule of nature, they could neither be said to be those beings, neither would they make a world, but Chaos, routing always and confounding one another. But while they do observe that rule, act and are moved according to their nature, and by doing so fulfil their uses, and work out the ends of their creation. So we see they are the preservation of the world, and consequently they must needs be truly, what God saw they were, when He had made them all, very good. Those of them indeed that are determined by their nature to one course, which they can neither err from, nor discern that they observe, not morally good;

because there is no place for virtue, since there is none for choice in such determinations. But then there is a creature that hath faculties to understand and choose, and which hath principles imprest upon him, that enable him for apprehension, judgment, and discourse of reason, and by consequence who is only able, as to understand himself, so also to find out the nature and the uses of the rest, and therefore who alone is capable and fit to be the Lord of them, and was made so, and hath therefore ends above the ends of all the rest; whose nature also, as the others were, (there being the same reason of them all) was a law to itself, to regulate his actings, even all his apprehensions, judgings, reasonings, and his choices. Now if he also do not turn aside from the line of direction, which his being do's incline him unto, in pursuance of the aims of a nature that is rational and was made for society, his actings must be good, that is, fit for the uses, which he was designed for, and it is not possible that they can fail his Makers ends, and consequently must be well pleasing to his great and wise and good Artificer, since so they justify the goodness of the workmanship. But yet if he neglect and violate the laws of his own being, and as he corrupts himself, so also being Lord of other creatures, if he employ them not to their own uses, but abuse them, make them serve irregular and vitiated purposes, this male-administration cannot but renverse the state of things. Thus acting he not only puts himself by those ends he was made for; but defeats God of his aims in the creation of the rest, by putting them to uses that despite him merely, stand in perfect opposition to his wisdom, holiness, and goodness, all his attributes, and work out nothing but disorder and destruction, and by consequence are bad and most displeasing to their Maker, and since these (as the other good ones were) are don discernedly and with deliberation and choice, they are therefore morally so. So that actions of men in themselves, and by the rules of nature, may be morally good and well pleasing in God's sight, or the contrary.

Yea which will follow from the premises, and which I only touched before, altho there were no law of a superior being, which required that man should live conformable to his own nature, and to those impressions and notices, which in his making have been stamped upon him, to direct and regulate his actings, yet his very nature, howsoever made or hapning, being such a rule to all his works, would have the reason of a law to him: for as with them that grant such a Superior and Creator, that very supreme being, though he be Almighty, can do all things, yet there are such things, that 'tis impossible for him to do, they are so bad, and all his actions are most infinitely good, not by reason of a conformity to the precepts or prohibitions of a law; for none such can be set to God, but merely as they are conformable to the most infinite perfection of his nature. So abstracting from all law of a superior being, and considering man in his own nature as a rational sociable creature, and relating to the place and station he fills in the Universe, his actions would be good or bad by disagreeing or conformity to that; and he that acts in opposition to it, is as mischeivous, yea as unnatural a thing as if one of the Elements of the world, or any chief ingredient of its making, should have changed its operations, and by consequence not be itself, but the disorder and the pest of all the other. We seem indeed astonished seeing heavy bodies to put off their nature and ascend, and we rack principles to find out causes: when the vicious man, that acts daily against his reason, is the same constant prodigy: the man, that pours down

streams of intemperance, until they mount into the throne of reason and quench the little spark that's seated there, is as unnatural a thing as a stream climbing up a wall, and every Sinner is as much a monster as a stone falling upwards, do's as much against his nature, reason; is indeed a greater monster. For when those other things do leave their nature, 'tis either from some violence in the efficient; if water mount, 'tis by the force of engine or some other pressure, or, as some say, from violent impulses of a final cause: 'tis for the preservation of the whole community of natures; for if it be to avoid vacuities, it is so, and it do's against its own inclination, only for the strong concern there is for the benefit of the Universe: but the wicked man, that lives against the dictates of right reason, his own nature, is urged to it by no violences but those of willfulness, is pushed on by no engine but a naughty heart, nor hath he any higher ends that make impulse upon him, but he is only passionate for unworthy ruin, violent for an unreasonable destruction.

The Heathens were so sensible of Nature's obligation in man to live virtuously according to reason, that they called the doing so 〈 in non-Latin alphabet 〉, as if there had been an engagement to it in his very constitution and being: and his principles and frame did promise for him he should live so: and therefore *Arian* upon *Epict*, tells a man that did a thing injuriously or with passion and impetuosity, or but without consideration, or to gratify his lower appetites, 〈 in non-Latin alphabet 〉, *thou hast destroyed the man in thee in having not kept nature's word, but broke the promise, which thy very being made for thee*. As if man's nature undertook as solemnly he would be virtuous, as the fire's nature does assure that it will burn.

But we who profess also to believe, that God made man in his own image, consequently must needs grant, that so far as he imprest on him the likeness of that nature, whose perfections, as they are most infinite and immutable, so they are a necessary and unchangeable rule of goodness to those beings that are transcripts of his being, so far therefore he hath planted in us rules of good, which since they are derived from our supreme Lord and Creator, must have the force of law to us, and are that which the Scripture calls the *Law written in our hearts*, whose dictates (howsoever slightly vain men think of virtue, that it is but an empty name, or at the best but politic contrivance without any real grounds in nature) have yet their causes as eternal, are themselves as immutable, not only as man's nature, but as God's, of which man's is the draught and image, and are justly called participations of those form of goodness that are in God, of which they are the prints; and amongst them none more lively then the rule of Mercy, the thing that God do's prefer here, when he saith, *I will have Mercy and not Sacrifice*. Whence we observed, that amongst all those actions, which have an intrinsic honesty, and are of their own nature in themselves morally good, and well-pleasing to God, those of Mercy are in an especial manner such; the second thing I was to speak to, *for I will*, saith he, *have Mercy*.

The word here 〈 in non-Latin alphabet 〉 signifies benignity, and by it is meant all love and kindness, the exercise of the habit of mind, that disposeth a man to do all the good he can to every man, in what condition soever. Now to prove that human nature hath implanted in it principles of universal kindness, and propensions to have friendship to, have pity on, do

good to one another, I shall not urge what St Paul saith, that *God made of one blood all the nations of the earth*, though certainly in that one kindred there be an obligation to the dear affections of near relatives. But if all would grant that one blood, it would, I fear, prevail not much, for nowadays nearness of kindred is not apt to make close friendships and concerns for one another, if an interest chance to interpose: however one blood, when it is divided so and scattered, hath not force to warm and spirit strong affections or to cement much.

But this I will take confidence to urge, that in the latitude of creatures none is born with so much need of mercy, as a man: none wants so many helps to be brought forth, none leaves the parent, that did bear it and should nourish it, in so weak and helpless a condition, (I speak as to the generality,) 'tis merely others pity and assistance that they live: and then if mercy, others help be the most pressing and the first necessity of human nature, the return of mercy, pitying and helping others is the first and the most pressing obligation on that nature. To go forward; as this state of infancy demonstrates nature did intend him for society, since without that 'tis not only most impossible that he can be that rational creature, ever can exert the faculties of speech and the discourse of reason, which yet 'tis plain nature hath fitted him for; but also most impossible that he can be brought up to be so, when he is so, 'tis society alone that still preserves him, and 'tis only mutual good offices that preserve society. *Nam quo alio tuti sumus quam quod mutuis juvamus officiis*, saith *Seneca l. 4. de Benef. c. 18.* and man's life subsists, is furnished and rose only by commerce of kindnesses, by helping one another: take him single, and what is he but the prey of any beast almost? *vilissimus & facillimus sanguis*, the cheapest blood and easiest to be spilled. Those creatures that are born in deserts, and born for them, are all armed, but nature gave no strength to man besides the kindness and assistances of other men; take away them, by which alone it do's subsist, and the whole kind must perish. But so far you labor to take them away, as you believe not to be good, kind, merciful, and assisting is not a thing of itself ill and unnatural, which it must needs be; and the contrary most natural, when as nature hath provided only that, as instrument of its security and preservation. So far is the accursed principle of self interest and of man's just right to do what e're he lists to others, howsoever mischeivous it be, if he conceive the doing of it useful to himself, from being any principle of nature, that the first voice of nature teacheth us the direct contrary. And whosoever he be that is, I will not say unjust to others, but not kind, friendly, and apt to do good to them; he that hath regard for only self, and measures all by his own inclinations and interests, is such a thing, if nature only judge of him, as ought to have been exposed when he was born, and to have no pity showed him, when in tears and in his blood he cri'd for it; he should be still abstained and separated from, as one whom Nature herself excommunicates, as one who is no part of human society, but the proper native and inhabitant of the desert. But he that is unrighteous, who by wrong whether of violence or fraud or but of debt makes his own satisfactions, that to serve his uses and occasions dares take, or but detain from others what is due to them, and supports his pomp and plenty with that, which of right ought to cloth and feed others; and so eats the bread and drinks the tears, and, may be, blood of Creditors; he that is so unmerciful as to be thus cruel, though Almighty God were silent, even Nature would herself prosecute such a person with her out-cries, as we do fire,

when 'tis broke out and rages, for he is all one; fire also spreads and seises all it can come near, whether man's or God's house, to make fuel for itself and to increase its blaze: so that the other should be looked upon with the same dreads and abhorrency, for he is the same disorder in the frame of Nature, and in this the voice of Nature is the voice of God, which is our other medium to discover what is natural. Now since we have declared, that natural virtue is in man the imitation of God, is as it were the workings off of those forms of goodness that are in him, and the lines and rules of it are but the lineaments of his perfection, 〈◇〉 will be easy to evince, that the rule for mercy is a most important law of Nature, since the practice of it is so natural to God himself. Now to prove this, passing by all other methods of probation, I shall content myself with that one declaration of himself he made, when he proclaim'd himself *the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity transgression and sin, and that will by no means utterly cut off the guilty,* (so I understand it out of *Jer. 46. 28.*) *will not make a full end, a clear riddance of them, when I visit.* God seems here to have taken flesh in his expressions e're he was incarnate, that he might have words to phrase his goodness in: and he had bowels of mercy before he was made man, and yet all this, he says, are but the *back parts* of his goodness *Exod. 33. v. ult.* but that of it which we meet with in his dealings with the Sons of men, as we see it *à posteriori*, and in its effects here: but the face and glory of it was so bright and dazzling, that he tells his friend there *Moses*, that 'twas not possible for him *to see it and live.* Yet now *S^t Paul* saith, *God hath given us the light of the knowledge of the glory of God in the face of Jesus Christ,* *2 Cor. 4. 6.* Indeed there was Divinity of mercy, and more too; humanity was taken in, that God Almighty might be able to bestow more then himself, and all that he might show compassion on us men. It seems, O Lord, thou wilt have *Mercy*, yea and *Sacrifice* too. If thou require such an offering, as the Sacrifice of thine own blood and of thine own Son, that thou mightest have mercy on us; and then let men dispute, that vindicative justice is essential to God, that sin and its punishment are annexed by as unchangeable necessity as God's Attributes are to his being, and that by the express exigence of his nature he no less necessarily executes it, then the fire burns: we may well be content it should be so, when this strict necessity, if such there were, did but make way for, was subservient to the ends of infinite Mercy, and by that demonstrates, that benignity, compassion and forgiveness are much more the inclinations of his nature, and if he intended man in anything his image, sure he did in mercy; therefore do's our Savior charge us, *be ye merciful as your heavenly Father is merciful*, who as he had no other reason to create the world, so 'tis most certain, that he had no other reason to redeem it. That Economy was intended as the means of mercy to poor Sinners in reducing them, which is the Mercy my third observation speaks of, which was this; that of all acts of Mercy those are best and most well-pleasing in God's sight, which are employ'd in the conversion of Sinners: that was such, for which our Savior is here pleading, when he saith, *I will have Mercy.*

But here I mean not such conversions as they are employ'd about, who compass sea and land, not so much to convert men from the evil of their ways, to the true real practice of Christianity, as to convert them to their Church: to which men would not go so fast, but that by the debauch of all good Christian discipline, there are such easy absolutions to be had,

though men be not converted from their evil ways; for it is impossible to find a Church or a Religion in the world, which men may sin so hopefully and comfortably in, as that of Rome, as it now stands. But these busy Agitators of conversion, besides that they convert not men to Catholic Christianity, but to a name, and indeed faction, have made *Catholic* a word of party: if they should multiply, we should soon find, they would have Sacrifice, not Mercy. I do not mean their Host, that *Sacrificium incruentum*, bloody Sacrifices, we know, are a main part of their doctrine and their practice, who have used to turn whole Nations into shambles for their Church's sake, and make bonfires with burnt-offerings of their fellow Christians. But waving these Conversions, those the proposition speaks of, are such, as reduce Sinners from their evil doings, to the universal faithful practice of all virtue and all piety.

Now of all acts of Mercy, that those, which endeavor this, are best, Nature herself would judge: since they do aim at reinstating man, the crown of all her workmanship, in the integrity and rectitude of Nature, which is his own true perfect state, and is therefore the most proper and best for him, as relating to that state. But God, who beyond that designed to make man, who had fallen from his own nature, to *partake of the Divine Nature*, as S^t Peter saith 2. *Pet.* 1. 4. and in order to it *called us to glory and virtue*, v. 3. cannot but account that kindness, which endeavors the recovery of Sinners from corruption and misery, to the state of virtue, and so on to glory, and to be partakers of his Nature, as a kindness that is in great degree Divine. And certainly, if acts of Mercy be, as we have seen, so well pleasing to God, 'tis certain, that the acts of greatest Mercy must be most well-pleasing; and it is as certain, that those Mercies are the greatest, which relieve from greatest miseries, and invest with highest blessedness: but the eternal happy preparations for the Penitent, and the as infinite and immortal torments, that await the Sinner, transcend all comparison with other things. Both of them indeed were proposed in Mercy, Hell itself was threatened merely in compassion, to affright our passage, and to make our entry inaccessible. 'Tis true it must be executed on the final impenitent, that God may be true; he is engaged in his veracity to inflict it, and yet he scarce knows how to do it, or to punish: *How shall I give thee up, O Ephraim? how shall I deliver thee, O Israel? My heart is turned within me, my repentings are kindled together*, Hos. 11. 8. Since thou wilt not do it, not turn, not repent, sure I must, for *how shall I give thee up?* Yea he does it till that he be *weary with repenting* Jer. 15. 6. till he be in passion, so as that with oaths he does expostulate *as I live, saith the Lord, I would not the death of the wicked,—turn ye, turn ye from your evil ways; for why will ye die: yea more he sent his Son out of his bosom to prevent it.* Would you know the value of that kindness, that endeavors to reform such Sinners, it was worth the Incarnation of the Son of God, *the Word was made flesh purposely to call such to repentance*: so my text saith, *I came to call Sinners to repentance*. But to call them to it, Lord! out of thine own mouth we will challenge more from thee; for thou didst answer to this very same reproach of being a guest to one that was a Sinner, *The Son of man came to seek and to save that which is lost* Luke 19. 10. not to call only, but to seek; and how, he shows you in the Parable, chap. 15. v. 4, 5. *What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? and when he hath found it, he layeth it on his shoulders rejoicing.*

The Sinner he hath straid into by paths, gone away from the Shepherd of his soul, is a lost sheep; but yet when he is gone his farthest, is in mazes, knows not which way to betake himself, then this good Shepherd do's not only call, invite to a return, or (as the Father in the Parable) run to meet him in his coming back, but goes himself to seek him, seems to mind the recovery of each single one that's lost, and contributes as carefully to his return, as if that one were all his charge, and the whole flock not dearer to him then that sheep, *he leaves the ninety and nine* to seek that one, and he seeks *till he finds it*, and then *lays it on his shoulders*: the wandering sheep it seems had strai'd till it was weary, and had tired itself with running from its Shepherd, so as that it neither could come nor be driven home; but that too is provided for, for therefore he is carried: that none, how far soever he hath gone away, may yet despair of coming back. This sheep had wandered to so great a distance, and to so much weariness, that he was fain to be born back, when he was found. Yea and the burden was most acceptable, for *he laid it on his shoulders rejoicing*: assure thyself he will refuse no burden for thy sake, who was willing to bear the Cross for thee; be but contented to be found by him, and he will carry thee with gladness, & the joy will spread itself to Heaven also, v. 7. *There is joy in heaven over one Sinner, that repenteth*. The kindness, that effects this, is worth a triumph in God's presence among all, God, Angels; it is worth a passion of the Son of God, it is fit to make a joy in Heaven, and fit to make the Lord of Heaven descend to earth, and to the grave for it. Nor yet content with having don all this himself, he gave his Spirit to ordain and qualify a state of men to agitate this only work to the worlds end. For saith S^t Paul, *we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God*.

I know not whether the Ambassadors are likely to prevail, in what the Son himself hath failed; and whether God's beseeching us will do that, which his dying for us hath not yet been able to effect; or whether they that come with the same Embassy, have not reason to expect the same unkind reception: for it is no wonder, if that Message, which did cause *Christ* to be crucifi'd and his Heralds martyr'd, which was so unwelcome, that they shed the blood of entire Nations almost to extinguish it, and lay'd wast whole Regions to extirpate it, should not now be any whit more grateful: for without all doubt men love their vices now as well as ever, and indeed 'tis hard to love the men, that come to tear their bosom inclinations from their heart, whose words are corrosives and caustics, lances, sawes, and whatsoever other instruments, that serve to mortify and to cut off; men that design to sower all their satisfactions they have in the world, by throwing in the thoughts of present guilt and after torments, whom if they believe not, they must needs despise, and hate them for assuming so to check and censure, lay such black dooms on their actions; if they do believe them, they must needs be tortured by them, feel convulsions, wracks within at their discourses, and by consequence cannot much affect them. 'Tis hard not to be enemies to them, who, though they say they come to treat a reconciliation, are Ambassadors of war, and whose commission *'tisto cry aloud, not spare, but lift up their voice like a trumpet* to proclaim defiance, sound a charge against them, and to *show the people their transgressions, and the house of Jacob their sins*. Now to be told of faults, to have ones bosom ripped up, and the guilt displai'd, was hardly ever acceptable; good counsel, admonitions and reproofs never have been welcome, and

then how should they be so, whose office 'tis to bring them, and who are, as the Wise Man saith, *Ordain'd to reprov'g*. But 'tis as unhappy sure, as 'tis unreasonable to dislike the greatest kindnesses for being such; if mercy shall be thought to merit hate, because it is the highest mercy, what then shall oblige? The poor man does not scorn the garment that is sent to cloth his nakedness, or the food that is bestowed upon his croaking, clinging bowels, though the very alms betoken and discover the necessity, he hath yet no malice to his Benefactor therefore: but the perishing naked soul thinks, he that labors to relieve her wants, upbraids her with them, and the invitations therefore to the *Supper of the Lamb*, the offers of the *wedding garment*, of the *robe of Immortality* provoke her. Men allow the Physician yet to tell them of those maladies, that have guilt in them, and receive prescriptions from him of such methods of severity and discipline, as few would go thro' to Heaven, and all this endears the man: but he that shall attempt an application to the vice, which is the cause of all this, to remove which is the only possible way to secure from relapses, and the certain way to health and life eternal, he is judg'd a mortal enemy, as if there were nothing in the world so dear to men as their sins are, no kindnesses, but what are showed to those, are grateful; that were true love that would see them, let them perish everlastingly, and not speak to them to direct them; as if all benefaction to the soul were injury, and the mercies, that have in them Heaven and Eternity, were mere defiances.

But how irksome however such conversations are, as by admonitions, or whatever other methods aim at the recovery of Sinners, they are the only conversations with them that can be justified. For, which is the fourth and last thing that I am to speak to,

'Tis only the opportunity and the design and hope of doing good to Sinners, by reforming them, that can make familiar converse with them excusable and lawful; I mean where the duty of a Relation does not oblige to it.

And first, I will not give myself the trouble to find out a law of God among the *Jews* forbidding to converse at all with Heathens, and by consequence with open Sinners, which might give occasion to this question of the *Pharisees*, since S^t Peter tells *Cornelius Acts 10. 28. Ye know, that it is an unlawful thing for a man, that is a Jew, to keep company, or come unto one of another Nation*: and our Savior, when he would prescribe the distance, which his censures were to make men keep, from any refractory Sinner, words it, *let him be unto thee as an Heathen or a Publican*, as supposing they were not to company with those; and in the Text he also reckons the observance of that distance from all Sinners as a duty, calls it *Sacrifice*, and justifies his doing otherwise by this plea only, that he came to them *to call them to repentance*. But if a command be called for, we have several, *1 Cor. 5. 11. Now I have written to you, not to company, if any man, that is called a brother, i. e. professeth himself a Christian, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eat, and the like: 2 Thess. c. 3. v. 14. If any man obey not our word, note that man, and have no company with him; adding v. 15. Yet count him not as an enemy, but admonish him as a brother*. The Converse is therefore lawful only, as an opportunity of admonition. For

Secondly, if it be lawful otherwise, I might ask, for whom? not for the Clergy-man most certainly, whose calling it is to admonish, and he is false and treacherous to his office, as

well as his company, if he do not, who is set God's Watchman, to give notice of approaching dangers, & who is responsible for every soul that perisheth for want of warning; nor the Magistrate, who if he see vice, by his office is as much obliged to punish it, as the Clergy-man to preach against it. He also is *the Minister of God to execute wrath*, as the other is to denounce it, whose easiness is much more baneful then the others silence, and makes all those faults, which by not punishing it does encourage, and by that is more unmerciful to the community then arbitrary tyranny, and is guilty of that blood it does forbear to shed; and as not for these, so not for any one, since reproofs and admonitions have been the duty of every person from the beginnings of Religion *Lev. 19. 17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.* Silence then in God's esteem is enmity, not to reprove perfect hatred; and indeed to labor to preserve a man from perishing eternally does look like kindness: but if this kindness be too sower, and sullen for this present age that will not bear correption, and in opposition to God's judgment calls that hatred, looks upon it as a provocation and affront, and answers it with a defy, and with the retributions of a mortal injury; yet there are commands

Thirdly, which God hath made as fences merely to secure our virtue, charging both in general of Sinners: *My son, walk not thou in the way with them, refrain thy foot from their path* Prov. 1. 15. and also in particular of almost every sin: *Make no friendship with an angry man, and with a furious man thou shalt not go; least thou learn his ways, and get a snare to thy soul,* Prov. 22. 24, 25. and *look not upon the wine when it sparkles: and sit not by a woman &c.* so that merely to converse with these solicitations to sin is the breach of commands, which commands if they should be only methods of security, not rules of express duty, yet not to observe them is to slight the only Antidote God's wisdom could prescribe against contagion, and that man, that do's so, do's assume to guard himself, and so devests himself of the protection of God's Grace and Holy Spirit; and then, if he fall, he is not only guilty of the fault that he commits, but of willful contemptuous refusal of the means of preservation from it, of design indeed to make the sin unavoidable to himself: for such familiarities express, that he desires to be engaged in the necessity of sinning. For he that does invite the danger, and converse, and play with the temptation, can have no other ends, but to be ensnar'd and taken.

Now judge of yourselves, I pray you, whether he that do's require to pluck out the right eye, if it offend, and cut off the right hand and foot, that with such torment to ourselves we should bereave ourselves of those so useful organs, whether for the ornament or the necessities of our being, if we find that we shall be betrai'd by them, and who requires it on this penalty, that otherwise we shall be cast with both ours eyes, and hands, and feet into Hell fire; whether he be likely to excuse the conversation with those objects, that engage our eyes, and poison our souls thro them; or else will allow me, by thrusting myself thus into temptations, to lay violent hands upon sin and destruction, who commands me to cut off my hand rather then touch vice. Or else will he give me leave to run into the snare, who bids me cut my foot off rather then be taken; sure he supposed we would be willing of ourselves to divorce and tear ourselves from the allurements and occasions, who thought it unnecessary to prescribe such easy remedies as to avoid them, and requires of us, that when the allurements shall surprise, or force themselves upon our senses, we tear out the organ

rather than yield and be overcome. Or he thought at least, that altho the companions of my vices are grown dearer to me than mine own eyes, their converse more useful and more necessary to my satisfaction than my hand or foot is to me, yet to pluck out, cut off, and cast all from me.

But were I proof against temptation, and perfectly secure from the contagion of such conversation, yet 'tis

Fourthly, less excusable in respect to God's concern than any other. To sit and see virtue not only violated and deflower'd with loose unclean discourses, but like *Tamar* then thrust out of doors, despised, Religion scoff'd, and turned in ridicule; all that is Holy laugh'd at and profan'd, and God's Laws vilifi'd, his Word burlesqu'd and droll'd upon, his Name blaspheme'd and himself rail'd, cursed, renouncit, yea and denied a being; and hearing this, I do not say to find delight and entertainment in this sort of company; for none, but those that are of reprobate minds, can do that possibly, take pleasure in that which hath nothing in the world to recommend it, but the boldness of the villainy: but to sit patient without any least sense of resentment, as one that had not any least concern for God Almighty's honor or his being, is ingratitude to such a bulk and brutishness of guilt, as is beyond the power and art of aggravation, or indeed expression. It was not only death by God's Law to dishonor or blaspheme his Name, but at the hearing it, though but in repetition by a Witness, all the *Jews* that were in hearing were obliged to rent their garments, as their Laws assure us in their *Talmud*. Yea we find the Courtiers in *Isaiah* 36. 22. coming with their cloths rent to King *Hezekiah*, to report the words of *Rabshakeh* an Alien, who but in a message from his own King had spoken slightly of their God; and the High Priest, whom it was forbid to in most cases, in such did it. And one would think that it should rent our hearts, of which the other was but a Symbolic Ceremony, and implied that duty. To hear one slight though but by inadvertency a person, whom someone or other of the company hath the least relation, or but any little obligation to, requires that person by the laws of honor indispensably to call for reparation. To touch the reputation of a Mistress, or what's worse, and owned to be so, ought, they say, to be no otherwise than fatally resented: and these are accounted such just causes of men's indignation, that a man that's unconcerned, will take it for a glory to be second in them, and he that never had the honor to be drunk in the man's company, will venture to be killed and to be damned for him in such a quarrel: Therefore every man, unless he do design to quarrel purposely, does think himself bound to forbear offenses of such kind in company, where any one's obliged in honor, or by rules that men have set it, to take notice of it. Now though it were prodigious insolence to urge in parallel to this, that it should seem that God Almighty is not thought so much a friend to any, none have such relation to him, nor on any account have reason to be so concerned for him, or for his honor, that men should forbear him in their company: yet it seems dreadful after such plenties of his blessings, Miracles of kindness in stupendous rescues and deliverances; where, to pass by all those Mercies that concern Eternity, his temporal preservations have contested with our provocations, and overcome them, and so often that they have out numbered all our hours, and all other numbers, but our sins: that these endearments should not yet be able to oblige us so far, as to move us, when we hear his Laws or his Religion, or his Word and Name, or himself

dishonored, to desire them to forbear that God, that hath been so kind to us; or if that be judged unmannerly by the Sword-men, yet at leastwise by uneasiness and by withdrawing to assure them, that we cannot bear the hearing it. God did once say in a severe threatening determination, *Those that honor me I will honor, and they that despise me shall be lightly esteemed.* Go ye and learn, what that means; consider, I say, and *the Lord give you understanding in all things.*

SERMON IV. Of God's method in giving Deliverance.

Psalm 102. 13, 14.

Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof.

According to the version used in the Liturgy:

Thou shalt arise, and have mercy upon Zion: for it is time that thou have mercy upon her, yea the time is come. And why? thy servants think upon her stones, and it pitieth them to see her in the dust.

THE address of this text is not ordinary; they use to be directed to men for their instruction and practice: but this do's treat with God, seems to prescribe to and appoint him: and now not to excuse this by a plea, that since men have been deaf to all addresses from this place, that have been made unto them, 'tis time to change the method; and seeing we cannot persuade men, try if we can in that sense of *St Paul's* words persuade God: but to say for ourselves when human wisdom cannot find expedients for us, and our distresses are beyond the succors of their power or their counsel, 'tis fit then to betake ourselves to God, to plead with the Lord, and never let him rest; and when the help of man is vain, to cry out, *O be thou our help;* and with holy confidence, *thou shalt arise and have mercy upon Zion.*

Indeed addresses to God use to be made otherwise, in a petitionary form at least; and it would seem much more to become us, if we humbly begged, *Arise, O God, have mercy upon Zion:* yet this here in the Text is such a form as does need nothing else, but faith in the Petitioner to make it acceptable. There is some difference in the reading of the latter verse, the one version rendering, *for why? thy servants think upon her stones, and it pitieth them to see her in the dust:* the other thus, *for thy servants take pleasure in her stones, and favor the dust thereof:* yet this is easily reconciled, *they think upon her stones,* indeed with sorrow for, acknowledgments of their demerits, which did call down this calamitous condition, and being passionately thus affected with the sense of it, they willingly receive, contentedly and cheerfully accept this punishment of their iniquity, this return of their demerits 〈 in non-Latin alphabet 〉 : and since it is on their account, namely thro their demerit that she is so low, since they are sensible themselves did make her fall into the dust, they cannot choose but be more tender; love and pity her the more, and be more willing to do what they can to raise her up, *pulverem ejus evehere cupiunt.*

In the words there is an holy confidence, that God will grant the thing they long for, *mercy to Zion: thou shalt arise and have mercy upon Zion.*

2^{dy} A Reason of that Confidence; for the time of showing favor, the appointed time for it is come.

3^{dy} A ground for that, because *thy servants think upon her stones, and it pitieth them to see her in the dust.* In handling which I shall consider

1. The *Stones of Zion*, and those *in the dust*, or at least in great danger of impendent ruin.
2. That though God is not always minded to succor his own *Zion*, yet he hath set appointed times for that.
3. That when the Sons of *Zion* are affected towards her as the Text expresses, then is usually God's season for deliverance, his time of mercy and of showing favor, then the appointed time for it is come; and then we may take holy confidence, and in full assurance of faith say, *Thou shalt arise.*

First of the *Stones of Zion*, and those *in the dust*. *Zion* was, we know, either the City of the King, where there was the seat of *Judgment, the thrones of the house of David*, Psalm 122. 5. or else it was the mountain of the Lord's house; and so the stones of *Zion* are either the stones of the seat of Judgment, of the Throne in the dust, or the stones of the Lord's house, the Sanctuary there. Both these therefore might be treated of, and I shall speak to both, but more particularly to the later. And those stones may be either taken naturally, as they are the stones of a material Sanctuary; or else mystically, in that sense they often have in Scripture, which saith, *we as lively stones are all built up a Spiritual house.* 1 Pet. 2. 5.

1. The stones of *Zion* the material Sanctuary in the dust the Psalmist thought an object for so much pity, that some Psalms are but the Liturgies of his pious resentments upon that occasion. Psalm 74. is full herein, *Think upon Mount Zion, where thou hast dwelt; lift up thy feet, that thou mayest utterly destroy every Enemy, which hath don evil in thy Sanctuary, Thine Adversaries roar in the midst of thy Congregations, and set up their banners for tokens: they break down all the carved work thereof with axes and hammers, they have set fire upon thy holy Places, and have defiled the dwelling place of thy name even unto the ground; yea they said in their hearts, let us make havoc of them all together.* It is not many years since this was our complaint, concerning both the house of God and of the King, the Church and Monarchy, as if the life of one were bound up in the others life. We saw God's honor, at least the place where his honor dwelt, laid in the dust; nor was it suffered to stay there, the stones of *Zion* not allowed to find a place for burial in that dust, which is the common grave: the Church itself had not a Monument, nor the tombs a sepulcher; but the very ruins were disquieted, the rubbish troubled, and the stones and dust suffered a deportation, used as if men thought with them to build a Sanctuary for those Sins that demolisht them, and make a Refuge for their Sacrilege. 'Tis true, to many this seemed no sad spectacle, nor would it now to such, as think any occasional room, of the lowest name and usage, might do as well for the uses of God's service. Strange! when there was never a Religion in the world, that did acknowledge any

sort of God, but would allot some place peculiar to his worship: with them whose deities were Sicknesses, the Feaver had its Temple. Yea and stranger, in a world that does devote set rooms to every use of nature, of convenience, and of pleasure; the recreations have a place made for them, and the meanest instruments of sport have so; meals have one, and feasts have another, luxury hath its offices, State hath many; chambers, antichambers, and withdrawing places, merely because there may be so many rooms of which there is no use, for that is Pomp: if God should not have one too, for all uses that relate to him, to meet us in with all his train of Angels, and to bless us, and to entertain us with the food of heaven, with himself. But whether men desire it so again, yet so it lately was; and when his table was removed, his entertainment too was laid aside, and the Sacrament become as desolate as the Altar, God's houses & his mysteries too in the dust, *God did arise*. I cannot choose but see that we have no such object of resentment now, but how much farther off it is from being thus at this time, and how much less apposite to our condition at this present, the discourse is so much greater demonstration of what my Text affirms, that when God's honor is affronted thus, and his house vilified and ruined, then the time for favor, the appointed time is come; and when the stones of *Zion* are thrown down into the dust, his Servants humbled too into the dust with sorrow and resentments, then God *shall arise*; for so he did.

It was so also, if we look upon the Stones of *Zion* in their mystical and figurative sense. Now altho every sincere Christian, everyone in whom, on the foundation of a true sound faith, an holy life is superstructed, be not only in *S^t Peters* words a *lively stone*, but in *S^t Paul's* a *Temple*, yet more properly the whole community of Christians is in Scripture represented to us as the body of a building. *S^t Peter* tells them, *ye are built up a Spiritual house*, *1 Pet. 2. 5.* and *S^t Paul* saith, *built upon the foundation of the Prophets and Apostles. Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth up a holy Temple in the Lord, in whom ye also are built up together for an habitation of God thro the Spirit. Eph. 2. 20, 21, 22.* The ends for which 'tis called so, seem indeed more lively represented in the parallel resemblance of a natural body *Rom. 12. 1 Cor. 12. 12.* and that body the body of Christ *Eph. 1. 23.* or that of which he is the head *Col. 1. 18.* from which all Christians do receive their life and motion, their increase and strength, no otherwise then as they are united and tied by joints and nerves to one another and that head *Eph. 4. 16.* and have all one Spirit also *1 Cor. 12. 13.* Of all which expressions as one end is to enforce such unity in the profession of their faith, and communion in God's public worship among Christians, as there is unity and communion between the several parts of one same person, that their union in it should be so strict, that all their assemblies for it should make but one body with one spirit; so another end is to assure that as in one same body there are several parts for several uses, without which it could not be an organiz'd, complete animal body, so in the one body of Christ the Church too there are several ministries, offices, and powers, some more noble, others more inferior; and the whole body may as well be all eye, as each member in the Church a Seer, every part be tongue, as every man a Teacher: *S^t Paul* from that Analogy deducing a necessity of several parts, and their subordination also in that *1 Cor. 12. v. 28.* and accordingly, saith he, God hath set several orders, *first Apostles, after Prophets, Teachers, helps* or ministerial offices, *and governments*; without which governments and which diversity 'tis as impossible it can

subsist, as for a body to see without an eye, or speak without a tongue, consult, direct and call itself without a brain or understanding. Yet this same is expressed all in the other body of a building, which my text relates to; for *Eph. 4. 11. Christ gave also some Apostles, and some Prophets, some Evangelists, some Pastors, and some Teachers, for the perfecting the Saints,* compacting & holding Christians together in assemblies for God's public worship; *for the work of the ministry, for the edifying, or building up of the body of Christ.* Now this emblem to the body of a building (as the other) is a type of Unity, but yet of several and subordinate stations in the Churches unity. For stones however excellently squar'd & fitted, are yet no parts of the structure, till they be cemented to the rest that lean on the foundation; the number possibly may make a heap, but not a frame until they be disposed and ordered in their several stations; for there are such in this body also, every hewn stone cannot be a pinnacle nor corner stone: so in the Church all are not capable of the same ministries, offices, or powers. And yet we may remember when it was so; all assumed all, seized the offices, usurpt the powers, executed all the ministries, all subordination was demolisht, order broken, Governments underfoot, *the stones of the Sanctuary poured out in the top of every street,* as *Jeremy* laments; the *Vrim* and the *Thummim*, stones that gave the heavenly Oracles, lost in ruins. Now then God to make good the promise'd method of his Providential mercies, when it was thus, when these stones of *Zion* were in the dust, the *Ephod* and the *Priests* thrown into it, and the *Priesthood* and the *Fathers* of it, the the whole life, with all its offices and powers dying, almost all that could continue it being laid in the dust, and *Zion's* *Enimies* expecting the expiring of the Order: then the appointed time was come, and God not only did himself arise, but made a resurrection of the Church too, and from the dust these stones were again most miraculously built into a Spiritual House.

I cannot but acknowledge that the breaches which this desolation made were not wholly made up, nor were well cemented, and as uncemented breaches use to do, decay'd more and more daily; what arts were used to keep them open, yea to widen them, by whom, for what ends too, is so evident I shall not touch it. But 'tis sure we had not much face, had no great appearance of the bodies, that the Scripture represents the Church by: for in those that were before broke off from her, there was no subordination, nor no order, nor no unity; every broken & divided piece of ruin took upon itself to be the entire building, the whole body; every Faction was Christ's Church, each Assembly was his flock, his Congregation, when indeed it was only a Spiritual riot. And when things were disposed thus, then at once to break down all the poor remainders, he that takes his place to whom Christ said, *Thou art Peter, and on this rock I will build my Church,* who yet, as not content to thrust Christ out from being the alone foundation, then which none can lay another true one *1 Cor. 3. 11.* would be the chief head stone in the corner also, on which whosoever should fall, shall be broken; but on whosoever it shall fall, it will grind him to powder *Matth. 21. 44.* He, I say, in confidence of that success attempts this on the Reformation, and particularly on this, as they thought, tottering Church, to lay her stones all in the dust. And truly such the instruments employ'd are, that humanely speaking it must seem impossible to be avoided. For in God's name, under the Authority of Religion, with the greatest Sacredness that can be, they contrive the bloodiest, most irreligious, most inhumane murders, treasons & assassinations imaginable, make the

holy Eucharist the bond of their confederacy in those so tremendous villainies, Christ's blood becomes the very obligation both to commit, & not confess them; for which end they say and swear even at the point of death, and upon their Salvation proved and confessed falsehoods. Now what security or guard can mankind have against such, whom no ties of Religion or humanity have any force on? Whether these be the doctrines of their Church, though that be true in most part, yet it matters not to them who are to be massacred, if they be the constant practices, and if they have such guides of conscience as can satisfy, and thereupon engage the instruments that must effect them to those practices. How they do that, I must confess, seems strange; for they yet look upon those actions, as for which they would have absolution, therefore sins. For though there have been dispensations sent from *Rome*, permitting them to promise, swear, subscribe, and do what else should be required of them, so as in mind they did continue firm, and used their diligence to advance the *Roman* faith in secret; yet such dispensations might be intercepted, as those were in 1580. and brought to King *James* in *Scotland*, and so might discover plots if they were used to give them in all such occasions: besides that they would stare the head of that Church in the face, betray his being privy to, and abetting those designs of blood, which now, if they miscarry, they can cast at first upon some private Desperado's, and then after lie & laugh them out of men's belief. Such dispensations therefore being not to be expected still, they took other ways. For seven years after, *Sextus V.* offering by the Bishop of *Dunblain* to that King a marriage with the *Infanta* of *Spain*, if he would become a Catholic, as he called it, and join with them against the *English*; and this being mightily resisted by the then Lord Chancellor, which made that ineffectual, and who was their constant adversary, Father *William Chrichton*, who had sometime been the Rector of the *Jesuits* at *Lions* and came thither with *Dunblain*, solicited one *Bruce*, who also had been brought up by the *Jesuits*, and who was the *Spanish* Agent then imploi'd for ships there (which that Duke intended should be joined with, and assist in their Armada) solicited him very oft for money to procure the murder of the Chancellor, which he had contrived by several ways; but being still denied, at first because his money was not trusted to him for those purposes, he could not justify such disbursment; another time because, as to the sin, it was all one to kill a man with his own hands, or to give money to procure it; and that he for his part was a private person, and had no Authority over the life of any man, and less over that of the Chancellor, who was a chief man in the execution of the Justice of the Land: and afterwards because the question was about advancement of Christian Religion; now this, he thought, would ruinate the same, in as much as men went about to promote it by murder to the great scandal of all. But finding himself still importun'd more, he demanded of the Father, whether in good conscience he might consent to that enterprize, or whether he could dispense therewithal; to which the *Jesuit* repli'd, that he could not, but that the murder being committed, and he coming to confess himself unto him, he would absolve him of it. It seems they thought they had no further power then. Now *Bruce's* answer, though not much concerning my part in this subject, yet it was so honest, and the consequence so strange, that I shall not pass it. He repli'd, since your Reverence acknowledgeth that I must confess myself of it, you also thereby acknowledge that I should commit a sin; and I for my part know not whether, when I have don it, God would give me grace and enable me to confess it: Besides I verily believe,

that the confession of a sin, which a man hath don of set purpose intending to confess himself thereof, and to have absolution for it, is not greatly available; and therefore the surest way for me is not to put myself into such hazard: so it ended. But he ran into another hazard; for the Duke of *Parma* dying, and the Count *Fuentes* Nephew to the Duke of *Alva* in his place, *Chrichton* accused *Bruce* before him, that he was a Traitor, because he would not disburse money to cause the Lord Chancellor to be slain, and the process had its course, he not denying the thing, and after fourteen months affliction was at last only releas'd, without repair of his good name or damages.

But passing by this, it seems they had no other snare to draw them in, could give them no assurance then, but in that hopes of after absolution, which proved insufficient; for they found themselves engaged in, and must willfully commit crimes at the point of death, of which they could not live to be absolved. I do not instance in the perjuries of Father *Garnet*, though with horrible execrations. He cried mercy after; saying, that he had not thought they could have proved the contrary: and he might have absolution. But *Tresham*, just when dying, did deny on his Salvation things concerning *Garnet*, which he had confessed before, and *Garnet* did himself confess too after, yea and several others of their own persuasion unexceptionable persons also swore. The same words are now current in the mouths of those that suffer, notwithstanding the express Oaths of their Complices: as if they thought the virtue of their Sacrament were such, as that when men confessed themselves of their intended villainies, it absolved them of them e're they did them, and of all the sins they should think needful to commit in the effecting them. Yea more, if they should discover or confess ought though dying, then that virtue of the Sacrament retired, the absolution became void & unuseful, the Sins recoil'd upon them, of which otherwise it made them innocent, which gives them confidence on their Salvation at the point of death to deny matters of known fact, which 'tis not imaginable that they could do on any other, save on that account. And that it is so, I have one irrefragable instance of one executed lately for a murder of that kind in *Ireland*, which is assured by persons of best credit in that Nation, who though upon flagrant evidence condemned, denied the fact at his death on his Salvation with deep execrations as he at the place of execution went to be turned off; but it pleased God that the rope brake presently, and he soon revived, but in the greatest horror in the world; for having with such desperate execrations denied his own deliberate fact, and renounced his Salvation, he openly acknowledged the falsity of his former asseverations, and owned his being really guilty of what was charged upon him; and blessing God for giving him those moments by so strange a way to disburthen himself of such deliberate willful perjury, declared that his Confessor, when he absolved him, told him, if he did discover it, that absolution would not profit him, & that he should be damned; but if he did not, then he was forgiven. Such monstrous practices are made good & sanctified, as they contribute to the laying our poor *Zion* in the dust; for we have ever been the mark of all their mischiefs. Since *Pius* the V. Bull, it was observed there never past four years all Queen *Elizabeth's* reign without a most pernicious plot for the subversion of the State and Church; and in the first years of King *James* not four months without Treason: & they go now by the same rules, & in the same methods, with the same Oaths, & the same Sacraments administered to the same

purposes. And just as they, sometimes designing open force, & sometimes private treasons & assassinations; sometimes trying by the softer pleas of Liberty of Conscience, toleration to do it, yea altho it be but partial, an Indulgence to our own Sects, anything that may contribute to the breaches of our *Zion*, & may keep them open: which 'tis said (whether in earnest or to color Blacker purposes, & hide designs more violent) is now spoken of, and they hope for, and hath still been pleaded for, as the birthright of each Christian, as instated on them in the very charter of their Christianity. But yet to speak to that too, I neither find the word in Scripture, nor the thing, as most men take it, for the Liberty of Action: and besides this, whatever Arguments there are that press it, they can be no Arguments for the Romanist, who never grants it; for either they conclude or they do not; if not, why do they urge them? if they do, why do they not allow them? if they can see no force in them, then they must not use them; if they can, they must be wrought on by them: unless to be the only men that may do wrong and resist reason, be their grant and Charter. But not to evade only, I allow

1. That Christ came down to settle his Religion, plant the Christian Faith without a grant from, or the leave of Secular Powers; when he commissioned his Apostles to convey the Gospel thro the world, they did expect or ask no Pass-port from the several Princes, but in opposition to the Magistrates and Governors and Kings, against whom he promise'd them to justify and bear them out, they preached it. I allow too

2. That he autoriz'd and gave right to Christians, as such, to assemble for God's Worship and Service according to the rule of his Religion, whatever prohibition, threats, or persecution they should meet from Secular powers on account of doing so. Accordingly the Apostles and their Converts did so, and S^t Paul gives it in charge to the *Hebrews* not to forbear doing so for any fear or suffering whatsoever, *not forsaking the assembling of yourselves together, as the manner of some is*. Now he that does require that they shall do so, notwithstanding any opposition from the Secular Powers, gives them right to do so, though in opposition to those Powers: for all must have a right to do their duty, and accordingly the Christians of the first Ages did meet for God's Worship against all the edicts, all the persecutions of the Heathen Emperors. But

3. Tho our Savior by this grant seems to pass by those Powers unregarded, or at least not taken notice of, when he gives their Subjects Privilege to meet in public full assemblies (such as those of Christians ought to be) without their leave, yea and against their orders, yet does not this grant diminish or intrench upon their safety in the least: because the only men he gives it to are such, as can design or do no hurt to any Government. For Christ confer'd this privilege merely on the account of that Religion which he instituted, and to men as his Disciples and Followers in it. Now himself so renounced all pretence to any Secular interest or power, practice'd such obedience to his Governors though most unjust, taught such subjection to all in Authority whether good or bad, Patrons or Enemies to the Religion, nursing Fathers to his Followers or Slaughtermen and Executioners; and hath made all this so much the temper and the constitution of Christianity, which condemns all enterprising upon any rights of others, and much more of Princes, that it is impossible that companies of

such men, that is, of such Christians, such to whom alone Christ gives the privilege of meeting, can create a danger or a jealousy in any State: men that must indeed assemble, but must not resist, act, or contrive against their Governors, but die, if they and laws will have it so, for that their meeting. So the Primitive Christians did: so 20000 in one day at *Nicomedia* for assembling. But men whose Principles or former practices upon their principles have anything that tends to sedition in them, especially if they have used such meetings to foment it; or though they did not that, the other also, till they can give such security as will satisfy the state, of which the State is to judge, can no more by their Christian birth-right, by Christ's whether grant or injunction of assembling for God's Worship, claim a privilege of such assemblies, then notoriously sinful, scandalous Christians, or then open Heretics can by virtue of that same injunction claim the privilege of the public Assemblies till they satisfy the Church: for the Church may excommunicate these, and the State may restrain those others, and they have no right or plea in conscience against it. The rights he gave were given to men so far, as they should follow the Religion which he instituted; he gave no more privilege to the seditious, then the scandalous. He did not by requiring such assemblies for religious Worship mean to weaken the security of Governments, which his Religion is above all other institutions framed to settle and establish: which therefore by the grant of Christ's Religion, as well as by a right inherent in their office, Governors may take care to provide for by restraints of that kind, not at all examining men's pretension, whether their Religion or their Principles be true or false; for that were endless and to no effect, every man's Religion and his Principles are true to himself; but only if they tend towards commotions, or give cause of jealousy, which still Governors must judge of. Which if they cannot satisfy, they can plead no Privilege, to which they have no further right, then as they free themselves from such suspicions. In fine they cannot claim this on account of Christianity, since Christianity admits of nothing, that is prejudicial or gives fear to Governments; but is the basis of Obedience, the cement of Society, Ecclesiastical and secular, it compacts all the Stones of *Zion*, of the House of God, and of the seat of *David*, of the Sanctuary, and the Throne.

And therefore in the 4th place *Romanists* (and 'tis the same of every other Sect of men, so far as they abet such Principles, or have ever showed themselves in prosecution of them,) but *Romanists* for instance at the present, who by all ways of assurance have convinced the world, the most destructive Tenets, to government most abhorrent from the state of Christianity, are their Principles, & their Faith; as namely by the general dictates of their Schole-men, their allowed Theology of their Canonists: their allowed Laws of a shole of particular Councils and some general their allowed Rule of Faith: of their Popes their infallible Judge; and what's worse by multitudes of practices the most inhumane that were ever heard of, and would never yet, however called on or accused, retract or sentence; but still justify and practice them. Since they therefore know themselves incapable of claming Toleration by the Laws of Christianity, we can interpret them to mean no other thing by claming and endeavoring it, but to get more opportunities to destroy the Government both of Church and State, to widen and to make more breaches in the gaping, tottering walls of *Zion*, tumble down her stones into the dust, and make their dust their grave. Nor need I discourse, how others turn these mercies into gall and bitterness; to contrive for parties and

widen their own interests, and the breaches of the Government; the outcry for liberty ending always in its denial of it to all besides themselves.

Such is our prospect of the stones of *Zion*; it looks fatal, but it hath this Argument of comfort in it, that when *Zion* is in this condition that it is usually God's time of mercy and of showing favor, then *the appointed time for it is come*, the next thing that I am to speak to.

That this is ordinarily God's time of appearing to show mercy, is notorious from *David's* challenging his aids elsewhere upon the same account *Psal. 119. 126. It is time for thee, Lord, to work*, or it is time for Thee to put to thine hand, *for they have made void thy Law*. And we shall find a reason for this way of working in that prayer of the same King *David, Help me O Lord my God; O save me according to thy mercies, that they may know that this is thy hand, and that thou, Lord, hast don it*. When our distresses are beyond the succors of means power and counsels, if deliverance come, we must needs know 'tis from above. The Prophet speaks of men, as apt to *sacrifice to their net, and burn incense to their drag* with which they catch, ascribing their successes to themselves. But when the Apostles use their net all night and can take nothing, then if one upon the shore, whom they know not, bid them cast in, and they do catch, strait one of them crieth out, *it is the Lord*. When out of a desperate condition of affairs we see hope drawn, we know it is the day spring from on high.

Whatever several of the late discoverers of the Popish conspiracy may have said or don to disparage their evidence, and the credit of what they testify; or men Popishly affected have contrived to make it be disbeliev'd; yet surely while the trial and the letters of the late apostate busy Factor for the party remain upon record, it will be manifest as the light, that there was a practice and endeavor to subvert the present establishment in Church and State, and introduce the superstition and tyranny of *Rome* among us. And that God will be further gracious in the sending forth his light to discover, and to disappoint their dire attempts, there is ground to hope, because it always was the ordinary method of his working, making the day of Extremity the day of Salvation.

1. In the *Jewish Church and Nation*. And here I shall not mention their deliverance from the *Egyptian* bondage, though it be a demonstration of my Proposition, but name that from the designs of *Haman*, who had satisfied the King, their Laws, and their Religion, and their Worship differ'd from those of all people, 〈 in non-Latin alphabet 〉, saith *Josephus*, and that were still occasions to embroile the State; that if he would give order they should be destroy'd, he would bring 10000 talents, near two millions of our money, into the Exchequer: whereupon the King allows him to make what declarations he shall please against them, and signs an Edict to his Governors and his Lieutenants for the massacring the whole Nation▪ which might easily be don, the *Jews* then being in captivity, and mixed among them. *Mordecai* adviseth *Ester* to present herself before the King, remonstrate the injustice of the fact: that being death to do, she would decline it; but as one acquainted with God's methods *Mordecai* does answer her, *think not with thyself, that thou shalt escape in the Kings house more then all the Jews; for if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place*, (here is a pregnant instance of the assurance of my text) *but thou and thy fathers house shall be destroy'd. And who knoweth whether thou art come*

to the Kingdom for such a time as this? Hereupon she and her Nation fast and pray, and she adventures, and God gives her favor with the King, and he reverses all; and the whole Nation on that very day it was to perish is secured, and the design returns upon their heads that plotted it, on all their Enemies. I need name no more, but there is one pregnant one, on which there lies an imputation from great men: I mean, when throout that Nation their Religion was so persecuted, that it was almost extinct, false Heathen worship planted in its place, possessed the Temple and the Sanctuary, and all was profan'd by *Antiochus Epiphanes*: the state so lively prophecied of by the Prophet *Daniel*. Now when it was thus, & there was so universal a defection, as already had subverted the whole Government, Religion, and almost the whole Nation, God stirs up the Spirit of the *Maccabees*, & on that day three years that all was profan'd, 'was again purified and they delivered. I instance so, least that which *Grotius* satih, that nothing can defend that action of the *Maccabees*, besides extreme certain necessity; and what our *Thorndike* saith, 'tis manifest the Arms which they took up against their lawful Sovereign, are by God approved, and their Faith commended *Hebr. 11*. least these should misguide men, it may be seasonable to declare that it is plain *Antiochus Epiphanes*, altho he call that land his Kingdom, was not then their rightful King: for after *Alexanders* death, the first that got possession of it, was the King of *Egypt*. It was after violently taken indeed from him by the King of *Syria*, & the *Jews* gave up themselves to the protection of *Antiochus* the Great; but he gave it in dowry to the King of *Egypt* with his daughter, & so parted with all right; & whatever right the Kings of *Syria* could be supposed to have, *Antiochus Epiphanes* had none of that, as being not a lawful King of any place, usurping from his Nephew the right Heir: and with all injurious angry violence, when he was driven out of *Egypt*, the attaques *Jerusalem*, and enters it, and sets up all the Heathen Exercises and Religion, and forbids God's Worship; ravages and spoils and murders all refusers, till the *Maccabees* opposed his fury, and till *Judas* three years after, as I said, restored all, having fought against a violent Aggressor, not his rightful Prince; and he is by *Grotius* made the very man, that typ'd out *Christ*, and was seen by the Prophet in *Isaiah 63*. *Who is he that cometh from Edom, with died garments from Bozra?* to which he makes *Judas Maccabeus* answer, I that defend God's Worship and the true Religion, against *Antiochus* and all his power, and to save my People cast myself upon extremest hazards.

Once more, when *Gaius* Emperor of *Rome* had sent *Petronius* into *Syria*, charging him to make war on the *Jews*, and by all utmost force to make thew condescend to let his image, the statue of himself I mean, be set up in their Temple at *Jerusalem*: the *Jews* when he came into *Syria* to their Country, met him several thousands, several times with supplications and entreaties to divert him, if they could from doing it. But he declaring his Commission to them, let them see it was not possible for him to contradict the Emperor; and they declared also, since he durst not transgress the commands of the Emperor, he must not think it strange, if they durst not transgress Almighty God's command, resolving to endure whatever should be inflicted on the, rather then violate that. Doing this often, and in multitudes, *Petronius* asked them whether they did mean on that account to fight with *Caesar*, and make war against him, they repli'd they would not fight, but they could die on that account, and prostrating themselves and offering their naked throats, showed their readiness to entertain their

death, and this for four days together, and neglected all their husbandry, resolving not to till their land or to provide for life, when they had once determined thus to die. Upon this *Petronius* undertakes to write to *Caesar*, and dissuade him from the enterprise; but *Gaius* answers that his letter with another, which commands *Petronius*, for the punishment of his not executing his commands, to kill himself, resolving also to exterminate the Nation: but before his letter came to *Syria* to *Petronius*, the notice of the death of *Gaius* came. Thus God did then preserve both him and them, though at that time a Nation guilty of the death of Christ; yet in a cause, wherein they were resolved to suffer anything rather than disobey God's Law so grossly, he was pleased to spare them, and continue to preserve them.

As for the Christians, I might instance in the care God took soon after most expressly and miraculously to call them all out of *Jerusalem*, when the *Romans* were preparing to sit down before it, and destroy'd it utterly, and in all the persecutions, particularly that of *Diocletian*, when that destruction that was leveled at, and falling on all Christianity, was in a trice returned upon the Designers and on Heathenism. It might be a more parallel instance to the genius of these later ages, should I name that of the *Arians*, men that were the first that ever drew the sword of persecution against their fellow Christians; 〈 in non-Latin alphabet 〉 was their petition to *Constantius*, a copy which the Church of *Rome* hath long writ after, with the blood of those that differ from them. And indeed the *Arian* persecutions were most barbarous; yet when had don all he could, had made the Universe, saith *S^t Jerome*, all *Arian* by having banished almost all the Catholic Bishops of the world, then very quickly God restores them, even by a *Julian* an Apostate: and then when shortly after *Valens* the same again, himself repenting of it, did revoke them, & lastly *Theodosius* restored them and established all. And though afterwards God let the *Goths* continue both the heresy, and sometimes the persecution, for above two Ages in our western world; yet since that, for the last thousand years, the name of *Arian* hath scarce been heard. But I have said enough to show, such is the ordinary method of God's Providential workings, when *Zion* is in that condition: provided that the Church have not depraved itself as 'tis a Church, model'd itself by worldly principles and powers, and adopted rules or doctrines which are not consistent with those of Christ. There are few instances to be produced, I think, where any Church hath been destroy'd, whole constitution hath preserved this temper, though her wicked and ungracious members may be cut off: at last, as *S^t Peter* tells, *after it hath suffered a while, he will strengthen, stablish, settle it*. And if we look upon the low condition of our *Zion* together with these instances of God's procedure, may we not take confidence to hope, that the appointed time is come? For is it not time for Thee to *arise*, O Lord, when thy resting place is destroying? And thou, O Christ, who art the Rock on which the Church is built, is it not time for thee to awake, to rise, rebuke the Tempests, break the waves that break into thy Church, and threaten as if they would swallow all that's built on Thee, the Rock of Ages? It is most certainly, provided we have those affections, which the text sets down here, as the diagnostics of that time; of which in the last place.

The first is this, *thy servants think upon her stones* with sorrow and sincere acknowledgment, that their demerits called this state upon her, and they therefore willingly receive, accept of God's dealing with them, 〈 in non-Latin alphabet 〉 *they take pleasure in it*. It is observed,

that this was the express condition, upon which God covenanted to show mercy on his People. *Levite. 26.* From v. 14. to the end we find, that if they should arrive at that height to abhor God's Statutes, break all his Commandments, merit all his curses, and he should inflict them, and yet they go on still to walk contrary to him, and he overtake them still with plagues, yea and this thro all the stages both of sin and punishment, and each stage of punishment seven times multiplied v. 18, 21, 24, 28. so as to leave no more place for access, yet if then they confess their iniquity, and *their uncircumcized hearts be humbled, if then* 〈in non-Latin alphabet〉 *they acctpt of willingly, contentedly receive the punishment of their iniquity* v. 41. *I will not case them away, neither will I abhor them to destroy them utterly, and to break my Covenant with them,* v. 44. *but will remember my Covenant, and I will remember the Land,* v. 42. and remember *Zion* also, if we have the like sentiments for *Zion*; if her low condition, if her stones in the dust truly humble us into that dust, and make us from the heart acknowledge, *Thou, O Lord, art just in all that is come upon, and hovers over us; for thou hast don right, but we have don very wickedly:* for we have walked unworthy of the opportunities thou hast afforded us, have been unfruitful under the whole latitude of all thy working methods, the Kingdom of God hath had no Obedience, nothing but Rebellion from us, and tis just it should *be taken from us, be given to a Nation bringing forth the fruits thereof,* and have our *candlestick removed,* since we hate light, *our deeds are so evil.* 'Tis just that we, who heapt ourselves Teachers according to our factions and lusts, should be given up to strong delusions, have a lying Spirit in the mouth of our Prophets, Prophets that should daub with untemper'd mortar, such as never will cement the stones of *Zion*, or build up a Church; that we, who have debauched the Reformation, should quite loose it. The present time does certainly suggest the practice, which is set aside for great humiliation, and the occasion does require it; both the commands and the necessities too of the Church expect it; & God also calls for mourning, & for stricter applications to him on behalf of *Zion*: and then they that do not answer all these calls by doing something more then ordinary do not think upon the stones of *Zion*, neither does it pity them to see her in the dust, 'tis certainly not time for God to arise in their behalf, they are sufficient to divert his preparations for her. No O Lord, *we will put our hands upon our mouths, and our mouths into the dust, and acknowledge righteousness belongeth unto thee, but to us confusion of face, as at this day;* and we resolve to humble ourselves under thy correcting hand how sharp soever, and *take pleasure* in it too thus far, that dost show by thy castising us thou hast not given us over as incorrigible, but hast taken us into thy care, and discipline, and managery; and on that account thy rod comforts us, our correction is joyous, *we take pleasure in the stones of Zion, and we favor, love her dust;* the other Syntom.

They prize her relics, wht is standing of her; and since 'tis on their account, namely thro their demerit, that she is so low and weak, they are more tender, love, and pity her more in that condition which they brought her into; will do what they can to raise her, *pulverem ejus evehere cupiunt* in the *Tigurine* Translation.

'Tis true indeed the stones of *Zion in the dust* are apt to become *stones of stumbling and rocks of offense,* as S^t Peter saith of the *chief corner stone* of *Zion*, Christ hmself 1 *Pet. 2. 8.* whereat many stumble and fall. We had fatal experience how when once the building was disordered, the subordination broken, the Church offices and powers thrown down, on the one side *Zion*

strait became like *Babel*, everyone almost spoke a strange language, and so built by himself, built up, divided Faiths, and Churches, and Religions; on the other side that broken tottering State made many run away as from a falling Church, take shelter in another: and what the Cross of *Christ* was to the *Jews*, that the Cross of his Spouse too was to many pretended Christians, a ground to renounce her. They no sooner saw their Mother wounded, naked in the dust, but they concluded her fit to be buried, and ran from her as from the house of death; as if in the noblest way of sufferings to follow Christ could look like the mark of being Anti-Christian: and the yet unsettled state of it is made great use of for the same intents, her stones are laid on purpose to be stones of stumbling and to give occasion of falling. And truly 'tis to be confessed, that since the bonds of Government, which kept men under discipline, were unloos'd, and since the Churches Ministries and her Powers are cut so short, that they are not so effectual to the ends of their institution to work out a strict Christian life, as were to be wisht; and since men are divided so by claims of several Churches, and by fearful expectations also, both the Coverations and the Faiths of men too are grown loose and dissolute: and 'twas not the least Stratagem of our Adversaries to contrive men should be such as could, while they continue such, find Sanctuary nowhere but in their Church, at their Altars; whether they have but to come to be absolved of all. But truly 'tis extreme barbarity in us, when 'tis on our account, by our demerits, for our punishment, that she is distressed, that fears and dangers press upon her, then to sleight her: if when we see our Mother gasping, then to throw dirt at her, make her mouth her mouth be stopped with the reports of her ungodly offspring, the reproaches of a pointing Scorner, that shall cry, see how her Sons behave themselves, how little love or pity they have for her. He favors her stones that beautifies and guilds them with inscriptions of Religious actions; this, if anything, will raise them and repair her. And truly 'tis to be expected from the men that do pretend to have the pity and the sorrow that is due to their Mother, whom the powers of Hell seem armed against to ruin her, so far as she's disabled, should themselves supply to themselves what is wanting: if her discipline be loosen'd, and she have no strong ties on men's actions, we should do her work upon us, put obligations, fetters on ourselves. 'Tis probable this very state of *Zion* in the text was that, which *Nehemiah* labor'd to repair, and see how he effected it c. 9. after a most solemn fasting and confession and bemoaning, rather of their guilts than sufferings, in the 10th himself, the Princes, and the Priests and Levites, and he rest of all the People with their Wives, their Sons and Daughters that were come to understanding, *entered into a curse and into an oath to walk in God's Law, and to observe and do all the Commandments of the Lord our God, his Judgments and his Statutes, v. 29.* Here was a cement would compact the Stones of *Zion*, the whole building against all assaults whatever, seat her in her perfect height and beauty. It is not he loves her, who curses them that laid her in the dust, but he who enters such a curse of serving God; 'tis not he favors her dust, who wishes, talks, or swears on the Churches side, but he that humbles himself daily in the dust in her confessions and Prayers, he who binds himself with such an obligation to worship and serve God faithfully, as she prescribes: this will help to raise her, make her visible in the lives of her Children; and when the dust of *Zion* shall have a more perfect Resurrection in this world, and this of Christ shall as his other body rise out of the earth, it will be comfortable to each one that put his hands to the repairs, that did but fit one stone to it, that would not let God

rest till he had established our *Jerusalem* again a praise in the Earth. Then God almighty would be importun'd, prevailed upon to put it in the hearts of those men, whose part 'tis to secure our *Zion* and repair her breaches, to build by a true line and level, make such an establishment as may be fitted not to the satisfying parties, factions, interests, or any human appetites, but the just obligations or Religion; not build weakly, fearing, as it were, the Churches strength should awe men in their practices, & that the weapons of her warfare should gall their vices, besides that their own strong holds may be still able to hold out, and not be beat down by her forces: for this were to model the structure of *Zion* to men's own, and to their sins convenience. But to build her up so, as that the profession and the practice of true Religion may be preserved safe, and God's Worship kept entire; that upon our one only foundation, the rock *Christ Jesus*, we may be built up with a *lively faith into an holy life*, all cemented by Charity, and all divisions be made up, and we may with one heart and one voice meet and join in giving Glory, Honor, &c,

SERMON V. OF THE EXERCISE OF CONSCIENCE, In the avoiding of Offence towards God and Men.

Acts 24. 16.

And herein do I exercise myself, to have always a conscience void of offense towards God and towards man.

MY text is the sum of a Christians practical duty; for as *S^t Paul* had in the verse before set down his faith and hope, here he sets down his workings. In the words we have

1. The state of that duty expressed 〈 in non-Latin alphabet 〉 , *a conscience void of offense*.
2. That is brancht out into its several respects, 〈 in non-Latin alphabet 〉 *towards God*, 〈 in non-Latin alphabet 〉 *and towards man*; and those either
 1. As the objects of that which a good conscience endeavors and means, an unblameable conversation in thos duties that look towards God, those of Devotion, Piety and Godliness; or of those duties that look towards man, those of Justice and Honesty, particularly so called.
Or
 2. God and Man here may be looked upon as having both to do in being the rule of Conscience, God's law, and man's also, that is, the just laws of lawful Superiors, both obliging it: and *a conscience void of offense towards God and towards man* is such an one as does not only not offend God nor man, in that which God commands to be don to himself and to the neighbor, but such also as doth not offend in what man, the lawful Governor, commands: for to these we must needs be subject, *not only for wrath, but conscience sake*.
3. Here are the seasons which this Conscience do's respect, and they are all seasons 〈 in non-Latin alphabet 〉 *always*.

4. The interest S^t Paul does seek after in this condition 〈 in non-Latin alphabet 〉 *in this Jexercise myself*; as on one side it is not fancying or opining, often hearing, no nor talking of conscience, but exercise and doing; for the Christians life is 〈 in non-Latin alphabet 〉, a constant exercise, and that is at once his duty and profession here: so on the other side, it is not perfect possession of this state; there is no such thing as perfection in this life, but laboring towards it. In handling which parts I shall thus proceed.

1. Having in word explained 〈 in non-Latin alphabet 〉, I shall enquire what are those offenses that must be removed in order to that state that's here described; and having cleared the conscience of those, 2^{dly} view the latitude and extent of its obligation, see how it respects both God and man, both as the rules and objects of its acts, and as we go along, we shall direct the practice of that duty which S^t Paul did labor in, how we must exercise ourselves that we may be in such a state, which is the 3^d thing and the application of all. 〈 in non-Latin alphabet 〉 may be understood from the use of that word as 'tis taken either passively *Phil. 1. 10. that ye may be* 〈 in non-Latin alphabet 〉 *without offense*, not led into evil by mistakes of what is good, or any other color whatsoever; or else as 'tis taken actively 1 *Cor. 10. 32.* 〈 in non-Latin alphabet 〉 *give no offense to any man*; which as the context proves is but the same, and means, let nothing that you do be such as may induce another man to sin; lay not 〈 in non-Latin alphabet 〉 rocks of offense or stumbling blocks in any Christians course: and therefore in my text 〈 in non-Latin alphabet 〉 is such a conscience, as does not induce the man himself to any sin against God or man, and a life that is not led into it; a conversation that is according to such a conscience, is that which S^t Paul aims to have, and which that we may have, all such 〈 in non-Latin alphabet 〉 we must endeavor to remove, which what they are, I told you, was to be my first inquiry.

And the first is error of judgment, which makes an erring conscience; such a one as gives false information of duty, which either tells me that I may or must do that which God's law or some other law in force upon me says I must not do, or else tells me I must not do that which I may, or am perhaps bound to do. A rock of offense this, upon which many men do split, and make ship-wrack of a good conscience; and which is worse error of judgment, called by some new light, is such a light indeed, so placed between the rocks as must needs guide the Mariner upon them, make it necessary for him to be wreckt; for in this case sin lies on the right and the left hand, which way soever he does turn, he falls upon it. For first if this man act against his erring conscience, he sins, altho the Law of God do not make the act sin *Rom. 14. 14. to him that esteemeth anything unclean, to him it is unclean*; altho S^t Paul says there, he knew it was not in itself unclean, yet so it was to him, and that to such an height, that the man whose example wrought with any one to eat against the persuasion of his mind *destroyeth him* v. 15. 'Tis therefore a destroying sin to do a thing against the express judgment of the mind. And all the reason in the world; for since good or evil do not, nor can move the will as they are in themselves such, but as apprehended, and according to the notion we have of them in the mind: 'tis certain therefore every motion of the will to good or evil, consequently every good or evil action must be formally accounted such from good or evil things not in themselves, but in the apprehension of the mind; that is, according as

our consciences dictate to us they are good or evil. And indeed no law of God or man, no rule of duty can be appli'd to us but by the mediation of conscience; for till that tell me such a thing's commanded and my duty, it is to me as if there were no such command and it were not my duty, for till then I am not conscious it is, know nothing of it. This alone therefore does propose and apply duty to us; and consequently whether that which it proposeth be my real duty in itself or no, yet I must needs look on it as so, as having no direction in the world besides what to do or forbear, but what my conscience some way instructed tells me, God or my Governors require: while therefore that does absolutely tell me such a thing is unlawful whether it be so or no, while that persuasion lasts, the soul yet judges it unlawful, and consequently if the heart embrace it, then it does deliberately embrace unlawfulness, which though it be not in the thing, is yet in the choice. I like and follow that which in my judgment is vicious, and be it in itself what it will, 'tis so to me; 'tis evident the inclinations and actions pursue vice, when they pursue that which they cannot look upon but as vice. And therefore S^t Paul saith *whatsoever is not of faith, whatsoever is contrary to the persuasion or judgment of lawfulness, i. e. in other words, what is against conscience is sin*. Conscience therefore is the rule from which it is sin to recede.

But you will tell me, where the conscience errs, the rule is false and crooked, and so must not be followed; but the rule of this rule, God's Law, and not the conscience, must be obei'd. Good counsel if it could be followed; for certainly if the man know what God's Law does require of him, in that case his conscience does not err; if he do not know what God's Word requires, how then can he follow it against that which his conscience tells him God requires? and it is sure if the man should suspend his action, or have reason not to act according to his erring conscience, he never can have reason to act according to a conscience well informed: for it is plain his conscience does as much propose the error as his duty, as it does the truth; the man as really believes the one is to be don as the other, and hath no reason to make difference, and therefore if at any time he must follow his conscience, he always must, and t'will be sin to act against it, be it what it will.

But then you will hope it will excuse to act according to it. No alas, this is but the other rock, it is sin too to act according to it. The proofs are very pregnant *Gen. 12. 17. Because of Sara Abraham's wife the Lord plagu'd Pharaoh with great plagues and all his house, namely those that had commended her before him v. 15. and so had contributed to the offense. On the same account he plagu'd Abimelech Gen. 20. 17. altho in the 6 v. God saith, he knew Abimelech did it in the integrity of his heart, and though Abimelech did plead the same to God, he did it innocently v. 5. yet in the 9. v. he expostulates with Abraham, what have I offended thee, that thou hast brought on me and on my Kingdom a great sin. Again St Paul affirms of his own nation Rom. 10. 2. that it was out of zeal to God and his Law they persevered in infidelity and opposition to Christ's doctrines, yet for that very opposition he affirms, that they were hardened and designed to everlasting perdition. And Christ saith of the same Jews John 16. 2. that the time would come, when they that killed his Apostles and Ministers should think they did God service, < in non-Latin alphabet > think they offered an oblation. The error was so strong, it made the sin look like Religion and Atonement, yet that zeal and conscience was plagu'd with wrath that came upon them to the uttermost, even to an utter extirpation: or to restrain ourselves to our*

Apostle, he saith of himself v. 1. of the foregoing chapter, *I have lived in all good conscience before God until this day*, and therefore when against Christ's reformation he defended the Mosaic Law, and persecuted the opposers of it, he did all out of a good mind, according to the dictates of his conscience, sincerely what he was persuaded that he ought to do; and now if conscience could excuse, here was enough of that, a good Conscience, and could his fiery persecutions by virtue of that conscience be Christian'd holy Zeal? could his pure heart make his bloody hands undefiled? Oh no! 'twas *blasphemy, and persecution, and injury*, for all 'twas conscience. If this seem strange, that acting thus according to the conscience should make men such sinners, since all facts are estimated chiefly by the heart that they proceed from, by the good or bad mind they are don with, that is, by the conscience of the doer; we must know, that where the error is not the effect of any carnal prepossession or principle, but truly error, there the sinfulness in this case lies not altogether formally in acting so according to their conscience, unless first the conscience take up persuasions & give sentence without a sufficient inquisition, when there is the least appearance of a danger that 'tis plain such a persuasion may engage us in a state of sin, we must examine strictly, and this seems the case of *Pharaoh and Abimelech*; they were glad to think *Sarah was Abraham's* sister, therefore made no close inquiry, were content with his once saying so, and on that account, altho the one and afterwards the other took her in the innocence of their heart, the text saith, they committed a great sin, for which God did plague them. Especially ^{2^{dly}} if men have been called on to consider, had the opportunity of means of conviction, such as God will judge sufficient in their circumstances, then retaining those persuasions, following such an error gives it that which is equivalent to willfulness, makes the guilt. This was the *Jews* case and *S^t Paul's*, though *Moses Law* were given by God himself, confirmed by wonders, and by such a constant series of God's most immediate dispensations, as might give them just cause to believe it was their certain duty to adhere to it, yet when God judged Christ's works together with the Prophecies that went of him, had given a sufficient testimony to his Reformation, the *Jews* resisting that, though out of zeal to God, and in obedience to his Law and to their Guides the Priests and Sanhedrim, were hardened to excision for it; or if, as 'tis most certain, they were leaven'd into aversation to Christ's doctrine by their expectation of a pompous *Messiah*, his Religion did not serve their sensual ends, 'tis to be feared the same do's influence the more sincere and erring party of the Church of *Rome*; yet *S^t. Paul* also, though out of a good conscience doing so, esteemed himself the *chief of sinners* for so doing. 'Tis the too hasty taking up, or the too obstinate retaining this erroneous conscience, makes the sin it does engage into be so exceeding sinful; therefore certainly whoever lets their conscience be surprised by prejudice, or warmth of mind, much more ambition, pride, revenge, or incidental discontents and disobligation, reputation of a party, interest, design, if these or any sensuality though but lurking indiscernably (*for the heart is deceitful above all things, who can know it?*) have given any tincture to the heart and puffed a passion into conscience, or if in the uprightness of their heart they took up their persuasions, yet if they retain them in the least on any such account, or else however if they do not hearken to, examine any calls or means, which God does either by his Providence or Ministers offer the opportunities of, for their conviction, specially if by seeing good and wise men do judge otherwise, they have any cause to doubt, and yet persist still, and retain the error, it is this

that spoils the Conscience, so that while it errs it does ensnare the man, entangles him in a necessity of sinning, leads him into such labyrinths of guilt that whatsoever he does, he offends: if he do what his erring conscience dictates to him, then he sins against God's Law, if he forbear, he sins then against God's Vicegerent, his own Conscience; there is the guilt of his deed, here the guilt of his heart, which does oblige a man to follow that which it is sin to follow, and which makes him, he must and ought to do that which he must not, ought not to do.

And then the only application to such a Conscience is to advise the laying it aside, to rectify the error; good counsel this indeed, but hardest to be taken in the world. For that a man may set himself to rectify, he must know himself in an error, and if he know that, he hath not an erring Conscience; this when it is such strongly, the man does not so much as doubt of his opinion, and while he does not doubt, what temptation can he have to think of rectifying? especially if men are persuaded that their Conscience is directed by such Guides as cannot err. We cannot but remember how the violation of all Laws and of all rights sacred and secular, sedition and rebellion, and such other dreadful consequents as we must not remember, being dictated by conscience, undertaken on account of Religion were esteemed the characteristics of a godly side; nor are we suffered to forget, how the same things undertaken on account of holy Church make Saints and Martyrs: for let not men pretend these are not Doctrines or directions of the Church of *Rome*. There is no one of the rebellious parties, but it may with much more truth and modesty affirm they are not theirs, since they have not declared them so authentically; and if we are not sure these are their doctrines, 'tis impossible to know that they have any, for none of their doctrines have a greater attestation. If some few declaring their opinion to the contrary, shall against the declarations of the Tenets of their Schools, and the directions of much greater numbers, their Casuists, the rules and practice of their whole law, the determinations of particular and general Councils, make them not to be their doctrine, then no Church hath any doctrines. Now, if as one side of these pretend some to a Divine Light within themselves, some to the Divine Spirit speaking in the Scriptures for their Guide, so the other plead the public Spirit of the Church speaking at least in the Assemblies of their general Council most infallibly, and consequently all of them must judge it is impossible their Guide can err; how is it possible to prescribe means to rectify the errors of such Consciences?

But should I pass these guilts of the first magnitude, to which 'tis wonderful a Conscience can be debauched, and err into them, should I mention one that's common to all of them, violating the Laws, disturbing the Peace of the Government, unhinging the constitution of it by illegal meetings to disseminate their principles, and make more errors, and more separation, wider breaches. I shall not tell these, that the Church nowhere gives a privilege to any to assemble not for God's own worship, from whose principles or practices the State hath reason to expect commotions or sedition, the diminishing their secular Powers, or endangering their persons, and on that account forbids them. Sure I am, there is no one word in the Gospel for it, and I leave all the mentioned parties, Popish or the other, to consider whether they have been so innocent as not to be suspected justly? and would only ask each party of them, whether it alone have right to act according to its conscience thus

and otherwise against the Laws, so that all others, what sincerity so'ere they act with, have no privilege? or whether it be the Christians birth-right, and due to all others? If any party say, that it alone hath right, besides that all the rest will never grant this, nor have reason for it, and so all must quarrel; yet if they do say so, sure there's nothing else but truth or confidence of having it, can make them judge so: but since every the most erring conscience does and must believe the truth is with him, he hath the same reason, so contentions must be endless, & this state of conscience is just the Leviathans state of war; besides that this pretence of any single party for itself makes war with the hypothesis itself of liberty of conscience. But if they grant all other Sects to have just right to act according to their conscience, then those that really believe the doctrine of their Church is true, their ways blameless, and the statutes which restrain the liberties of the Recusants and the Dissenters are all just, those of them also that have sworn obedience to these statutes, and those Magistrates and Governors too that are bound by oath to the execution of them, and to take care of the peace of their Subjects, and hold that, as 'tis, a duty and an obligation in conscience on them: these, I say, have just right too to act according to their conscience also, and by consequence to execute the Laws upon those others; and then, I am sure in conscience, and according to the very rules of all these men of liberty, those have a right to take away their wild and dangerous liberties, and by the very Principles of all these Dissenters are as much bound in conscience to restrain them, as they think themselves bound to use those liberties according to their conscience. Yea these are bound in conscience to suffer all their Governors to put restraints upon them; because to do so is for them to act according to their conscience, or if they think (as 'tis not strange if they think contradictions) that they have a right in conscience to contend for this with Governors, who yet they acknowledge to have a right too to restrain their liberties, (since all, as themselves have granted, have the same right,) there must needs be endless quarrels and contentions both with Governors and with themselves, and just of all sides, in which each hath right, which is another contradiction also; and so still this state of conscience will be the Leviathans state of war, and must dissolve all Government, as being inconsistent with it. Whether any consequents in prospect or design can make this state of things allowed and eligible, or how far Governments can properly secure themselves, if it be allowed, which yet 'tis certain that they have a right to do against the clamorous pretences of all conscience whatsoever as to Church Laws: yet how far they can, I say, secure themselves against such sorts of men ‹◊› side, who declare that their Government itself is sinful; or ‹◊› the other side a sort of men, who not only here in this Nation, after the most dire and hateful treason ever hatched or thought of, were not, nor are suffered by the Guides of their conscience, by their Pastors neither their Supreme one nor their particular Confessors, to give assurance of their civil obedience and allegiance to their own Prince. But in *France*, after the murder of two Kings by them, both of their Religion, when as *Lewis the 13th* did design, and ask the advice of his Parliament, to make provision for his own safety and assurance of the Loyalty of his Subjects by an Oath (a thing by God's own People, since 'twas a Kingdom, practic'd) all the Clergy, those Directors of the consciences of that Nation, were so far from suffering it, that they made the King to cause the Parliament to raze out what of it was drawn and registered in their Journals, professing to his face that they would excommunicate all as

Heretics that were against that Proposition, that the Pope could depose Kings. But 'tis not this, but how to secure Governments against it, to rectify the erring conscience I would speak to; and if the sense of any sacred obligations, if the calamities of Church or State, that cry aloud bemoaning the effects of conscience thus let loose, call upon him to consider, and at least suggest the duty of examining his conscience, then the 〈 in non-Latin alphabet 〉 here of the text, the exercises that are like to have an influence upon him, besides humble prayer to Almighty God for a right judgment in all things, together with a hearty resolution not to suffer any principle or interest so to engage him to a practice or opinion, but that, if God will please to show him light, he will follow it strait, and utterly forsake those paths, to which he was misguided by the error of his mind, and so begins to act accordingly as well as he can. Now such a resolution hath a promise, *If any man will do his will, he shall know of the doctrine, whether it be of God, or not.* Besides this, I say, let him thus exercise himself, when anything offers itself to practice, and gets this holy advocate of its side, brings conscience to plead, then I will search and examine strictly that same action, first undress it quite, see what it is naked by itself, and then ask not what fine motives, what good end it hath, but where the rule is for it. If it be in things merely Spiritual, then what Law of God; but if in other things, what Law of man, what just subordination to God's will is there for this action? For laws, not zeal do make the rules for Conscience: for Conscience being nothing but a full persuasion, judgment, dictate that a thing is either duty under obligation, is according to a Law that does command it, or else is unlawful, is against a Law. If Conscience shall tell me such a thing I am bound to do, but I have no Law of God or man for it; or else such a thing I must forbear, it is a sin, absolutely unlawful, but truly I can bring no Law in force against it, sure I shall easily reject the clamors of this Conscience, for it talks contradictions: for nothing can be unlawful, but what is against a Law. If, though there be not express Law to forbid or command, yet I see grounds that stagger me, and several hard things which incline to my opinion, this does not make the erring Conscience: for that is dogmatical and positive, and must have law, doctrines and grounds of probability; those only make a doubt, the next offense I mean to name.

An offense this, that whosoever stumbles at, does fall into the lowest pit, for *he that doubteth, is damned if he eat* Rom. 14. 23. Now the state of a doubting conscience is this, either the man in himself really believes the thing he does consult of is forbidden, but yet seeing the example of some man he hath esteem for, or else hearing some good probable grounds to the contrary, does entertain some doubt whether it be so bad, and upon that without being resolved, yea thinking still it is a sin, yet ventures on it: in this case though the man may have some hopes it may not be a sin, yet judging in himself it is, and choosing notwithstanding, it is plain he does not only venture at, but chooseth sin, and therefore sins. This was the very case of the weak Christians in relation to eating things offered to Idols, which S^t Paul there speaks of. Or secondly, if he do not absolutely in himself judge it a sin, yet really do's doubt it is, and without endeavoring to be truly satisfi'd by all appointed fit means, does it howsoever; this man does as much as resolve I know not what it is I am about to do, I doubt 'tis sin, but I resolve to do it, though it be so. Now this is a wicked resolution, and the consequent action must be so too: it is as much as saying, I resolve to venture God's

displeasure, rather than loose the satisfaction of that action; now whatsoever otherwise the action be, yet such a resolution stains it with a vicious tincture, by infusion of that wicked purpose.

To bring this to our own concerns, if my lawful Superior command a thing by an established law, which yet either by some obscure place of Scripture, or by the silence of Scripture, or some inference of my own from others having put that action to an evil use, or the infusion of some Teacher of whose holiness I have an opinion, I doubt whether I may do it or no, and cannot satisfy myself, in this case, if the man that doubts comply, without acquiring any satisfaction, do it merely too because he will not be obnoxious to the penalty of law, 'tis clear he does it with a doubting conscience, and so sins; but if he thus discourse, (which is the proper 〈 in non-Latin alphabet 〉 for such a conscience to remove this offense) I am sure God hath commanded me to obey the lawful commands of my lawful Superiors, now am I sure this is not lawful? No, that I am not, for I only doubt; why then I must needs also doubt it may be lawful, therefore I must needs doubt God hath commanded me to obey them in this, and then if I refuse I must needs do that with a doubting conscience; for if the thing be lawful, I am sure I sin in not obeying, and I doubt it may be so, and so not doing will have the same guilt, which by not doing I endeavor to avoid.

Now if whatever the action be, as long as I know not certainly whether it be lawful or unlawful in itself, I shall have equal guilt in the refusal (altho there be no scandal or contempt) as I can fancy to myself in doing; and if I cannot satisfy my doubt myself, since I have then no other way to seek for resolution, but from those whom God hath set over me, shall not the reasons and commands of my Superiors, the example of all those that are obedient, weigh as much with me as the opinion of some whom I think holy, or some little color which can only make me doubt? If I be not sure it is unlawful, and am perfectly assured of my duty to my Superiors, this certainly ought to suspend my other doubt, and in so doing I am sure, I take far the more probable and safer course; and he that does so, cannot have the guilt of a doubting conscience, for the resolution of that was clean another thing: I doubt there may be sin in it, however I will do it, whereas this man that he may take the safest course to avoid sin, resolveth thus, merely for fear there may be guilt in my refusal, I do that which otherwise truly I would not do.

I cannot pass by this reflection here, how there will come a time, when it shall be more tolerable for the erring or the doubting conscience, notwithstanding their sad consequences, than for those that *hold the truth in unrighteousness*: the one sort of these have some checks at sin, they doubt and they demur; the other sort sin merely because they would please God, and offend out of zeal; but the other sin because they will sin. If actions lawful otherwise will make up an indictment to our condemnation, don but with a doubting mind, what guilt and what damnation is there in those that are undertaken against known command and present full conviction? that muster up and recollect all the forementioned guilts, which when they were divided, did make actions so ruining; at once they defy God and their own heart: if *he that doubts is damned if he eat*, though what he eat were lawful to him, what will become of him that eats to surfeiting, and knows that such things call for condemnation? with what

face can he blast a deceived honest Heathen with his God's, who in the face of God, and of all Laws, in view of a believed hell, and in despite of heaven and of his own conscience that suggests all these to him, yet by frequent intemperances makes his belly his god, and by uncleanness that new testament idolatry, sets up as many idols, as his foul heats find objects, and by dishonesty and frauds serves covetousness, which is idolatry? They, who defy their conscience thus, are in the ready way to a reprobate sense, the last offense that I will name.

When the heart gives a false judgment of things, *calls evil good, and good evil* in the Prophets words, 'tis not uneasy to deduce how arrive at this. There is no pains bestowed upon the education of their childhood, they are made indeed to renounce the Devil, the evil Spirit is exorcis'd out of that hold he had of them on the account of being born children of wrath; but no provision for the Holy Spirit taken care of, rather all that's possible is don to grieve him thence, and so the evil *onereturns, finds the house empty, and takes to him seven spirits worse than himself, and they dwell there;* or to speak out of parable, there are no principles of virtue planted in them, no labor used to make impressions of Religion and the fear of God, the sense of duty, aversation to all vice; but as far as conversation, with example of all lewdness, can have influence, they are bred and fitted for the Tempter, and when they and temptations are grown up, it is no wonder if they taste, then swallow down the bait, and so are taken: then they get to themselves principles, that may stop the mouth of natural conscience; either Religion do's not mean so strictly, or against the strictness they oppose the custom of the age, or honor, or the like, and these together with the conversations of sin do clean take off the aversation, and so by degrees the sense, the mind first leaves to be afraid and startle at it, and then leaves to check at it, and having don this long, the custom stupifies the conscience, and makes the sins seem necessary to them, and they cannot be without them, and the absolute necessity makes them conceit them little sins, and in a while no sins at all: stick not to say, those terrors Clergy-men do talk of, are but Mormo's, but religious spectres. We have this daily experience, that looseness in practice quickly grows into irreligion in heart, that they who with all might and main do long resist the power of Godliness, do at last proceed to cast off even the very form, and they who would not receive the love of the truth, but did prefer the satisfaction of their humors, prejudices, passions, lusts before the doctrine of piety and virtue, though it came with the greatest evidence of reasonableness; that such, I say, are given over to *strong delusions to believe lies*, even lies of so eternal unhappy a consequence as this, that virtue and religion are but empty names, that conscience is but prejudice: such are those S^t Paul describes 1 Tim. 4. 2. 〈 in non-Latin alphabet 〉, *men of branded consciences*. Now we use to account that person infamous that's branded only in his hand or forehead, but these are men of stigmatiz'd hearts, there is a brand upon their soul and conscience; and you will find some other characters upon them there, they *depart from the faith, they give heed to seducing Spirits*, lay out for a Religion that will give them hopes of safety though they sin on, and to *doctrines of Devils*; fit Scholars for such Tutors, seeds of a blessed education they have, that have such Instructors, and such they have whose consciences are branded: and the whole progress of their wickedness you will find Rom. 1. from v. 18. *because they hold the truth in unrighteousness*, joined impious lives with the profession of the true Religion, were vicious in despite of their own understandings, which

told them, they should not be so; upon which great proficiency in guilt v. 24. God withdrew his grace, left them to the pursuit of all their foul desires, permitted them to break out into all reproachful villainies, sins that were violences, contumelies to their nature; yea v. 28. because they acted perfectly against all notions they had of God, he gave them up to that abominable state of mind, to have no sense of guilt, to have a judgment so perverted, as not to think things of the most forbidden and most detestable nature to be foul, and then see what a shole of consequents break in: from v. 29. feind vices, things that do not only merit hell, but possess, enjoy, and make the place. These are the entertainments of those Regions, but none more essential than those v. 32. *they not only commit those things, but have pleasure in those that do them*, do not only favor themselves in the transgressions, (for to that men may have some temptation from the flesh) but to evince their understandings are debauched, their consciences corrupted, and that they are of a reprobate mind, they take pleasure in others committing them, from which they have no pleasure, can enjoy nothing but the villainy of being glad that others are debauched and vitiated, this recommends men to them. And truly now I have no words for them, they do outgo expression; I may apply that which the *Psalmist* saith of the fool, *in his heart there is no God*. I am sure there is none in theirs, that will not let his Deputy be there, not suffer conscience his Vicegerent to be within them; and it were well, if they could exclude it forever. But alas! when their sins and pleasures shall begin to die, then conscience will revive, and be their *worm that never dies*; however they have stupifi'd it here, then it will gnaw eternally, then oh that they could have no conscience, no sting, no lash: but it will be an immortal feind to them, and that which they so much trample on now, will then be their great hell.

And now I can prescribe no exercise will remove this offense, when the conscience is past feeling, then it is past cure. The only method is prevention here, the only 〈 in non-Latin alphabet 〉 to keep the conscience tender; then it will be sensible of every the least touch of guilt, check at whatever we shall do amiss. Conscience is the eye of the soul, now tenderness is a disposition very proper to the eye, it is the tenderest part of the whole body; and if the conscience be right, that is so of the soul: the smallest spill or mote is restless agony to the eye, it never leaves to force out tears, both to bewail the torment, and to wash away the cause. I am sure our Savior calls a sin of the least size or guilt 〈 in non-Latin alphabet 〉, *Matth. 7. 3.* things that should make the conscience as restless, fret into lamentings, prick passages for repenting sorrow. The conscience of Converts always does so, *Acts 2. 37. When they heard this, they were pricked in heart*; and indeed this is the necessary constitution of Soul for them that ever hope to have their conversation holy: he whose eye is not tender, 'tis not useful; if it be not sensible of spills that get into it, it cannot be sensible of objects, such a callum as will make it not feel, will make it not see; and when it cannot perceive pain, then it cannot direct or light: and so the conscience, if it feel no grievance from thy vices, it will never boggle at them; but when it is tender as the eye, then it will roll and weep, if anything disturb it, 'twill be restless till it free itself. Let other Souls be tickled, when they feel the pleasures of a sin; but, Lord, let my heart smite me, then the stroke and smart may make me fly the cause. Let sin, that and cruel Serpent, sting, stab, wound me thus; for then it will make outlets for its putrifaction, it will draw tears to cleanse me from itself: and sure after

the blood of Christ, there is no other laver to wash away the foulness of my sin, but that which gushes from those wounds of spirit, nothing else will quench the power of it. This tender conscience will preserve the whole conversation pure, if its respects be universal, if its cares reach to the whole latitude of its object, if it be *void of offense both towards God, and towards man*, which shows the extent of its obligation, and is my next consideration, of which in a few words.

Void of offense towards God and towards men, a conversation unblamable in all things that relate to God or man, both these must be joined: the Honesty without the Godliness is but Heathen Morality, and the Godliness without honesty but Pharisaical Hypocrisy. 'Tis just that which our Savior describes and sentences *Matt. 23. 14. Woe unto you Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation:* as if their long and earnest prayers pulled down nothing else but woes and condemnation on them, and their more religion gained them but more hell. The one of these for all his honesty, if he have not piety, he is without God in this world, nor shall have anything of his heaven in the other, whose life did not look thitherwards, but aimed no further than a conversation that was regular betwixt man and man. The other, the dishonest man, notwithstanding his Godliness, shall be without God in the world to come; for sure he is not fit to live with God in that, who is not fit to live with man in this: who will not behave himself honestly, must not think he can live religiously; nor can that help him towards God's rewards, that does but help him to the greater condemnation. So that they must be joined, and our conscience must be *void of offense towards God and towards men*; and that not only as the objects of our duty, but the rules.

That God's Law is the rule of conscience, that we are bound to do what he commands, I think I need not prove; in this I have only to wish, our practice were as orthodox as our opinions. But that man can oblige the conscience, that laws however just of our rightful Governors are a part of this rule, and we are bound in conscience to observe what they would have us do, many men doubt; there *been qui latuit, been vixit*, a close offender does not sin, and if they come not under the lash of the Law, they think the conscience hath no whip for these offenses; yet Scripture is express *Rom. 13. 5. Wherefore you must needs be subject, not only for wrath, but also for conscience sake.* again *1 Pet. 2. 13, 15. submit yourselves to every ordinance of man for the Lord's sake, for so is the will of God.* I do not here set down that human Laws oblige the conscience immediately, it is enough for me they do it by God's constitution, that what we do so is for his sake, and 'tis his will that we should do it; and then he that does not obey, he breaks the will of God, and so does that which a good conscience must needs tell a man he must not do. I know some have found out a subterfuge, that only passive obedience is required in conscience, not active; and though this interpretation would secure the Magistrate, for men must not rebel against that rod, which they are bound to submit to: yet

1. 'Tis strange a man should not be bound in conscience to obey the Law, yet should be bound in conscience to suffer for the not obeying it. What reason for this difference? Sure if either, 'tis most reasonable to escape the punishment, if he can. But

2. What sense will they make S^t Paul speak, * *wherefore ye must needs be subject, not only for wrath; if wrath mean punishment, as it certainly does, and be subject signify submit, not actively, but submit to punishment, as they will have it, then it means, therefore a man must submit to punishment not only for punishment, or for fear of being punished, but also because he is bound in conscience to bear the punishment: now 'tis indeed impossible that a man ought and is necessitated to submit to the penalty of the Law for fear of the penalty of the Law, be bound to suffer a thing for fear of suffering that very thing, or that he may escape that very suffering, which he is bound in conscience too to suffer. These are contradictions. But of the active obedience the sense is plain: we must obey their just Laws, not only that we may avoid their punishments which we shall suffer if we obey not, but because we are bound in conscience to obey. All the Apostles instances also being of active obedience, and the whole reasoning of the place evincing it, might serve for further evidence, but this shall suffice me for proof; and S^t Paul truly seems to take in these here in the text, for amongst several things laid to his charge, some against God himself, as *profanation of his temple* v. 6. he was accused of being also *pestilent, a mover of sedition* v. 5. to all which he answers in my text, that he was so far from profaneness in Religion and his duty towards God, and from sedition in the State, that he did exercise himself in this alone, in laboring to *have a conscience void of offense* in all things, by God or his Governors commanded.*

And this president of our Apostle, everyone that hears me knows, the true sons of this Church always followed, both in doctrine and in practice, even to the Martyrdom not only of their persons, families, but of the Church itself. Not like those holy Church-men who account themselves exempt, no subjects to the secular powers; nor those others, who withdrawing their obedience in all things which they do not like, do seem to own no powers but themselves, are Subject only to their own minds.

Now he that does thus exercise himself *always*, (which is the only thing that I have left to speak to,) is in that state of Christian perfection, which the Travelers to Heaven, while they are upon the way, can arrive at: for that must needs be a good life, which is regulated by a good conscience; for if a conscience do its part, do neither err nor doubt, but is tender in all, in a word, if it inform truly in all duty, and thou doest accordingly, thou doest all thy duty: therefore all good life is called by the name of a *good conscience* 1 Tim. 1. 19. and plainer Hebr. 13. 18. *We trust we have a good conscience, willing in all things to live honestly*, sincere endeavors to obey in everything, a conscience that is right in everything, not boggling with it, accepting the persons of duty, (being very conscientious in some things, but taking liberty in others,) and being so 〈 in non-Latin alphabet 〉 *always*, not by fits, having only Paroxysmes of Religion, now and then very conscientious, otherwise loose enough, but to be so in all respect, and at all times: this was the sum of all S^t Paul's endeavor, he had no stricter aims, this was the height of his Religion, this his *exercise*.

Yet why should I call it his exercise, when it is his enjoyment? 'tis his ante past of heaven itself. The applauses of an honest undeceiving heart that is conscious to itself of this in earnest, they shed comforts into every state of life, beyond all that the earth can give, they shed the *peace of God that passeth understanding*. If my conscience be clear, let my condition be

never so overcast, I live in shine; let them be troubled with afflictions, or with sad expectations, who understand no delights but carnalities, whose souls are married to some little comforts of this world, adversity indeed sweeps all their joys away at once; but he that understands the comforts of a good conscience, and knows where to find them, and who hath a treasure of them in his breast, will soon be able to allay the other sadnesses. What can I want, if I have a continual feast, and such is a good conscience: let all the world look black upon me as long as I have light within me, and in that light can see a pleasantness upon God's face. Yea it is this indeed must make prosperity contentful, when to the candle of the Lord, the light of his countenance also does add its shine; when I have no ill remembrances, either as to the possession or to the enjoyment; when my heart assures me I did neither get it ill, nor use it ill, 'twas truly God's gift to me, and I strive to make it an instrument of my service to him. This is transfigur'd prosperity, but without this, for all the hurry of men's pleasures, something will now and then rejolt worse than surfeits, and come up bitterer than the gall of ejected riots, and they shall find their great provisions are but variety of nauseousness, only plentiful vexation, and a jolly restlessness, while they are here; and then when they but think of going hence, *O death! how bitter is the remembrance of thee to a man, that lives at rest in his possessions, to the man that hath nothing to molest him, hath hath prosperity in all things;* and if he have the sting of conscience to embitter it, which will be sure to stir at such a time, alas! how unconceivable a sadness must then dwell upon that soul, that can think nothing kinder to itself than hell. But he that can at such a time say with *Hezekiah, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have don that which is good in thy sight,* then if God do not send a message of fifteen years, yet he will add to him an everlastingness of years of joy; if his days do no return, nor the Sun mount back again to give him a more full noon light, he shall be taken to the fountain of eternal light. Oh let me have that light, that will enlighten the sad approaches of the dark grave; that, when I am going to make my house in a black lonely desolate hole of earth, will be like the day spring of immortality, like the dawn of heaven, and such glimpses will break in thro a clear conscience. 'Twas that which made the Martyrs run to the fires of execution as to fires triumph, and they looked upon their flames as on *Elijah's chariot's flames,* that flew upwards, not with hast to their own Sphere, but the Sphere of Martyr's Heaven, and whose brightness did prelude and expire into Glory.

SERMON VI. Of the Blessedness of Mourners.

Matt. 5. 4.

Blessed are they that mourn, for they shall be comforted.

THE 〈 in non-Latin alphabet 〉 *shecina*, say the Jewish Doctors, will not rest upon a sad person, that is, God will not be especially with him, nor will his holy Spirit keep him company, that is, a solitary Mourner: and indeed we often find in Scripture, that when the Prophets would invite God's Spirit down upon they did heighten themselves with mirth; *but now, saith Elisha, bring me a Minstrel, and it came to pass while the Minstrel plai'd, the hand of the Lord came upon him. And he said, thus saith the Lord, 2 Kings 3. 15.* as if the Music had inspired

him, and his soul was tun'd into Enthusiasme; and so also 1 Sam. 10. 5. *thou shalt meet a company of Prophets coming down from the high place, with a Psaltery, and a Tabret, and a Pipe, and a Harp before them, and they shall prophecy: and the Spirit of the Lord will come upon thee.* Yea and as God would not dwell with them, so neither would he let them keep him company, they were not to appear before him sad Deut. 12. 7. *And there ye shall eat before the Lord your God, and ye shall rejoice:* and therefore God hath no worse expressions for unclean Sacrifices, than *the bread of Mourners*, Hos. 9. 4. *They shall not be pleasing unto him, but their Sacrifices shall be as the bread of Mourners,* and as the 〈 in non-Latin alphabet 〉 *those Sacrifices, for their carcasses shall not come into the house of the Lord.* Yea he would not let those Melancholy people keep others company in his service, but there was *porta lugentium*, a gate for Mourners to enter by themselves into the Temple-service, as if the mirth were among their precepts, and to be sad were to be defiled and unclean. But it is not so with us in the Gospel, where *the only Sacrifice of God is a troubled spirit, a broken and contrite heart he will not despise;* but *the bread of Mourners* shall be the 〈 in non-Latin alphabet 〉, from which he will never turn away his face, and a few penitent tears are the scope and the fulfilling of all the Jewish purifyings, *and the Spirit of the Lord moveth upon the face of these waters;* 〈 in non-Latin alphabet 〉 he flutters and hovers over them, and as he did out of the first waters, so out of those tears he hatches a new creation, they being the very first effects and signs of life in the new creature and the new birth also, natural to both; Infants and the Child of God also are born weeping and crying, this being the very first throw in regeneration. Yea so far is this sorrow from displeasing God, that it is the great engagement to him to give us comfort both here and hereafter, and it is put amongst Christ's first beatitudes here, *Blessed are they that mourn, for they shall be comforted.*

The words present either a bare description of persons, or withal involve a duty, the being *Mourners*. Secondly import a designation of their condition, that they are *Blessed*. Thirdly they give the reason and the manner of that condition, *For they shall be comforted;* so that mourning may be doubly understood, either as a duty, or as an aphorism: in the later case *mourning* is taken not to be prescribed at all, but only Christ looking upon his Disciples who were in the worlds esteem in a sad low condition, he does encourage them, that notwithstanding their unequal estimate, yet they are in a blessed condition, for they shall be sure to be comforted. And thus first it may be as an appendage to the former aphorism, in that he had by the assurance of a reward encourag'd them in the entertainment of poverty and calamities, had advancit the lowly into heaven, and enrichit the patient poor with the inheritance of a Kingdom, those that were poor in Spirit, content with their condition; and then this follows, *blessed are those that mourn, for they shall be comforted;* as if it were after this manner: but what if our calamities do grow upon us, and we are not able to bear them with an even mind and a serene countenance, but they cast us down, we grieve and mourn under them and cannot be comforted? yet even for this condition there is promise, Christ is so far from breaking this *bruised reed*, that he confirms and strengthens it; the greivousness of our calamities shall not exclude all hope of ease, neither shall our weakness and infirmity exclude us from the number of the *blessed*: he will neither impute our want of courage, that groans and faints under the burden, provided that we be not heated by it into impatience at

his dispensations, nor chaft into wrath against them that lay it on us, though we do mourn, if we do not vex, we are *blessed*; neither will he suffer our calamities, when he hath tried and purged us by them, quite to oppress us, but how grievous soever they be, they shall find multitudes of comfort, even the comfort of mitigation, for to that God's faithfulness is engaged 1 Cor. 10. 13. *God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way also to escape, that ye may be able to bear it.* Secondly the internal comforts of God's grace 2 Cor. 1. 3, 4. *God the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.* Thirdly the comfort of a joyful recompense, even here for the most part, John 16. 20, 21. *I say unto you ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is born into the world.* Our afflictions may be throws, but they shall end in birth, and have the ease and joy of a delivery; and therefore our Savior said of himself 〈 in non-Latin alphabet 〉 Luke 12. 50. *how am I straitened?* as a woman in child to accomplish his Baptism, that Baptism of agony, sweat and blood; or certainly however an eternal recompense of joy hereafter, *everlasting consolations*, as S^t Paul saith 2 Thess. 2. 16. *When instead of this hunger and thirst and tears the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain:* Rev. 7. 17. and 21. 4.

And first we learn hence the compassion of our Savior, who hath indulged us the infirmities of our nature: he hath not made our weak affections to be sins, but hath showed us a way to make them advantages towards blessedness; God that was made flesh remembers that we are but flesh, and does not require of us to be insensible, it is not a vice not to be a stock, such as the Stoics required their wise man should be, 〈 in non-Latin alphabet 〉, no grief, nor no sense of any external calamity; though you thrust his hand into the fire, it must be no more to him, than if you burn his staff; for his body is but his organ, his instrument, no part at all of him: but Christ requires no such hard tasks of us. Had he denied us our tears, and forbid us the ease of mourning in afflictions, and made weeping to be cowardice and sin, it had been a *hard saying*, we had had reason to have thought ourselves severely dealt withal: but he gives us leave as it were to love the dear things of this world, a little to weep when they leave us, if we do not love them so as not to love our brother and our God, leaving them if the world leave us, and when by calamities our comforts are taken from us, by frettings and vexations throwing off our God from us, repining at him, and casting his commands away, of not envying, not returning, provided in our tears we have humble perfect submissions and resignations of ourselves, throwing ourselves down at his feet, and from our very souls saying, *it is the Lord, let him do what seemeth him good:* then Christ he yields to the tenderness of our nature, and provided we mixe no gall with our tears, no bitterness with our weepings, no murmurs nor no grumblings with our groans, he pardons all our weaknesses, and makes our mourning to be but as a call and invitation to him to come to comfort us.

Secondly from the diversity of comforts that belong to every great greiving calamity here, we learn the munificence of our Savior, who does with such infinite advantage return our afflictions; he did himself suffer so many sorrows, and found they were so hard to bear, that for every grief we patiently endure he renders a fourfold comfort, and of those some Divine, the last Eternal. Thus does he reward not our virtues only (for it is no command of ours to be greiv'd,) but our mischances, our inflictions: he recompenses thy enemy's malice to thee with multiplied and eternal consolations, yea he does thus reward thy ease; for such it is to mourn in crosses, our greifs boil out at our eyes, and ease their swellings by those eruptions of tears, yet this very ease does he comfort us for, and makes those tears, which for the present do refresh, to be the rivers of Paradise, the fountains of the waters of life; teaches us the constant vicissitudes of grief and joy; sorrow and gladness so receive one another constantly, that in this life they that *mourn shall be comforted*, they that *laugh shall weep*. Laughter hath in itself more than the tears of sadness, 〈 in non-Latin alphabet 〉 saith *Aristotle*, the hurries of delight even in the very wicked weary themselves into a dullness, and die into a sadness; the intemperances rejolt in bitter risings, and the more forced and violent the delight is, it is but like the raising the pendant weight, which by how much you lift it up one way, it drives itself so much on the other side; yea in the better sort of Christians the frolicks of these pleasures here below, though not sinful, do for the most part end in thoughtful sadnesses, careful regrets, not only in that such persons, when they come to themselves, find themselves estrang'd from God, and from devouter duty; a deadness is upon them, and they must take pains to wind themselves up again: but if with any conscionable care they look into themselves, they shall discern that little loosnesses and vanities and prides and such other companions have insinuated themselves, and crept in with the frolicks; matter for humiliation and sorrow, if they mean to recover the true inward Religious content which never springs with such a stream, as from these serious and retired reflections; they that so *mourn* shall find comfort. Thus the Aphorism also hath much truth in order to the two lives, that here and that hereafter.

2. This Aphorism also thus taken bears the full sense of that frequent saying, wherewith people used to comfort one another concerning these crosses, *you are happy you have your sufferings in this life*; which sentence, though it be not true in the full latitude, as thoevery man that suffered here had a crown therefore laid up for him; for afflictions may be vengeance for sins, which if they do not reduce us, as many are not bettered by their sufferings, why then they do increase their score, enhance their reckoning, and though they be the very beginning of Hell here, yet they do also heat Hell seven times more for them, and their very sufferings make them suffer more hereafter, than if they had not suffered here: because such sin against God's last method of reducing them. Tho this be too frequent truth, yet also there seeming some sufferings allotted to every man, as he that hath had no cross here, needs to look well to his tenure by which he holds his inheritance, since God hath said, *he chastens every son whom he receiveth; and if ye be without chastening, whereof all are partakers, then are ye bastards and not sons*. So also he that runs on in the race of Piety that is set before him, if he do meet with sharp stakes and stumbling blocks that hurt and gall him, yet if he starts up and goes on, he may look upon these as good evidences of his sonship, and

security that he hath drunk his cup, and the dregs are not reserved for him; and thus both from this text, *blessed are they that mourn*, especially in S^t Luke's expressing it, *blessed are ye that weep now, for ye shall laugh; and woe unto you that laugh now, for ye shall mourn and weep*, Luke 6. 21, 25. and most clearly from Abraham to the rich man Luke 16. 25. *Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented*, or as 〈 in non-Latin alphabet 〉 may signify *rogatur*, now thou Dives art the beggar, Lazarus is beg'd of; where you see clearly a portion of good and evil things seeming appropriate to every man on earth, each hath his good and evil things, and he that hath received the one may well look for the other: this clearly points out a vicissitude of good and evil, of comfort and of torment.

We learn hence the unequitable mistake of those men, who expect and gape for all good things in both lives, *quadrigis caelum petimus*, they would go to heaven in triumphal chariots, and in smooth and broad ways sleep themselves into bliss, have two Paradises, all ease here and heaven hereafter: and even just such is that also of them, that make a calm prosperity here, to be a sign and seal to them that they are in the right way to heaven; thus *Turcism* shall commence the only true Religion, and *Mahomet* shall dethrone *Christ* from his own purchased right hand of God, for he hath the more purple sword; thus successful iniquity shall advance into piety, and sin by growing predominant, by becoming powerfully and exceeding sinful, accumulate into virtue. No, my Brethren, the comfort is promise'd not to them that have it here, but to the *Mourners*, take heed least the *Blessings* you receive in this life be called *your good things*, or *your consolations*, as Luke 6. 24.

I shall give you one sign whereby men may be able in some measure to discern, whether they do esteem, and make them to themselves such; God gives the good things of this world for uses, not to terminate our desires, as things of themselves good: only He himself, who is the supreme, the last good, can be so; all other are designed for ends, that do at last look up to him, and are and ought to be subordinate to that last highest end. Health is given to enable us to employ ourselves in the actions of some honest calling, for our own maintenance, for the good of others, and for the service of God, and carrying on the works and ends of Providence: so wealth or the provisions we acquire and enjoy, and every other good thing of this life. Now he that thwarts this order or subordination, that lays out his desires on the things themselves, that minds them for their own sake only, and the satisfaction he himself receives from them without looking further, these are his ends apparently, and so his *good things* which he rests in; which if God permit him to enjoy, he therefore hath his *good things*, and hath no great reason to expect and look for other. Now how miserably does this man delude himself? for this is to prefer the present moment before the following eternity: it is as if the Embryo should wish for a fair spacious womb, and choose to spring and leap there for its nine months, rather than to live a pleasant age in a variety of full delights, and so it may but dance in the womb not care to be delivered into a dungeon, and born a fettered slave: it is to choose the riot of one meal, one good feast, and to starve the whole remainder of a man's life; yea it is worse, it is to love a pleasant moment more, than he fears eternal Hell, or loves as eternal Heaven. And this will be discerned, (and is by most of them that live in jollity) when they come to die; when they must bethink

themselves of going hence, and have not considered to provide a place, nay have all reason to believe they have no place provided, but that which God *prepared for the Devil and his Angels*; when they shall think in sad earnest, I have lived a pleasant life, and never have denied myself an appetite nor thwarted a design, nor yet hath God denied me anything, but Providence hath suffered everything to serve my inclinations, and to gorge my appetites; but I am going now where these unruly appetites, that I have so indulged, will infinitely grow, and where all satisfaction will be impossible, and my desires will be my endless torment.

3. This Aphorism also by pronouncing a present blessedness to the Mourners, lets us see the advantages they have above other men in their journey to Heaven. Delights for the most part they are but the baits and the sawces of sin: by these the Devil and the World and our own Flesh temts us to iniquities, and keeps us fast glew'd in them; this is every man's experience, yea the most innocent delights they are at the best avocations from Heaven, and from better things; they entertain and hold our thoughts upon fading objects, that will never profit us, if it happen that they do not utterly ruin us: whereas the causes of mourning, calamities, yea and the passion itself they beget virtues in us, a whole chain of them; for *tribulation worketh patience, patience experience, experience hope, Rom. 5. 3, 4.* yea indeed they *make us perfect and entire lacking nothing, Jam. 1. 4.* as if to be robbed and spoiled of all things were the sure way of wanting nothing, not a virtue certainly, these deep waters of affliction and these tears of ours, that raise the stream, they drive and waft us to our God, *when he smote them, then they sought him and enquir'd after God early*; a storm will make a Mariner pray, and when the tempest beats him down upon his knees he will lift up his hands to Heaven; the Heathen Seamen fled to the true *Jehovah*, when they were ready to suffer shipwreck *Jonah 1. 14, 16.* yea they do not only drive but woo us to God, they are temptations in the sense of bait also, *I will allure her and bring her into the wilderness, saith God Hos. 2. 14.* when I have made her solitary, put her as in the desert, brought her into the very place of dragons, this shall be my allurements, my enticing wooings of her: and not to loose the experience of this, S^t *Chrysostom* hath given it in the frequent example of men of most effeminate, loose, dissolute lives, yet by a cause of mourning, by the loss of a bosom wife, of a dear only heir they become (at least for that time of grief) strict and severe; how do they banish all soft delights, no curious provision for the flesh, but more than Philosophical abstinence almost to the pining of themselves, watches and silence, quiet and humble prostrations of themselves, unspeakable meekness, huge commiseration of all that are afflicted, these are their passions and their exercises; for a while they so contemn the world, think it so little worth their moiling for, that now it is not worth a wish; in that time should a fire seize on all they had, or a spoiler run away with all, it would scarce divert a thought or eye to it from their sad melancholy object, they look upon all gilded pomps and soft pleasures as clothed with the same dark sable that themselves have on, they are almost ready to betake themselves to the wives sepulcher, running to inhabit that chamber of death, and again to marry themselves in that cold bed the grave; so easily will mourning wean us. In this dimness of anguish, and darkness as of the shadow of death, we should not run to hug and embrace glowworms, but prostrate ourselves in this dust and ashes, and with sad serious

repentance set on mourning, which shall bring me to the consideration of the words as of a duty.

And first of the duty in general: now the mourning here being opposed to them that laugh in S^t Luke, the thing forbidden in the duty may be all foolish lightness in conversation and manners, all vanity, looseness and wantonness, all uncomely behaviors or jestings, all freer recreations that beget or are accompani'd with any of these; and the duty be in part the same with that in the *Phil.* 4. 8. 〈 in non-Latin alphabet 〉 , *if any things be grave, think on these things*, saith he there, gravity being the very garb of a Mourner. Not that I would have this duty to exclude all recreation, which also according to the persons with whom it is, may be innocently light; as with children serious toys are no sport for them. But

1. Recreation must be such as may cherish health and strength, and unbend the mind by diverting it; for to weary myself by my refreshment is to contradict the very aim of it, to make my recreation need another sport to refresh me after the toil of my laborious idleness: and therefore also
2. It must be moderate; otherwise it does exchange with my calling, and my refreshment becomes my employment: and
3. It must be innocent; I must not make it my sport to offend God; it is too dangerous a recreation to jest with and provoke the Almighty, to play with sin, and to sport away a virtue is of too ill consequence: and the duty of the text saith also it should be.
4. According to the condition of my person, somewhat grave, not so extremely light and vain; and if you would by these examine the usual delights, first all freer revelling, which if they be in pleasures of the taste, end frequently in intemperance, are accompanied with foolish discourses, very oft profane; and with swearings, idle and bitter jestings at those which are present, and detractions of those that are absent, whence proceed quarrels and the like: they are also full of apishness in the process of them below the gravity of common sense, much more of a Christian, a member of the Son of God: we should find these, I say, to jarr with more than one of the former requisites of recreation. Some other sorts are oft the instruments of infinite vanity, the great engines of lasciviousness and lust. Wanton Songs and unchaste books, these very things they put a fucus upon sin, and they dress iniquity with all the adulteries of possible art, that they may the more enticingly prostitute her: here are young souls ensnar'd by these, to whom the very description of sin is invitation and conquest. *Do not sit by a woman that is a Singer*, saith the wise Son of Sirach; and if innocent beauty be irresistible temptation, if it do at once assault both at the eyes and ears, charge the soul with charms at both those ports, how then shall the very pleasure of that temptation, the wantonness itself be resistible, when it comes dressed with harmony, when it do's melt the imagination into the soft looseness of its own smooth airs and gentle warblings? How shall they escape when they see sin clothed in all the flowers of Rhetoric as books present, when they see the example of men temting to it and learn the method, when they see it acted, and the delight of it expressed with all the advantages of sinful art, with very prurient words, and committing language. Some others, as great gamings, (not that I

condemn the thing in general) when they are used with much appetite, either of the sport itself or of the price, they become immoderate, too much time is spent upon them. And *Causinus* saith, did a man commit no other sin, but conversing a good part of his life with kings and knaves of cards, being invited to the conversation of Angels, yet were it no small offense. But besides that they are the nurses of anger, they dictate ill language, and they are the apprenticeship of cursings, oaths, and blasphemy: so that if you put all these together, you shall find that by all these recreations we do but bait and tempt our sins, we do the Devils work against ourselves; and we that know our strength is not miraculous, that find how oft and easily we fall, are bound in conscience to avoid those things which we find are occasions to us of sin: and if you would instead of those impressions, which the vain pleasures of those recreations do leave upon your desires, entertain and heighten these few considerations to yourselves, it might a little bridle.

1. A Christian is a mourner, my blacks, my dark sad veils are spread over me; and should I see a woman in that habit, and, while it was new, go to revels, sing obscene catches, and spend much of her time in gamings, what would I think of that woman? Why even the same strumpet, lewd thing is my soul, that in the days of her mourning does thus luxuriate. And is it not a sad thing that a Christian, (a very serious name, that) a man, that hath the delights of heaven to refresh himself with, that hath God to converse with, should not yet know how to pass his time without these lighter vain follies, which yet he would be loath to do before a man of quality and discretion; yea that he cannot refresh himself without sinful delights, that he must go take a walk in Hell to divert himself for fear he nauseate upon Heaven?

2. All the holy Angels, that so great cloud of witnesses, they look upon me acting these my impertinent ridiculous follies, and it do's break off their melody; they mourn to see me, a Christian, a man that should be one of them, thus foolishly passing my irrevocable time, idly spending my hours of repentance, and vainly throwing away my possibilities of Heaven, and doing this so unseemly, destroying myself with lightness and to no purpose.

3. How many now do mourn in their state and expectation of miseries, and with sad yellings bewail their lost hours, and the sins which their lightnesses and recreations drew upon them, the curses and ill language of their gaming, the fornications of the lusts which their songs and dances did provoke them to, and the intemperance of their revels, and the idle words of all of them in general, of which yet our Savior saith we must give an account? and have I not reason to fear the same expectations and woes? and then had I not better be a little more serious and grave, put on the strictness and severity of a Christian here, unless I can resolve, so I may but sing wantonly here, not to care though I howl in hell eternally, so I may but revel and drink here, let the never-dying worm forever gnaw upon the very marrow of my soul, and God's fury drink up my spirits, and myself forever suffer the perpetual thirst of fever, *dwell with everlasting burnings*, and rather than I will put on black and be a mourner here, I will be thrust into the land of *utter darkness, where there is weeping and wailing and gnashing of teeth?*

But I will now descend to the particular exercises of this duty, of which I will name but two: the first is to bewail and mourn for the calamities that befall or are impendent on a Church

and State, or any member of it, either others or ourselves, without considering whether this be like to be our case or no; I only put it in the general as a duty, and a particular exercise of this in the text: whensoever any judgment do befall a Land, to be truly humbled and sadded by it, and to compassionate any one that is afflicted by it, and as S^t Paul bid us *Rom. 12. 15. to weep with them that weep*. Now to move us to this, he that is not affected, he declares plainly, that he is no fellow-member of him whose sufferings he does not partake in, nor a part of that Church in whose judgment he is not humbled; for saith S^t Paul *if one member be afflicted, all the rest suffer with it*: and experience saith it too, and then shall the body of our Head Christ, a whole Church be wounded and maim'd, have its last deathpangs upon it, lie struggling and gasping, and we unmov'd at this, have the same full delights, and taste them too, feel no gripes, no sympathy of convulsions, and shall we yet think ourselves members of that body of Christ? Oh no, we hold not of the Head our Savior, we have no communion with him; for if we had, we should have communion of sufferings, a fellow-sense. There is no such convincing sign as this in the world, this flowing from the very nature of grief; for grief cannot properly be but for an evil that is some way annexed and proper to ourselves, *de malo conjuncto*; for as appetite is implanted for the use of him in whom it is implanted, so it is not proper to it to have any aversation to evil, except it be some way evil to him whose appetite hath that aversation, and to grieve at misery I must some way conceive it to concern myself. Now then as he that does not conceive himself a member of a Church, nor a fellow member, nor any way relating to it, he cannot truly grieve; so he that does not grieve, declares no communion with it, he is another thing, a member quite cut off or dead, and so stupid and insensible. Such a judgment doest thou pass upon thyself whoever doest not mourn, outlawest and excommunicatest thyself, neither belongst to Church nor State, nor yet to Christ.

2. As thou hast no charity to thy Brother, nor to thy afflicted Mother; so neither hast thou any love to God, whose glory though it be asserted by the punishment of a sinful Land or Church, he is also still dishonored by the sins which do then reign, and to which he does permit for the most part the punishment of sin, and that power and authority or discipline which divisions in the Church cut short, hath for its consequent all unbridled looseness and profaneness, Blasphemy and Atheism; the calamities of a State are embitter'd by all sorts of licences that grow when Government is weakn'd: to see a whole Land mourn with the dark purple of its blood, all which blood as it is the punishment of that Nation, so it is the guilt also to see the wickedness of a Kingdom plagu'd with the ruin of many thousands of men's lives and thousands of souls too that fell in actual iniquity, and yet to think that this plague is the greatest wickedness of all, armed with the most crying sins that are, that the very punishment must call for punishment and revenge of itself, and help to make up the measure of judgment, that the sentence of desolation may be irreversible and utter, to see two inundations overflow the Land, two abysses of blood and guilt, and *one deep calling upon another* to meet and swallow us and bury us in their graves of sin and deep ruin; yea to see iniquity become impudent and sin triumphant, which is the great sign of utter ruin as it was to the *Jews*, an omen worse than Comets or Blazing-stars, & the dismal voice of 〈 in non-Latin alphabet 〉, yea and in this ruin too I do not see how any will well free themselves

from guilt; for if they be the ruiners they are the great spoilers, the sinners if the ruined; they have contributed to make those others the sinful inflictors: and if in all this there be not matter for a little mourning, if God dishonored, souls destroy'd, lives perishing, Church ruining, and nothing but sin flourishing, and ourselves not unguilty, and if this be not an object for our tears, we are the most uncharitable, most obdurate creatures in the world, *Niobe's* stone is not fit to be our emblem, for that stone could sweat tears; we are more rock than that which *Moses* struck, whom the rod of God cannot make weep, we are next degree to *Lucifer* himself, for only Hell is sure at ease to see its company increase.

3. Lastly this not mourning in the judgment of a Nation is a sin which God does most heavily characterize and threaten, *Amos* 6. 1, 6, 7, 8. *Isaiah* 22. when the Prophet had described how it should be in the day of desolation v. 4, 5. then because they did not do it, see the judgment v. 12, 13, 14. yea this very thing, that men are insensible, is as it were the very last judgment on a Nation, and the sign of utter rejection, *Jer.* 16. 5, 6, 7.

But how can this duty of mourning consist with those so frequent Gospel-Commands to rejoice in utmost afflictions? *James* 1. 2, 3. *Count it all joy when ye fall into diverse temptations, knowing this, that the trying of your faith worketh patience:* and *S^t Paul* most often. 'Tis true indeed we are to rejoice in them, because they are God's methods of bettering us; by them he does purge and cleanse us, *Isaiah* 4. 4, 5. and c. 1. 25, 27. *Redeem'd with judgment, even with the judgment that I shall execute upon them.* But then

1. What reason have we to mourn also that we are such foul sinners as to need such ways of purging, that Christ's death should not have motive enough in it to turn us from iniquity, that his blood should not be sufficient laver enough to wash us but our own must be poured out also, that our air should be so infected that nothing but an universal conflagration can purify, that we should be such refractory stubborn persons, whom nothing but wounding will do good upon, nothing but ruin will reduce? But then

2. How are we more to mourn that this very method should not be able to reduce us, that we will run upon lashes, swords and deaths to sin, that in the midst of judgments and against them too we commit iniquity, that every stripe does increase our reckoning, add to our iniquities, & no possible method left to reduce them whom correction will not make sensible; but our villainies grow up with our sufferings, and our sins are fatned by our blood, as the land is.

Yea lastly how are we to mourn that to the rest of our sins this also is added by us, of not mourning at our judgments, but using all possible means to prevent it, to lay a sleep the sense of any judgment that is upon the Nation, to be so far from bestowing one hour of sadness upon those so grand motives to it, that they do all they can to keep it from them; and if those judgments happen to some, they look upon it carelessly, as a thing that does not concern, rather as a matter only of rejoicing; if to others whom they wish well to, they search out wine and vice to quench and to divert the memory and thought of it, to drown sad news in sadder sin; this is to labor hard lest sadness and a virtue should creep upon me,

to search out means to assist me to keep God's last method from doing any good upon me: this is one cause of greatest judgment *Isaiah* 5. 11, 12, 13, 14.

The second and indeed the great exercise of this duty in the text, is to mourn for our sins; and

First for the infirmities of our nature, that stain that we were born with, that engagement to death that we brought into the world with us, and which is a clog and weight upon us throughout the whole course of our lives to disable us from doing our duty as we ought.

Secondly for the sins of our habits, whereby we have advanced those infirmities into customs, made a covenant with that death to which we were born engaged, and our whole practice is the exercise of those things whose wages is death eternal; or if we are not gone so far in vicious customs, yet for the gross foul acts which men sometimes commit, those unkind stabs and wounds to our own souls, those cruel self-murders, these all are to be daily mourn'd for. Now I shall only name a few reasons why we should mourn, and so stir us up to it.

1. Because only in this and in relation to this is grief of any use at all: God and Nature, they say, made nothing in vain; now if it were not for our sins grief would be almost in vain, a certain sign that this passion must be employ'd upon our sins, *ut propter hujus tantum sublationem sit concessa*, saith S^t Chrysostom. For does any man loose a child? why if he grieve to death will his mourning raise him? Is thy Estate taken from thee? why thou art sad upon it, but will thy tears recover it? But hast thou sinned, and dost thou truly mourn and grieve for it? why thy tears do wash away thy sin and blot out thine offense. So that mourning being everywhere else preposterous and unprofitable, was clearly intended to be spent upon our sins.

2. What ingratitude is it to thy Savior not to find in thine heart to mourn for those sins for which he did die; the Son of God did sweat, and pray, and cry, and shed a torrent of blood and water, and suffer death for those very sins of thine and mine which we think so slightly of, that we will not shed a tear for them? O my Brethren, if there is in us any love of that our Jesus, or indeed of ourselves, we would now transplant the Agonies, and make them ours, and sweat out a few drops of sorrow to cure us of those feavors of our sins.

3. Yea it is a very trouble to our God that we do not grieve, he mourns to see that we will not mourn, *Hosea* 13. 14. when God had complained before of *Ephraim*, what a *foolish child* it was that it did not repent; he tells them there, that if they had don so, *I would have ransom'd them from the power of the grave*, (not I will, for the very next verse contradicts that) *I would have redeemed them from death, O death, I had been thy grave, O grave I had been thy destruction; but comfort is hid from mine eyes: (repentance we read, but the word bears and the sense requires comfort,)* as if the eyes of the Lord were therefore full of tears, because *Ephraim's* were not, and he could not receive comfort, if *Ephraim* did not mourn: and if we do not mourn, God will comfort himself some other way concerning us to our grief, *Isaiah* 1. 24. *Therefore thus saith the Lord, the Lord of Hosts, the Mighty one of Israel, ah! I will ease me of mine adversaries,* < in non-

Latin alphabet › the very word before *I will be comforted by reason of mine adversaries; how? why I will avenge me of mine enemies.* Ah my Brethren when God is to be comforted by his vengeance upon us, when he can find no ease but in our ruin and destruction, and that he calls his comfort in relation to the non-mourning impenitent, where shall we find ease and comfort then?

And then methinks this should scare us into the use of this, fright us out of that stupid lethargy in sinning, which does so dull us in it, makes us so senseless of it and the danger we are in by reason of it, that we cannot bestow one day in weeping, mourning, and fasting, no nor indeed an hour of serious sadness upon an age of sin, a whole life of iniquity: the very next step of this into which we shall be sure to fall, is the greatest sin and judgment in the world, it is that spoken of as a character of the foulest Heathens, *Ephes. 4. 18. 19. Having their understandings darkened, being alienated from the life of God thro the ignorance that is in them, because of the blindness that is in their heart; who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness:* rather because of the brawny hardness of their hearts, which are become callous, insensible of any admonitions, stings and grief, but dead to all sense of sin, and having put off all fear of it; and who these are he tells you in the next words 〈 in non-Latin alphabet 〉 , such as when they do the foulest acts, are not touched with any grief for having don them, but like dead members of the body that are forsaken by the vital spirits, if you lash or prick or lance them, they feel no pain: even so these whose consciences are retired & a sleep, they do not mourn for any of their foulest actions, which is the very height of impiety; for such do strait *give themselves over to all filthiness to work all uncleanness with greediness.* This is the effect of not mourning, and then how do they deserve and provoke this judgment, who if at any time their conscience begin to twinge them for any of their sins, they presently divert their thoughts, lest the mourning in the text should creep upon them, and they should grow sad? These men dread their virtue, they are afraid of becoming pious, and to avoid the way to heaven is their design and contrivance; they come not so near duty as the wicked in hell, have not so much repentance as the damned have; for there is sorrow for their sins, *weeping and wailing and gnashing of teeth.*

I should 2^{dly} encourage those that do thus mourn, but the text does that sufficiently, they are *blessed, and they shall be comforted.*

First they are *blest* for this mourning, it is the great effect and sign of this Spiritual life; that man's sickness hath not yet killed him, who is sensible of it, who greives by reason of the anguish of it, and he is not dead who feels the weight of it and mourns for it.

Secondly if it be true, it draws such a train of virtues after it, as it made S^t Paul rejoice that he had made the *Corinthians* sad, *2 Cor. 9, 10, 11.* and then this very same verse will assure them of the comfort hereafter; for all the Gospel-promises are assured upon the terms of repentance, which this Godly sorrow is the first link of, and does draw after it: & then if there be any comfort in the company of myriads of Saints and Angels, if we dare take Christ's judgment, if he had any taste who suffered so many mourning fits, that lived a life of

tears here, that often wept but never laughed, yea a life of horrid suffering, and yet thought those comforts a full glorious recompense to him for all those sufferings, and therefore may well be to us for a few tears; if there be any joy in the beatifical vision and in heaven, they shall be comforted that mourn, when as I told you out of *Revelations*, *all tears shall be wiped from their eyes, there shall be no more trouble, nor sorrow, nor crying, nor pain*. And yet this is but the Negative part of their eternity of bliss, which to conceive is to be as God, and to enjoy is to be one with him.

And O thou Blessed Jesu, the eternal Lord of all those comforts, be favorable unto us thy servants, that turn to thee with weeping and with mourning, that do with hearty bewailing for our hardness desire thee to teach our souls with some compunction for those iniquities that did put thee to death and would ruin us, to break our rocky hearts, that they may stream out tears for those our sins which shed thy blood, and would cast us into eternal wailings; and as thou hast humbled us into the dust, and prostrated our very souls unto the ground, to grant unto us to sit down in that dust and to bewail our own demerits, which our very ruin can neither equal nor amend. O suffer us not to be so obdurate, as to prove immovable by all thy pressures, insensible of our own miseries and sufferings, and such as amidst the pains of sin do still retain the malice and the obstinacy, and then at last by these thy methods and our greifs recover us from the follies of our lives, close our eyes and withdraw our affections from the tempting lightnesses and vanities of our conversations; and fix our thoughts and appetites upon thy serious comforts, those heavenly refreshments after so much sadness, that we being reckoned amongst them whom thou dost chasten, put into the number of thy mourners, whose share of sorrows are dispencit in this life, may have title to *the inheritance of Sons*, the joys of blessedness, and the portion of eternal consolations in the land of everlasting pleasures with thee *the Lamb that wert slain, and art therefore worthy to receive all honor, power, praise, might, majesty, and dominion with the Father and the Holy Ghost, now and for evermore*.

SERMON VII. OF THE CLEANSING POWER Of Christian HOPE.

1 John 3. 3.

Every man that hath this hope in him, purifieth himself as he is pure.

HOPE is of all others the most active passion, setting all the rest of them and the whole man on work; for who would ever do or desire anything, if he did not hope for some good by it? It is this hope alone that employs all the men and all the professions of the world: it is the wings of the Desires and Actions, carrying them thro the greatest difficulties with courage and alacrity, with Confidence and an unwearied Constancy, *Ad bonas spes pertinax animus est*. Never will a man leave so long as he does hope, and of all hopes that of the Christian should be the most active; because it aims at the highest good, in comparison of which all other good things are but shadows. For what are the pleasures of earth to the things of God, not worthy to be the expressions, no nor the foils of them? Now we see the greater the hopes, the more active men are in the pursuit of them; for who is there that will take so much pains

for a Cottage, as for a Crown? And is it not then a wonder, that of all Hopes yet this Hope of Heaven should be the least effectual in the minds of men; and of all pleasures those of God should least invite, and least employ us? For what one is there that does not with more eager and constant industry pursue the hopes of profit or the hopes of pleasure, than he does the hopes of Immortality and of Blessedness? How few are there that do not spend more time and more endeavors, take more and longer pains in their Sports than in their Religion? which could not certainly be, if they had not surer and greater hopes of joy from their sports, than from Heaven; for the greater hope would certainly set them the more on work. No, Heaven is a thing of no taste, carries no profit, no pleasure in the meaning of it; for if it did it would employ them in the gaining of it, and everyone that *had this hope, would purify himself as he is pure, Matth. 5. 8.*

If the inheritance of the Kingdom of God were, as some were upon earth, entailed, so that do they what they will, they could not be put by it, there were then some reason not to wonder, wherefore we see men live in the broad way to Hell and yet then hope to come to Heaven: and certainly nothing but such a persuasion as that can possibly lull men into such a wretchless security as they are possessed with, in a thing of this eternal consequence. For if we should examine them, the most sinful wretch of them all hath hopes to be saved, yea he would not be able to stand under the burden and the horror of his own killing thoughts, if he should but once despair of that: so that hope he will, and yet if he believe one jot of Scripture, it is impossible for him to hope it. For that bids him *not be deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.* So that he dares not not hope, and yet if he do but ask himself, he knows he cannot hope: and what then makes him do it? Certainly the opinion that such and such the inheritance is entailed upon, and be they what they will, they shall have Heaven. But alas! they are mistaken in the nature of the inheritance; we may read of many that were cast off, and the Heir must be a servant as long as he is a child, if he do not obey, no hopes of his arriving at his inheritance when he is come to age. S^t *John* here will dash all those vain hopes, and will tell them as they cannot justly hope, for none such as they can be possessed of that inheritance; and therefore 'tis to no purpose for them to hope it. So also that they do not indeed hope; for if they did ever expect to arrive at Heaven, they would not run on in a course, that leads a clean contrary way.

The Apostle here propounds five Arguments to exhort them to the study of Piety, to press after Holiness, and to leave off their courses of sin. I shall name them backwards. First in the tenth verse if we be Christians we not only will not, but *cannot sin*. Yea secondly we are indeed *Children of the Devil*, if we do v. 8. Neither thirdly have we any *Communion with Christ* possibly, or interest in his *Righteousness* v. 6, 7. Nay fourthly they destroy the very *end of Christ's coming into the world* v. 5. Lastly in the front of all these neither can they hope to enjoy any of those glorious promises, that God hath made to his Children, those of giving them glory and immortality; *For he that hath this hope in him, purifieth himself as he is pure.*

In the handling of these words I shall show you what it is to purify himself. Secondly what kind of purity he is to strive after, *as he is pure*. Thirdly what the Hope of a Christian is, *this Hope*. Fourthly how that Hope does set a man on purifying, *He that hath this Hope purifies himself*.

For the first what it is to purify I shall only name, it is to cleanse from all mixture of pollution, and how far it is to extend, is set down by S^t Paul upon the very same grounds with those in the Text, *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness both of the Flesh and Spirit:* and S^t James *Cleanse your hands you sinners, and purify your hearts you double-minded:* and they both mean thus much; that for external actions, Christian purity though it will admit of slips and failings, yet it is not consistent with continuance in any known sin. And therefore David though he were said to be *a man after God's own heart*, and that he did that which was right in the sight of the Lord, (the very description of pure) yet it is added *save in the matter of Uriah*. For first it never does admit any filthiness of Flesh, but must be universal; and it is in this true what S^t James saith c. 2. v. 10. *Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all:* God had before affirmed the same expressly Ezek. 18. 10, 11, 12, 13. *If he beget a son that is a robber, and that doth the like to any one of these things, and hath defiled his neighbors wife, hath oppressed the poor and needy &c. shall he then live? he shall not live, he hath don all these abominations, he shall surely die.* So that in God's sight he that hath don any one of these things, he hath don all these abominations: for it is plain, that those he had not don he abstained not from, because God had forbidden them; for then he had abstained from that which he had don, God had forbidden that; so that his abstinences are not innocence, but squeamishness or fear. Either he does not like them, or he dares not do them for some worldly reason; and he does not only let God see he can abstain for such considerations as these, but will not for his Promises or his authority. He values these below the mode or fashion of the world, or his respect to some other person, or any little interest or humor.

2. Neither does this purity admit any filthiness of the Spirit, we must purify our hearts; and for internal purity the rule is, that to abstain from outward actions of sin is not enough, but the heart must be cleansed also: this is proved already. And indeed to deny my flesh the pleasures of the flesh, and yet to let my mind dwell upon them and enjoy them; not to commit them, and yet suffer my soul to do it, is to transplant the sin, to make my soul act the deeds of the flesh, and my very spirit become carnal. This is at the best to give God the worst part of my services, and the Devil the best: my heart and soul the Devil enjoys; God hath nothing but a few outward abstinences. What a mixture is here, how far from purity; God and the Devil joined together, and the Devil having the upper hand, the better portion?

Thus in general, but to tell you what kind of purity we are to strive after, I shall touch at some few Scripture wordings of it.

1. *Holiness*. For *pure* and *holy* are often joined 2 Cor. 7. 1. *Having these promises, dearly beloved, let us cleanse ourselves from all filthiness both of flesh and spirit, perfecting holiness in the fear of the Lord*. Now the true notion of holiness consists in a setting apart, or discrimination from other things or persons. And therefore holiness of life is the observing that peculiar

different form of life, which God hath commanded those whom he hath called, not being conformed to the fashion of the world. As S^t James saith pure Religion, not to live after the common manner of men, common and holy being everywhere opposed: so that when God is said to call us to holiness, he requires us to consecrate our lives to his service, to look upon ourselves as things sacred. Hence Christians are called *living Sacrifices holy to God* Rom. 12. 1. *Temples of the Holy Ghost* 1 Cor. 6. 19. and all names of Holiness are set upon them to show how strict a necessity lies upon us to separate ourselves from all carnal worldly uses and defilements.

2. The *Pure* are expressed by *Virgins* 2 Cor. 11. 2. *For I am jealous over you with a Godly jealousy, that is, as a strict careful Parent over his beloved maiden daughter, so that I may present you as a chaste Virgin to Christ.* Every gross impurity deflowers the soul, and when it sins it plays the strumpet. And if a bride, that on her wedding day should play the harlot, and give away that Virginity which she had but then promised to her Husband, would certainly not dare to stand the wrath of her furious Bridegroom that should catch her in her villainy: how wilt thou meet the jealousy of thy Spouse, when as thou spread'st thyself to every temptation, committest perpetual whoredoms with the World and flesh, and doest continually act disloyalty in the very eyes of his glory? Certainly the same jealous care and earnest desires that are employ'd in seeking a wife that is not vitiated, this very expression of *Virgin* does direct us to make use of in watchfulness over ourselves, that sin do not devirginate us, that we do not present a strumpet to Christ for his Spouse; but that he may find us Virgins at the Marriage of the Lamb. Yea that we may see what kind of ones also, S^t Paul expresseth their Purity *Ephes. 5. 27. not having spot or wrinkle or any such thing, but holy and without blemish.* For as every gross Sin does deflowr the Soul, and make it no Virgin; so every lighter fault is a spot upon the cheek, a wrinkle in the forehead in Christ's eyes. And if chastity shall be severely guarded out of a respect to future hopes of marriages, which there is no hopes to be successful in, if that be blasted; if to please a Suitor the glass shall be consulted with, every stain shall be adorned, covered, made a beauty-spot; and all methods (sometimes more then honest) used to keep the forehead smooth, the cheek full and plain, not content with the Lord's workmanship upon them they will outdo their Maker, and create to themselves beauties that God and Nature never did intend them: if men do avoid wrinkles in a Bride, as they would do a Deaths-head or *memento mori* in their bridal bed, can we then think ourselves, whom every day bespots, and stains, every hour adds such wrinkles to, whose souls have more of those furrows than our lives have minutes, who are indeed only bundles of deformities, besides our gross whoredoms; can we, I say, think ourselves a fit Spouse for Christ? Is he the only Bridegroom to be thus provided for? Can we have confidence to present a Strumpet to him for a Bride, and care not that he find us Virgins at the Marriage of the Lamb? Or can we expect anything but an eternal divorce from him, whom we have thus used.

I have given you some expressions by which you may judge what kind of Purity we are to aim at: I shall come a little nearer that of the Text by one or two more.

3. *Purity and Holiness* are expressed in Scripture by *White Raiment*, *Revel. 3. 18. a White Robe, c. 7. 9. for the Fine Linnen is the Righteousness of the Saints*, as it there follows. Now the reason of this compellation is, it is called *Raiment* because it is to cover our nakedness and our shame; for our sins are accounted such. In God's eyes every wicked person is the same thing as a deformed creature with his nakedness shamefully uncover'd and prostituted. This is clear out of those places *Rev. 16. 15. lest he walk naked, and they see his shame. Rev. 3. 18. Buy of me White Raiments, that thou mayest be clothed, and that the shame of thy nakedness do not appear.* For that it is called *Raiment*, and *White Linnen* because of the Purity. White is the purest color, the least spot or stain is immediately discerned upon it: and if it be upon Fine Linnen, makes it presently cast off by them, whose glory it is to be neat and clean, it shall no more come near them till the spots and stains be washed off. And Oh that we had but this pride for our souls, that we were but as ambitious to have our immortal Spirits neatly decked when we appear in God's sight, as our putrifying carcasses when we go in company: that when we slip or fall, and when a spot does stain this Linnen even of Righteousness, that we would instantly wash it in our tears and the blood of Christ, the laver that is prepared for this Linnen, *for they made their garments white in the blood of the Lamb*: and that for the time to come we would be but as careful of keeping it neat; of preserving it from stains, as we are of finer linen. And God himself makes use of our pride in that kind to be our exprobatation *Jer. 2. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.* And sure I am, the expression of *Fine Linnen* aims at a great degree of Purity, when it calls that careful conscionable duty *the walking worthy of the Christian calling*, whereunto we are called, even the walking diligently in all the Commandments of God; calls I say, this Righteousness *fine linen clean and white*: for it is the very expression of that pure clothing that we shall be dressed in at our wedding with Christ, it is our spousal linen when we go to meet our Bridegroom *Rev. 19. 7, 8. The Marriage of the Lamb is come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen clean and white*, to teach us that we should be always as careful of our ways, always dressed in mind, and so prepared, as if we were to go and meet our Bridegroom. Yea it is the expression of that pure Clothing, which we shall be clothed in Heaven with, where we shall be *pure as God is pure*, perfectly holy: *Rev. 3. 4. Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white*; to let us see that this expression by which our Righteousness is called *white clothing*, requires us to have our conversation in Heaven, even while we are here; to make our lives here but as a preparation to that Marriage-feast, to be but the time of dressing ourselves before hand. For we must array ourselves in *fine linen*, the very same dress in which we must walk with Christ; for, *they shall walk with me in white*, saith he: yea 'tis his own dress also, for the garments of *Christ, Moses and Elias* in the Mount was *white shining Raiment*. Holiness is transfiguration upon earth: so that this compellation from our daily diligence in the cleansing and the keeping of our linen does direct us to the same diligence in neatness of our souls, and requires of us such a Purity as with which God is pure.

4. Purity it is called *light*, as also *sin* is called *darkness* *Rom. 13. 12. Put ye off the works of darkness and put ye on the armor of light*: and *Matth. 5. 16. Let your light so shine before men*; and that very fitly, because nothing so pure as light, so clear as shine and noon-day, it is the

most pure of all visible creatures, it is not possible so much as to sully shine or to spot the light; the foulest dung-hill that it can shine upon, does not at all defile it; you may put out the day, but you cannot stain it. And truly no expression comes near the Purity of Light, for it is so clean as it is set to express the very Holiness of God himself, *1 John 1. 5. This then is the message which we have heard of him, and declare unto you, that God is Light, and in him is no darkness at all.* And therefore while our Piety is called *light*, it teaches us that we labor to be *pure as he is pure*; the kind of Purity, which how it is, S^t James hath set down c. 1. 17. where he explains this very expression, *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.* They are Astronomical expressions belonging to the Lights of Heaven: God is not like them that change oft; not like the Moon that hath its tides of light, now full, and then dark; nor is he like the Sun, he hath not any *〈 in non-Latin alphabet 〉 Tropick*, who when he is come near to us and makes summer, then turns back again and goes fromward us: neither must our Light have any such, our Holiness must have no Solstice; our Devotion sometimes mounting with a bright and holy flame as it would breath up into Heaven itself, sometimes fainting and sinking as it would expire and die: now our endeavors strong and violent, we strive, pant and climb; afterwards we slacken and go backwards. Neither yet a waning Moon, Holiness ebbing and flowing, now increasing, then again decaying; which though it be sometimes glorious with a full shine, is yet otherwhile the darkest part of the whole Firmament. It must not be so with our Piety, sometimes at a Sermon, or before a Communion, or upon some sharp rebuke of God's in an affliction, cross, or other occasion very high and shining; but then again at another time like the New-Moon no light at all; the Devotion is sunk and extinct, and our vanities possess us wholly. No fits of Purity, Paroxysms of Piety, that come like the heats of agues now and then, but with great intervals between, will serve the turn; but it must give a constant shine. Devotion must be a fixed Light, such as is not variable and turning; and so this expression shows how we must purify *as he is pure*, with kind, I say, not with degree. For the Text does not mean that we should be as pure as he; to aim at such a virtue were Rebellion, and the hopes of such a Purity were *Lucifers* Ambition, and would throw us down to Hell. Neither yet pure as he is pure, without any mixture of spot or stain. For while we are made up of a mixed composition, we shall never be so pure, neither is any such exacted of us. All the meaning is, if we have hopes to be like God hereafter with glorious likeness, we must endeavor also to be like him here; and that is don by endeavoring after Purity, forasmuch as God is pure.

Here is then an efficacious motive for us to labor after Purity, it makes us like God. To be a Child or a Son in Scripture is the same thing as to be like, or do such works as the other does: *Ye are of your Father the Devil, and his works ye do*, John 8. 44. and what in one place is said *That ye may be the children of your Father which is in heaven*, in another place is, *that ye may be like you Father*. For whatever the Children of a Natural Father be, God's Children must be like him, or they are not his; and the way to be so is but to labor after Holiness, to be still amending by little and little, daily cleansing out some sin or other: he vouchsafes to call this *purifying as he is pure*, he calls such a person like him and his Child.

But secondly whose Children are they and like whom, who go on still in their courses of wickedness? and if they do not grow daily worse, as few there are that do not, yet they never think of growing better, if we should examine them by the expressions we have given.

And take them first to that of *Light*, by which we saw a holy Conversation was stilled, we shall in that see the sad condition of a wicked person, his life is all darkness: that sore Plague of *Egypt*, which three days made intolerable, is still upon the Sinners Soul, nothing but night about him. And indeed nothing else befits his deeds of darkness, as sins are called; which how glorious and splendid soever they seem to him, the only modes and gallantry, yet alas the splendor of them is but like the shine of lightning, full of horror in itself, and makes the darkness of the night also more irksome. And what can these men, that have no light, whose deeds are all the deeds of night and darkness; what can they expect but to be cast at last into utter darkness, where there is only weeping, and wailing, and gnashing of teeth?

2. If we take them to the other expression of *White Raiment*, how will they whose open exemplary sins do strip them and expose them naked, have reason to be ashamed, and to cover themselves with their own confusion, as with a cloe? How wretchedly stupid is the heart of this People that glory in their shame, that count their sins the only gaudy bravery? when as poor souls *they are miserable, and poor, and naked*, Rev. 3. 17. There was no such disgraceful thing as to have the uncomely parts of the body laid open to public sight: so *Hanun* used *David's* Ambassadors, whom he thought Spies 2 *Sam.* 10. 4. which was occasion enough for a war upon them. And God expresses *Isaiah* 20. 4. *He shall lead away the Egyptians Prisoners, naked with their buttocks uncovered to the shame of Egypt.* And you may see what God threatens to adulterous *Israel*, *Isaiah* 3. 16, &c. and much more at large in *Ezek.* 16, and 23. *that she might be laugh'd to scorn, and had in derision*, and might be an infamous woman. And in one place he threatens to discover her by throwing her cloths over her head. Now I have showed you that Holiness is the only Virginity, and sin is the Souls whoredom; and the expression that I have in hand tells you that Holiness is the only garment, and the openest of sinning is the Souls nakedness; which if you put together, you will see, that a profane person, an open sinner is the same scorned thing, as a whore with her cloths over her head, a bare strumpet acting naked lewdness in high ways, with her inexpressible filthiness exposed in public to eyes and shame. And is such a thing as this fit to go to God, or to be a Spouse of Christ? No his Bride must be arrai'd in *fine white linen*, that is the *righteousness of the Saints*, and *without holiness no one shall see him: For he that hath that hope, must purify himself, as he is pure.*

This Hope. What Christian Hope is: it is a patient and a comfortable expectation of the performance of all God's Promises. Patient expectation it is *Rom.* 8. 25. *if we hope, then do we with Patience wait for it.* Comfortable it must needs be, because of the excellency of its object, God's Promises; all the comfort of the Scriptures are the very ground of it, *Rom.* 15. 4. *That we thro patience and comfort of the Scriptures might have hope:* and it is therefore called *Coloss.* 1. 23. *The hope of the Gospel.* Whatsoever mercy is included in the whole Gospel, Remission of sins, and everlasting Blessedness, all those rich and precious mercies which that does propose, and which God himself thought to be the most temting baits to allure us, even all these our Hope does fly at. You may find them everywhere scattered; the Resurrection from the dead

Acts 23. 6. I am accused of the hope and resurrection from the dead; and c. 28. 20. For the hope of Israel I am bound with this chain. Secondly Eternal Life, Tit. 1. 2. In hope of Eternal Life, which God that cannot lie, promised before the world began. Thirdly the Glory to come, Rom. 5. 2. We rejoice in hope of the Glory of God: and Col. 1. 27. it is called the Hope of Glory. Yea the being like God himself in the Text, We know that when he shall appear, we shall be like him, and then it follows, and he that hath this hope purifieth himself as he is pure; as also Tit. 2. 13. That blessed hope, the glorious appearing of the great God, and our Savior Jesus Christ. All these the Christian does with joy and confidence expect Heb. 3. 6.

And here you may see the price of your calling, whatsoever good things God hath prepared for them that love him; and they are such, as *neither eye hath seen, nor ear heard, neither can enter into the heart of man to comprehend.* Yea whatsoever good things he hath prepared for himself, his own glories, all these he hath set out to bait our hopes with; these are a Christians most assured expectations. Whosoever thou art, that art a careful Soul, and with strict Religion followest after Holiness, thou mayest securely give the Scoffers of the world and the wicked leave to call thee miserable, to deride thy strictnesses and thy austerities, to say thy mortifications do make thy life sad and uncomfortable: alas! they do not see the Hope that is laid before thee, such a Hope as made thy Saviorendure *the cross and despise the shame.* They look upon thy strict performances, but they do not look upon thy expectations, they consider not the Crown of those performances: for if they did, they would not certainly think the present momentary pleasures of their sins could countervail that Crown. Be the hardship what it will, it is a comfortable Hope, and that sufficiently confirmed to us; full of assurance it leans upon the whole Trinity, *1 Pet. 1. 21. That our hope might be in God.* and *Tim. 1. 1. Our Lord Jesus Christ our Hope. Rom. 5. 5. That we may abound in Hope thro the power of the Holy Ghost.* The Power of the whole God-head engaged both to secure and to support our Hope. A *blessed Hope Tit. 2. 13.* a Hope that is enjoyment. And if it be a blessed Hope, what will the possession be; if there be happiness in the expectation, what will there be in the fruition? O purify yourselves and come and see: which brings me to the last part, how this Hope does set a man on purifying; for *every man that hath this Hope, purifies himself.*

Now to declare and prove this to you I shall do two things. First prove that this is such a Hope, as hath in it motive enough to set a man on purifying. Secondly that he that does not purify, cannot have this Hope.

1. This Hope hath certainly motive enough to set a man on purifying: had we laid the hopes of heaven near our hearts, were our thoughts but once set and bent upon the joys above, we would easily persuade ourselves to set upon the mending of ourselves. What will not hope do? All the employments of the world do but serve this passion; *They that plow, plow in hope,* saith *S^t Paul,* because the heavens promise them a season of harvest; though they do frown in seed-time and storm against their labors with inundations of tempest, or freez the earth into an untamed hardness, till it become iron as their instruments, yet will they melt themselves or they will thaw those frosts, and toil as if they would vie drops with winter clouds, in showers of sweat as well as rain, merely because they hope to reap. And they that plow the sea are yet more slaves to Hope; for they outface death with all its terrors for the hopes of a

gainful venture, they do charge thro a shower, a deluge of waves that do assail them with foaming wrath, and sustain an inundation of billows that fall like God's swelling cataracts, as if they came from heaven out against them, and are fearless when they are but an inch removed from an Abyss of ruin that gapes like hell; men of confidence, hard as those rocks which they despise for hopes of a little profit. And what shall we say to the poor Soldier, who for hopes of rags and roots will charge fire, whom the promise of, God knows, a thin salary will make to run into as great a storm and tempest of flame, as the Seaman does of water, even into a shower of death? The most active of our passions either submit to Hopes, or owe their violence to an activity derived from them. Do not men bridle in all their desires, and the furies of their passions to the peevish will and liking, and become perfect compliance to the otherwise intolerable humors of one whom they hope to please, or from whom they hope for some inheritance or preferment? And the Tragedies of Ambition, which useth towade thro a sea of blood and sin, that does scorn Relations, defy God and its own Conscience, reverse States, and confound all rather than miss its aim, are but the issues of a most uncertain Hope. And then, my Brethren, would not the Hopes of Heaven be able to do something with us, when the Hopes of a little know not whats, will do all this? Would we not *sow to the Spirit*, where the harvest is Blessedness? Would we not *war against the Flesh*, when he that overcomes should have a *Crown immortal and incorruptible*? Would we not comply with Christ and please him to get his inheritance, and have some ambition for the Throne of God, if we did but hope for these, as we do for the other? Yes my Brethren. I will give an example of one, who slighted all the most glorious satisfactions of the most swelling earthly hopes, and when he had everything brought to him that ambition could gape for, yet threw off all upon these only Hopes, *Hebr. 11. 24, 25, 26, &c.* When he was *co• to years*, when he came to the age of understanding the honors of a Court, and when his appetite was grown ripe for the delights that do attend one, and he fit for the enjoyment of them, and the opportunity of them thrown into his hands by being taken in Son of the Crown, and so Possessor of all the advantages of pleasure which such a Relation can afford: and when on the other side there was nothing in the other scale, but the sorrows of a low vassalage, and the afflictions of a hard slavery; nothing but a brickiln to be set against the Palace, and instead of the rich variety of earthly entertainments not so much as straw to make their brick of; that he should choose the afflictions; and as if his will were not alone engaged that way, but his understanding also led, that he should esteem that wanting, that contemptible condition, the *reproach of Religion to be greater riches than the treasures of Egypt*. And indeed the very reproach of Christ is greater riches, riches I shall carry with me to that great Tribunal at the dreadful day, that will be the great Kings Badge, his Livery upon me when I stand before his Throne, when all the spangles of your pomps shall be fallen off and look as gastly to the wicked as their own sad carcasses or sadder expectations: as if there were more shine and splendor in the dirt, which scorn does throw into the face of Piety, than in the Pomps of Wealth. Now this must sure be from some strange consideration. Why all was upon this score, *he had respect to the recompense of the reward*, he hop'd for *better things*: what's the Son of *Pharaoh's Daughter* to the Son of God? or the succession to the Crown of *Egypt* in comparison with the possessing the Inheritance of Heaven? 'Tis true the treasures of that Crown may furnish me with the aims of all my appetites, what'ere my heart or what my lust

can wish that will get me the opportunity of having, it will allow me all those pleasures which all the world gapes after, riches to procure for them; whatever curiosity, or emulation, or sin does long for, they will prostitute before me. But what are all those satisfactions in comparison with the joys of God? Is there delight in the full affluence of those enjoyments? Hath God indulged pleasure to those things which he hath allowed to wicked *Egypt*? and shall I think he hath not provided greater pleasures for his own self, and for those he intends to make happy with him? Now let me have God's delights, Heaven I do assure myself hath the more advantages, and therefore there I choose. And so he chose rather the afflictions of this world, for he had an eye to the recompense of the reward; and by this we are sure, if we had hopes, we should make other choices than we do. If a sin come to tempt me dressed with all its pleasures, and clothed with all the bewitching arts it can put on, or fancy paint it out with, if at the same time I can but look up to my Hopes, bethink myself of the rewards of Religion, and recollect that there are no such pleasures in the sin, as there are prepared for me, if I abstain from it, shall I not then reject and scorn the temptation, think it impertinent and foolish, and wonder it should be so unreasonable to desire, or think me so vain as to grant upon score of pleasure in the commission, when I am sure of greater if I do not commit it? Shall I not have reason to believe the sin very unkind to me, when it allures me with some little delight, and I must part with all blessedness for it? No surely nothing can withdraw him, whom a Christians Hopes do entertain. But because temptations are apt to prevail, where there is no appearance of danger, to come a little nearer to you, that you may with terror see that none can have this Hope but they that purify, which was the last thing, I shall only ask thee, whosoever thou art that hopest to have thy sins forgiven thee and to have Eternal Life, upon what grounds thou hopest it? We have no reason to hope for anything, but what God hath promise'd. Now hath God anywhere promise'd that thou particularly shalt be saved? Certainly no. What then? why dost thou hope? if thou canst, answer me. Because he hath promise'd to the *Pure in heart, that they shall see God*, he hath given assurance to them that *repent* that they shall be forgiven; and I how sinful soever I have been, yet I am penitent, I endeavor to purge out that old leaven, to cleanse myself, I am resolved not to allow myself any of my vicious inclinations or my customs, I will strive against my petty sins, and my soul is humbled in me, and therefore have I Hope. If thou canst answer thus, thou hast indeed good grounds, thou hast proved that thou mayest hope: but withal thou hast proved also that thou dost purify, and upon that score dost hope. For if thou didst not repent, and amend, and purge thyself from thy filthy wickednesses, thou must then know, that the same God that sealed all his promises with the blood of his Son, did also represent and seal these threatenings in his suffering, *Without holiness no man shall see God. Except ye repent ye shall all perish. The axe is laid to the root of the tree; every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire.* s And, *Be not deceived, neither fornicator, nor adulterer, nor covetous person, nor rietous, and the like, hath any inheritance in the Kingdom of Christ or God; For without are dogs, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie: and They that live after the flesh shall die; and Christ himself pronounced, Go ye cursed into everlasting fire.* Now if thou goest on in a course of any of these sins, dost any of these deeds of the Flesh, I shall only ask thee, are not these threats as true, and as much to be believed as his promises? And if thou dost believe them,

how is it possible that thou that liv'st in any of those courses which these threats belong to, canst have any hope? When God hath so solemnly declared thou shalt have nothing but everlasting ruin, how darest thou, how canst thou hope for Heaven? This is the same thing as to think to anchor on the billows, or to lay foundations in a wave and on a storm; to hope in threats at least in opposition to all Scripture and to all promise, to wage war with the Gospel, and resolve to have them both against, and in despite of God: and that certainly will very little avail thee. No he that does not amend cannot hope; for he that hopes must needs purify himself.

And now should we apply this to the careless Sinner, if we consider first not only what sad character S^t Paul does give of men in that condition, how it is the description he gives of the Heathen, and he joins it with other most comfortless expressions, *Eph. 2. 12. without Christ, strangers from the Covenant of promise, having no hope, and without God in the world:* but also look upon the experience, how to be in a lost desperate condition in relation to so eternal a consequence as the world to come imports, is such a thing as none was ever able to stand under the consideration of it; one hours despair sinks them forever: we could not bear the weight of it. *Judas* did choose all the sad issues of it hereafter rather than the passion here, thought it easier to go meet God's fury than despair of mercy; and when he saw he had no hopes of pardon, he ran to damnation. No we are resolved we must hope to be saved.

2. Consider that it is impossible for the wicked man, while he continues such, to hope: he cannot choose but know that the promises concern him not, they are conditional, they are made only to them that repent and believe, and God knows that he hath not don yet; so that nothing but the threats belong to him. And then how shall we reconcile these considerations, if we put them both together in the Sinners mind? How shall they be at peace and not tear one another and the soul? It is impossible to endure not to hope, and yet 'tis impossible that man should hope; and if this contest happen when he goes to die, then his own thoughts will drag him down to the Abyss with more violence than the fiends. Sure 'tis a very sad consideration to think that men that know the wretchedness of being hopeless, that dare not not hope, will not yet industriously and piously set upon the performance of that condition on which they may hope, will not purify that they may have reason to expect the promises. And it is more sad to see that men, who never purge themselves from filthiness of Flesh or Spirit, but go on in their sinful courses, and consequently know, that while they are such they cannot hope, yet will in despite of that knowledge hope, and do notwithstanding all think to come to Heaven. Certainly while a man goes on to sin, to hope for mercy is presumption in him, and so another sin added to the rest; yea 'tis a disbelieving of God's threatening, an affronting him in his veracity, an imputing falsehood to his menaces, and a putting himself almost out of the possibility of repenting. For he that do's hope for Salvation in the condition he is in, hath no temptation at all to change his condition, but is likely to go on confidently and hopefully to eternal perdition: it were a mercy to such a person to be struck into despair, that he may be taught the wretchedness of his condition and hurried out it, in which as long as he does hope, there's no reason to expect that he should leave it, but by becoming hopeless in it may be frighted from it, and the gates of hell is the only probable means to let that man into the way of

heaven. O the Christians Hope! it is the *hope of righteousness* Gal. 5. 5. Nothing else but holiness and righteousness can give a man ground for it. And certainly, my Brethren, it is such a Hope as would countervail the trouble and the pains of reforming ourselves. What will not a man undertake, which he can but hope to go thro, and is assured of a large recompense for doing? and surely Heaven is worth the endeavoring after, and that blessed Hope worth purifying ourselves for. For it was worth the death of the Son of God; Christ was content to be crucified to compass it, and cannot we be content to purify ourselves for it? Will you see what hope can persuade a man to do? See *Abraham* to whom God promise'd only the Land of *Canaan*, and that not to be enjoied by himself nor by his Son, but only by the Posterity of *Isaac* his Son, and his Promises were further off than Heaven; yet after that, before *Isaac* had any Posterity, when he was but a child, God commands him to go and sacrifice his *Isaac*, and go to cut off all hopes of ever enjoying it, yet *against hope he believed in hope*, saith S^t Paul, and he that had received the promises of God, offered up his only begotten Son Heb. 11. 17. *i. e.* having entertained and embraced the promise of a numerous seed and people that should spring from him, and having no other Son but this from whom they should spring, nor possibility in nature, nor promise above nature that he should have anymore children, but a plain affirmation that this People, to whom the Promises belonged, should come from *Isaac*; yet having once truly hop'd that God would perform his promise, he absolutely obei'd that command of God's resolving to kill the Son, on whom all those Promises depended. And now my Brethren, there is no such puzzles in our Hope, nor no such hard thing required of us, no Sons to be sacrificed but only a few vices, no doubtful perplexed promise of a *Canaan* only, but plain assured Heaven: and then had we but the least degree of his hope, as we have infinitely greater reason, how would we sacrifice anything to Christ's command? how would we offer up a lust, and think a sin a good exchange for the hopes of Heaven? and he that had *this hope*, would certainly *purify himself as he is pure*.

It is but now the Church hath celebrated the Ascension of our Lord Christ, and the great Proposal of the Angels Acts 1. 11. to all those Disciples that beheld him going up to Heaven and gaz'd after him so wishly, was that *they should see him come again*. Now the particular comfort of that coming so again is, *when he shall appear, we shall be like him* 1 John 3. 2. and the hopes of being so S^t John thought a sufficient motive to set every man on purifying, and that himself: for this lustration cannot be performed by Proxy, and be remitted to another; for even our Saviors Righteousness will not be imputed unto those, who will have none besides; he redeems and saves none but them whom he has saved from their sins.

Reveal, O Blessed God, some of thy Glory which thou hast prepared for them that love thee, some of that blessed Hope of a Christian calling to our hearts, that it may stir our desires and longings, and heat them into hopes; and that we having the hopes of seeing thee, may purify, and may escape that day of fire, which shall melt the Heavens, and purge those glorious bodies which are not pure in thy sight. Behold, O God, we tremble with horror of thy dreadful Judgment. The Angels are not clean in thy sight, and the Seraphims cover their faces, what then shall become of us vile filthy Sinners, whose daily impurities have so defiled both our souls and bodies, that we are but one mass and heap of uncleanness. Blessed God, we know that as long as we continue such, we cannot hope to see thee in mercy; we know

that if we *repent not*, we shall all perish; we know that if we *live after the Flesh*, we shall die eternally; we know that *neither fornicators, &c. shall have any inheritance*. O let this knowledge apply itself to our hearts and consciences, that the terrors of it may fright us from the vain hopes that we do cherish of being happy, notwithstanding we go on in our sinful courses, for alas those hopes will perish with us; and that those terrors may so work on us to set upon amendment. Cleanse and wash, we pray thee, all our impurities in the blood of thy Son, bury them in his grave, never to rise hereafter, and melt our hearts into repentant tears, that so our hearts may become purer. O thou that didst cleanse us with thy blood, baptize us with thy *Holy Spirit and with fire*, that it may purge out our dross and filthiness, and be an earnest to us of that glorious Purity, which we shall have in Heaven, seeing thee as thou art, and becoming like thee, where we shall sin no more, but forever serve and praise thee.

SERMON VIII. OF THE HIDING PLACE From Indignation.

Isaiah 26. 20.

Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the Indignation be overpast.

UPON the Eve as it were and the Vigils to the day of Indignation, when we cannot but look upon it as ready to be poured out on us in a full stream, when we see destruction make close approaches to us, work round about us, and punishment like our sin lies at the very door, ready either to enter in upon us, or seize us if we offer to come out; to offer at a way to prevent all this, that should discover to you a safe retreat from those threats that pursue this Nation in general, open a shelter from the present storm, cannot choose but be seasonable; yet such a thing the Text do's venture at, and if God himself knew the best way to keep off his Indignation from us, then here it is; for he prescribes, *Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast*.

Before I do divide the Text, I shall tell you in what sense I interpret those words, *Enter thou into thy chamber and shut the doors about thee*, which if it be not according to the immediate and literal importance of them, is yet such as is justified by a parallel place of Scripture dictated by our Savior himself, and will afford us most wholesome observations. I take them in the sense they have *Matt. 6. 6. But thou, when thou prayest, enter into thy chamber and shut thy door*, so that here they will be the form of prescribing prayer: in dangerous and sad times, when if thou look unto the earth, thou shalt behold nothing but trouble, and darkness, and dimness of anguish, why then lift up thine eyes to Heaven, go to thy Prayers; in times of change when thou knowest not which way to betake thyself, go to the Closet of thy devotions, take off thy thoughts from these sad objects here below, and fix them on the comforts of Religion, divert thy thoughts from the occasions of discontent, and employ them in meditations upon God, in converses with him, in contemplations of his Promises and joys; in one word spend thy time in Prayers and Devotions.

That's the sense; the parts are 1. A persuading invitation, *come my people*; wherein are the persons invited, *my people*, secondly the invitation, *come*.

2. Here is that they are invited to, set down by way of counsel, and that hath several branches.

1. Enter thou into thy chambers.

2. Shut thy doors about thee.

3. *Hide thyself*, with the duration of it *as it were for a little moment*; and secondly the end of this and all the rest, that the Indignation may pass over them; *until the Indignation be overpast*.

In the handling of them I shall take this course, first from the first general I shall speak somewhat of the persons invited; that have this compellation *my people*, and giving you some reasons of it.

From the second I shall observe that in times of storm or any sadness the only way to withdraw ourselves from the violences of discontents and troubles, is to retire to prayers, and the only comfort then is in the Closet-exercises of Devotion.

3. From the next part, *hide thyself*, that Prayers are in sad days the only great security, and the devotion-chamber a sure hiding place from Indignation.

4. From the duration, that the sorrows of the afflictions, which God does suffer to fall upon his own devout People, they last but *for a little moment*.

5. From the last there is none of God's Indignation in them, all that overpasses them.

First of the compellation *my People*, *come my People*. Now God may speak to those here for two reasons; first to show us that in the times of storm and of the breakings out of indignation God invites none to courses of security, puts none upon ways of safety, do's not take care of any but those that are his People, and those in whom his People are concerned, as Kings, who are the nursing Fathers of his Church; as for others let them take their own courses, look to themselves, but come ye, *come my People*. *My People* is a word that includes relation, and wherein it do's consist you will find from the correlative set together with it in the very making of the Covenant, *I will be their God, and they shall be my People*; they who take God to be their Lord, and assume to become his obedient liege People, such have indeed a right and title to his Protections: to provide for and take care of them it is his office, he undertook it in his Covenant, and not to do it were to renounce his compact, which he bound himself to with an Oath, which 'tis impossible for him to do. But as for others, they have no plea to these. Can Rebels claim protection, and such who renounce relations, that put themselves off from being his People, expect that he should look after and take care of them, be their Guardian and Security? The different condition of these two sorts of People in relation to God's caring for them in time of judgment you will find *Mal 3. 16, 17, 18*. In the times of undisturb'd abundance and of full prosperity, when the God of this World is good to them that serve him, when the Lord lets men alone, and the ungodly thrive, then indeed his

protections are not much regarded, but wickedness & wealth seem the strongest security: but when God sends his Indignation abroad, and when his Judgments sweep away those confidences, then this will be a comfortable consideration, come what will come I have one that hath writ me in his note-book, in his *Book of Remembrance*, to put him in mind that he is to provide for me: and when the most flourishing ungodly shall be stripped of all his hopes and trusts, no least relief from them, nor can he look for any from the Lord, God hath not so much as directions for him here, he hath no part, not in his persuasions, is not invited to his Coun•else; then have I one that will make me up amongst his Jewels, have the same cares of me as of his peculiar precious treasures, and calls me to security, *Come my People*.

Or secondly *my People*, to let us see what arts of invitation God does use to persuade us to take good counsel; he gives us all the compellations of kindness, and speaks us as fair as possibly, not to do him a courtesy but to be kind to ourselves. In other places, when he hath no design upon them, then he cries to *Moses, thou and thy People* Exod. 32. 7. but when he would do good unto us, when he would entice us to be safe, then *come my People*. So he does elsewhere use all the titles of love, and cloths his invitations with the wordings of our most known Courtships, that that which useth to prevail with us, may do his work upon us. So in the *Canticles* 5. 2. *Open to me my love, my dove, my spouse, my undefiled*; and the whole book is but the Arts of Divine wooing. Strange that the heavenly Bridegroom must court so much to be received by his Spouse! Good God! that thou must be forced to give us good words to prevail with us to be good unto ourselves, that we must be sooth'd, tempted, and flatter'd into preservations and mercies, that we should refuse remedy and Antidote unless it be guilded; that to lie hid in times of Judgment, and to escape Indignation is not motive enough to us, but we must be woo'd to do so: safety itself must speak us fair or we will none of it, and God must flatter us into the places of security, *Come my People, enter into thy chambers*, the next.

Enter thou into thy chambers. Whence we did observe, that in times of storm and calamity the only way to withdraw ourselves from the violences of discontents and troubles, is to retire to Prayers and Closet exercises of Devotion. If I should go to prove this, I might read you the whole book of *Psalms*, the Psalter being but *David's* Liturgy in time of sadness, the service and the refreshments of his sorrows. To tell you that he says, *In my trouble I will go call upon the Lord* Psal. 18. 6. and *when I was in trouble I called upon the Lord* Psal. 120. 1. or again, *for the love that I bear unto them they take now my contrary part, but I give myself unto prayer* Psal. 109. 4. this would be to no purpose, for the whole book is but doing this. And indeed to do it, is the best counsel God himself do's give, 'tis that he do's invite us to in such a discourse, *come my people, enter*.

And for the comforts of it, I shall enclose them in the application, which shall pass by that strange mistake that is in some men, who seek to quench the sorrows of calamity by the entertainments of sin, to divert sad thoughts by vicious company, to refresh themselves with the jollities of iniquity, to choke the remembrance of their afflictions with riot, and drown it in excesses. Alas, 'tis not go abroad unto the open lodgings of intemperance and to the Inns of pleasure, but *come and enter thou into thy chambers*.

And secondly it shall omit that very near as great mistake of them, who in times of impending calamity busy themselves with the cares of the world, whose hearts are then especially set on thriving, and they immerse themselves in the ways of gain, looking on that as the thing that is to be their great security, and that they shall provide against all sad events by that. Strange! that in the time of pungent troubles, when they are encompassed with misery, to run into the thorns and briars, as our Savior calls them, should be our only hopeful refuge and retiring place, that men should be then most griping after that, the cares of keeping which, and the fears of loosing it are the only great things that make calamity grievous. He, who then makes himself Master of possessions, gives pledges to Affliction. Shall I then put myself further out into the world, when God's discretion bids me *enter thou into thy chambers.*

But thirdly I apply directly to the calamitous, however destitute and unhappy. When thou art brought at once low enough for pity, but so unhappy as to be scorned, ruined, and contemned too, come here, and pour out thy soul into the bosom of him, who thou art sure will not refuse thee, nor turn away his face from thee, but stands here to invite thee with all the compellations of love. Here thou mayst lay open thy case to him that had so much kindness to thee as to die for thee, and mingle thy own tears with the blood of God that was shed for thee. To have any friend whom to impart thy griefs to, is in good measure to unlade and empty thyself of them: thou hast here the most faithful bosom of thy Savior, whom thou mayst behold in the same postures of affliction that thou thyself art in, out of affection to thee and suffering for thee, in Agonies of one and the other, sweating as much with heats of love to thee as of pain for thee, hanging down his head upon the cross with languishments of kindness and of weakness, and his arms stretch'd into the posture of receiving thee to his embraces, and his side opened, not only to shed blood and water for thee, but to receive thy tears and give thee passage to his very heart. Come then my People, come to me; if thy sad expectations be like plummetts at thy heart and weigh it down, yet lift up thy heart together with thy hands in assured confidence that that kindness, which did thus express itself, will never fail thee. If notwithstanding this, the pressure make thy thoughts to sink and thy soul to grovel, let it be but a bowing down in submission to my will, who certainly know what is best for thee: come then and give thyself up into my hands, as into the hands of a faithful Redeemer. Now the devout soul doing so, by often betaking himself to God upon these occasions, becomes acquainted with his Maker, and in all discontents he will strait run to his Acquaintance there to disburden himself; and in all fears thither he hasts for shelter with the very same complacencies that our Savior says the young one does to the wings of the hen at the approach of danger: there the soul nestles, and is hugely pleased with the apprehensions of its comfortable warm security. By frequent converses of this kind and other practices of Devotion, and Meditations on the mercies of his providence and his protecting kindnesses, besides the glories of his Preparations towards his future Estate, the soul mounts up to great degrees of confidence and familiarity with God: and God does use, when a heart does thus ply and follow him and become intimate with him, to reveal himself also to that heart in the midst of his devotions; when he is conversing with the Lord, he will breathe into him the inspirations of Heaven, and with soft whispers speak peace close to his

heart, break in upon him with flashes of joy, warm him with gleams of comfort which ravish the soul with delight in the employment. Hence grow strange intercourses betwixt them, the Lord pours in of his Holy Spirit, that bond and ligament of God and the soul, that maintains perpetual commerce between them; they do nothing but close and mingle as it were, till the heart mount up to those ecstasies that we read of in devout persons, that entertain themselves to miracle in the enjoyment of those Contemplations, which these exercises do afford them. The heart then melts no longer in the tears and sorrows of affliction, but with the dissolvings of love; when thro excess of complacency in God and in his joys, the soul hath a kind of impotency of Spirit, so as it cannot contain itself within itself, but as a liquid thing hath its overflowings, and is poured out into the bosom of the beloved, and by an outgoing faints from itself into an union with the Object of its affections. And the Soul that by the practices of Devotion is brought to be thus affected, hath not only fulfilled the counsel of the Text, retired into his chambers, but is also brought into God's chambers, so the Spouse in the *Canticles* expresses *c. 1. 4. The King hath brought me into his chambers*, and *c. 2. 4. He brought me into his banqueting house, and his banner over me was love*; and in *c. 3. 10.* she described the bed-chamber whether she was brought, *the midst whereof was pav'd with love*: and all this means but the entertainments of devout Contemplations. And Christ in the Parable concerning importunate continuance in Prayers saith it opens the bed-chamber door and gets in thither. And then, my Brethren, what need I be troubled how the world does go abroad, when I am entertained in God's banqueting house, and in his bed-chamber? It were easy for me to produce instances of them that were so taken up with the joys of Devotion, that they had scarce any thoughts for anything besides, they even forgot that which was most necessary to their being, it made all other passions to languish, they had no appetites for other things, at least there was no vigor in those appetites, only decayed desires from which the soul was quite retired, and minded nothing but the Object of their Prayers, being as it were in trance and swoons of Devotion. Neither is this any strange thing or without reason, that the Soul that loves should be so employed about and bent upon the Object of those desires, as to neglect all other of its offices, so impetuous in serving them that it abandons all its other business, attends no faculty but that which is engaged upon that Object, does not so much as lend itself to any outward organ, feeds and advances only that affection, but leaves the rest to decay and languish, and being destitute of soul to die. Just so, if the love of those Contemplations which Devotions afford take possession of the heart, it becomes heartless to all other functions, careless and languid to everything besides; the Soul is so wholly bent upon the Object of those impatient desires, that it does not animate any other inclinations, they have no spirit in them, but are weak and faint, neither can they employ the heart so as to make him mind them: but just as the enamour'd person, that may be called and waken'd into some other business, but let his thoughts alone, and they run to his desires, there they unite and center. And to a Soul that is thus taken up, what's the world, or the miscarriages that are therein? Are there fears abroad? They do but make me then withdraw into my chamber, where there are all these joys. Does judgment threaten an utter desolation, make solitude about us, and drive us into *the place of dragons*, in *David's* words? I will retire that way into God's bed-chamber. Is the dimness of anguish, and darkness as of *the shadow of death* coming upon the Land? yet I am sure, that in the little Oratory there is the light of God's

Countenance. Does Calamity rifle all, plunder the very bosom, breasts and bowels; the bosom of its dearest guest, the breasts of their dear burden, the bowels of their daily food, and rob necessity? Yea, but how stands my Prayer-chamber? It is not quite so ill, if they have left me the food of immortality, the Body and Blood of Christ; it cannot plunder me of my Devotions, and there is always blessed entertainment in God's banqueting house.

If these comforts do seem too subtle and too notional for any, though this do happen merely by being unacquainted with the things that give them, and I have showed you the way how you may certainly arrive at them, of which this is the sum. The devout Soul receives in times of discontent not only liberty, but invitation to go and bemoan his case to him that hath God-like compassions for him, so much love to him as to die for him, and to cast himself with confidence upon such a kindness, submitting to his all-wise, all-loving will. These submissions are secondly rewarded by him with the great contents of having God's will done upon him, with the comforts of finding that it is indeed best for him. And sure I am there are that have experience, that never any sad thing happened to them, but they found that it was for the best. Thirdly the custom of this repairing to God, and giving themselves up to his guidance, begets a great acquaintance, an intimacy with the Lord; he reveals himself and his comforts to that soul: it do's enjoy strange refreshings from enlightnings, breathings, inspirations, evidences, and assurances, even tastes of promises and preparations. Lastly the contemplations of these, and familiarity with God begets transcendencies of love and joy, which when they are once entertained, their desires languish to all other things, they seem low and of base alloy, and consequently they take no content in them, being swallowed up by the other.

Yet let others lower souls take the comfort of this consideration; when things are so, that if they look into the world they can see nothing round about them but the prospect of trouble, and if they go on, besides the loss of all the opportunities of Religion, the labors of their whole life will but serve the ruins of an hour, that they have provided only for spoil, heaped up for rapine, and gathered but a prey; when the affliction of such an hours consideration shall have made them forget all their prosperity, so that in the whole compass of things they cannot find one occasion of comfort: why then those hours they have spent or shall go and lay out on devotion and the service of God, they shall be sure will turn to their account, both here as to the preservation of those opportunities and of their Church; for sure if God be likely to be moved to the continuance of them, 'tis to those that will make use of them, and 'tis for them, (for what should others do with them, that do not value them nor use them?) and will also turn to their account hereafter. That Prayers and those other exercises go up for a memorial to God, as the Angel told devout *Cornelius*, and prepare them mansions there, when they shall be divested of all other habitations, and that with *Mary* here is the better part that cannot be taken from them, that when their Riches have forsaken them, taken the adverse party, and gone to their enemies, these will stick by them, go along with them even up to God's Tribunal, and take their part at the day of Judgment, when nothing dares appear for them but Christ and Piety. Oh my Brethren, when you or I have spent one hearty hour in humble zealous devotions, the hopes of the issues of that hour, the confidence that God hath heard your and my Prayers, and do's accept this our service, and will eternally reward it, if

we continue thus, though we be not able to raise ourselves up to those heights of joy and love and complacency before recited, yet those lower hopes and confidences have more comfort in them than all the hours of pleasure in my life; for what have I of that, when the frolic's over. I may as well look for the footsteps of an impression on the water whose gliding streams instantly smooth themselves, or search for the tracts of birds in the yielding air that shuts and closes up itself in a little moment, as seek for relicts of joy after the pleasure is past: alas the delight did vanish with the laughter, and the comfort died as soon as the smile, the very memorial of them is perished, and there is nothing of them left alive, but that now all is don, I am never the better for them. But the comforts of my devouter hours shall never die, but when I go to die myself, will be like life and immortality to me. O the strange acquiescencies of soul in the Consideration! the few hours that a man hath spent piously, how they will calm death, assist in agonies, and relieve from pains! how such a Soul anticipates his Heaven! The truth is, to such an one death is welcome, and life, though it have on it *the shadow of death*, is full of comfort. For when all the world about is *Egypt*, a devout man, though he have but his chamber to retire to, and his doors be shut upon him, he lives in *Goshen*; when the consuming fire did run upon the ground throughout the land, there was no storm in *Goshen* *Exod.* 9. 26. and when flashes of judgment do burst in upon other persons, 'tis calm in the Prayer-room. When the destroying Angel had overrun every house in *Egypt* with death, when there was nothing but carcasses and crying in each dwelling, there was not one sick in *Goshen* *Exod.* 12. 30. When a thick darkness dwelt upon the Nation, the *Israelites had lights in all their dwellings* *Exod.* 10. 23. and when a sad dark cloud does sit upon God's Countenance and pour down inundations of tempest on a people, yet then his face does shine in the Closets of devotion, there he breaks in and does reveal his comforts; God is so there, as his Angel was at that time, a Pillar of light to them, and of cloud to those others, *Exod.* 14. 20. and when in this their pilgrimage he takes off their chariot-wheels, v. 25. that they drive heavily, pressed with the weight of afflictions and the heavier incumbrances of the World, striving against the tide and torrent of troubles, encountering nothing but rubs and crosses, and having on no wheels, none of God's comforts to bear them up, they march heavily till at last the waters overwhelm them: when as to those others the waters were a wall on the right hand and on the left; and to the devout persons the troubles of their times, by making them retire into their chambers, prove an occasion of security, which brings on the next observation from the words, *hide thyself*.

Whence we draw, that Prayers and the exercises of Piety are in sad days the only great security, and the Devotion-chamber a sure hiding place from trouble. And indeed where else should we take shelter, but in our Sanctuary? Where should we seek for refuge, but at the horns of the Altar, where we offer up the incense of our Prayers, and the lifting up of our hands is as the evening Sacrifice? I have told you to retire thus into your chambers is to enter God's bed-chamber, and where is safety to be had, if it be not there? Is there not full quietness and calm in the Lord's withdrawing rooms? Not to tell you that *David* placit his Rock, his Fortress, his Castle, his every word of safety upon this foundation: not to reckon up an infinity of places besides *Psalms* 27. 5. and 61. 2, 3, 4, 5. I shall only say, that 'tis impossible for any Sermon to say better what I have to say for him that betakes himself to these secret

rooms and nestles there, nor more pertinent to a time of sickness and distress, than the 91. *Psalm* hath spoke v. 1, 2, 3, 4, 5, 6, 7, 8, 9, &c. and to which 'twere vanity, if not Tautology to add. Should I labor to evince this further, I could prove strangely to you, that good hearty devout Prayers are in time of danger a Security even to a Miracle. Security from the fury of men, when single Prayers did resist an Army, when *Moses's* hand lifted up in his devotions slew more *Amalekites* than the armed hands of *Joshua* and all his Regiments stretched out; for when *Moses* lifted up his hand, then *Israel* prevailed *Exod.* 17. 11. Security against the storm of God's assault; for a Prayer of *Moses* is called a standing in the breach against the Lord, when he came to destroy the People by a plague, *Psalm* 106. 23. so God said *he would destroy them, had not Moses his chosen stood before him in the breach to turn away his wrathful indignation, lest he should destroy them.* They are terms of war, and do express the desperatest act of Valour which war hath occasion for; when wall and rampart could not resist the storm of shot, but the Assault made its way thro stones and bulwarks, then must courage become the Rampart, maintain the breach, and repulse the Assailants. This is the danger and the glory of Valour, and this very expression do's Scripture make use of to declare the force and courage of a zealous Prayer. When God's indignation had storm'd the People, when it had made a gap, a breach to enter and overrun them in a moment, and the Angel with his sword drawn was assaulting, had began his deaths, in steps *Moses*, armed but with single Prayer maintains the breach, and turns away the Indignation. Neither was this all, for it did not only beat off his fury, but assail'd him also, as it were took God captive, and held him that he could not fall upon them. For in the 32. *Exod.* 9, 10. he cries to *Moses*, *it is a stiff-necked people, now therefore let me alone, that my wrath may wax hot against them, and that I may consume them in a moment:* let me alone Hebr. 〈 in non-Latin alphabet 〉 *dimitte me*, 〈 in non-Latin alphabet 〉 *permitte me ut inualescat*, Syr. & *nunc si permiseris mihi, inualescet*, Arab. *dimitte deprecationem tuam à facie mea*, Chaldee. Loose me, and let me go, suffer me, let me alone that I may destroy them; do not pray to me, thy strong desires are as bonds and cords upon me, loose me, and do not hold me: I can do nothing if thou pray, my arm of power, my stretched our arm is held in, it is restrained by thy strong cries, thy violent sighs they cool my wrath that it cannot wax hot against them, thy zeal it is irresistible; do not therefore make use of it, do not hinder me, do not pray now, let me alone, *and I will make of thee a greater Nation;* I will bribe thee to silence, because my fury will not withstand thy Prayers; if thou maintain the breach, I shall not take this People now by storm: be hir'd then to withdraw, *let me alone.* But *Moses* he would take no bribes from God, but he *besought the Lord his God*, as it follows there, and the sudden effect of his Prayer was, *the Lord repented of the evil which he thought to do unto his people.* Here's the power of a fervent Prayer, it hath a kind of force on the Almighty, a force that he does seem as it were afraid of, & would have prevented; and so does often, warning his Ministers the Prophets, *Pray not for this people, I will not have you pray lest you should prevail upon mine indignation and overcome my anger.* And see then if you can find out such another security; many defences may be made which will hold out against the fury of men and their armed indignation, but notwithstanding those defenses they lie open still to Heaven, no walls or bulwarks to be made against that; upwards they are all gap and breach, and God may storm them where they have no works. If we be strong enough to keep out all our foes, we are not fortified to keep out plagues, have no guard against God's hand, his arrows fly over any

defences. But behold here defences against his Indignation, a line which he cannot enter; Prayers will keep him off, and in the chamber of thy devotions thou mayest hide thyself from the storms of Heaven: when God turned Engineer, this was the direction he gave to keep out himself, *Come my people enter into thy chamber, and shut thy doors about thee, hide thyself.*

I shall not stay to give you the qualifications of the Prayers that are likely to prevail, how first S^t James saith *we must ask in faith nothing doubting*, not wavering in our purposes, praying for what we esteem the truth, but not resolved if things should otherwise succeed whether we should not comply with them; and how secondly when we are to pray we must be such, as God hath not resolved against, and so he will not hear us: but now returning to my subject.

Now briefly to apply this, and here I will not say this Counsel was indeed intended for days of persecution, & that not so much in regard of the malady, as in the nature of the prescription, when he that will go to his prayers must indeed enter into his chambers, and hide his devotions too as well as himself; if thou desirest at such a season to secure thyself, enter into thy Closet, being not permitted to go into the Church: but this I will say, that even then when the Altar is no Refuge, and the Temple wants a Sanctuary, and the Holy of Holies an Asylum, even then the Closet will give shelter. Devotions are a kind of Omnipotent Securities, they are shields against the arrows of the Almighty: if for want of prayers to make up the breach it come to pass that a people is destroyed, and God saith 'tis for that as much as for the demerits of their guilt *Ezek. 22. 29, 30, 31. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea they have oppressed the stranger wrongfully, and I sought for a man among them that should make up the hedge, and stand in the gap before me for the land that I should not destroy it, but I found none: therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath, their own way have I recompensed upon their heads, saith the Lord God:* if the performances of it be a making good the gap against his wrath, methinks it should a little move us in all our exigencies to stand upon our guard, to know our own strengths, and not lazily to suffer ourselves to perish, when we may contend and strive with God to save ourselves. Or if the line of destruction be stretched out upon our Nation, if it have filled up the measure to the height, that God have sworn though *Noah, Daniel, and Job* were among his people, yet should they save but their own lives, that is, their Prayers should not prevail with him for an impunity unto the land: however if we ourselves desire in that great spreading ruin yet to escape, to lurk so that the Angel of destruction may not find us out; here is a place of God's own choice to hide thee in. His fury will not search there for thee to destroy thee, where his own self did bid thee to retire for safety. He that commanded thee to enter into thy chambers, did not mean to come there to seek thee out to ruin thee; he that bid thee shut thy doors, intended that the indignation should not call in, but should pass by thee, which the Text do's tacitly promise in the last words, *until the indignation be overpast.* Some of the storm may fall upon a devout man notwithstanding all his careful Prayers, but there's no anger nor no fury in that storm; that he reserveth for the wicked, those who do take no care for the averting of his wrath, but resolve to enjoy their pleasures and their sins, till indignation overtake them, and sweep them and their delights away at once. To these indeed every affliction is vengeance and

judgment, and their fiery trials here are but tastes and prelusions of God's fearful wrath and fiery indignation; but to the careful devout souls they are but the strokes of love, chastisements of a father, there is no indignation in them; *I will take her into the wilderness*, saith God by the Prophet *Hosea*, and *I will speak comfortably unto her*, 〈 in non-Latin alphabet 〉, I will speak unto her heart, in those desolate lonely places I will woo her, and those dark solitudes of affliction shall be my opportunities of courtship, *I will take her into the wilderness, and speak unto her heart, and give her the valley of Achor*, the vale of trouble, *for a door of hope*. 'Tis not his indignation this to them, but his way of love, his way of making jointures; he puts them in the *vale of Achor*: or if vengeance be gone out against the people, yet devotion in the chamber is like blood upon the *Israelites* door posts, the indignation does go by it, makes a *Passover*, it enters into the houses of the *Egyptians* only, but when it finds thy doors thus shut 〈 in non-Latin alphabet 〉, the indignation does overpass, especially if it find such a 〈 in non-Latin alphabet 〉 as the blood of Christ. The Angel of destruction could not enter the doors, where but the type of it was dashed upon the door, the Paschal blood; how then will he fly the truth, the blood of Christ our *Passover*? *Come then my people, enter &c.*

SERMON IX. OF THE REST TO BE OBTAIN'D By them that labor and are heavy laden.

Matth. 11. 28.

Come unto me all ye that labor and are heavy laden, and I will give you rest.

WERE there no other difference betwixt Law and Gospel than what these words hold out unto us, yet had we abundant reason to rejoice and glory in our condition, who are invited to the news of Gospel-revelations. The way that God revealed himself by Law was by lightnings and thunders on Mount *Sinai*, the Pomp of it was a Mountain not to be come near unto, that burnt with tempests of fire, things that were not only mazes but omens, that typified those storms and tempests that were to be the portion of transgressors, that limn'd out that unquenchable brimstone, and denounced that dire thunder of *Go ye cursed into everlasting fire*, which is the sentence of the Law in its own rigor. Yea and besides that blackness and darkness too, so that notwithstanding all those lightnings and those revelations God was still in the thick cloud and in the dark, and Christ might well say in the verse before the Text, *No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him*; and when he comes to do that, he does it in another strain, with words of another nature, all invitation, *Come unto me all ye that labor*. The strain of Gospel is not to thunder us into obedience, but *I beseech you Brethren by the tender mercies of God*; and though there be laboring and burden in the words, yet those are the effects of Law, and there is ease and rest for that labor and those burdens in the words too, and to them it is the Gospel that invites us, and it is Christ that gives them; for it is he that saith, *Come unto me*.

These words the Church makes use of for her call unto the Sacrament of the Lord's body, and certainly it is impossible that they should signify with greater Emphasis than upon that occasion, when he does bid you come to him, that is, to the communication of his body and his blood; for *the bread which we break is the communion of the body of Christ*. You come to him

not only for the empty kindness of a visit there, but to partake of his body and his blood, all the redemptions, graces, mercies, which he purchased on the cross. If ever Christ do call with passion, it is sure when he pours out that blood for us and saith, *everyone that thirsteth come, Come unto me all ye that labor.*

The words are an invitation of Christ, in which we may observe

1. *The Persons invited*, All ye that labor and are heavy laden.
2. The invitation itself, *Come unto me.*
3. The entertainment at this invitation, *Rest; I will give you rest.*

In the handling of these I shall show, first who those persons invited are, who they are that are said here to *labor* and to be *heavy laden*.

2. What is meant by their invitation, *Come unto me.*
3. How those persons come to be qualified for this invitation, so as to be invited, and none other; how the laboring heavy laden persons are the only fit persons to come to Christ.
4. I shall touch the advantages those persons shall gain by coming. Of these, and

1. Who they are that are said to *labor* and be *heavy laden*. The words express extremity of burden and labor under it, and weariness by reason of that labor; they are translated, *fessi estis & bajulantes onera* Syr. *labor attriti & gravati onere* by the Arab. And indeed they signify pains such as to make us pant and blow 〈 in non-Latin alphabet 〉, yea thro weakness not be able to stand 〈 in non-Latin alphabet 〉, so as that the joints are loosed 〈 in non-Latin alphabet 〉, and the very soul fails and faints, and we become as it were in the *shadow of death* 〈 in non-Latin alphabet 〉, all this 〈 in non-Latin alphabet 〉 signifies. Now this excess of pains may denote two things.

1. Either the sinner under that notion as a sinner; sins themselves being in Scripture expressed by words that signify labor, trouble and weight, and therefore the word in the Text translates 〈 in non-Latin alphabet 〉, which means all those, especially iniquity, *Mich.*
2. 1. *Woe to them that devise iniquity*, 〈 in non-Latin alphabet 〉, that devise labors; and the very next words will warrant it, *and work evil*: it being a most familiar expression with the Prophet *David*, the Workers of Iniquity, not only because it is some men's employment and trade, here lies their skill, their managery, they are not Artists in anything besides; but the secrets of sin, the mysteries of filthiness, the Magisteries of Iniquity, these they are Professors of, in these chair-men: but also Workers of iniquity because it is their toil, they sweat under it, it is the vanity and vexation of their lives, which are racked in designing, contriving, and acting the sins of their complexions and ambitions. Will you see our Saviors sense of the vexing painfulness of sin: he calls your sins of the least size, *peccata levia*, as they are esteemed, motes in the eye *Matth. 7. 3. Why beholdest thou the mote that is in thy brothers eye?* that is, why dost thou look so severely on the light faults of others? Our escapes that we make slight of they are of such a nature in themselves, as to cause the anguish and fretting,

that dust and splinters do in the tenderest part, the eye. And if our souls were not all corneous, our consciences sear'd and dead, we should with the same impatience bear them as our eye does dust, with restlessness work against it, never quiet till it force out tears to wash away the dust. Yea worse than that, for the word which we translate *mote* 〈 in non-Latin alphabet 〉 signifies a spill of wood, a little shiver or splinter, a thing absolutely insupportable to that part, which if suffered, does not only threaten it with intolerable pains, but with absolute extinction. And truly everyone of our slighter sins is 〈 in non-Latin alphabet 〉 a shiver in the eye; and then the grosser iniquities will bear both the words of the text, of labor and burden, and are in the same verse by our Savior entitled to an expression that hath enough of both, even a beam in the eye: *And considerest not the beam that is in thine own eye*, that is, thine own vaster crimes. Every designed and gross wickedness is 〈 in non-Latin alphabet 〉, a thing whose agony is as much beyond imagination as endurance. For how shall the eye bear that which the shoulders must sink under, which only pillars can support? Yet such is that burden; and therefore the expression is frequent of bearing iniquities; S^t Peter says it of Christ, *He himself bears our sins*, and the Prophet *Isaiah* said it before him *c. 53. 11. For he shall bear their iniquities* 〈 in non-Latin alphabet 〉, bear them as a great burden, as the word expresses, and as event did more express, a burden indeed which made the Son of God to sweat blood, and roar, and sink, and die. 'Tis true there are of those that do delight in life, only because it is the opportunity of sin, it hath no more pleasure in it than is spent in vanity or iniquity, without that 〈 in non-Latin alphabet 〉, that 〈 in non-Latin alphabet 〉 life would be a burden, they would labor under it; all their other time is wearisome and perisheth, and notwithstanding in our Saviors character they are the only drudges, yet in their own opinions they are the only light hearted creatures, the only persons whose life is but various ease and diversified pleasure. Yea and the only great prejudice they have against Religion is, it makes men heavy, sad, and melancholy, hangs plummets upon the soul, plucks down the thoughts and countenance, and does that which no burden can effect in them; whom weights do but exalt, elevate, and in their own expression a load of sin and drink, that sinks their bodies to the earth, doth but heighten imagination and delight. Alas these men do no more discern the true labor of their own sins, than they do the ease and the refreshments of the pious souls. They see his fasts and abstinences, but they discern not how he feeds upon *marrow and fatness*, as *David* saith, and finds all the words of their luxury in his religious performances, how he *tastes of the heavenly gift, and of the powers of the world to come*, Heb. 6. 4, 5. how he hath the antepasts of blessedness. These men do not consider that the pious man's weights are as the other bucket, which the heavier it is the faster it lifts that up that is against it: a burden theirs like that of wings, that does but poise their flight and help them up to Heaven, whereas their own lightness shall sink them into the deep of that pit that hath no bottom. 'Tis true indeed those very sins, that make our Savior style the man a laborer, are in other places called *sleep*, as if they had the ease of rest, as if to him that were wearied with duties of calling or devotion, to take vicissitudes of sinning would be a soft refreshment and a pleasant reward, as if a little return of iniquity would restore him, as sleep doth the weary laborer. And how shall we reconcile these expressions? Shall we attribute them to the unhappy contradictions

of this thing sin, which is at once ease and pressure, sleep and yet heavy labor? or rather shall we gather hence the extremely toilsome condition of the sinner, whose very rest is 〈 in non-Latin alphabet 〉, and whose refreshments tire, and are most wearisome? where shall he look for ease, whose ease is misery and anxiety. Tho his life be all sleep, yet he is all that while one of the 〈 in non-Latin alphabet 〉 here in the Text. And so those very wickednesses, which are here called heavy burden, are in other places called our own body, ourselves. And what shall lighten him whose very self is weight? What shall disburden him who is his own immense pressure? Wretched men that we are, who shall deliver us from these burdens of ourselves? Burdens indeed with which the expressions seem to labor as well as the sinner, 〈 in non-Latin alphabet 〉 We have not words for them, the mineries, the Gallies, the Mill, or dungeon are words of ease to the service of sin. No such slavery in the world as his that is bound to serve his lusts and passions; he must adventure thro all black designs and blacker hazards to attend ambition or to wreak ones malice or some hasty choler; adventure upon rottenness, embrace a Purgatory but to please an itch; must be the Martyr of his lust, run upon quarrels, qualms, headache, hazard, desperate misfortunes to quench not thirst, but a little custom. If you would see the labor that is in sin, behold your Savior in the Garden; it made the Son of God to sweat like clots of blood, it squeez'd that very person who was 〈 in non-Latin alphabet 〉, it made him faint, not able to stand under that tree on which he was to bear the Iniquity. At such hard rates man buyeth damnation, as if he envied himself ease in Ruin; 〈 in non-Latin alphabet 〉 he doth extremely labor, till he faint, to get to Hell. Have you read in Scripture the pains and anguishes of a man possessed by a Devil, how it speaks of such a one that was intolerably vext and tormented, how the spirit rent and tore him, & often cast him into the agonies of death, & from it did revive him still only to throw him back again into them? It were no hard matter to show that the Scripture does express every gross Sinner to be one of these Demoniacs, to be possessed and inhabited by a Devil, *Matth. 12. 43, 44. When the unclean spirit is gone out of a man, he Walketh thro dry places; then he saith, I will return to my house from whence I came out, and he enters in and dwells there.* And what doth all this mean, but describe a person that after seeming amendment returns back again to his courses of sin? Of such a one the Devil saith, *I will return.* A wicked person is the Devil's house, Satan dwells there, and is not his house Hell? And then are not all the miseries of *Tophet*, the torments of the vale of *Hinnom* in a Sinner? Yea experience is fair enough for this, that the habitually wicked person is a Demoniac. Look upon the wrathful angry furious man, and you would think the man possessed were but his picture: his passion swells and tears him, he stares and foams, he cries out and is not so innocent as to say, *what have I to do with thee, Jesus, thou Son of God;* for he hath to do with him in blaspheming him with oaths and execrations, and his spirit rends not himself only, but the wounds of that Holy one of God, and if his passion could speak plain, it would surely say his name also were *Legion.* The debauched Drunkards they have the Epilepsies, the falling sicknesses, the dead Apoplexies of men possessed, and there the Devil is again entered into swine. The lustful person may find also a spirit of uncleanness, and an unclean Devil in the Gospel. And thus our sins do treat us. And who then but wretched man would buy damnation at so hard rates? who would 〈 in non-Latin alphabet 〉, extremely labor, tire himself till he

faint to get to hell? as if he envied himself ease because he is to go down the hill thither, that he may think he has an easy descent, *facilis descensus*; he will therefore load himself with a most heavy burden to make his passage the more troublesome. Of what a profligated choice are we, that refuse Heaven with ease, and choose Hell, though we must labor hard to get it.

Or secondly, letting the *heavy laden* stand as they do, in the sense we have now given, we cannot excuse the Sinner from that expression there 〈 in non-Latin alphabet 〉 ; those that labor may signify such as groan under the sense of that burden, such as labor to rid themselves of that weight, that pant and blow after a liberty and ease from that heavy pressure, under which they find themselves sinking into the horror of that deep, the very imaginations of which doth cause faintings of soul in them and Apoplexies of fear; that tire themselves to find out any way to escape from that eternal weight of torments that is prepared for them below, and the weight of indignation and vengeance that hangs over them above, and from that heavy burden, themselves, that sinks faster than either of the other, outvying God's threats with multiplied accumulated iniquities. The sweats of soul under the sense of the burden of sin, the labors of mortifying the flesh and crucifying the affections, of putting the body of sin to death, will justify this sense. The new Birth also hath its pangs, and the Child of God, as he is not engendered by weak purposes, faint resolutions, so neither is he brought forth in a sigh or wish of mercy, there is a labor in it. In this expression you may see the nature of repentance, the dawns and first flashes of that Catholic Duty; 'tis not that easy thing to change my mind only, and begin to believe. That that is not the best course I have hitherto trod in, the way of Sinners not the safest and most pleasant path, though few of us will believe that: neither is it that easy wish, I would I had not don this act; for when the pleasure's gone and dead, the memory of it is so unsatisfying, if not loathsome, that a man can hardly not wish it. Nor yet is it that easy desire of mercy, that saying *Lord, Lord*. The Penitent they are the 〈 in non-Latin alphabet 〉 ; here they are such as even faint under a sense of the horror of their sins, whose hearts are broken and wounded with that heavy galling weight of them. If I should gather up the racks and tortures, the *Occultum quatiante animo tortore flagellum*, that self whip in the dark rooms and recesses of our thoughts, conscience dealing with us by the discipline of mad men, as knowing the sinner is not only *Solomon's* fool and *David's* man without understanding, but even *S^t Paul's* 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 mad-man, the *tacita sudant praecordia culpa*, which a Heathen can reckon up to us. And add to these the Scripture expressions, the 〈 in non-Latin alphabet 〉 , the pains of travel, the labor of a woman in child-birth, the agony of the Cross, and the pangs of death; the word repentance would bear them all, and they would let us see that the Penitent is truly one that labors under a very heavy burden, and so is invited here by our Savior, *Come*.

Thirdly those that *labor and are heavy laden* may signify such as groan under a burden of afflictions, and look upon them not as chastisements only but inflictions, and are even wearied and affrighted by them. Thus those judgments which God did by his Prophets threaten to the Nations, are in those Prophets called the burden of those Nations; and the cross and calamities are often called 〈 in non-Latin alphabet 〉 , the *labor* in the Text 1 *Tim*.

4. 10. and generally all the troubles and difficulties of this life, Rev. 14. 13. of which death is there made the rescue. And I need make no application of this interpretation, the words *labor and heavy laden* do in these days sufficiently apply themselves; I shall only tell you, that the whole sense of those words summed up make thus much, Those that are heavy burdened with sins, and the punishment of those sins, afflictions, and groan under the sense of both of them, laboring earnestly to be rid and be delivered from both, these are bid to come to Christ, which is the invitation, and what it means I am secondly to show.

Come unto me. And first in general the word used 〈 in non-Latin alphabet 〉 *Come* is not only a word of exhortation, but of great encouragement also in the doing, so often used, *Come and let us kill him, and then the inheritance shall be ours*; and 〈 in non-Latin alphabet 〉 , *Come ye unto the wedding.* And indeed such is needful to the persons here spoken to, the laboring, heavy laden: for them to take a journey, if there be not the encouragement of some great advantage, it will not sound like an invitation, but an infliction; and therefore our Savior besides the *rest* he promises, used animating words even in the very call 〈 in non-Latin alphabet 〉 . Therefore the whole invitation *come unto me*, though it be used in the Gospel, and may very well signify come to me as to a Teacher and Instructor, so *Nicodemus* is said to come to Christ, and they are said to come to the light as that which was to reveal; yea and that place in *Isaiah* 55. 3. whither our Savior do's much reflect, when he useth this expression, seems to import but so, *Incline your ear and come unto me, hear &c.* yea and may so signify in this place, the words going before being *all things are given me of my father, and no man knoweth the father, but the son, and he to whom the son will reveal him*, it then follows *come to me*; as if he should say, therefore if you desire to be instructed in the way to life *come to me*, and though you do labor under the load of many sins, yet I will show you a way how you shall find ease and rest, and that way follows in the next verse, *take my yoke upon you and learn of me*, and ye shall be sure to find rest: this is very natural, yet because to give you rest is more than to show you a way to it, and so may seem a promise and a reward very apportioned to the duty, *rest to coming*; therefore it is most probable that *come* doth not only signify come to me to learn your duty, but that the *come* should be itself a duty, and so I shall consider it: and the expression *come to me* does in the Gospel signify a twofold duty.

1. It signifies to obey and serve. Thus very often most expressly in the Epistle to the *Hebrews* to come to God is to serve and worship him c. 11. 6. *For he that cometh to God must believe that God is, and that he is a rewarder of them that seek him*: and c. 7. 25. *He is able to save them that come to God by him*, that serve God as he commandeth and enableth: c. 10. 1. *The sacrifices which they offered year by year could not make the comers thereunto perfect*, could not perfectly cleanse them that served God by them, 〈 in non-Latin alphabet 〉 ; and the 22^d verse there *Let us come with a true heart, worship him with unfeigned piety and obedience.* And the sense will be fully clear from the expressions that relate to it, *Seek the Lord, draw near to him*, and then *come to him*. To *seek him* is to enter upon such a course of life by which his favor is to be obtained, and what it is you will see *Isaiah* 55. where when he had bid them come to him, that they may do that he bids them, seek him v. 6, 7. *Seek the Lord while he may be found: let the wicked forsake his way, and the unrighteous man his thoughts, and let them return unto the Lord.* Deut. 4.

29, 30. *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thine heart and with all thy soul, if thou turn to the Lord thy God, and shalt be obedient unto his voice.* Nor indeed can we seek God in any other path. The broad way, that goes down the hill, can never land us in God's Habitation, Heaven; and while we do go on in them it is not possible we should *draw near to God*, the second, which is but to go on in the same paths. And this expression is our own experience, it being the custom of those that are averse to one another to avoid the sight one of the other, but those that are friendly to seek each other, and delight in drawing near and in society. Thirdly then *to come to him* must needs be to proceed in those very ways wherein we sought him, till we are in his favor, and to walk with him is accordingly to please him: for so the LXX. renders *Enoch's* walking with God, and the Author of the *Hebrews* c. 11. v. 5. expresses that testimony which the Scripture gives of *Enoch*, that *he walked with God*, and which the Chaldee words *he walked in the fear of God*, thus, *he received the testimony that he pleased God*; and that very walking is the same word with this coming 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉, and here also made the same; for v. 6. of that chapter *Without faith it is impossible to please him, for he that cometh must believe*, that is certainly; for he that pleaseth him must believe, or else it doth not prove. *To walk with God* therefore in his Laws, in his fear, and in his favor it is but the progress and the life of this very thing, we are here exhorted to come unto him.

Now if this be to come to God, and coming to him be the end of duty, thither we drive in our whole Pilgrimage of life and piety, to arrive at our Country, to come to our Fathers house, to walk with God, to enjoy his society is the very business and delight of Heaven. Why then this duty of conversion and obedience, this piety of life seems like its own reward, crowns itself. This coming is like that they say of the moving of the Heavens, which being in its own place, though it be still in motion, is still *in termino*, every parcel of agitation is its own rest, and they have a most perfect acquiescency in that their turbination. And if to lead a good life be to walk with God, it is to be in heaven here; and piety is a translation upon earth.

But secondly there is yet another sense of the invitation *Come unto me*, and in that sense it is very often used by our Savior, even of believing in him *John* 6. 35. *I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.* Where *he that cometh shall never hunger* is he that eateth this bread that giveth life, and *he that believeth shall never thirst* is he that drinketh, to let us see that eating him and drinking him, coming to him and believing on him are all the same. So in v. 40. and 44. *This is the will of him that sent me, that everyone that seeth the Son, and believeth on him, should have everlasting life, and I will raise him up at the last day. No man can come to me, except the Father which hath sent me draw him.* So c. 7. 37, 38. *If any man thirst, let him come unto me and drink: He that believes on me, out of his belly shall flow rivers of living water.* So that to come to Christ is to believe in him, yet so as to obey him, and to frame our lives according to his prescript and example. For to come to him doth comprehend the duty; we come to him to do, as also to believe in him must be to do that which we cannot but believe he requires. This is clear out of the forecited place, *I am the bread of life, he that cometh to me shall never hunger.* It is not coming to the bread that satisfies, for then would *Tantalus* no longer hunger or be thirsty, his hell would be his meal; but doing that which people that hunger and come to bread cannot but be supposed to do, even to eat.

Why the same is to believe; for if coming to him and believing on him be the same, and coming to him signify not only that, but doing that which they that come cannot but be supposed to come to do, then to believe must be besides believing the doing that also which they cannot but believe they ought to do. So that *come to me* here is believe me, devote yourselves to my obedience, and trust, and devolve yourselves on me.

And if this be to come to him, belief then is no longer expectation, but enjoyment; 'tis 〈 in non-Latin alphabet 〉 in the highest sense, the giving us the very substance of those things which we believe we shall receive: it seems more than the evidence of things not seen, even the arrival at them and vision of them. 'Tis, saith the Wise Man, 〈 in non-Latin alphabet 〉 *the beginning of our cleaving to him*, of our being glued and fixed upon him, *Ecclesiasticus* 25. 12. And by faith we may both *taste and see how gracious the Lord is*, how 〈 in non-Latin alphabet 〉 , the word following here, how sweet, how pleasant he is even to the eye and palate. If to believe be to arrive to eat and drink, Faith is now all sense, as verily as Christ is all enjoyment, all satisfaction, and happiness.

And to this happiness *they that labor and are heavy laden* are the only persons that are called; which is the third thing, to show how this laboring and heavy lading come to be the qualification for this Invitation, how it come to pass that they that are such, are the only fit ones to come to Christ.

And first, in the first sense as all those words do but signify the grievous Sinner. These sins may in one sense given by Christ be a qualification to this coming, because *the whole need not the Physician, but those that are sick*. Do not wounds require, and qualify for a Chirurgeon? The corrupt habitual Sinner is full of *wounds, and swellings, and putrefied sores*. Does not weariness and burdens dispose a man for ease and rest? The Sinner he is the tired laden man, he therefore hath the most need of this Invitation, which makes our Savior say, *I came to call Sinners*; which is no more than saying, *I came to say Come unto me all ye that labor and are heavy laden*.

And hence we learn the all-abundant kindness of our merciful Savior: he needs no other motive for his helping of us, but our want of help: thou dost fulfill his own direction, when thou makest a feast, invite not the rich, but the poor and needy. So here he makes the only cause of his invitation of us Sinners, our necessity. Except he do invite us, we are miserable, must sink under a perpetual burden, and therefore he will call us to give us rest. *David* was well acquainted with this Attribute, and therefore prays, *Help me, O Lord, for I am weak*. Our want is argument enough to those bowels, whose business is to extend and diffuse themselves. Yea the Gospel expresses in that manner also; the Ruler there saith *My daughter lies at the point of death*, 〈 in non-Latin alphabet 〉 , *that thou mayest come and lay thy hands on her*, as if our wants were nothing else but his opportunities. Yea Christ himself hath taught us ground for this confidence, in the very Prayer he hath taught us, 〈 in non-Latin alphabet 〉 , *Give us our bread*: if it be ours, what need we go to beg and pray for it? Why our bread? Why certainly because we are in extreme need of it, we cannot live without it, therefore we go to pray for it; so that want is possession in Christ's esteem, and when we are in need then

we may go to Christ and call it ours. He observes that himself here, when he makes our sinful misery the only motive to his Invitation, *Come unto me all ye that labor.*

But then secondly in the second sense of the words those that are affected with the sense of their sins, that groan under and are humbled and brought low with the weight of their iniquities, that discern them to be truly heavy loads, and to be the true cause of faintings and languishing of Soul, these are the only disposed persons to come to Christ in both the senses of that phrase of Coming. First as it signifies to turn from their evil ways and walk in those paths that lead to him. For as long as men apprehend no danger in their courses, how can we expect that they should leave them? While they only taste the sweets and pleasures of sin, whilst the Devil smoothes and strews their way, and makes one temptation receive another, and by the perpetuated vanity makes one sin a divertisement to another; so that none can clog, but each doth recreate, and one iniquity refresh him whom another hath wearied: how is it to be looked for, that these men should quarrel with their pleasures, and forsake these delights and advantages of iniquity? Nay alas we see, when iniquity is become so cruel as to punish itself, and sin is its own Executioner, as adultery, drunkenness, covetousness and ambition oft are so just as to severely torture them that serve them, if notwithstanding that we see men choose and embrace those sins that bring their Hell with them, are of such desperate appetites as to long for torments, how can we hope that any will forsake their sins before they find them toilsome burdens, before they begin to see them in their own deformed infernal shapes, to discern their hooks and prongs, their brimstone-flames and worm with which they will eternally torment us? They must be scar'd and mated, before ever they will forsake those things that flow with wanton delicacy and luxuriant delight; and therefore we see very few ever begin seriously to repent before their last death-beds, when *the evil day is come*, then that time is *in which thou shalt say I have no pleasure in them, when the keepers of the house shall tremble, i. e. the hands shall shake with guilt or with infirmity, with palsy or with fear, thou wilt then hate their gripings, the bribery that they have been the instruments of: how will men contemn their former excesses, their full riots, and their draughts that overflowed like seas, that had their tides and refluxes, when the grinders shall cease, because they are few, when the mouth is toothless, as unable to chew as the stomach is to digest meat; and the pitcher shall be broken at the fountain, and the wheel at the cistern, the bladder ceases to do his office, stopped up by stranguries or leaky with diabetes: punishments that old age, and living faster than nature designed, bring along with it, very proportionate to that sin, if you understand it. Or how will they hate the foul inordinacies of unchaste beds, when the grasshopper shall be a burden, and desire shall fail, rupture and hernias and ulcers shall seize the lower ventricle. But these are all expressions that belong to that last day, and made use of by the wise Preacher, that had tried the vanity and emptiness, and the vexation and burden of them, to make us take up a little sooner, Ecclesiastes 12. the 6 first verses. And when those that look out of the windows shall be darkened, when the curtains of thy bed and of thy eyes shall be drawn, and that utter darkness begin to represent itself with which our Savior paints the lower region, when Hell from below is removed at his approach opening her mouth wide to swallow him, whom the vast weight of his iniquity is ready to sink into it; O then his sin is his greatest sickness, and his horror doth more disjoint him*

than death itself. O for a little life-time now to spend in piety, which before he counted the most unpleasant impertinency that could be, nor could be rectified till these apprehensions, which only sense will work in most too late, be wrought in him, there being no other way to make us leave and come, but by looking upon death in the iniquity, which certainly is there, that having been a murderer from the beginning. In the second sense as to come to Christ signifies to rest and devolve ourselves upon him, this laboring is a necessary preparative, it is the sense of our misery without him that must drive us to him: the weight of that Legal curse that lies upon us all that must make us run to him, that was *made a curse for us*. Who would either value or fly to a Savior, that is not first convinced that he wants help? Can you persuade the mad man in the fever to betake himself to the Physician? He thinks you have more need, that counsel him. It is the drowning man that clings and grasps, and when he sees himself ready to perish, rather than want something to catch hold of, his roming hand do's even catch that water that do's strangle him, and he do's grasp his own ruin. Any rest to a falling man: and we never truly and seriously can depend upon Christ, till we thus apprehend ourselves sinking, and find ourselves tired and fainting under the load of our iniquities.

No nor secondly on Christ's part, will he receive any that are not thus qualified. For will he, think you, forgive the sins of those that do as yet love those sins? or will he strive to ease them of their iniquities, that find no burden in them, but rather that of a full pleasure? No surely he will not envy them so much their delights, but let them enjoy their beloved ruin. Is it fit Christ should invite those men who do yet cherish those sins that slew him, or that he should receive into his bosom those iniquities that put him to death? No certainly, till we can hate those sins which he could die for, and till we find weight in those iniquities which he found death from, till we labor under that which he sunk under, we have no regard of his mercies to us, but renounce all relation to him, and close with his mortal enemy, and cannot then hope to be received by him. And thus you have the reason why these 〈 in non-Latin alphabet 〉 are the only fit persons to be invited by him, because till we are so, we cannot truly come unto him, depend upon him; and till we are so, we are not fit to be received by him.

And now for application. But what? cannot we truly come til we find ourselves to be *heavy laden*, till we *labor* and are tired and wearied with iniquity? We see the perverse conditions of man, whom nothing but misery can persuade to Heaven; Heaven is no bait, though it prostitute all its glories; Happiness is a word that hath no music in it; the pleasures with which God entertained himself from all eternity, have no temptation in them compared to those of sin: *Come unto me* is not an invitation till we labor; till we find ourselves perishing in our choice, ruined in those sins we have embraced, we never will uncling, nor come to Christ: we must have our happiness inflicted on us and be goaded into bliss. But then

2. Learn hence how willing Christ is to have us come to him, when he makes use of Hell, not to punish only them that will not come, but to drive us to come to him. Had it not been enough for him to set before us life and death, and bid us take our choice? No, he knows our blind and unadvised appetites would choose the guilt poison, the painted, the pleasant

death, and make a Covenant with Hell; and therefore he lets us feel part of that Hell to fright us, and yet then receives us. To force us to love ease he lets us travel under the burdens of our own desiring, and yet after that invites us to rest: he do's not only accept them whose choice he is not but refuge, when as he might reject us. You would none of me, but chose weight, load, and labor; go and look for ease thence. But alas! if I should bid you seek refreshment from your pleasant sins, what comfort would you find, when you are tired with those sins, and the pleasures of them do forsake you, and leave you nothing but the stings and horror of the after expectations? No no, come to me yet, I will receive you after all your refusals; and though you come to me but as to a last hold having nothing else to trust to, though you have already tri'd all other, and slighted me, you shall yet be welcome: my pierced side is yet open to receive all of you that will yet come, and let you into my very heart; my arms are yet as wide as on the Cross, at their full length to take you into their embraces. Ah my Brethren, Christ doth not send us back to our beloved miseries when we come to him, but he makes those miseries a part of his Rhetoric to invite us, uses our labor and weariness to persuade us to come, makes those burdens the indearment of, and provocation to his ease, and Hell itself a part of his wooing. And how will he receive and embrace us, who doth thus desire and court us? The story of the Prodigal is hugely evictive of this, and so indulgent, that it would almost invite a man to sin; but then it do's far more invite a man, that will repent him of his sin, to be secure of God's acceptance. He that had so villainously betrayed his Father's dearness to his own beastliness and ruin, to whom all kindness would seem lost, and to receive him in again and to assist him would be but to encourage him, and to furnish him for a return back to the prodigalities of sin and to the former riots of iniquity; yet when he do's repent, he do's obtain far more than he desires: he is received to feast and bosom, is entertained much more than the first born, and had he never gone away he had not been so dear. Do but consult the story *Luke 15*. When weary and fainting under the burden of himself, which his languishing spirits were scarce able to sustain, he came at last to himself, v. 17. and began to wonder that he chose to stay with husks, with famine, rather than to go to daily plenty, and chose to dwell in the unclean, uncomfortable company of swine before his Father's household, and then strait to think of leaving that condition and society, and to resolve on a return. When he began to put those resolutions into act, and his impotent starv'd limbs would scarce serve his desires, at least he was unable to make hast in the pursuit of his intentions, for he was yet a great way off v. 20. yet then his Father had compassion, and ran and fell on his neck and kissed him. His compassions did not keep state, or stand expecting till his ungracious son should come and humble himself, and deprecate and beg; but he ran to meet him, and made far greater hast to receive and entertain, than the other could do to be received; and as if the humiliations or weaknesses had been on his side, he fell, at least the impotencies of his affection did vie with those of the others condition, for he fell on his neck and kissed him. And whereas his repenting son did resolve to become prostrate, and low in condition as well as posture, *I will go to my Father, and say unto him, Father, I have sinned before heaven and against thee, and am no more worthy to be called thy son, make me as one of thy hired servants* v. 18, 19. I dare not hope for favor from any tie of nature which I have broken all; I do not beg thy kindness as the issue of thy Relation, but as the wages of my labor; I will serve for thy affections, and let me have it

as the hire of my repentance and endeavors: but 'twas enough it seems to have resolved thus lowly in earnest; for when he comes to act it v. 21. as he had said *I am unworthy to be called thy son*, his Father cuts him off, and calls for the best Robe, and for a Ring, and for the fatted Calf, will not let him so much as beg to be a servant, but if he once acknowledge himself unworthy for a son, he puts him strait in such an equipage as he may own him in with credit, in the best Robe; and he rejoices, quickens and sets out his joy with Feasts and Music. Now saith *Tertullian*, *Quis ill nobis intelligendus Pater?* What Father is this in the story? Why certainly 'tis God. No one so much a Father, no one so compassionate, if the Sinner once come to himself, as the prodigal son is said to do; for while he do's go on he is indeed beside himself and in a fit: and when he has collected sober thoughts about him, and do's compare his wanting husks with the full plenties of his Fathers house, the unsatisfying transient delights of sin, that have filthy toil and noisome drudgery in the gaining, and instantly when they are gained put out themselves, are gone, and leave nothing but snuff or stink behind, offense only and trouble of mind; compared those with the gladsome expectations of blessedness, with the comforts that are in all the promises of Christ, and the feasts of our Fathers mansion, God's entertainments, the glories he hath studied for those that love him, and being satisfied these are the better pleasure, resolves to leave the swine, his unclean beastly courses, and betake himself to his Father, he shall then find this fiction experience, and God outdoing all the Parables of himself. He will run to meet him that do's but set himself to come in earnest, not only, as the proposition says, accept his service, but prevent it; and however miserable, poor, and naked he do meet him, as the Sinner is *Rev. 3. 17.* he calls for the best Robe, even the Robe of Christ's Righteousness to put upon him, and puts a Ring upon his finger, he does espouse him to his Son, he kills the fatted calf, makes ready the supper of the Lamb for him, and it is the poor repenting Sinner's wedding supper with his Savior. It is a chapter full of comfort to the Penitent, and hath a greater advance for it than this story v. 3, 4. The Sinner he hath straid into by-paths, gone away from the Shepherd of his soul, is a lost sheep; but yet when he is gone his farthest, and is in his mazes, knows not which way to betake himself, then this good Shepherd do's not invite only to a return, or as the Father in the Parable run to meet him in his coming back, but he do's go himself to seek him, seems to mind the recovery of each single one that is lost, and contributes as carefully to his return, as if that one were all his charge, and the whole flock is not dearer to him than that one. He leaves the ninety and nine to seek that one, and he seeks till he finds it, and when he finds it he lays it on his shoulders. The wandering sheep was wearied it seems with straying, and had tired itself with running from its shepherd; but this too is provided for, he could not come home, therefore he is carried. It is not now, *Come unto me all ye that labor and are heavy laden*, I will not refuse you. Nay when you are so lost in Labyrinths of guilt out of which you can see no issue, when you have so labored in the paths of error that you are not able to come home, if you will but be found, I will seek you, yea and carry you home too. That no one, how far soever he have gone away, may yet despair of coming home, this sheep had wander'd to such a distance and to so much weariness, that he was fain to be born back when he was found. And he lays it on his shoulders rejoicing, was glad of such a burden. How willing is our Savior to find out a straid Sinner, when after such long errors he do's seek him till he finds him, and carries him, if he be weak and fainting; yea and rejoices in

that carriage, as if that rest he gives the Sinner were such ease and refreshment to himself, he joys in it! And that joy spreads itself to Heaven, for there is joy in Heaven at that sight, and v. 10. *There is joy in the presence of the Angels of God over one sinner that repents. Heus tu peccator, bono animo sis, vides ubi de tuo reditu gaudeatur:* Thou poor disconsolate Sinner, that liest groveling under the sense of the burden of thy sins, thy soul sinking under that heavy weight, and sinking also in the waters of thy fears, drowned in thy sorrow, be of good cheer. Dost thou not think there is some joy in this estate of thine, when it can make a joy in Heaven? Those tears assure thyself have comfort in them; for God, and Christ, and all the Angels do rejoice at sight of them. And do not dread thy burden, if thou dost truly labor under it, and dost but faithfully desire and endeavor to throw it off thee. Dost thou not see him that laid the lost sheep on his shoulders as ready to take thee up? He that would not reject thy Cross when it was loaden with thy guilt, will not reject thyself when thou art lighted from that guilt. He that would receive thee on his shoulders when thou wast fainting under the burden of thy sins, when that is cast away into the sea and buried in his grave, will certainly receive thee into his bosom. He that would carry thee to give thee ease when thou wert wearied with running from him, when thou dost come to him and faint into his arms, will give thee everlasting rest; a rest whose blessedness to understand were to enjoy it, and to be able to conceive were to be infinite as itself is; a blessedness which to behold is beatific. O cast away your burdens and *make hast, and come and see.*

Lastly learn hence the method you are to take in coming to him, how you are to begin your journey. The first advance is by this conviction of the burden and horror of sin, till this be in us we will never move a step towards him. The Church hath taught us, when she invites us to come to him in Sacrament, to make the first step this confession, *We be heartily sorry for these our transgressions, the remembrance of them is grievous unto us, the burden of them is intolerable.* And Christ hath told us here, that we must find the very same things in ourselves, an intolerable burden that tires and wearies us until we faint, before we come to him; we are otherwise no part of his invitation, will be no part of his retinue. And then whosoever thou art that art so far from finding them intolerable, that without them thy life is hardly tolerable, so far from burden, that thy very days are burdensome that are restrained from conversations of sin, that dost account them thy delight, not weariness, and art refreshed, not tired with them, and canst not think of parting with them: or if no very vicious company or custom hath brought thee to this necessity and height of sinning, yet thou look'st upon them as slight regardless things, mistakes and oversights that slip from thee, all whose repentance is but *Lord have mercy*, and never thinkest more of it, dost not apprehend that every such gross fault hath an eternal weight in it, and dost not humble thyself under that weight; bethink thyself whether thou art yet in the way to Christ, or whether thou indeed be called to come. Oh no, the 〈 in non-Latin alphabet 〉 are the men; for thou especially that takest pleasure in them, dost thou think Christ will call thee to do worse with him than the damned do in Hell? There they indeed nourish their sinful appetites, their lusts advance, but their lusts are their plague and torment them, and they extremely hate and curse those things which they do passionately desire. Now that habitual Sinner his sins they are his employment, his delight too, he longs as those other, but he satisfies also and finds pleasure

in them: and then, if those others be fit company for the Devils only, canst thou believe thyself fit company for Christ, that he should bid thee come to him? No, begin to act thy Hell a little sooner, account them here thy torments, hate them in time, perceive them to be burdens while they may be laid down, and then come unto Christ, *and he will give thee rest.*

And evermore, O Lord, give us of thy rest, a rest from sin here, and a rest from misery eternally. Yea, O Lord, give us to labor, and to find trouble under that intolerable burden of our guilt, that we may with eager hast fly to the refreshment, that we perverse obdurate Sinners, whom thy mercies cannot invite, our own miseries may force to be happy: and though our wickednesses are multiplied into an infinite mass and weight, yet despise us not, when we fall under them; for thou didst invite us to come, and bring all that load to thee: despise us not, though heavy laden; for thou thyself didst bear this weight, and didst die under it. And O thou, who didst thyself thus suffer by reason of this load, pity us that labor with it, ease us of the burden of our former guilt, free us from the slavery of our iniquity, from bearing any longer Satan's loads; then shall we at last sit down with thee in the Land of everlasting rest, delivered from all weights but that eternal weight of glory, and resting from all labors save that of praising thee, and ascribing all Honor, Power, Praise, Might, Majesty, and Dominion to Father, Son, and holy Ghost for evermore.

SERMON X. OF THE CHRISTIANS VICTORY Over Death, Sin, and the Law.

1 Cor. 15. 57.

Thanks be to God, which giveth us the victory thro our Lord Jesus Christ.

THE words are the close of an 〈 in non-Latin alphabet 〉, or Song of joy and triumph for a victory. Now a victory supposeth Enimies, and the verse before names them, and the Text shows us the means that they art conquered by, and who they are, that are partakers of the Victory. I shall declare and treat of both.

1. The Enimies here mentioned, and we may account them three, if that which gives both aid and strength to, fortifies our Enemy, be so; as sure it is. 1. Here is Death, which sin arms with a sting and do's envenome it. 2. Sin itself, empower'd and strengthened by the Law. 3. That Law also.

In the second place here are the means by which the Victory is gotten, and for whom—*us the victory thro Jesus.*

In handling all which I shall show

First, that the Law gives Sin all its strength, and how it do's so.

^{2^{lie}} That Sin is the sting of Death, and how it is so.

^{3^{lie}} That by Christ both the Law which is the strength of Sin is taken away, and Sin which is the sting of Death pulled out; and so both Sin and Death so weakened that they cannot hurt now; and they shall be swallowed up in perfect victory: and who they are all this is don for.

Of these all in this order, which I crave leave to speak to directly without any least diverting from the Text or Subject.

First I am to speak of the first preparations that are made against us in behalf of our Enimies; and that is to show you, that the Law gives all the strength to Sin which it hath, and how it do's so.

Sin hath its very being from Law, it being 〈 in non-Latin alphabet 〉 , *the transgression of the Law* 1 John 3. 4. and *Sin is not imputed where there is no Law* Rom. 5. 13. *yea where there is no Law there is no transgression* c. 4. 15. But this is not all, for in the Law besides the Precepts there is also Sanction, and it lays a twofold obligation; first to duty, secondly upon transgression to punishment.

1. To duty, and that perfect and unsinning strict obedience; for the terms are these, *Cursed is he that continueth not in all things which are written in the book of the Law to do them*. And to this the whole man is obliged, the soul as well as body: & *caro & spiritus Dei res est*, saith *Tertull*. God made the soul as well as body, one's his creature as much as the other, and the one hath as much reason then to pay him honor and obedience as the other: if indeed the spirit hath not much more to obey him in its own motions and actings, than in those of the body, which are only under it, and guided by it. So that thoughts are criminal against this Law, as well as doings; by them the Soul fulfils its part of the transgression, more it may be than its own share, while it robs the Flesh, seizes its satisfactions, and makes them her own against her nature. And indeed whatever part the Law is broken and transgressed by, 'tis transgression and sin still, whether by the mind, for lust when it hath conceived only, sin is then begotten *James* 1. 15. or by the tongue, for *of every idle word we must give an account at the day of Judgment*, *Matth*. 12. 36. and *by thy words thou shalt be condemned*. Or lastly by the works. So that according to the Tenor of this strict and severe Law whatever we can do, or indeed whatever we do not is Sin: besides commissions that are sinful there is still defect, and so transgression in our thoughts, our words, and deeds even in the best; and in not doing also there's omission, and so failing. But besides this severe obligation of the Law to duty, upon this our faileur there is a severer obligation

2. To punishment; for every sin is cursed, as we saw. Upon this account *the Law*, saith *S^t Paul*, *worketh wrath*, *Rom*. 4. 15. we are *children of wrath*, *Eph*. 2. 3. whose inheritance is destruction, and who are of right to possess only the sad issues of God's indignation: for to this the Law condemns us all, by reason of our Sins; and upon that account *the Law* is said to be *the strength of Sin*. Because by force and virtue of this threatening of the Law, we that have sinned are therefore liable and obnoxious to the condemnation of it. And this I take to be the meaning of that place *Rom*. 7. 7, 8, 9, 10. *I had not known sin, but by the law; for I had not known concupiscence, except the law had said thou shalt not covet. But sin taking occasion by the commandment wrought in me all manner of concupiscence: for without the law sin was dead,—but when the commandment came, sin revived and I died, and the commandment which was ordained to life, I found to be unto death*. The Apostle's drift here is not to evince how the commandment begets sin, but how it makes sin condemning, begets death: and therefore I believe they are mistaken who expound, *sin taking occasion by the commandment wrought in me all manner of*

concupiscence, as if it meant the Law only prohibiting, but not quelling sin in me; the more it was restrained, the more it wrought all manner of concupiscence in me, especially since there was no punishment assigned to that sin in the Law; it took advantage thence more powerfully to engage me in the pursuit of all my lusts, since thence I might have hopit without any fear of punishment to pursue them. For this seems perfectly to thwart his aim, which was to show us how the Law wrought condemnation, and inflicted death by threatening it. It seems to mean, I had not only not known sin to be so dangerous, but I had not known some things to be sins, and by consequence condemning things, but by the Law: particularly I had not known concupiscence to be so, had not the Law said *thou shalt not covet*. The next words do not seem intended to declare how the Commandment work sin, that being brought in by the by, as it were thus, but sin the corruption of my nature 〈 in non-Latin alphabet 〉 had wrought in me all manner of concupiscence, all actual lusts and wickednesses 〈 in non-Latin alphabet 〉 got advantage over me or strength against me by the Law: which he there proves, for *without the law sin is dead*; not as to stirring in us by its sinful motions sure, corruption would not fail to do that and more if there were no check; but dead, had no strength nor power to condemn me. For it follows, *when the commandment came, sin revived*, got strength to do that, *and I died*, was sentenced to death by it, *and the commandment which was ordained to life* could I have obeyed it, *I found to be unto death* by condemning me to death for my transgression of it. For sin by the Commandment 〈 in non-Latin alphabet 〉 getting advantage over me slew me; not only made me liable to death, but by its guilt envenoming that death: for *the sting of death is sin*, which that it is, and how it is so, is the second thing I am to speak to.

Sin is the *sting of death*, which I could make appear two manner of ways in relation to two senses that may be given to the words, both pertinent, and the one but the Anticipation of the other. The first is this: Sin is the sting of death; 'tis Sin makes the thoughts of death pungent and stinging; the wicked man cannot think of his last dying day without horrors, the only imagination of a sickness stings him, because he is conscious to himself of sin, and he knows that *that after Death cometh the Judgment*, and he dares not think of beholding the face of his Judge with his guilt upon him.

To prove this to you I shall not need to fetch any heathen Testimonies, that call the Conscience of Sin a whip, a sting, a goad, a lancing knife, things that gash and prick, and gall and fret, all words of all kinds of terrifying punishment: but if there be any gross customary Sinner that now hears me, I shall need no other way of proof, but by appealing to his own conscience, whether, when he comes hot from his iniquity, he dares entertain the thought of dying. And why not? Alas he is too deep in arrears to venture upon account with so impartial a Judge; books must be laid open if he come there, the closet curtain sins, nay the bosom villainies must be displayed, and everyone receive his doom; he hath heard, that all the refuge of a deplored Sinner at that great and terrible Day of the Lord is but to fly unto the Mountains to cover him, and to the Rocks to hide him. A wretched hope; for how shall the Hills hide him, whose iniquities are like Mountains? or how shall the rocks cover him, whose rebellions are like *the great deep*, as the Scripture words it? To such a person Death and

Judgment are words of too dangerous a sense, and it's easier for him (as many do) to resolve there is no such thing as one of them, than to think of them, and go merrily on in sinning. For tell me, what is the design of that variety of iniquities in which thou dost ingulf thyself, that circle of sins wherein one relieves and succeeds another? Sure by such a perpetuity of diversified delights to stave off those severer thoughts, which if there were an intermission of sinning, or a nauseating of one sin for want of variety, would creep in, the noise of our riots is not to please the ear, but to drown the barking of our consciences. When the Sinner's candle is put out, if weariness in wickedness do not at once close up his eyes and thoughts, if the dark solitary night do but suggest some melancholy thoughts into him, how do's he tumble up and down, as if he thought to role away from his imagination? and he do's ransack his fancy, and call up the memory of his past sins about him to entertain himself with all, and keep out the torturing remembrance of that sad Day, which the Scripture callsputting far from them the evil day: for the truth is he dares not give it place, least it should happen to him, as to a man upon a pointed precipice, (as himself is indeed situated) to whom the apprehension would be as mortal as the danger, and he would tumble down for fear of falling. So here his sin adds such sharps to the imagination of death, that he dares not entertain the thought.

And if Sin be such a sting in the only thought of death, that the mere remembrance of it is insupportable, the use is very natural by the frequent calling of death to mind to stop the current of sin. For if the wicked cannot endure to think of death, he that does think on it, cannot well go on to be wicked. Remember thy latter end, and thou shalt not do amiss. I would give this counsel, Think thou art to die while doing it. The original of the *Turks Turbant*, which was but by continual wearing of his winding sheet, by wrapping his head in his grave-clothes to have always a shroud and death upon his thoughts; and the Philosophers defining their wisdom to be but *contemplatio mortis*, are not such pregnant inforcers of this use, as this practical apprehension of it. The man that lived among the Tombs, though he had a legion of Devils in him, yet *when he saw Jesus afar off, he ran and worshipped him*, Mark 5. 6. The sight of graves and conversation with monuments will make even Demoniacks Religious, and is so far from thrusting Prayers out of the Liturgy of Burial, that it brings the very Devils on their knees.

But there is yet another and a fuller sense of these words, which S^t Paul repeats out of the LXX. translation of *Hosea* 13. 14. though not *verbatim*, for there instead of 〈 in non-Latin alphabet 〉 is 〈 in non-Latin alphabet 〉 and signifies, *O Death, where is thy plea* by which thou didst attaint men before God's Tribunal? where is the right thou hadst over all men to seize and take possession of them? what's become of the sentence that was awarded thee, by which all of us were adjudg'd to be thy bond-slaves? where is that punishment which thou didst inflict upon us all, and by it ruin us? To all these rights Sin did entitle thee, O Death; or as it is here in the Text *Sin is thy sting*, whatsoever power thou hast of hurting man, as the Scorpion's venom lies in his sting, that power Sin hath given thee, and in that it lies: without Sin Death were no plague, and it is this that makes Death insupportable.

Now to prove this I need not urge more than what I have already said; for if Sin be a sting in the very thought of Death, much more pungent will it be, when Death itself approaches: when the Feaver shall lay hold upon the blood, not only to revenge the former heats of that lustful or that riotous blood, but to be dawns of those eternal Burnings which do await the Sinners, and shall do more than represent unto thee the heats of that unquenchable brimstone which is to be thy lot, and which already doth begin to flash in upon thee. Which part of thee do's labor with the more intolerable Feaver, thy Body or thy Soul? Alas the frost of the Grave would seem to thee a Julip, a cool refreshment only, if Sin did not make thee look upon the grave as a downlet to that bottomless pit, which is the lake of fire that is not quenched. Nothing possibly can keep an unrepentant Sinner, that on his death-bed apprehends his guilt, from the horror of despair, from being his own Devil, and suffering his own Hell in his own bosom upon earth. I shall demonstrate this invincibly to you, that Sin do's, and nothing else do's make Death most insupportable, when it approaches.

Now to evince this, my Argument is none other than our Blessed Savior himself, in whose Passion the only imputation of guilt seems to have raised the greatest contradictions imaginable. If you look upon him preparing for his Passion, it seems his only and most pleasing design; as he came into the world for that end, so his whole life before it was but a Prologue to it, only a walk to mount *Calvary*, it was his extreme desire. *I have a baptism to be baptized with*, baptized indeed with fire and his own clotted sweat of blood, yet this Baptism *how am I streightened till, it be accomplished*, Luke 12. 50. He had longing throws after it, he did as much desire it as a woman to be delivered of her burden. Nay it was his contrivance, he did lay plots that he might not escape it; for when a glorious Miracle had broke from him, that did extort the confession of his Deity from Men and Devils, he charges these to hold their peace, and bids the other tell it no man: one reason of which was, least the knowing him to be the Son of God should hinder him from suffering. He gives it himself Luke 9. 21, 22. *he straitly charged and commanded them to tell no man that thing, saying the Son of man must suffer many things, and be rejected*; now should they know I were the Son of God, *they would not crucify the Son of glory*. You see what care he takes least he should not suffer: and just before his passion he come in triumph to *Jerusalem*, with songs and joy about him, as if Death were the only pleasant thing, and his passion so desirable, that he would go ride to meet it, which he never did at any other time. And add to all this that the person was the Son of God, to whom nothing could be truly insupportable; yet when this person comes to meet it, see how he entertain it, *his soul is exceeding sorrowful*, he fell on his face to pray against it, and while he was in this condition an Angel from Heaven came to *strenthen him*, yet he is still in an *agony and prays more earnestly, and his sweat was like drops of blood*. Now 'twas the sense of Sin upon him that made his blood run out in clotts, as it were flying from that sense; it was the apprehensions of the guilt imputed to him, and the wrath which he knew was due to it, did make him apprehend his God (who was himself) was gone from him, made him cry out, *My God, my God, why hast thou forsaken me?* Now to say that all this dread were from the mere apprehension of death, were horrid blasphemy; the meanest Martyr was never guilty of so much weakness. No 'twas from the sense of the iniquity that was upon it, 'twas because he was made sin for us; he was *a man of sorrows*, saith the Prophet *Isaiah*, because in

representation he was a man of sins, for *he bore our iniquities*, saith the same Prophet c. 53. *The Lord had laid upon him the iniquities of us all*, and therefore *he was oppressed*. And so I have made appear, that Sin is the sting of Death more than if yourselves did feel it by an experimental despair: for it is more that Sin should make Death terrible to the Son of God, than that it should make it insupportable to you. And therefore before Death seize you, and prostrate you into his dust, this consideration may humble you into the dust and ashes of Repentance; this I say, if Sin were a sting that made Death so insupportable to Christ, what will it be to us? If the apprehension of it, when it came armed only with the imputation of our guilt, (for he himself *knew no sin*) was so terrible to the Son of God, how shall we stand under it, when it brings all our own iniquities to seize upon us? If he that was a person of the Trinity could not bear the weight, how shall we sink under it? That which made our Jesus in an agony, as if he meant to pour out his soul in his sweat, and pray, and roar, and die, will certainly be to us most infinitely beyond sufferance. Alas! what then will be our hope? We have certainly none, except we can by Faith and Repentance rid ourselves of this Sin, which is the sting of Death, and makes it to be thus intolerable; which how it comes to pass I must now show.

2. Why, and how Sin is the sting of Death. Sin may seem very properly to be called a sting of Death, for it was the Serpent that brought Death into the World, and Sin was that by which he did inflict it; now a sting is a Serpent's proper instrument, and a venomous sting it was, that could blast Paradise, and shed destruction there where the Tree of life bore fruit. But that is not all the reason why it should be called the sting of Death because it makes us obnoxious to Death, but it is that which makes Death a miserable condition: as it is the sting of the Serpent that makes him a poisonous creature, so it is that which makes Death destructive. For were Death the expiration of that little spark in the moving of our heart, and if our spirit utterly vanished as the soft air, and were it as the Atheist in the Wise man says, *we are born at all adventure, and shall be hereafter as though we had never been*; Death would be so far from all sting, that it would be perfect rest, and the end of troubles: but Sin makes it only the beginning of sorrows, it changes the very nature of death, by making that which seems to be the cessation of sensible function, to be the very original of the sensibility of torments. Then the Sinner doth begin indeed to feel, when he dies. Death were but the term of a miserable life, did not Sin make it the birth of a more miserable life or death: I know not whether to call it; for it is of so strange a nature, that the very uniting of a Sinner's body and soul, which is the only thing we call life, God calls death, *Rev. 22. 13, 14. And the sea gave up the dead which were in it, and death and hell, or the grave, delivered up the dead which were in them*, that is, the bodies to be join'd to the souls, *and they were judged every man according to their works*, and in that case all are cast into the lake of fire, *this is the second death*. Sin makes Resurrection to be dying: and it must needs be so, because as afflictions are in this life called death, as S^t Paul saith *in Deaths often*; so much more then may those torments of hell be called death. So that in that death that Sin engages to, it is necessary to live always, that we may forever die: and it must be so, because this makes us liable to the eternal indignation of the offended God, which we were not capable of suffering, were it not a death of this nature. This is indeed death with a sting in it, and it is the sense of this approaching that wounds the dying soul; when it do's at once call to mind the wickedness of its past life and the wrath

that do's await it, when he recollects how sinful he hath been, and withal how hateful sin is to God, (so hateful that it was easier for God to send his Son to suffer death, than to suffer sin to go unpunish'd) then his own expectations sting and stab his very soul; for if God did thus use his own Son, how will he use me, that have both sin'd and trod underfoot the death of that Son by going on willfully in my sins? Would you then, my Brethren, find out a way to make death easy and familiar to you? you must pull out this sting. The Jews say if Adam had continued righteous he should not have died, but after a long happy life God would have taken up his soul to him with a kiss, which they call *osculum pacis*, he would have received that spirit which with his mouth he did inspire, a kiss of taking leave here to meet in Heaven. Wouldst thou have thy death to be the same thing? 'Tis but becoming righteous with the righteousness of Christ, thro whom we have this Victory here in the Text, the other part I am to speak to, *who giveth us the victory thro Jesus Christ our Lord's* where we have those that are partakers of the Victory, and the means *thro Jesus Christ our Lord*, and as to both these this I shall demonstrate over all those enemies in order, who the us, and how the Victory is gotten.

First the Law. Now that *Christ hath redeemed us from the curse of the Law*, is said expressly, and that by his *being made a curse for us*, Gal. 3. 13. and what that curse of the Law was, is set down in the tenth verse, *cursed is everyone that continueth not in all things, that are written in the book of the Law to do them*; which no man besides Christ did ever or can do, and consequently all mankind lay under that same dreadful curse, obnoxious to the wrath of God, and the effects of everlasting indignation: but Christ by undergoing that curse and by that means satisfying that strict Law, procured an easier to be set us upon gentler terms, not perfect and unsinning strict obedience, which was impossible, but instead thereof the Law of Faith, obsequious Faith that works by love, endeavors honestly and heartily, and where it fails repents, that is, grieves, and amends, and perseveres in doing so. For as S^t Paul assures us, *we are not under the Law, but under Grace*, Rom. 6. 14. though we be under the directions of it, the duty of it is most indispensable virtue always; yet we are not under those strict terms of it according to the tenor of that curse, but in a state of favor, under terms of grace, where there is mercy, pardon to be had upon repentance thro faith, and where there is encouragement and aid to work that faith and that amendment in us. And thus far the Victory accrues to all mankind; for all that will accept these terms of this remedying Law of grace, the other killing strict Law hath no power over them. For the Gospel was commanded to be preached to, and its terms offered every creature under heaven, all mankind: a victory this, that could not be obtained, but by Christ's blood; the grace and favor of these easier terms for our obedience valued equal with his life; for to take of this curse, *cursed is everyone that continueth not in all things, that are written in the book of the law to do it*, these strict terms, he himself was made a curse: and 'twill be certainly a most unkind return, if that which he thought worth the dying for to get us, we shall not think worth the accepting, slight these blessed terms, and do not care unless we can be free from all necessity of an endeavor, freed from virtue too as well as Law.

But secondly the Law being, as we have showed it is, the strength of Sin in giving it a power to condemn us, that Law being taken off, that power also cannot but be taken off from Sin,

and by that means the great strengths of that Enemy defeated. Accordingly S^t Paul do's tell the *Romans c. 6. v. 14. Sin shall not have dominion over you*, that is, it shall not have by virtue of the Law a power to condemn you; *for you are not under the Law but under grace*, are in that state where men are not condemned for every gross or heinous sin altho too long continued in, but there is pardon to be had for them that will but faithfully endeavor to amend, turn from their sins, return to Christ, receive him and his pardon: and where there is also help to do this, 'tis a true state of grace; so that unless men will resolve to force their own guards that are set about them to preserve them, and break thro the strengths of grace, and conquer all the strivings of Almighty God's compassion and goodness to them, and beat off the very victory that Christ hath gained for them, refuse all the kind offers of the Law of grace, and choose sin with damnation, they are safe; *There is now*, as S^t Paul saith, by the Law *no condemnation to them that are in Christ Jesus, to them who walk not after the Flesh, but after the Spirit*, Rom. 8. 1. in which words we have both an assurance that the strengths of Sin are broken, and the persons too are partakers of the Victory, *that are in Christ Jesus*: for as it is by him the Victory is gotten, so it is in him that we must get an interest in it. Now *to be in Christ*, if, as most certainly it doth, it mean here as in other places, where 'tis said of Churches, households, and of single persons, then it means the Christians: so in *Gal. 1. 22, the Churches of Judea that are in Christ, i. e.* that have received the Gospel and the Faith of Christ; *Rom. 16. 11. greet them that be of the household of Narcissus, that are in the Lord, i. e.* that are Christians; and the seventh verse, *who were in Christ before me, i. e.* were converted e're I was. But it means Christians not in judgment and opinion only, but in life and practice; such as *are in Christ* by S^t Paul's character and description of it in the *2 Cor. 5. 17. If any man be in Christ he is a new creature*, he lives the life of Christ as a member does the life of that of which it is a member, and so he *walks not after the Flesh, but after the Spirit*. For as members live by the virtue of the influence of spirits from the head into them and walk after its directions, so those that are in Christ, his members, they must walk, live, act and practice by the Spirit of Christ, guided not by carnal appetite, the lusts and the desires of the Flesh, but by Christ's directions. Such they are who have this Victory, *to whom there is no condemnation*. For as he adds *Rom. 8. 2. The law of the Spirit of life that is in Christ Jesus, sets us free from the law of sin and death*: and so there is thro him a Victory over the third, last enemy Death: in which freedom from Sin and Death two things are intimated.

1. That Sin the sting of Death is taken away, which being once removed, Death is the softest thing that can be, 'tis but falling asleep; so it is called *v. 18. of this chapter, fallen asleep in Christ*: it is so far from being hurtful, that it is the first great happiness that does befall us.

2. That Death itself also shall be swallowed up in Victory, that we shall be recovered from its powers, and triumph over it in Immortality of blessed life. For if we be in Christ, his members, and so live the life of Christ; and consequently when we die, die in the Lord: then though the body be dead and corruptible, yet *if the Spirit of life that is in Jesus be in us, he that raised up Jesus from the dead shall also quicken our mortal bodies by his Spirit*, Rom. 8. 11. It is this life in him that verifies the saying of S^t Paul *Eph. 2. 6. He hath raised us up, and made us sit together in heavenly places in Christ*, as sure as if we were already there: for there we are already as his members in our head. And to the full and personal enjoyment of the blessings

of those heavenly places it is death that lets us in; that *vale of Achor is the door of hope* and *Canaan*, the grave the avenue to God's right hand: that death, 'tis but the Pascha in S^t Bernard, 'tis our Passover, a repast of bitter herbs indeed, but at the going out of *Egypt* from the house of bondage. And though the body seem in death a piteous despicable thing, *sown in corruption & dishonor*, as S^t Paul expresses, yet death gives that a relation too to Christ: the Prophet *Isaiah* brings in the Lord calling His dead 〈 in non-Latin alphabet 〉 *cadaver*, they *my dead body shall aris*, saith he c. 26. 19. So that the corps of a good person is so far a member, that 'tis called the very body of his Savior, into such a title Death translates it; to such not to live only, but to die is Christ. And sure if they that die in him, did live in him, (as none can die there where they did not live at all) that is live as his members, they that die in Christ must die his members. But in the expression of the Prophet they do also die himself, and are Christ's own dead body. Death to such is as it were transfiguration, and do's not so much strip and make them naked, as clothe them, and that with glory; the shroud may seem but their white wedding linen, and their dress for the marriage of the Lamb. Whoever is a faithful sincere Christian, if Death seem to make approaches to him armed with all his instruments of cruelty and terror, charge him as assuredly as a Prophet could to set his house in order, for he must die; if he can say with *Hezekiah* in *Isaiah* 38. 3. *Remember now, O Lord, how I have walked before thee in truth and with a perfect heart and have don that which is good in thy sight*, then if he have not fifty years, yet he shall have a numberless Eternity added to his life; and notwithstanding the dark solitude of the Grave to which he is retiring, he shall have that which will accompany him to his infinite joy: when he is torn from friends, and all his dearest things do leave him▪ yet he shall not be alone, his faith and piety, his virtues all go along with him, and appear for him at that tribunal on the Judgment day. All his relations, even his bosom-guest, the other half of his own soul forsake him, bring him it may be to the grave, and though they carry blacks upon them to refresh and keep alive the memory of him, yet in a while take comfort and forget; yet the true conjugal affections of an untainted, undefiled bed shall go along, present the Soul white, as a Virgin that's unspotted. And after this 'tis in vain to say his riches will forsake him, they go not so far as the grave, afford nothing of themselves but the price of a sheet and coffin. But then Charities will mount, Alms will ascend as fast as the Spirit; the wealth one piously bestowed will meet him, he shall eternally possess that which he gave away, and though his place know him no more, they shall receive him into everlasting habitations. *Wherefore, my beloved Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord*, which is the real way of giving thanks to God, *who giveth us the Victory*.

SERMON XI. OF THE CHRISTIAN'S BLESSEDNES In beholding God's Face.

Psalm 17. 15.

As for me I will behold thy face in righteousness: I shall be••atisfied when I awake with thy likeness.

Or as the other Rendring reads it, very little different from that.

But as for me I will behold thy presence in righteousness, and when I awake up after thy likeness, I shall be satisfied with it.

THE words import an express opposition between the satisfactions of the person in the Text, and those of them that are described before here in the context, *namely of the men of the world which have their portion in this life, and whose belly thou, O God, fillest with thy hid treasure, v. 14. of whom he had also said v. 10. they are enclosed in their own fat, their mouth speaketh proud things, i. e. the satisfaction of these wordlings lies in this, that they are great and rich, abound with all things, that they and their children have their fill of their desires, & they leave plentiful remains to their posterity; these advantages of this life are the only good things which they value and seek after, they receive them as their portion, and the having them so plentifully makes them proud of the possession, insolent in the use: but as for my part I will serve thee faithfully, truly and justly, and with all sincerity and diligence in the performance of my duty; I will seek thy face, mercy and favor, and so doing wait till thou lift up the light of thy countenance upon me: and then whatsoever my condition be on this earth, where I would not have my good things, I expect other sort of portion from my Heavenly Father; yet when I awake out of the dust at thy appearance in thy glory, since we know that when he shall appear we shall be like him, then at my rising it will be impossible that anything which is to satisfy me, can be wanting to me: for my satisfactions cannot but be Glorious, Divine, Infinite, and Immortal, as thine are, if I awake up in thy likeness. So that we have here*

1. The nature of that state, and the certain satisfactions of it, which King David did propose to, and assure himself of: *to awake up after God's likeness, and he knows he shall be satisfied with it.*
2. The sure means of arriving at this state, *beholding of God's face in righteousness.*
3. His peremptory resolution as to the use of these means, *I will behold.*
4. With the courage of resolution, which is taken up against the almost universal practice and the as great contradiction of the World, that generally minds far different satisfactions, I declare publicly and confess, *But as for me, I will.*

1. The nature and the certain satisfactions of that state, which holy David in the Spirit did propose to, and assure himself of. The state the Psalmist do's suppose expressly here: a state to which he shall awake out of the sleep of death. For however some expound his words another way; yet from his opposition of himself as to his own expectations, to the men of this world as to their enjoyments, and declaring of them that they have their portion in this life, 'tis plain he sets his not in this life; in that therefore which he says he shall awake to. That state also which S^t Paul assure us *Heb. 11.* all the Patriarchs did look for, & which all the Nation of the Jews had such a faith of, that the *Sadducees* were always from their first appearance counted Heretics for their denying it. That I say there is such a state now, after so much signal revelation, after so much miracle of Resurrections from death, is not to be made the argument of a discourse to Christians, who can be such no otherwise nor further than as they believe and are assured of it. And it seems altogether as absurd to undertake to treat upon the nature of that state, which S^t Paul, after he had a taste of it, says is

unspeakable and not possible to be uttered; which he was so far from knowing after he had been in it, that he knew not himself in it, knew not whether he were in the body or out of it, when he did enjoy that state: which S^t Peter when he had a glimpse in our Saviors Transfiguration, & in the astonishment by reason of the light, attempted but to speak of it, it is said he knew not what he said, it put him so beside, out of himself. And 'tis no wonder if we cannot pertinently discourse of it, if, as Scripture says it cannot enter into the heart of man to comprehend it, while he is in this animal and mortal state. And indeed it were the same thing as to comprehend what is the Incomprehensible God himself; for 'tis the nature of that state that we awake into his likeness, the Text says, and S^t John hath said the same more expressly 1 John 3. 2. Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he, or it shall appear, we shall be like him, for we shall see him as he is. I do not find it said in Scripture of the Angels in what ever rank of Principality they stand, that they are like God; rather to be like the most High is believed that very ambition that destroyed all those that fell. But as when man was made out of the dust he was the only creature that was said to be made after God's own image and similitude; so after he is fallen again into that dust, when he awakes out of it, he is that only thing that is said to bear the image of the Lord from Heaven, to be like God. And 'tis not strange if that nature, which God did assume to himself, come at last to be glorified with some endowments which transcend all those of Angels; yet 'tis said of them, they always see the face of our heavenly Father Matt. 18. 10. To see God therefore as he is, do's seem more, than to see his face continually, and is such a sight as if it do not causally produce a likeness to God in us, which yet possibly it may, and the Schools think it do's, yet 'tis certain that it consequentially proves 'tis absolutely necessary that we shall be like him, otherwise it were impossible that we should see him as he is. Which evidently follows from the Argument of our Apostle, we know we shall be like him, for we shall see him as he is; so that such a sight of him is that which either makes us or concludes us like God: yea and that to such a degree that in S^t Peter's words we are made partakers of the Divine nature, 2 Pet. 1. 4. I shall not undertake to be interpreter to the Apostles as to this expression, or to give the meaning of those words; but whatsoever more it may imply, surely it signifies that those Attributes that are essentially natural to the Divinity, as the Omniscience of his understanding, perfect rectitude and purity of his will; and not to enumerate particulars, perpetual, blessed, infinite delight in the unwearied, uninterrupted exercise of his understanding in the utmost latitude of its comprehensions, and the undisturb'd enjoyment of his holy will in all things, all this unchangeable, because spiritual and immortal; of all these, so much as is communicable to a creature, man shall then partake of, be exalted into: yea so far partake in all of it, as he is exalted into an estate to see God as he is. And this is certainly enough to make good David's expectations, that when he shall awake up after God's likeness, he shall be satisfied with it; and truly 'twere great simplicity to go about to prove so far as any one is like to him, who is the Fountain of Eternal Blessedness: and so far as himself is happy and unchangeably is so, that he must needs be satisfied; for it imports a contradiction at once to be happy and unsatisfied, since so far as any person is unsatisfied, wants anything that he would have, so far he is uneasy and not happy; either sure unhappy in not having it, or else most certainly unhappy in desiring it, which cannot be in any one that is like God. But King David seems wary in his expression here, when I awake up after thy likeness, I shall be

satisfied with it; as if he did not count them satisfactions at the present, to the state and condition he was then in, or at least the apprehensions he then had. And indeed S^t Paul, who tasted the joys of it, says he knew not whether he were *in the body or no*, so that it seems that half of him was not concerned at all in those transports of those joys: and it is no wonder therefore if most men, that never had a taste of anything but what is sensual and worldly, have been entertained only with satisfactions of those appetites that rise from body, have no apprehensions, or at least no relish for those other, which not only to enjoy but understand, men must be spiritual to some degree; *for they are spiritually discerned*, saith the Apostle, and *the natural man* that hath no other guide but sense, or what is wholly founded upon sense and imagination, cannot taste or fancy them with any life at all. Yet notwithstanding this how dim soever and faint the images of those things were in David's time, before *the Sun of Righteousness was risen*, and had brought to light that blessed Immortality and Glory of that state, the very expectation was so satisfying, that it could engage him to pursue them, & attempt to compass them: & that he might, after he should be awak'd from death, *see God as he is*, and by consequence be *like him*, he resolves he will *behold his face in righteousness* here in this life, as being satisfied that *in his presence there was fullness of joy, and at his right hand pleasures for evermore*. When alas after all the advantages, the force and beauty which the Gospel-revelations have enrich'd the draught of that state with, yet now men do not apprehend any such satisfaction in it, as can quicken an affection or endeavor after it; they will not move a step nor a desire towards it.

And here as to this I will neither wonder at, nor instance in the men whose minds the pomps, the gauderies, the heights, the state, and what do's furnish all, the wealth and riches of this world have seized; if such men be not taken off from the pursuit of these things by invisible Treasures, and by spiritual Thrones and Scepters; or if they whose souls have dwelt long in their dishes and their cups, who drink to create thirst, eat to hunger, are not pleas'd much with a state whose happiness is said to be, that men shall neither hunger nor thirst in it; or if they whom all the pleasures of the flesh sawc'd with variety have made loose and dissolute, will not be tempted to restrain themselves in those bounds that are set to chaste tongues, chaste eyes, or chaste bodies; or though they may be moved it may be to dismiss a while, yet cannot be made willing to divorce their lusts by notions of an happiness for Spirits that have no sex, where they *neither marry nor are given in marriage*, but are *like God*. I will not call in here for evidence that most men have no satisfying apprehensions of the Blessedness of that state, since altho they had, yet there are appetites in the constitution to those other satisfactions that are opposite to all these Blessednesses, and these appetites are hot and fierce, have been long pamper'd, and now will not be denied, being grown too strong for any notions of the understanding to make head against them. But here is one fatal instance that will certainly evince men have no pleasing sense of the condition of that after-state, they do not fancy it with any takingness at all, and it is this, that in those duties of Religion which have nothing opposite to any carnal appetite, which of themselves retrench not any of our sensual satisfactions, yet most men have all unwillingnesses to them, deadness in them. To name one of them, Prayer for example, which is rather privilege than duty, a most blessed, merciful indulgence, such as if God had not only not commanded but not given us leave for,

we must have thought ourselves most wretchedly unhappy, since 'tis but giving us leave to pour out all our wants into the bosom of our Father who is both Almighty and most Merciful, to beg those things which if we have not, we are miserable here and everlastingly, and which Christ's blood that purchased them does join in intercession with us, when we pray in earnest for them, and our sighs mixe with his agonies and the merit of his dying groans to his and our Father for us. Now there is not one appetite in our making that's adverse to praying, as there are many to strict virtues; 'tis not uneasy to the flesh, nor yet repugnant to its satisfactions; it is not possible to find a ground on which one can mislike it: and then to see men backward to it, languid and dead in it, weary of it, suffering little avocations to divert them at it, wandering, going from it while they are about it, engaged in it; glad to make quick end of it, seeking out occasions to pretermitt it; yea more, out of an insensible stupidity long omitting, not at all performing it, as if that men had nothing at all to desire of God, or at least nothing they desired so much, that they will take the pains to ask in earnest for it. Now 'tis impossible to give an account of this, there's no imaginable reason but that men have no concern or value for, nor apprehensions of the things they pray for. 'Tis plain men perform cheerfully what tends to those things they affect and fancy, especially if it be not uneasy nor at all distasteful: they have no sense therefore of the things above, that should give life and heat and motion to their Prayers; those Blessednesses have no taste or relish to them, are so far from being matter of concernment, that the very asking for them seems to them an unkind interruption of their divertisments, any the least trifling thought of which is sufficient to call off their hearts from the desire of Heaven, from the object of their prayers; of so little regard it is to them, and so mean a satisfaction to be *like God*. *Mahomet* was aware this was the temper of the most of mankind, and he therefore baited his Religion with delights of their acquaintance, joys that should not need a revelation, miracles, or faith to make them apprehended pleasant; but he dressed his Paradise with immortal sensualities, strong and eternal lusts made up his heavenly delights; and then altho their pleasures are but in reversion (as the Christians are) after a life, yet his Proselytes grew upon Christianity, are still very numerous, and they bear restraints and practice that which Christians cannot be invited to, and what with love to their Religion and those expectations will charge fire, and run upon cannon to be shot into their Paradise; when after all that God hath don to prepare Blessednesses for a Christian, and all that Christ hath don to purchase and secure them to him, he finds no attractiveness in them.

I shall not bring the one and the other satisfactions to a vie, not only that I may not entertain you with a common place, but the comparison would be shameful, and indeed would serve no ends: not the conviction surely of a sensual person; for an Epicure that was born blind, and never had any notice of any of those beauties that surprise astonish, and transport men, but what their discourse can give him, is not certainly by that to be convinced the pleasures of the eye transcend those of the palate, 'tis a thing at least they cannot judge of: nor can they, whose souls are filled with all the images of the delights of sensuality, and who have no apprehensions of God's spiritual, blessed satisfactions, compare or judge between them, nor can therefore be convinced by our comparing of them: yet if these men would but reflect a little, this consideration here might serve to help, if not their

imagination, yet their faith of those joys. Namely that if we think God made these comforts here below, and fitted them just to our making, so as that we cannot fancy or imagine pleasures more appropriate to our present state, and we could think a long untroubled age of them great happiness; and if we think too, when these comforts and ourselves are dead, that he will raise us up into another life, a world in which he hath prepared rewards for those that lived here as they ought according to his will, that used the pleasures of this world by those rules and at those calm rates that he allows them: then we must conclude that it is certain he both can and will make some as good at least, and as appropriate to that condition in which he shall place us. He that can raise us up out of the dust of death, can he not also quicken joys and make a resurrection of delights, and as he alters the condition of our being, temper pleasures to it, as he fitted those here to our present state? What though you know not how to fancy satisfactions of another frame than those you now enjoy which you could like to change for? Think you the infant in the womb, while it enjoys ease and content in its close dark cell, can fancy the cheerfulness of a lightsom world, which the Sun guilds with comfortable shine? or that the child hath any notion of the strong contents of riper age? or can he possibly imagine there are any such delights as those his babies and rattles afford him? have any savor of the manly pleasures which mere reason gives, and human knowledge entertain us with? And so may not men grow past their babies? God hath we see proportioned satisfactions to each state of being, to their own degree still in an excellent order; and shall his knowledge or his power fail to do so, when we drop out of this life into another, and are born to spirituality & to immortality? or will he not be so good to his Select ones as he hath been to all mankind, yea to the beasts here; give us joys as great as those of sense are, which the beasts possess, or which is more, the wicked have in greatest affluence? He that will let these satisfactions stream upon the men he hates so, does he not know how, or can he not, or will he not provide greater for his beloved ones, for those which he hath studied happiness for? Would he give his own Son to die, shed his own blood to redeem us into a worse estate? or will he work a miracle of power, create a resurrection, that he may reward us to our loss? All this is most unreasonable to imagine, so that altho we cannot comprehend the blessedness of that state, we cannot paint the glory that we shall be clothed with, cannot fancy the delights God hath prepared; yet we are sure they must transcend most infinitely those of this life. The truth is all discourse is but reproach to them, if ever any person had been truly satisfied with any one or with all the enjoyments of this life. If there were ever any one of those, who in the transports of a passion that possesses their soul so entirely, that they cannot entertain themselves with any other thought, and really believe that their felicity is bound up in the possession of the object of it, that they cannot ever be content without it, so that they dare undertake to vow they never shall or can have other sentiments, in whom the passion when they had their wishes, did not grow more quiet and not so opinionative, and find some allay so far that they were forced to seek to be reliev'd sometimes from their felicity by variety of divertisments, and inconstancy of appetites: if so, it were not so intolerable that men should think they might be satisfied here, & should not much consider any other. But 'tis not sufferable to set satisfactions that do either go out suddenly or clog & become wearisome, that either die or we distaste them, or else are not fit for them, against the satisfactions of being *like God*, whom there is no one ever

did believe to be, but he assured himself he must be blessed forever; a state which made Angels venture to be Devils rather than they would not strive for it, and might therefore well tempt *David* to resolve he would *behold God's face in righteousness*, the sure means to attain that state, and my next particular.

The very same means are insinuated by *S^t John* in his first Epistle where he said, *we shall be like him, for we shall see him as he is*; add this, *Every man that hath this hope, purifieth himself as he is pure, doth righteousness*, in the words following, and so is *righteous even as he is righteous*. But that we may know what *King David* means by *beholding God's face in Righteousness*, we must know that first by *Righteousness* is meant uprightness and sincerity of a religious, holy, virtuous life: and as for the *beholding of God's face*, we may take notice that altho *God* saith he spoke to *Moses face to face*, yet he tells the same *Moses* that he *cannot see his face and live*, *Exod.* 33. 11, 10. so that *David's beholding of his face* is not seeing him as he did hope to do, when he did *awake up after God's likeness*, but

1. As for *God to lift up the light of his countenance*, *Psalm* 4. 6. and to *make his face to shine upon a man Psalm* 31. 16. is to be favorable to him; and to *hide Psalm* 30. 7. or *turn away his face 2 Chron.* 30. 9. is to withdraw his favor and to be displeased; so also to *seek his face 1 Chron.* 16. 11. is to endeavor to obtain his kindness, and accordingly to *see or behold his face* is to be in his favor, to be in a state of enjoying it. But besides this also

2. As those that are said to behold the face of Kings, are those that minister about them, do them service of the nearest admission, and that stand in their presence, and are ready still to execute whatever they command. So *2 King.* 25. 19. *and he took five men of those that saw the King's face*, of those that served him in ordinary; and so very often *Ester* 1. 14. &c. And as secondly the Angels, that are ministering Spirits, sent forth by *God* to minister perpetually, are said to *see the face of God always*, *Matt.* 18. 10. so when *David* says of *God*, *thou settest me before thy face*, *Psalm* 41. 12. the *Jews* expound *set me*, that he might serve, minister unto him: for that is to stand before the face of one, *1 Kings* 1. 2, 4. and *c.* 10. 8. and *c.* 17. 1. &c. as he had said, *dost appoint me for thy service*; and by consequence to *see his face* or to *behold his presence*, is to wait upon him in all duty and obedience to his commands whom they attend: accordingly to *walk before him*, or *walk with him in his presence*, is to serve him constantly with all uprightness *Gen.* 17. 1. and to please him *Heb.* 11. 5. *cum Gen.* 5. 24. But particularly in the acts of Worship and Religion, his House, the place that's dedicated to his Worship being called his *Court*, his *presence Psalm* 95. 2. and 100. 2, 4. because he sate upon and spoke from the *Mercy-seat Exod.* 25. 22. *Numb.* 7. 89. and the *Ark* is therefore his *presence* and his *face*, those that serve there are said to *minister before him in his presence*, those that come there to *appear before him Psalm* 42. 2. those that pray, to *seek his face 2 Chron.* 7. 14. and to *entreat the face of the Lord 1 Kings* 13. 6. and our *King David* did *desire one thing of the Lord*, which, says he, *I will require, even that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, Psalm* 27. 4. So that to *behold God's face in righteousness* here does signify all this, I will serve thee truly, faithfully attend thy commands, and wait upon thee in a constant diligent performance of my duty, live as always in thy presence holily and righteously, especially in attendance on thy Worship, when I come to seek thy face, to put myself before

thee in thy presence; and so doing I make no doubt but that thou wilt *lift up the light of thy countenance* upon me, and I shall behold thy *face to shine* upon thy servant.

And indeed that this is the means, and that there is no other way to arrive at this state, is not difficult to prove; for *the righteous Lord loveth righteousness*, saith the same *David Psalm 11. 7. his countenance will behold the thing that is just*, whereas *without this no man shall see the Lord*; and thereupon the Prophet *Micah* after strict inquiry in the people's name what they were to do that they might find God's face look pleasingly upon them, and see his favorable countenance, *wherewithal shall I come before the Lord, and how myself before the most High God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams?* If his favor be to be bought, though at the greatest price, 'twill be advisable to give it: and the dearest purchase would be a reasonable one. Or shall I give *ten thousand rivers of oil*, thereby to make his face to shine, and look upon me with a cheerful countenance? This sure were to be don. Or farther yet, *shall I give my first-born for my transgression, or the fruit of my body for the sin of my soul?* Time was indeed when men would do that; offer up their tender infants in the fire to *Moloch* to preserve themselves from those sins of the other *Tophet*, as if the burnt child were to expiate the foul heats that begat it. I know not whether men believe now such transgressions can deserve so severe atonements, that a sin of theirs is valuable at the life of their own first-born, though they take upon them to profess the faith, that they were valued at the life of the first-born of God: however there our Prophet shapes this answer to that question, *wherewithal shall I come before the Lord? He hath shown thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.* And truly if we come before the Lord to behold his presence in the duties of Religion, we must see his face in Righteousness; otherwise he will either turn away his Face, or else our prayers will but call his frowns upon us, and endanger us to perish at the rebuke of his countenance. The Prophet *Isaiah* speaking as from God to that vainglorious nation of the *Jews*, saith *c. 1. v. 12, &c. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations, incense is an abomination to me, it is iniquity, even your solemn meetings, Sabbaths, and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear. Wash ye, make ye clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, seek judgment, right the oppressed, &c.* And surely if men do not put away the evil of their doings from them, when they come before his face, how loud soever their petitions cry for mercy and remission, their crying sins will call as loud for vengeance: such Worship sure cannot possibly be grateful to him, we cannot think he will accept that which he nauseates, like that which his soul hates, and reward that which he cannot bear. Indeed such Worshipers do plainly rally him in praying to him. He that hath not faithfully endeavored to reform his manners, what does he in his confessions, but tell God Almighty solemnly that he is wicked, but in truth he shall continue so, as not at all as yet intending to be otherwise. He that begs God not to lead him into temptation, but goes on in impieties, minds not the keeping of himself out of the opportunities of it, but loves occasions, and converses with the provocations, plays upon the brink, does all that is to make it unavoidable for him to sin;

mocks God in praying that he will not lead into temptation him that leads himself into it. What use were it to him God should hear his prayers, and not do that to him which he does to himself? Or if he beseech God to grant, for example, he may live a sober life, yet never purposing to fail one assignation, not resolving to abate one meeting nor one draught, he is so pleasant with Almighty God to wish, if he wish anything when he is praying, that he may be as immoderate as ever, but that God would keep him sober, may have all the drink he went for, but not the drunkenness; this he desires God would preserve him from, and yet it may be not that neither, for that may be useful to him, but however for the rest let him do as he did. Now sure it is our interest God should not hear such prayers, and therefore though in all our actions we had need be careful, since God is always present, yet we should especially in our Religious Worship; *semper enim praesentamus & ostendimus nos quasi facie ad faciem cum Domino loquentes*, we present ourselves to him, and speak face to face with him. Now if we lay not down our sins, but bring our crimes thither with our Devotions, and so make our very Worship an abomination, to present our provocations to himself and to his face, is such an affront that will not easily be pardoned; no, if we will *behold God's face*, we must do it *in Righteousness*. Indeed the Psalmist's joining these in the expression does insinuate, that the only hopeful means to make men be Religious, not at their Devotions only, but in all their actions, to live holy, virtuous lives, is to live always as before God's face, *I will behold thy presence in Righteousness*. He that in everything he goes about would teach himself the custom to look up, to behold God's face, and see his eyes over him, he would be careful that there should be no unrighteousness in what he did. King David was acquainted with the influence of this, *Psalm 119. 168. I have kept thy precepts and thy testimonies; for all my ways are before thee*. Indeed the presence of whatever person we had reverence for, to behold his face towards us inspecting our actions, would make us wary and fearful of a vanity or folly, much more of a gross action. *Martials Lucretia* blusht, says he, laid his Epigrams aside when *Brutus* came in, *Brute, recede, leget*, but as soon as he was gone, she took them up and read them. Few vices hurry men with so impetuous a ferocity, but they can check themselves before a virtuous grave person. One of them that pretends to stings as sharp as any, would send off a boy, and though it be as impudent a sin as any, cannot suffer a spectator: and then would I but consider always, I were always in God's presence, shut my eyes and see his face intent upon me, marking not my actions only but my purposes and deliberations; I should start most certainly at the approaches of a sin, and no more dare to close with it, then a Cut-purse tempted by an opportunity which he was going to make use of, would proceed if he discerned the Judge upon the bench beheld him, saw his eye upon him watching him; 'tis such a guard this, nothing can be greater or securer. *I have set God always before me*, says King David, *therefore I shall not fall*. Nor would this contemplation only make us cautious, but it would excite, encourage our devotions: if we saw ourselves before him, we would be humble and attent, as people really concerned, they would be full of reverence and godly fear; indeed we would be righteous, just and upright in all our doings; our whole conversation seeing who is present, would not dare to be unclean or rude, it would not be vain or uncomely; in fine the business of our life would be to do that which is well pleasing in his sight, perfecting holiness in the fear of God, always looking up to him whose face is towards us. This must needs raise all our affections and our aims, and place them upon him, on

whom our eyes and thoughts are set, especially if there be resolution in the use of this means; most of all, if the resolution have the courage of King *David's* in the Text, a resolution which was taken up against the almost universal practice and the as great contradiction of the world, which generally minds far different satisfactions, *But as for me I will behold*, both which considerations of the resolution and the courage of it I shall join in my last particular.

And indeed there's nothing else but such a resolution that can set itself against the practice of the world, will serve our turns: for, as *Seneca* says, vice is but common madness, and we see that very oft against their temper, inclinations and their principles, and the conviction of their heart and soul, men will do vile and shameful things, because they will be mad, if others be so; it seems so difficult a thing to endure to be singular in any company. And though to be so, singular I mean, in any the advantages of this world, either as to goods of mind, of body, or of fortune for the most part is more valued far than the advantages themselves, we would inclose and be alone in every such thing, and as if we thought an excellency lost its virtue if another had it, 'tis the rarity that takes with everybody; yet the advantages of Heaven, and the real true goods of the mind, Religion, Piety, and Virtue 'tis far otherwise, as to those there are none of those emulations in their practices and manners. Be the the consequence never so dreadful, men will do and be as others; 'tis impossible to resist the tide of custom, go against the torrent of a crowd and multitude, or bear the being singular. And there are two great obstructions to it, the solitude of singularity, and the censures, scoffings and disreputations that use to attend it. For example that I instance not, as well I might, in many of the great duties of our Christianity, which are scofft and ridicul'd, but in the very case that makes the opposition in the context here betwixt the Psalmist and the men of this world; their excessive, rich, full way of living. If I do not live up to the heights and vain pomps of condition or the mode, indeed though my condition will not bear it, if I be not as expensive, as luxurious as others; I am then concluded sordid, near, short handed, slighted by all those that do exceed me, and by all that judge by such appearances; so that here is disreputation lights upon me. And besides if I retrench, not superfluities alone, but all licentious conversation and the other evil uncomely entertainments of societies, retire out of them, allow myself none of these liberties, grow more severe than others, and consequently singular in my behavior; then I must keep company with nobody, must withdraw from every meeting, be a Recluse, as if the world were but a Cloyster, or rather Hermitage: so that here's uncomfortable solitude attends this. 'Twere very sad if only vicious conversation could cement societies or make acquaintances, and licentious folly sauce their meetings, give them relish. What comfort is there like to be in such companions that have nothing to endear themselves to one another, but that they will not refuse to sin, be sick or mad with one another? In truth it were no very eligible thing to be counted good, pleasant company, if to be so a man must hazard his sobriety or modesty, make bold with his Religion and good manners. Even common decency can scarce entertain without extravagance or detraction, either they must be ridiculous, or sharp and bitter. Now it is ill to be engaged by reputation, to play the Satirist, or to play the fool, and have no other recompense or satisfaction but to make others laugh. But God be thanked 'tis not thus, but men that have some little latent affections to their sins or follies, still frame these objections

against reformation of their evil customs; the age is not so vitiated, such ill conversation, unless it be by those that like and use it, is not everywhere to be found: but if it were, and so far as we meet it, *David's* resolution is most necessary. They may take their course; *but as for me* I will retire into God's presence, and *behold his face*. And what if by withdrawing thus I frequently deprive myself of the society that I was used to, & was friendly and delightful to me? 'Tis better by denying myself and reforming to make joy in Heaven in God's presence among Angels, than assist in making sport with such men; and 'twill be but little comfort to go merrily and with good company to my damnation. Let them enjoy themselves in such society, but as for me I will seek other, will live always in God's presence, *I will behold his face*.

As to the other obstacle, the scoffs and the disreputations that are cast upon those that are singular on this account, comply not with the modes and evil customs of the age according as S^t Peter tells his Proselytes 1 Pet. 4. 3, 4. *The time past of our life may suffice us to have wrought the will of the Gentile World, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings; wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you.* It cannot be denied but that the world do's put disreputation strangely upon things, and most unreasonably. Some virtues are the most reproachful things that can be: a man can scarce live under the disparagement of being guilty of obeying God, and on the other side one of the greatest and most sinful injuries in the whole world is, if not laudable, yet not blam'd in the man that does it, while the innocent sufferer of it is contemned, and is branded because he is wronged. Indeed if Christ's discipline were in force to censure every vicious person 〈 in non-Latin alphabet 〉, if every open contumacious Sinner were rendered as contemptible as a *Publican* was to the *Jews*, as Christ left order; disreputation then would lie where it ought, and the objection would have no force. But as the world is, singularity in good things, and in not comporting with modes and customs, though it may derive upon itself the scoffs of vain licentious men, cannot want esteem enough to bare it up against that. There is indeed no reputation like that of a discreet, well managed virtue; for many men that will not practice it, will yet commend it. For to pass the great things, and to name that which there is scarce any, that is, none sensible of, the instance which I made of this out of the context, where the Psalmist sets himself against the custom of those men, that pride themselves in ostentation of the plenties, and the gayeties, and the excess of this world; a mode which may be grown to such an height even in the lower ranks of people also, that they are so undervalued who comply not with it, that most cannot bear the shame of not having that which others have, though their condition will not bear the charge of it, and this is almost universal. But be it so, yet they that do not see thy pomps like others, thy estate spangle, glare about thee and thy rooms and thy retinue, do not see it spilled about thy table; if they see thee live up to thy own condition, only taking care not to exceed it, and resolving not to owe thy plenties to thy debts, that is, thy abundance to the needs of others, make their dues, their wants and nakedness to dress thy vanities; and if they see thee furnish those that need with what thou sparest: they cannot count this lower stricter sort of living Sordidness, but discreet, just, charitable Piety; & the others gaudiness proud lavishness, yea unjust, unchristian folly, which at last will fall, and that unpitied. But at once suppose to set ourselves against the evil customs of the world and to be singular in duty

should be likely to create us sleights and scoffs and disreputation; yet consider what our Savior says *Whosoever shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy Angels.* He couples these, and makes it the same guilt to be ashamed of him and of his words, ashamed of obedience to his word and ashamed of his person; to be afraid of, loath to do ones duty, because possibly some will speak meanly of it, is not only not to dare to go to Heaven because some men laugh and scoff at those that do go thither, but 'tis reckoned the same thing as to be ashamed of the Son of God who required that duty, and think meanly of him, scorn to own that their elder Brother, God Almighty's First-born, as some do by their poor mean Relations: but this shame will be returned severely, when the *Son shall come in the glory of his Father with the holy Angels.* And then compare the disreputes, to be ashamed of virtue, because debauchees that are as far from knowing what is true repute as they are from being virtuous, will think meanly of me for it, or to have the Son of God in glory with all his Host of Heaven think contemptibly of me, when I shall be ashamed so as to call out to the mountains and the hills to cover my confusion at the valley of *Jehoshaphat* before all the world. Let them delight, and satisfy themselves with their choice of their commendable vices, sins that are in reputation, rejoice with glory in their shame; *But as for me I will behold thy face in Righteousness.*

And what remains but that we take up this resolution, and put on the courage of it, firmly purposing to do it, though by doing so we should go against the general customs of the world. To make a resolved, open, avowed profession of a good life, provided that we do it without ostentation or hypocrisy, is a great advantage towards living so, makes it much easier. For however some, it may be the prime ministers of hell, Satan's chiefest agents in temptations, such as cannot bear that any other should be virtuous, 'tis such a reproach to them, will the more endeavor to betray such, 'tis their luxury; yet generally speaking, most men will not offer it, but rather fear them, having an awe of them, and will themselves avoid the doing ill before them in some measure. Indeed since none can promise themselves that such will comply with them if they tempt them, nor think it probable that they will; most men, however forward in assaulting innocence, will let them alone. Besides that such have put themselves, by having publicly professed, whatever the world does, they will live righteously, under a necessity of avoiding all their evil practices; and 'tis a happy and great advantage towards a good life, to be under a known obligation of well living, such as they themselves have taken on them out of perfect aversation to ill actions. Do not you think that most men miscarry out of want of that which resolution would be able to effect with its own strength? We see in other things it does attempt, it go's thro with much greater difficulties, than lie in the way to virtue; which is so known, so every day an object of men's eyes, that I should be ashamed to go about to prove it. But when this resolution secondly shall be taken up, and be avow'd against the open practice of the world out of a dislike and abhorrency to it; when it is made eager too by aversation, sharpened by much opposition and by being publicly professed and owned as a peculiar concern, since the very shame of being foiled in the contest, and proving false to ones own solemn resolution would have stings in point of honor to push it forwards, for to that shrine even Atheists are contented to pay homage: this

must prosper, & unless men have a mind to be conquered, think it easier to retreat, and sordidly desert their resolutions, they cannot fail. Especially thirdly if men consider all this is managed in God's presence, to his face; if they set the Lord always before them as the object and the end of all their resolutions and their actions, and do this with all sincerity, as seeing his eyes over them as witness and judge of their behavior, and behold his face too with all hope and confidence imaginable, knowing he looks over them to encourage their endeavors, to behold their needs of help, and to give them grace sufficient, and to crown their fidelity, then such resolutions cannot possibly miscarry. What success soever they may have in that war which the world here, that is at enmity with all that love and serve God, wages with them, and though it do not only frown on them, but humble them into the dust of death, yet keeping firm to their resolutions of *beholding God's face in Righteousness*, when they awake out of that dust *after his likeness*, they shall be satisfied with it.

SERMON XII. OF CHRIST'S BEING LORD and GOD.

John 20. 28.

My Lord and my God.

THAT which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare we unto you, saith S^t John Epist. 1. c. 1. v. 1. And truly these same senses did declare to *Thomas* the richest Article of the Christian Faith, the Resurrection, and helped him to conclude, that Christ was therefore *Lord and God*. For when he had beheld Christ's hands, and thrust his own hands into his side, he answered and said, *My Lord and my God*. We have another sense comes in to evidence, and makes the application; we have this day not only seen and handled, but also tasted the Bread, that is, this Lord; and if we have received it worthily, and being become one with him we may upon our own most sure and close experience cry out, *My Lord and my God*.

The Text, you see answers both the Solemnities of the day. The Resurrection evidenced him to be *Lord and God* to *Thomas*, and so also to us; and our faithful receiving him will evidence him to be our *Lord* and our *God*, and in order to both these I shall handle them: for there be in the words these parts.

1. A Compellation given to Christ upon his appearance at his being risen, *Lord and God*.

2. The Relation of these applied, *My Lord and my God*. I shall show

1. That the Resurrection did instal him to that title *Lord*.

2. Shew what that title does import,

1. By way of requiring, what kind of relation it hath to respect and homage.

2. By way of promise, what it holds out for hope. Then as to a word of application I will show how the Sacrament applies both those importances.

1. How it is an assurance to perform what that title requires.
2. How it does confer what the title does promise.

To the first, that the Resurrection did install Christ to the Title *Lord*. As Christ was God he had indeed all Power and Authority from everlasting; that comes not under our consideration. But as he was the person sent and commissioned by God to bring mankind to Salvation; he was first to die for them, then to rule over them; and first to be their Priest, and then their Lord. After his crucifying when he was risen again, then he says *All power is given to me both in heaven and earth*, Matt. 28. 18. or in more express words Acts 2. 36. *Let all the house of Israel know assuredly that God hath made that fame Jesus, whom they have crucified, both Lord and Christ*. His Cross was a step to his Throne, it merited that Authority for him, and was in part undertaken for it Phil. 2. 8, 9. And then for the importance of this Title as to that it does require is very obvious, *Lord* is a word of power and authority, it requires service and obedience. Nothing more frequent in the Prophets, than, when they have from God severely worded their commands, to add this sanction, *I am the Lord*: and as applied to Christ S^t Paul does say, *I serve the Lord Christ*. A servant is the necessary relative to a Lord, and truly doing what he doth command was the use he assigned of all that power he had given him, *teaching them to observe whatever I have commanded*. And truly if those Scriptures be remembered which secure his Authority thus, let us know that Power was the reward of his sufferings, and he endured them partly for the Title's sake; therefore says as much, and Heb. 12. 2. *For the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of God*; did all this, that he might gain that place: or if that be not plain enough, then this is most express Rom. 14. 9. *For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and the living*. Verse 8. *That whether we live, we live unto the Lord: and whether we die, we die unto the Lord*: that is, that both our life might be consecrated to him, our lives spent on his service, and our deaths be at his command; and this was part of the end of his death. And then I appeal to your own hearts, for what end, think you, he did so desire, and obtain this power? Do you think, when he was set at the right hand of God, he was exalted only to a name, that by all those sufferings he did acquire but a bare title, to be called *Lord of Lord's*, as he is called Rev. 19. 16. but neither to look after our obedience, nor indeed to set us any law to obey, as some would have it? Was this power so dear to him, as that he would suffer all those torments to compass it, and yet when he hath it, that it should be so little regarded by him, as to suffer us to neglect & contemn it, to go on in a continued course of disobedience to all his precepts, to rebel against his Power, & never submit our appetites to it, but let every lording passion fly in his face, & every lust defy his Authority, let us be proud against that Lord, be higher than our duties and all the temper of virtues, and let every ebullition of our proud wrath trample on a statute backed with hell-fire, yea and so believe that his death should procure us an impunity in doing this? What a wretched mistake is this, to think his blood, which purchased him a power to command us, should purchase us a leave to disobey him? This is to make Christ's blood divided against itself, and to make it spill and dash itself. That we should go on in a course of iniquity, or allow ourselves some peevish vices, and stop our own consciences and a Preacher's mouth with saying Christ died for us, when as 'tis clear he died that he might be Lord, that is, that we

might live and dy to him, do both at his command; and canst thou think that that death will excuse thee for not obeying, which was undertaken for that very end, that thou mightest obey him? Christ died to be thy Lord, and thou wilt have that death a plea for thee, when thou obeyest sin and the Devil his greatest Enimies. His Cross was his very Ensign and Standard against these Enimies, his Passion was his grappling with them, and his death his Victory. And yet thou dost again submit to their authority, becomest a subject to their power, and settest them Lord over thee, and fetchest the justification of this thy defection from that death and victory; and that is the same thing as to make them of no authority nor power, yea the captivity and ruin of those Enimies to be the reason of thy obeying them, to excuse thy disservice to Christ by saying he is thy Lord, and for thy rebellion and waging war with him pretend thou dost it under his own standard. No certainly his Title claims Obedience, and does assure thee thou must serve. This is the first thing what thou must do.

The second what thou mayest expect from it, is easily discovered, that is wages: For *he will recompense every man according to his deeds, Rom. 2. 6. To them, who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life, v. 7. And glory, honor, and peace to every man that doth good, v. 10.* For he is the *Lord of glory, the Prince of peace, and Lord of life*, the Scripture saith: in a word to sum up both what his Title doth require, and what we may expect from it, it saith Service and it saith Wages, and both are set down in that to the *Heb. 5. 9. He is the Author of eternal salvation to all them that obey him;* and both here are applied to him who does in earnest own the relation to this Title, and can say in truth *My Lord:* the next part, and first of the applying what it does require, Service, as it is the assuring of performance.

My Lord. And truly had we not entered any voluntary obligation, and had we not contracted formally to take him for our Lord, and not only owned all that the relation does import to be due from us, but engaged also to render it; yet he is to us both

1. By an Original right: he made us, and there is not a workman in the world hath so much right to require the uses of his own handy-work, to dispose of that same utensil which himself shap'd or framed, as the Lord hath to require our service. Did I perchance furnish the Lord with some materials for myself, or did I find any piece towards my making, contribute any least thing to my being, then let me claim something for my share in myself, and by the rule of fellowship with God have some use of myself to myself, and as to that let him not be my Lord. But there is no such thing; he called me into being out of the infinite resistance of vacuity, and nothing. He gave me body, soul, and every power and faculty, and he upholds every motion and inclination of those faculties, and gives me opportunities and objects for them. There is no considerability of anything within me is from myself, but entirely owes its being from his store, and comes from the Almighty: and then what least imaginable pretence or plea can I have, why every motion and inclination both of soul and body should not be bound to look towards his service, and every action and thought acknowledge him *My Lord.* And

2. By purchased Title. He did redeem us from the service of those cruel Lord's, Sin and the Devil, whose service is unreasonable and unmanly slavery, and whose wages is eternal ruin;

and he bought the right and title to our service at a price, he became our Lord, *Ye are bought with a price, 1 Cor. 7. 23.* They that do not acknowledge this, are in the number of those men of whom S^t Peter speaks *Epist. 2. c. 2. v. 1. denying the Lord that bought them, and bring upon themselves swift destruction:* and you may judge what kind of Lord he ought to be by the price he paid for the Title, what service he expected by the rates at which he purchased them, even at the blood of God *Acts 20. 28.* He died, I told you, that he might be Lord. And now Lord, what is thy servant that thou shouldst thus value him, or what are his performances that thou shouldst buy them at these rates? And shall I give to Sin or Satan those services, which he thus values, and thus buys? No, if thou art content to purchase that so dear which was thy own just due before, surely now by all rights thou art *My Lord.* But

3. He is so also by my own most solemn contract and engagement. And to pass by all the rest, and to stick to that of this day only, we did contract so in the Sacrament of the Lord's Supper, and in receiving that we did most solemnly assume to do him faithful service, and took him for our Lord. And this would easily appear from hence, if Christ's blood be the price with which he bought the right to be thy Lord, and this day thou didst come and here didst take that blood to all those ends and uses it was given for, then in so doing thou didst ratify the contract, and take possession of the relation: but to do it more solemnly, and here I will not stand upon that proof which I have formerly made to you from the account that *Pliny* gave to *Trajan* the persecuting Emperor, though truly it be strange that a Heathen should discern this was the meaning of their Sacrament, and Christians will not believe it. He, when he was employed to persecute the Christians, tells him what he had found of them by racking some, and by confessions of others at their death, *Soliti stato die convenire, seque Sacramento obstringere, ne furta, ne latrocinia, ne adulteria committerent, &c.* to take an oath (they knew no other sense of the word Sacrament) to do what their Lord had commanded them. What have you don this day? Why Christ was sworn your Lord this day, and you have taken an oath of service, entered into a bond of duty and obedience; and if you willfully shall fail of doing this, your Worships will be brought against you, your Communion will come in as so many evidences that you have forfeited, so many oaths that you have broken. No sure, I will henceforwards tie myself to better performance; for I have hamper'd myself with obligations, entangled myself with one other engagement, I have again sworn at the Altar, Thou art *my Lord.* But I have a more solemn proof of this, that he who comes to the renewing of a Covenant with God (now Christ we know saith that that *cup is the new Covenant in his blood*) he does enter into an oath of God, *Deut. 29.* from verse 10. to 15. *Ye stand this day all of you before the Lord your God, your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water, that thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day; that he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob: neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.* Now out of this they who are not convinced that our first entering Covenant with God by Baptism is a vow, altho the Church require that we

should look upon it under that Solemnity, and though S^t Peter call it 〈 in non-Latin alphabet 〉 a stipulation, or if they think it something like it, yet 'tis a vow but in the children's name, and so it does not strike those apprehensions of so sacred an engagement into them, themselves may see here at an entering Covenant little ones entering into an oath: and this was not the first giving of the Covenant, that so anything might be thought peculiar to that, but only a repeting of the Covenant in their presence, verse 1. and least that we should think their standing there in solemn manner, might imply something more than ordinary verse 14. 15. take us that stand here this day before the Lord our God, but also with him that shall be born hereafter. Many expositors, and the *Jerusalem Exposition* says with all the generations of you that are to come 〈 in non-Latin alphabet 〉, as if they stood with us this day. And the *Targum of Jon. Vziel* says, they do stand, that is, as to this intent and purpose, that as soon as they are admitted into Covenant by Circumcision, they are within this oath. Little ones therefore that can be admitted into a Covenant by receiving of the sign of it, they then enter an oath of keeping it. And then, my Brethren, we have entered an oath to continue Christ's faithful Soldiers and Servants unto our lives end, and that is, thou, and I, and everyone have sworn he is *my Lord*. O my Savior I was baptized, and at that time did swear service, and then if I should fail thee now, I renounce my Allegiance, I go from my fealty, and I throw of my Covenant. Every evil action I deliberately commit, brands me with the dishonorable base style of one that slight his oaths; there is no hold of his vows, not his most sacred ones, those that he makes to God. Every vain or passionate oath, how true soever, speaks me perjured; the draughts of intemperance would wash off the water of my Christendom; every unclean lust, every impurity of Flesh or Spirit does as it were bemire and wipe out my contract with my Lord. For I covenanted to be pure and clean, for I was washed into the very name of his retainer. I could not have that title of that relation without being cleansed. There I did swear defiance against all his Enimies, the Devil, World, and Flesh, and all worldly and carnal lusts, that I would neither follow nor be led by them; and if I should serve them now, I should be a Rebel and a Traitor to my Lord against my bond, and covenant, and oath. No, my Lord, I will not serve these, where death must be my wages, the Fiends my Comrades, and my Conquest Hell; I will not do homage to destruction, engage to be true and faithful to my own ruin, pay allegiance to my perdition. Thou hast my worship and my service by bargain and by oath, I have sworn Thou art *my Lord*. Now all this is of much more force in the Sacrament of the Lord's Supper, where I do formally and knowingly seal to this Covenant; and when we do this on our knees in the most solemn manner that is possible, this must needs be a more express entering into Christ's oath, than that there of the Jewss was the entering God's oath, which was in probability only coming and standing before the Lord to hear the Covenant, which God had struck with that nation before in *Horeb*. Or if it were performed with Sacrifice, which may seem probable in that it is expressed 〈 in non-Latin alphabet 〉, that *thou shouldst pass into the covenant*. So your Margent reads there verse the 12. alluding to their manner of confirming Covenants by dividing the beasts, and setting one half against the other, and passing betwixt the divisions: so we see *Jer. 34. 18*. This is passing into the Covenant, and therefore the LXX. read here *Deut. 29. 12. That thou shouldst enter into the Covenant of the Lord thy God*, 〈 in non-Latin alphabet 〉,

that rite of dividing and passing thro being only the Symbol of curses against them that shall break their Covenant, and imprecations in Hieroglyphicks: so that in *Jer.* 34. 18. 'tis most literally, if we translate the words 〈 in non-Latin alphabet 〉 according to their importance, *I will make those men, that have transgressed my Covenant, the calf, or as the calf, as the Syriac reads; I will divide and separate them among the Nations, and give them to the sword, and cut them in pieces, the ceremony signifying to be don to him that does not stand to his Covenant. Now surely this is don to more advantage in the Sacrament, where Christ's body is torn, and his blood poured out no doubt with the like commination implied, that being the very meaning of pouring out blood in Covenants; so that we entered there the Lord's Covenant and imprecation, swearing that he shall be our Lord with a most threatening sense. And surely if we be not careful to observe our oath, we have vowed agonies to ourselves, and sworn our own condemnation, when there I curse myself with all the curses of the Covenant, if Christ be not my Lord.*

And now it will be needless for me to go on and prove, that if we be not careful to fulfil the importance of this relation, *my Lord*, in order to what it requires, 'twill be in vain to expect the benefit of that relation, in what it does import. He that hath not don service as to his Lord, must not look to *enter into the joys of his Lord*: he that hath not don his will, 'twill be in vain for him to cry at the last day *Lord Lord*, altho he come with never so applying Titles, and cry *my Lord*, and though he call upon any other Title of his *Jesus*. *He died indeed for our sins, but he rose again for our justification.* His Resurrection did entitle him to be our Lord. If he be risen to thee, he is thy Lord. But these two make up the confession of a Christian *Rom.* 10. 9. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved: and look not for it from any other relation to him. Thy Priest may sacrifice for thee, but Christ thy Lord must pardon thee: thy Jesus on the Cross must pay thy ransom, but if the Lord make you free, then are ye free indeed, John* 8. 36. Do not deceive thyself with looking no farther than to thy Jesus in his sufferings; thou must relate to him also in his Power and Authority, thou must depend upon thy Jesus dying and risen too; not only on thy Jesus on the Cross, but on thy Jesus on the Throne: thou must cry out *My Savior*, and thou must cry *My Lord*; and if thou canst in truth and in reality, he is the *Author of eternal salvation to all them that obey him*; that is, he is an everlasting Savior to them, to whom he is a Lord. His all Authority will be employed in thy deliverance, he will show himself a Lord to thee only in pardoning, saying and rewarding thee, and his all-power both in Heaven and Earth will be to thee Omnipotence of mercy: for he that is thy Lord, he is thy God also. The third thing, *My God*.

I must take the same method here that I used before. First see what the Resurrection did contribute towards this Title *God*, and what that Title does imply, both as to what it doth require, and as to what it imports by way of promise and encouragement.

Secondly see what the Sacrament contributed towards making the application, *My God*, and what that imports in order to both the other things.

1. Altho this Son of God according to his Divine Nature was Everlasting God, and, as the *Nicene Creed* expresses, *begotten of his Father before all worlds, God of God, Light of Light, very God*

of very God, and was called so in Scripture *John 1. 1. and the Word was God*; yet it is sure this person Jesus Christ was *declared to be the Son of God by the resurrection from the dead, Rom. 1. 4.* And this text is the first place in the New Testament, where this person is expressly called *God.* Thomas upon the evidence of this Resurrection crying out, I do acknowledge that thou art my very Lord, and that is a most certain argument to me that thou art the Omnipotent God of Heaven; and this his Resurrection did contribute to his Title *God.* Now I enquire what this implies, and that will be made clear from *Deut. 26. 16, 17, 18, 19. This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes and his commandments and his judgments, and to hearken unto his voice. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments: And to make thee high above all nations which he hath made, in praise, and in name, and in honor, and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.* So that you have there the certain meaning of that mutual relation *My God and My People* as to what it requires: and so we see 'tis but the same engagement that the other Title did import, only with an higher inforcement and ground of obligation; and therefore God himself that by his Prophet *Malachi c. 1. had used the other-argument of Master or Lord* 〈 in non-Latin alphabet 〉 *v. 6. and Governor v. 8. Offer it now unto thy Governor, will he be pleased with thee or accept thy person?* makes use of the like climax and gradation; as if he had said, Had thy obedience to thy Ruler no more care nor endeavor in it, had thy services to thy Lord no more devotion nor zeal, were thy performances to thy Governor so slight and so regardless, so full of supine negligence, to say nothing of transgression and contempt; were thy presentments to thy Prince so unhandsom, slubber'd & heedless, so unchosen, unprepared & so trivial, would they be content with them? And must I? No surely, *Cursed be the deceiver* verse 14. that mocks me with his imperfect, lame, sick services, with outsides of attendance, yea with irreverence, with casting of my words behind him, with polluted offerings; *for I am a great King, saith the Lord.* But afterwards in case of an higher affront he breaks into an higher resentment *c. 3. 8. Will a man rob God?* This is such a thing as the Lord's Rhetoric could lay no greater aggravation on it, than by asking the question, whether any man could heat himself into such a mad impiety, and not be confounded at the thought of such an enterprise, to abuse his God. Now such an obligation of obedience to the Lord Christ he owns, that does acknowledge him his God, this it requires.

Now as to what the Title does import by way of promise; here to be the God of anybody signifies to be their Almighty Benefactor, him from whom that person may expect, and shall receive all good things, that the power of a God includes. So it is clear it does, when God proclaims himself the *God of Abraham, the God of Isaac, and the God of Jacob,* and says, *that is his name and his memorial to all generations, Exod. 3. 15, 16.* From whence our Savior concludes *Matt. 22. 31, 32.* that *Abraham* and the other must have a life after this; for otherwise how is he yet their God? How can he be a Benefactor to the dead? And in the tenor of the Covenant, where it is past, it means, I will bestow upon them all the mercies of the Covenant. So in the Old, that place of *Deut. 26. 16, 17, 18, 19.* so in the New *Heb. 8. 10, 12.* where 'tis explained, *I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more,*

So that *my God* does mean, first he that I vow all worship and service to, and secondly he from whom I claim and challenge all those glorious things that are contracted for us in Christ's Covenant, the happy issues of the whole chain of methods that he works for us, the designed mercies of his Predestination and the privileges that he calls us to, the comfortable condition in which his Justification does instate us, the graces of his Sanctification, and the incomprehensible blessedness of his Glorification: yea and all the preservations and mercies of this life, all these are challenged in this, *Thou art my God*. For so *Jer.* 31. 33, 34. which is repeated in the *Heb.* 8. 10, 11, 12. whatever both parts do contract for, man's duty and God's promises, is all summed up in this, *I will be their God, and they shall be my people*. By which words also he assures them all deliverances from evil, and enstates upon them the securings of his Providence, both to themselves and their posterity. And if God mean all this, when he does say *I will be their God*; then man he vows and claims all this, when he does say *my God*.

Now let us see how this days performance does both these. First how it vows and swears all duty, worship, and service, all that Christ requires by his Covenant, I have already shewn, so that that part is don; only we may take notice *Whose belly is his God*, in S^t Paul's words *Phil.* 3. 19. the man who does mind nothing but his sensual appeties, and notwithstanding Christ's commands contrives all satisfactions for that, and enjoys them: that either casts the body of Christ into a stomach filled with late surfeit and drowns his blood in such intemperate draughts as are yet unrepented of, or else within a few days after overlaies that body with some riot, or spews that blood out in the overflowings of his woeful draughts. These whatsoever they have don today, cannot yet say, *my God*; not only because they so defy his Worship which they vowed, but because they set up an Anti-God against him, and while they vow upon their knees he is their God, yet at that same time they adore their appetites. Nor if *Covetousness*, or rather inordinate lusting, as the word bears, *be Idolatry*, as S^t Paul oft expresses, and surely without taking in the Heathen uncleannesses in Religion: and it is ill for some persons of these days, that they had not the luck to be born Heathens, that so they might have been unclean devoutly, committed in obedience to their God's, presented their bodies living sacrifices to be kindled by the flames of lust, and whose whoredoms were their pieties; for many live now, as if they did not only wish, but almost think so. But abating this, there is sure more Idolatry in the courthips and the practice of that sin than any other. There is no other thing does cast a man into such base degenerate and unworthy submissions to achieve or to cover his transgression, lower than anything but the unclean commission itself. Now if this be Idolatry, the lustful person hath an Idol, and then he cannot say to Christ *my God*. And thus they *in whom the God of this world hath blinded their mind*, in S^t Paul's words *2 Cor.* 4. 4. they who serve Satan by going on in any vicious custom of the World; or in a word, they that disobey Christ for this God of the World, *this Prince of the power of the air, the Spirit that works in the Children of disobedience*, *Ephes.* 2. 2. they cannot say to Christ *my God*; though they bow at his Altar, they obey the Devil, and he will not be a partner together with the Devil. So that everyone of these is perjur'd, when he says *my God*; much less can he plead the claim, *my God*, the last sense.

Now in that sense *My God* does challenge as a right and a peculiar all the Blessings temporal, Spiritual and Eternal, all that the promises of Christ do offer, or that the hopes and

expectations of a Christian fly at: all these, I told you, God included, when he said *I will be their God*; and therefore all these he does truly challenge, that can say *my God*. It is an huge Confidence that a poor soul may take, when he can go to God as *David* does *Psalm 119. 94. I am thine, save me*; secure thine own, O Lord, or else it will be thy loss what I shall suffer. For I am thine, vindicate thine own right, let neither Sin nor Devil rob thee of thy own peculiar. Behold I commit thine own charge with thee, and then take care of that. Shall that miscarry that is a part of thy custody and care, a part of thy possession and inheritance; for all this is implied in that challenge, *my God*. For they whose God he is, they are his People, that is the correlation. Now that means *a special People*, Deut. 7. 6. *a peculiar People*, 1 Pet. 2. 9. *a peculiar Treasure*, Exod. 19. 5. *his People of inheritance*, Deut. 4. 20. *his Jewels*, Mal. 3. 17. *the Jewels of his Crown*, Zach. 9. 16. If I am his, I am so under all these precious notions, and then how dear, how valuable am I to my God, who make up his inheritance, who do enrich his treasury, who give a luster to his Diadem of glory, and am a Jewel in his Crown? How secure may I be? For will God wretchlesly lose his inheritance, or will he not take care of his especial things, or will he throw away his treasure, or will he throw his own Crown to the ground so to dash off the Jewels of it? That place of *Malachi* expresses the different condition of those that are God's People from the others that have no relation to him, in respect of God's carings and protection, *Mal. 3. 14, 15, 16, 17, 18. Ye have said, it is in vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy: yea they that work wickedness are set up; yea they that tempt God are even delivered. Then they that feared the Lord, spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.* In times of undisturbed abundance and of full prosperity, when the God of this World is good to them that serve him, when the Lord lets men alone, and the ungodly thrive; then indeed his protections are not much regarded, but wickedness and wealth do seem the strong securities. But when God sends his indignation abroad, and when his judgments sweep away those confidences, then this will be a comfortable consideration: Come what will come, I have one that will care for me, one that hath writ me in his note book, his book of remembrance to put him in mind, that he is to provide for me: and when the most flourishing ungodly man shall be stripped of all his hopes and trusts, so that there remains no least relief from them, nor can he look for any from the Lord, he is not of his People; then have I one that will make me up amongst his Jewels, have the same care of me as of his precious and peculiar treasures; I have a right and title to his protections, to provide for, and to take care of me: it is his office, he undertook it in his Covenant, and not to do it were to break his compact which he hath bound himself to with an oath. For I am his, therefore I can with confidence go to him. *I am thine, save me*. Therefore the words afford me greater grounds of confidence, when they give me authority to challenge him, and tell him, Thou art mine, *my God*. All the securities that his preserving mercies signify, all the watches of his providence, all the blessings that fulfil his Attributes, as goodness, they are all mine, for he is mine. Can I fear the malice of Adversaries? shall I doubt the fury of that

spoiler that even robs necessity, will rob me even to a perfect desolation? Ah my poor soul, *Nunquid sibi Christianum*. I am sure it cannot take all from me; it must void Heaven before it can disfurnish me of all, it must commit a rape upon my Jesus; for while they leave him, I have my God. Can I want anything for this life or the life to come, if there be a supply in Christ? I may be sure to have it, if his Divinity can effect it; I need not want, for I have right to him, he is *my God*. What one thought can afflict or trouble me long, unless it be such an one, for which there is no help for in God? If such a one indeed do seize me, there is danger; but till that happen *why art thou so troubled, O my soul, why art thou so disquieted within me? O put thy trust in God*, in Christ, for he is *my God*. Can I desire indeed, when I have him? Sure I am strangely greedy, if the Almighty be not enough for me, more unsatisfied than Hell if Christ, that is God, cannot suffice me, if I am not content when he is *my God*. O my soul, Christ never failed to pay his debts, he is a happy Creditor to whom he owes, especially where he owes that debt, and where he owes himself. Now if thou be a faithful and Religious Soul, he is thy debt, as due to thee as thy own portion. *Thou art my portion, O Lord*, saith David; thou hast as great a right to him as thy inheritance: *Thou art the lot of my inheritance*, saith he again, as S^t Thomas here *He is my God*.

But never hath a faithful Soul more right to lay this claim than at the Sacrament to both the claims that I have treated of.

1. To be his Treasure, his peculiar Treasure; for the Church tells us, *If with a penitent and true heart we receive that holy Sacrament, then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in him and Christ in us, we be one with Christ and Christ with us*; an Union which fulfils what Christ hath prayed for *John 17. 21, 23. I in them and thou in me, that they may be made perfect in one, and as thou, Father, art in me and I in thee, that they also may be one with us*. Here's Unions and interests enough, and all cemented and assured by the worthy receiving of this Sacrament. I am certainly his, if I be made one with him, and dearer than his Jewels, and more peculiar to him than his Treasure; for I am him himself. And the same thing will prove that he is mine; for certainly if I have a title to him ascertain'd, if I be made one with him, I may well call that mine to which I am united. So when he dwells and is in me, then I may say *He is my Christ, my God*. And then, he that there faithfully performs worship and service to him, and so does take him for his God, then if his God be his inheritance, there he does make his entry: if his God be his portion, there he receives his portion. The Priest there gave thee, if thou wast a good Communicant, the Body and Blood of Christ, and his Body and his Blood is he himself. Therefore thou didst receive him as verily as thou didst those, and if the Sacramental food be thine, then Christ is thine, and thou mayest say *my God*.

My Brethren it was the Blood of Christ that purchased all the glorious mercies of the Gospel, all the blessed expectations of a Christian; that was the price of all the joys of Heaven, that reconciled God to us, bought us an interest in him, and the happy enjoyments of himself for us: and then if in the Sacrament Christ do give me his blood, when I can show God that, bring him the price of the remission of my sins, the value of those glories, even the blood of Jesus, come with the purchase-money in my hands that bought my interest in God, cannot I say those are mine, my Heaven and *my God*? Yea when I can say, O Lord Christ, whom I have

undertaken to obey, my God whom I have vowed to serve and worship, thou art even my flesh; for there I ate thy flesh, and thou becamest flesh of my flesh: *Thou art the portion of my cup*, when thy very blood doth fill full my cup, and so thou art my flesh and my blood, then surely I may say with *Thomas here my Lord and my God*.

O Holy and Eternal Savior, who art made both Lord and Christ, and by thy Resurrection didst manifest the Omnipotency of thy person, the truth of thy Promises, and open a way to the everlasting glory and salvation, which thou hast prepared for them that give themselves up to serve and worship thee their Lord and God; pour down that blessed influence of this thy Resurrection on our hearts, in raising us from the death of sin to the life of Righteousness. Be thou our Lord and Christ, ruling us by thy laws, saving us by thy grace, and by thy Spirit applying the mercies of thy death, and so making us partakers of thy Resurrection; therein turning us from our iniquities, hereafter in raising us to Glory. O Lord we have this day made a Covenant of this with thee, and signed the Articles of it in the blood of our God, swore to them at the Altar: give us grace, we beseech thee, to use the strictest care and watchfulness in our endeavors to perform with thee. Regard not how we have in times past only mock'd thee sacredly in these performances. O let it from this day be otherwise. We have been only on a stage of Religion, when we are at our devoutest performances; and having turned our backs unto the Church, turned them also to our duty, put off the vizards of Religion, and we untired ourselves of all our Piety almost as soon as the exercises of it were don; and howsoever we tied ourselves, our froward wills have been too strong for all our obligations, and burst out of them, broke all thy bonds asunder, and cast away thy cords from us: altho we tied them with all things that were most solemn and most sacred, vows and oaths, and tied them before the body of our crucified Lord and Savior, with the body and blood of Christ in our hands, as if we had no other desires, no other cares that should do us good, than as we were careful to keep those resolutions and vows; and yet. O Lord, we did let them instantly loosen and slack, pass by and fail. Yea we did break them willfully, and would not be held in by thine or our own bonds. O Lord, if thou look upon us in this guilt, sure thou wilt have no more to do with us, such false and perjured vow-breakers. But O look upon us in thine own blood, which thou hast bid us pour out still to establish and renew our Covenant with thee; and let this Covenant, wherein we have now taken thee to be our Lord and God, and taken thee who art so in us, remain inviolable: be there then with thy Power and Authority, subdue our hearts and our desires, and bring them under the obedience of thy laws. Thou that art God Almighty, that didst conquer Death and Satan, bring it to pass that none of them prevail against thee now in our Souls, where thou art: but use thy strength, O Lord, to drive their power thence, that thy servants and thy people may not be enslaved to corruption and ruin, nor thy Enemy gain souls from thee, which thou hast purchased with thy blood, that we having attained thee for our Lord and God, may claim the privileges of thy People here, have the watches, and cares, and securities that thou laiest out upon thy Treasures and the Jewels of thy Crown; and by thy body and thy blood being made one with thee, and thou being ours, all things may be ours, thy grace here and thy joys hereafter; thy Spirit may be ours, and thy Heaven ours; and we in thee and thou in us, may all enjoy thy Kingdom, Power and Glory forever.

SERMON XIII. THE BELIEVERS CONCERN to pray for Faith.

Mark 9. 24.

Lord, I believe, help thou my Unbelief.

WHICH are the words of a poor parent passionately earnest and afflicted sadly for his child, that from his infancy had been tormented miserably by a Devil, for which having sought help every way, but finding none, no not from Christ's Disciples, at last he repairs to him himself, beseeching him to have compassion on him, and if he were able to relieve him. To whom Christ replies that if he could believe, then he could work the miracle, and help his child, all things being possible to be don for him that could believe, but nothing otherwise; whereupon strait way the father of the child cried out, and said with tears, *Lord, I believe, help thou my unbelief.*

In which words we have, first the necessary Qualification that is to make all that had ever heard of Christ capable of having any benefit from Christ, that is belief in him, *I believe.* And since Christ hath made this qualification absolutely necessary, and by consequence must be supposed to have provided means sufficient to work in us that belief that he requires so peremptorily, we shall then

In the second place enquire how it comes to pass that they so often fail; that men do either not believe, or their Faith is so weak that much unbelief do's mix with it, as in our Confessor here in the Text, who though he did profess he did believe, yet withal acknowledges his unbelief.

And thirdly to prevent and remedy all that, here is discovered whither we are to betake ourselves for help, and where alone 'tis possible to find it, and that is Christ himself, who alone is able to repair in us whatever degree of true belief is wanting in us, *Lord help thou my unbelief,* and how he do's repair it.

And fourthly when it is repair'd to that due height, what that degree is can make us capable of those benefits which he hath promise'd to bestow on true Believers; and whether such believers can say with our man here, *I believe,* yet say too, *Help my unbelief.*

First of the first, the qualification *believe;* which is absolutely necessary to make men capable of any benefits from Christ. For in all benefits of this kind the Text mentions, such as were to come by miracle, 'tis well known what S^t Matthew says of Nazareth, his own country, that *he did not many mighty works, there because of their unbelief,* c. 13. 58. S^t Mark expresses it, that *he could there do no mighty work,* c. 6. 5. that is, he could not be inclined to work them, so as that he could or would be willing to do any, *saving that he laid his hands upon a few sick folk, and healed them.* For though *signs are not,* as S^t Paul says, *for believers, but for them that believe not,* 1. Cor. 14. 22. so that infidelity seems rather prerequir'd to them than belief, since they are don on purpose to convince & work men to the Faith, on which account some were always wrought first where he was not known, to raise men's opinions and expectations concerning him which if they were heeded, so that they did work some but beginnings of Belief, he used

to add more to increase that Faith and confirm it. But where the first Essays were ineffectual, and got no credit, there he did forbear; for such rendered themselves unworthy of them altogether, Miracles were lost upon them, not attaining that end which they were intended for: which was not for compassion to their sick to to heal, or their dead to raise them, for then, as S^t *Chrysostom* observes, he would have cured or raised them all; but was for their Conviction, to make faith of the Divinity of his Person and Doctrine, and prevail with them to give themselves up to him, as to the *Messiah*: and therefore all those who by the knowledge or the fame of his great works were drawn to come to him for help, he still requires profession of the faith they had concerning him, and just according to the measures of that faith so he dispenses aid. Thus *Matt. 9. 28.* the blind men that cried after him and followed him for sight, he asks, *believe ye that I am able to do this?* and when they affirmed, *yea Lord*, he yields no more but this, *according to your faith be it unto you*, v. 29. But when the *Canaanitish* woman did believe even to importunacy and trouble, and her faith was such as would neither be shaken nor receive repulse, but was full proof against Christ's arguments and his seeming reproaches, *yea* made use of his upbraidings, urged them to her own advantage, and in spite of all resistance persevered, Christ could not then contain, but cried, *O woman, great is thy faith, be it unto thee even as thou wilt*, *Matt. 15. 28.* And on the other side, as while *Peter's* courage seeing Christ his master walking towards them upon the water made him desire to meet him on the water too, accordingly it suited: while he did resolvedly obey his Master and rely on his assistance that commanded him, he was sustained, that confidence did buoy him up: but when a turbulent strong wind once shook his faith, when he began to fear and then to doubt, immediately he sunk, *Matt. 14. 30.* And all the reason in the world, that when he doubted whether Christ would or were able to uphold him in obeying him, though he had present experiment of both, he should be then left to himself; when in the height of the success and the securities of miracles he was afraid and stagger'd: since 'twas the whole design of miracles, and by consequence of that, to work faith, and it is the very essence also of faith to assure us of God's power and his readiness to perform whatever he hath promise'd howsoever difficult. It was this very faith that gave denomination and acceptance to the Father of the Faithful: for when *Abraham* was bid to offer up that Son in whom he had received the promises that he should be the Father of many Nations, that faith by which against hope he believed in hope, that it would come to pass, and staggering not, considered neither difficulty, rather natural impossibility of what was promise'd, 〈 in non-Latin alphabet 〉 nor was curious to satisfy himself, or indeed examine how it should or could be, as if he would model God's performances or his own expectation by the measures of his comprehension of the means and method; but accounting *God was able*, if all other methods failed, *to raise him up from death*, altho he had no instance of that power, *Heb. 11. 19.* and being fully persuaded that what he had promised, he was able also to perform, therefore it was imputed to him for righteousness, *Rom. 4. 21, 22.* Now as this faith that God was able, was that faith which made *Abraham* approved; and the like faith in Christ we see was that which made them capable of his miraculous assistances: so (those cures and miracles being emblems, and indeed pledges of that greater cure, that far more comprehensive miracle he undertook, and came to work on mankind; the healing of their bodies not only shadowing out the healing of their souls, but also restitution of sight to the blind, movement to the lame, and the like

being partial essaies of that Resurrection which he promise'd, that was to restore all those to all, at once giving life to the dead) the like assurance of his power and readiness to do all this, together with a full trust in him, that whatever difficulties we encounter or imagine, yet in the performance of his promises he will never fail those who seek after, and pursue them in the ways that he hath chalk'd out to arrive at them. This faith, I say, is the first qualification that can make us capable of benefit by him: indeed as 'tis the first, so 'tis the most intimate, and only active Principle of all Obedience, Religion, and Virtue.

For when all impressions both of God himself, of good and evil, and their after-recompense were defac'd, and though the lineaments of these things were wrought into men in their making, and the study of Philosophy had refresh'd the dying images, yet an inundation of corruption and debauchery had overspread all, so far as that Almighty God did think it needful that his Son should be incarnated to revele again our duty and teach virtue, and to give us an example of it in his practice, even in the most severe and fatal instances, and after having suffered for it, and by that means ransom'd us from suffering for transgressing of our duty, then to rise again and ascend into Glory to assure the blessed recompenses of Religion and Obedience, and the infinitely miserable returns of impiety and vice; if after all we either shall so far abhor the duty, as that we renounce these glorious obligations to it, turn away from the very proposal of all those advantages that are to crown it, and defy that ransom paid for them, disbelieve all, count them dreams, cheats or illusions: or however, if we cannot satisfy ourselves that those rewards or punishments are possible or likely, certainly 'tis most impossible there can be a temptation of force to invite men to Religion or to any virtue: this method of proposal of such infinite after-recompenses to our faith demonstrated by such Miracles to evince the power and their certainty, being the most vigorous struggle of Divine Compassion towards man, the utmost attempt of mercy, which alone was hopeful since all others failed the trial, 'twas his greatest strength apportion'd to the full-grown wickedness of the World.

At first in one thousand six hundred years from innocence the whole World was grown so bad, that God could find out but one whole family to save alive; & he destroyed the rest for warning to all future generations: & yet in less than a quarter of that time immediately ensuing there was again only one family, that of *Abraham*, which out of all the World he could think fit to take into his favor & his care. In whose Posterity, altho he exercised them with strange prodigies of sufferings and reliefs, and in the midst of Miracles renewed his Law to them, train'd them up in that by all arts of punishments and rewards, kept them as it were in constant discipline with present visible returns of plagues and death for every act of disobedience; so that the whole sacred History is nothing but a recurrent Tide of God's mercy, and *Israel's* provocations, their sin and his punishing it. When famine, pestilence and war, all the separations which might be expected from the furnace of affliction, were utterly ineffectual, and the People were so settled on their lees, that all attempts to purify only fretted and disturbed, and it was necessary to rack them from those lees, and *empty them from vessel to vessel*, so that the Nation was carried captive into *Babylon*. Even this digestion of seventy years together had no more prosperous effect, than the preceeding frustrate methods; the return of the captivity brought also back the former disobedience and

infidelity. And when the fullness of time was come, that the Messiah should appear, and restore all things, Matt. 17. 11. he came, as the Baptist called it, to a generation of vipers, Matt. 3. 7. When the light shone in darkness, the darkness comprehended it not. When he came unto his own, his own received him not, John 1. 5, 11. So that, as S^t Luke expresses it, When the Son of man came, he did not find faith in the earth. Where the fairest steps were made to belief, 'twas exceedingly faint and imperfect; his very disciples were of little faith, as our Savior Complains Matt. 6. 30.—8. 26.—14. 31.—16. 8. Nor was this frailty superseded in the more established growth of Christianity. Tho we hear in the book of Acts of multitudes of them that believed c. 4. 32. yet we hear also of some that opposed themselves, contradicted, and blasphemed, c. 13. 45. others there were who made shipwreck of the faith 1 Tim. 1. 19. and of others that doubted, and were wavering, and weak in faith, Rom. 14. And so it is to this day: what S^t Paul said to the Corinthians 1 Epist. 3. 1, 2. every Preacher of the Gospel has to say unto the greatest part of his flock, I, Brethren, could not speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. The Christian flock more partakes of the folly and weakness of sheep, than the innocence. The faces of both tend to the earth, intent on their pasture where they may range and feed with plenty and delight. In the greatest part of Professors with their faith there is mixed unbelief, so as sometimes to preponderate, for the most part to alloy and weaken it.

And here I promise not to prosecute those grounds of unbelief so far, as to show how they make men able to resist and conquer all Christ's methods, how they work them up into the confidence of professed infidelity and Atheism; that's not my design, but plainly and in brief to name some causes of it, not in this or the other party or persuasion, but in general, even in minds not ill disposed, but such as our Confessor here in the Text, who though he do's profess he did believe, yet withal acknowledges his unbelief, *Lord help my unbelief.*

Now though it should be granted that the motives and the means of Christian Faith are of themselves sufficient to convince the minds of men, that the Revelations of the Gospel are from God, so far as that there can remain no place for any reasonable doubt or scruple, nor by consequence plea for excusing them who give not up their faith to it; yet notwithstanding all this evidence arising from those means and motives, still many of the things to be believed are so inevident, for they are Mysteries, and are wrapped up in such obscurity that they astonish and affright apprehension, and while the mind is swallowed up in the abyss of such dark contemplations, whatever light strikes in from motives, yet the mind is maz'd so, that, if it assent, it cannot be without suspicion and some fear and tremulously: and difficulties often so distract the understanding, that it cannot settle, but is loose and wavering.

Now as in the contests that often happen in us betwixt the temporal interests and pleasures of this world and the eternal blessednesses of the next, in those that are sincerely satisfied of the real infinite disproportion betwixt them, yet if any present object that does flatter appetite with strong delight or other satisfaction, chance but to surprise a man so far as that his present whole attention be engaged upon it, and it be not called off, nor the will apply

the understanding to consider and compare the other interests, the everlasting ones, and weigh them both together, 'tis certain he will yield against his conscience to satisfy his sinful inclination; for to that his surpris'd appetite applied him, & that application did determine him; there being no way to resist the forcible assaults of present things that strike the mind with vigor, if the will (some way excited) do not frequently engage the understanding to contemplate on, advert to with intensesness, even with all its might those blessednesses which God's promises propose to our belief, that so the mind by reason of its constant conversation with them may not fail to call them up on all occasions, and bring them into the comparison, and vie with any present thing that do's allure, and then those will preponderate without fail. So in the other Objects of our Faith, the Mysteries, and generally in all Objects whatsoever, where the understanding do's not reach the nature, so as to discern and look into the truth of them, if there be arguments that make a fair show and flatter natural reason by complying with its principles, which opposes that truth, and with their difficulties maze and appale the understanding, its assent cannot be settled firmly on the truth, unless the will cause the understanding to busy and apply itself so to the arguments and motives of its credibility, that it find a principle whereon to bottom its persuasion, such as that it can compare with, and oppose to those objections, and find reason to adhere to it against them, such as this, *God hath said it*: so that altho on one side subtle reasonings seem to commit a rape upon my understanding, and against belief almost force my assent, yet on the other side God's own authority, of which I have no cause to doubt, (if I advert sincerely to the motives of its credibility, for we supposed that) is of strength sufficient to secure my faith, and will never suffer it to faint at such objections, as I know arise only from ignorance and want of principles to judge by, and from the incomprehensibility of the Object. Now if the will do constantly engage the understanding thus by frequent application to such principles, human reason, howsoever apt to be rebellious, will be easily subdu'd and brought into captivity to the obedience of faith and our belief, will be unshaken; so that the will is justly said to have a signal interest in, and influence on our faith. To make which good I might produce Councils and Schoolmen, but it shall suffice me that the Scripture says, that *with the heart man believeth unto righteousness*, Rom. 10. 10. and 'tis required that man *believe with all his heart*, Acts 8. 37. and it is called *an evil heart of unbelief in departing from the living God*, Heb. 3. 12. and for that reason to believe is amongst God's precepts, Faith is strictly commanded, and a great blessed reward proposed to it, and Infidelity is threatened with eternal torments. Now commands, rewards and punishments are such things as cannot be proposed but to the will, and are not at all made to move the understanding, which must needs assent exactly as it judges, and must judge according to appearances of objects; and you may as well desire a stone to fall up to heaven, or the Senses to perceive that which they have no sense of, as the understanding to believe against its judgment, or to judge in contradiction to what appears to it. Now this being granted, that the heart hath such a vital influence upon our Faith, and that the will contributes so much to believing, by prevailing with the understanding to contemplate on, and frequently converse with, and with great advertency attend to those Divine and Heavenly objects and the motives to believe them: it does therefore follow

Secondly that whatsoever does engage the heart and take the will off so, as that they do not cause this application of mind, that must needs weaken and enfeeble Faith; for it withdraws that that should nourish and give vigor to it, and makes way for unbelief. Now here alas, if I should only name the several impediments upon this account, the avocations of the heart, it would be endless. But to say nothing of particulars, whose state of life either thro the necessities of their condition or the troubles of it, or thro a disorderly uneasy temperament of body, or diseases, though all or each of these may keep the mind almost in a perpetual disturbance, or at least in great inaptitude to such Spiritual application, if there be not strict watch kept to seize all lucid intervals. But to pass these, and only touch at two Occasions in the general. And the

First is the understanding, which if it be apt to be religiously scrupulous in little things, as for the most part scruples rise about such only, whether thro weakness of judgment, credulity, and either little probabilities that work upon that, or the arts of seducing Teachers, or else especially which is most consequent upon any close affliction, scruples rise thro applications of God's judgments or interpretation of the incomprehensible procedures of his providence, if these scruples come to work the understanding, so as that it usually entertains the will with no proposals else, which happens very frequently, and if it does thus even till the will delight itself in these its self-tormentings, and engages the whole man in a continual converse with them; so that he comes to love to aggravate his fears against himself, and willfully retains them, and dwells on them, will not be diverted from such thoughts, which do not only with these their invenom'd darts stab and wound the mind perpetually, and the poison of them drinks up his spirits, but they wound his Faith. As when those scruples are in great measure and grown strong, they use to break out into blasphemies and desperation: so all less degrees also in their proportion raise doubts in men, not as to their own condition only, but God's Attributes, and works, and dealings with mankind, which corrupt and ulcerate and poison their belief, and it becomes languid, feeble and unsteady.

But secondly that which universally takes off the heart or will from causing this so necessary application to the objects and the motives of our Faith, is the lower appetite with its passions. For in man's life that is so perfectly dramatic, and in which the world is always shifting scenes, there happens such an infinite variety of either prosperous delightful, or cross sad accidents, which so goad and stimulate the affections, raise such ebullitions in the blood, and such impetuosity in the motions of the appetite, that the will is hurried along with them with a blind precipitation and a headlong fury; and by consequence it fares so with the faculties upon the satisfactions of those appetites. Now in this rout and confusion 'tis not possible the understanding can attend to Spiritual applications, and if this happen frequently, then thus it being frequently diverted, and its conversation with affairs of Faith much broken off, seldom reflecting on them, and so being very unaccustomed to those thoughts, all the impressions grow faint, languish and decay, the motives have no force, and consequently the belief itself is loose, and scarce hath the assurance of a thin opinion, if it were examined: and of all this the experience is so dreadful, that we daily see, if men go on so far as to indulge their appetites habitually, that their minds being thereby taken

altogether off from the other contemplations, they come to have no love to them, no regard at all, cannot well endure to think or hear of them; and are therefore given up by God's just judgment, such as was foretold long since *2 Thess. 2. 10, 11. to strong delusions to believe a lie*, even a lie of that eternal dismal consequence that virtue and religion and the blessed expectation of it are mere trumpery, and renounce those truths whereby they should be saved.

But I promise'd not to prosecute this to that height; it sufficeth we having seen how the heart being by such means engaged, and ceasing to employ the understanding upon heavenly things and on the motives to believe them, and the faith of them do's come to lose all vigor, not to be recovered if there be not some assistance to the will, that may be able to take off that ravenous inclination which it hath to present satisfactions, and that gross torpid stupidity it labors under towards future things, and withal excite and inflame it with desires after that *far more exceeding and eternal weight of glory*, and besides remove all those other impediments of our belief which I have mentioned. Which assistance from what hand it is to be expected, and how it effects all that, I must declare in the third place from those words, *Lord, help thou my unbelief.*

Now that the birth and growth and strength of Faith (that Faith, I say, that is effectual to salvation) is all from God, from the preventing and assisting graces of his Spirit, is a Doctrine which the Scripture is abundant in. *It is the gift of God, S^t Paul saith Eph. 2. 8.* and Christ says, *No man can come to me*, that is, believe in me, *except the Father which has sent me, draw him* John 6. 44. *i. e.* those preparations of the heart by which men are disposed to come at God's call and receive his Gospel, when as others whom 'tis equally proposed to, and who alike understand it, will not come, are the effects of his good grace; and in that respect such are said to be *drawn by the Father*, and to be *taught of God*, verse 45. and v. 64. speaking to his Followers, and telling them that *there are some of you that believe not*, though they had all the methods of conviction, having heard his preaching, seen his miracles as well as others; yet some of them notwithstanding not believing, he adds, v. 65. *therefore I said unto you, that no man can come unto me, except it be given him of my Father.* All the other means and motives, if alone, prevail not. *I have planted, Apollos watered; but 'tis God that giveth the increase, 1 Cor. 3. 6.* I need not say this is the Doctrine of the Church of England, 'tis so of the Latin and the Greek Church, and on this account of the necessity of Grace and the assistance of God's Spirit in believing, the whole Church of Christ hath universally maintained a war against *Pelagius* and his Followers. 'Tis more expedient to show what he doth, and how he does proceed in doing it, how he removes those hindrances of Faith I mentioned in each faculty both of the will and understanding.

First as to the understanding, that he doth enlighten and clear it into the discerning of those Heavenly truths, appears, since *David* therefore prays, *Open thou mine eyes, that I may behold the wondrous things of thy Law, Psalm 119. 18.* and the like v. 27. *Make me to understand the way of thy precepts.* It should seem he apprehended wonderful miraculous dispensations in God's discoveries of himself and of his will to man, besides those of his nature, his transcendent goodness also in the pardoning our sins, in giving us such excellent Precepts, in assisting us

to the performance, in accepting our imperfect Obedience, and in preparing everlasting blessed Glory to reward and crown it. Now that he might discern all these so sensibly as to be ravished and transported with them, so as that he might be wrought on to adore the blessed Donor of all these, and cling to him and them with the close and inseparable unions of Faith and love; he therefore prays that God would open his eyes, enlighten and remove all those degrees of darkness that remained within him, quicken and enliven all his faculties, give him a vital sense and relish of all those things, make him understand them, that believing them he might adhere to them. And since the Scripture says (I told you) that *with the heart man believeth unto righteousness*, so it also therefore says that God does *give an heart to understand*, Deut. 29. 4. and *the Lord opened Lydia's heart, that she attended to the things that were spoken*, Acts 16. 14. thus preventing unbelief, which comes for want of such advertency, as I showed you.

And as to the Will (which hath its influence, I proved to you) that *God works in us to will*, is express Scripture *Phil. 2. 13*. And if we should but only put the understanding in that case, wherein, as we before demonstrated, 'tis needful that the Will engage it to make applications to these Spiritual objects, when the man is not as yet biased or corrupted, but is only languid and indifferent and unconcerned, yet then there is an absolute necessity the Spirit cause it: for if the Will be itself a faculty indifferent and free, there must be some prevenient proposal, thought, or motion, that may determine or fix it; and to will what it ought, it therefore must have some good motion or proposal, such as will prevail with it. Now such proposals and motions come not from itself, the Will does not propose to itself, it cannot think or make the motion, and the Understanding, which, as the case is put, does need a resolution of the will thus to engage it, is not therefore qualified to make the motion sufficient and of force; for then it could and would apply itself without the Will's engaging of it: much less is it qualified, when the Will drawn in by the affections of the lower Appetite hath applied the Understanding, as I showed you, to converse with sensual objects, and by doing so 'tis altogether stein'd with their impressions and images, and hath few others to excite or entertain itself withal. In neither case, since neither Understanding nor the Will is able, there is nothing therefore but God's grace that do's it by presenting objects and occasions, and disposing circumstances so in soft and congruous seasons, as with the assistance of his overshadowing and incubating on them, may be sure to hatch some inclinations and desires that way in the Understanding and Will both. He does all by these means upon all occasions of Divine truth heard, or read, or meditated on, by his applying intimately to the mind the motives of believing, and to help the evidence by breaking in upon it with his own illuminations, which discover to the Soul the beauty of God's promises, make it see how infinitely advantageous they are to it. Thus he fills it with those beauteous images, then backs the thoughts with their allurements, so as that they love to hover and to dwell upon them; this animates them into cheerful practice of all performances that tend to them: then he scatters as it were some gleams of future glory, shedding flashes of it in the joys of Conscience arising from the sense both of God's encouragements and assistances to duty, and of the delights resulting from the faithful, sincere practice of it: and by this joy quieting the Conscience, if it either raise fears from the apprehension of God's dealings in

these outward things, or else if it be scrupulous in little things to the disturbance of his Faith, as I declared, convincing it that conscience is not to accuse or else excuse but by the measures of sincerity or insincerity in known real duty, not from the events or dispensations of God's providence on one side, nor on the other, in little things wherein there is no Law to guide us, and which only prejudice or seduction can make doubtful, assuring us *the Kingdom of God is not meat and drink, indifferent rites, but righteousness, and peace, and joy in the Holy Ghost*, Rom. 14. 17. Thus, as S^t Paul says Heb. 6. 4. *they that have tasted of the heavenly gift, the comfort of the pardon of their sins, and consequent to that the peace of Conscience, and v. 5. tasted of the good word of God, and of the powers of the world to come, have intimate experimental relish of the Gospel-promises; those powers of heaven, those omnipotent forces God hath prepared to cast down every reasoning or imagination that should rise against the Christian Doctrine, and bring every thought to the obedience of it, 2 Cor. 10. 5. All which are said to be effected there in them who had been made partakers of the Holy Ghost.*

By these means therefore he enflames the Will, sets it all on fire with ardent love to God and his rewards, and consequently to his service in all the works of Piety and Virtue, and endued with firm and settled resolutions of adhering to him in faithful constant practice of all this. And thus Christ by his Spirit, as he was the *Author*, the *Beginner of the faith*, by which he is stilled Heb. 12. 2. so by the same he is the *Finisher* and the completer of it.

He was the *Author*, as that Testimony which the Spirit gave by miracles, did evince the infallible certainty and the Divinity of the doctrine to the world; for the *Spirit* is said to *bear witness* to it by those signs and wonders Heb. 2. 3. and those signs are called the *demonstration of the Spirit*, 1 Cor. 2. 4. that which did irrefragably prove and demonstrate all the Doctrine of the Gospel, and make certain Faith of it; and in this sense it is that Faith is truly said to be resolved into the testimony of the Spirit. So also by the same he is the *Finisher*, by the graces, the preventings and excitings, overshadowings and assistings of that Spirit working in us, as we showed, a firm sincere adherence to that Faith, and the obedience of it; which when it is wrought, Faith hath attained that height, and in that degree, that is to make us capable of those benefits which Christ hath promise'd to bestow on true believers. The last thing I was to show, and withal whether such Believers in that true degree can say with our man here, *Lord, I believe, yet say too, help my unbelief.*

Faith, as the Son of *Sirach* does define it, is 〈 in non-Latin alphabet 〉, the *principle of cleaving to God*, that which knits & joints us to him: and S^t Paul saith as much, when he makes the formality of an evil heart of unbelief to consist in *departing from the living God*; and to Faith by which the just must live, opposes *drawing back*, slinking away for fear of danger or affliction, Heb. 10. 38. So that according as that cleaving and adherency must be firm and indissoluble, so we are to judge of Faith.

But secondly 'tis certain this adherency must be without waverings, James 1. 6, 7. *But let him ask in faith, nothing wavering; for let not that man (him that wavers) think that he shall receive anything at the hands of God.* A firm and infallible assurance of God's promises, a confident expectation of a grant to his petitions, though the power of Prayer be almost omnipotent on that account, *What things soever ye desire, when ye pray, believe that ye receive them, and ye shall*

have them, Mark 11. 24. yet those are not meant by Faith here; for the person that is bid not to expect a grant is here supposed to think and to be confident he shall receive it, but the Prayer here spoken to is for wisdom, how to behave ones self in times of chance and danger or affliction for the truth's sake, in these *trials* of his *Faith*, v. 3. Now that he may obtain that wisdom, he is bid to *ask* for it of God, but he is also bid to *ask* it *in faith, nothing wavering, i. e.* he must come to God for it with firm adherence to him, with dependence on him only, and a mind resolved, whatever happens, to stick fast to him and his commands and methods, not to labor or accept deliverance on terms not allowed by God and a good Conscience, must not waver betwixt duty and security, nor be double minded, so as to apply now to Christ and Religion, now to worldly carnal politics. Such *double minded* men that have a mind to God and their duty, but a mind also to safety, interest, or some other satisfaction, *are unstable*, are divided betwixt two, not knowing which to turn to, now taking one, now the other, do not stick to God, they are not faithful. It is not sound Faith, where there is not a resolved and settled cleaving; such false-hearted wavering ulcerates and gangrenes all.

But then thirdly, where there is that firm, sincere adherency to God and duty with such a dependence on him, there is Faith that is effectual to the ends of Faith; for this is true Faith, that works and is consummated by love, and that begets an efficacious Hope, by that *hope* works out the *purifying of ourselves as God is pure*, and consequently does entitle us to *see God, i. e.* to the beatifick Vision.

I know there are some, who besides this certainty of *adherence* do require an absolute certainty of *evidence*, affirming there is no true Faith, but such as stands on a clear resolution into Principles more evident and certain, than those Propositions are which are made out to us by Demonstration, than any Principles of Sciences, which Principles since they are more necessary than that first one, *that which is, is*, and the contrary to them more impossible, than for the same thing that is to be and not to be at the same time while it is: by consequence they cannot but infuse greater necessity and certainty into our Faith, than there is in the knowledge of those Propositions; so that 'tis impossible for him, that is a true Believer, to say, *Lord, I believe, help thou my unbelief.*

I shall not put it to the question, whether the Rule of Faith be firm and immovable, or the Principle which true Belief must be resolved into, is most infallible and necessary: for all those which resolve their Faith into God's Revelation, and that make his Word the Rule, must needs assert all that; and where it is affirmed, that the motives laid in second Causes by God's Providence to persuade men to embrace the faith, must be such as of their own nature cannot fail to conclude points true, if they mean they cannot choose but be sufficient to conclude that they are such as ought to be believed, that is assented to as true, I shall allow it; yea so far and in that manner as God intended that they should conclude, that is by the assistant grace and influence of his Holy Spirit, so far in that manner I will grant they could not fail to be conclusive. But that God intended they should be conclusive to us themselves with the evidence of such Metaphysical necessity, so that by consequence they cannot but infuse a greater certainty and evidence into that assent that must be given to the points of Faith, than there is in the Science of those Propositions that are first in Science; and where

there is not such necessity, certainty and evidence raised by clear resolution into Principles more evident, certain and necessary than those are, there is not that Faith which is alone, is true; and consequently that all true Faith must assent with the highest evidence, necessity and certainty. This, I say, may be granted, when it shall be made appear how it is possible that God can variously deal to men the measure of Faith, if every true Believer must needs have the greatest fullest measure; or how any man that hath Faith, and by consequence is certain most infallibly, can be weak in Faith, or have his Faith increase, so as that it may grow exceedingly and wax very strong, even till it come to full assurance and plerophory: how all this, I say, is not impossible, if all true Faith have essentially this plerophory, that highest, most infallible certainty and evidence. But it is certain that God variously deals *the measure of faith*, Rom. 12. 3. that there are those who have Faith, and yet are *weak in faith*, Rom. 4. 19.—14. 1. that have their *faith increased*, Luke 17. 5. so as that it does *grow exceedingly*, 2 Thess. 1. 3. *wax very strong*, Rom. 4. 20. even to a *full assurance*, Heb. 10. 22. Is it not therefore certain, but that he that hath true Faith may say here with our Confessor, *Lord, I believe, help thou my unbelief?*

Moreover if those Principles and motives blaz'd with such an evidence, so bright a luster, of so cogent a necessity, can any man believe that God would think it needful to arm that necessity with strict precepts, fortify it with the aids of his own Holy Spirit, and eternally reward Obedience to a most invincible necessity? Dare any man imagine God could be so sportive in commanding, as on pain of everlasting torment to engage us to believe, that that which is existent is existent, or that the Sun does shine at bright noon-day, when we behold it so as that we cannot see it, ('tis our Author's own instance?) or to assent to these must there be the graces and assistance of the Holy Ghost? or to believe the Sun shines, when it does, is that a Faith that is fit to be rewarded with eternal light and glory? In fine, since that the only certainty of Faith which is effectual to the ends of Faith, is the certainty and firmness of adherency to God and Christ, and to our duty, without which all other certainty, however infallible, can but help towards our condemnation; and since where the Holy Spirit and his Graces intervene not, howsoever evident men fancy that their principles and motives are, their way of resolution demonstrative, there will be no true Faith; and where he works with his Graces, though they were not so infallible and bright, yet the adherency is firm, the Faith true and saving. Therefore there appears no evident necessity of such pompous principles and ways of resolution of our Faith. For I would only ask, for whose sake, and on whose account it is so needful that these motives, principles and ways of resolution should be so infallibly certain, evident and necessary? Those that do embrace the Faith sincerely and are saved, or those that do not give their hearts up to it, and so perish in their unbelief? As to these, since besides all arguments internal to the doctrine, outward testimony, (the only argument in matter of fact) and that in behalf of Christians, it is far greater and more pregnant than there is for any other fact that ever was, such as humanely speaking, is impossible not to be true; nor could there ever yet be found a rational exception or just ground of doubt against it: so that 'tis impossible but they must be convinced in reason, that 'tis most irrational not to assent. Those therefore that do willfully resist their understandings and their reason, and withal God's ordinary methods of conviction, and so

put a bar against his Graces and his Spirit, since much more than was enough was don for them, they are without excuse; and since they did defy what was more than sufficient in itself, and so resist God's methods also, there is no pretence or reason for more helps of evidence on their account. As for the other, those that give themselves up to the guidance of their light and reason and Almighty God's convictions, and are made Partakers of the Holy Ghost, 'tis most certain that his Holy Spirit will do all that is needful to complete their Faith, and make it certain to salvation; so that there is no need on their behalf of such self evidence of principles and motives to infuse such metaphysical certainty into their Faith. And yet this certainty of Faith not only is the ground on which alone is built Infallibility, wherever that is to be placed, for they are not agreed about it and indeed there were no great need to assure their Faith into such certainty; but besides poor we, because we do not take upon us to assert dogmatically the necessity of such most infallible certainty, not only are unchurch'd, but unchristen'd, concluded beyond all possibility of evasion, not to have true Faith, nor be truly Faithful. An heavy imputation: therefore I crave leave a little to consider it in one word, not desiring to reflect on others, but to justify ourselves; for in truth God knows, we would as willingly go to Heaven as our Neighbors, where we know we cannot be received without true Faith.

Now though it looks unlucky that we should be doom'd thus upon grounds, of which the Founder is himself under censure for them, and his books that laid them, damned even by his own Church, though we are by virtue of their Principles condemned as Heretics, because we come not into their Church which condemns the Founder of these very Principles on their account; yet since however anything does serve their turns, provided it condemns us, 'tis not therefore to be passed by. Now the ground not only of their Faith, but this their Confidence, whereby they so exalt themselves and censure us, is the absolute certainty of the living voice and practice of that Church, which resolves her Faith by this Rule or Principle, not to believe, or teach, or practice anything as of Faith but what they did receive from their immediate Forefathers as of Faith, and saw their practice of. For if this Principle were their Rule always, (and if it be now, it must, they say, have been so) then the Faith of each succeeding Age must needs have been the Faith of the preceding, and by consequence there having been no change, the Faith of this Age must needs be the same with that of Christ and his Apostles. Now since in the resolution of our Faith we proceed not by this Rule, upon this Principle we have no Rule of faith, nor certain resolution of it, and by consequence no Faith. Now it appears at first sight fully evident that this Rule of theirs does supersede and quite evacuate those Doctrines that maintain either the sayings of the Fathers, or Decrees of Councils, or the Definitions of the Popes, or the infallible Authority of the Church, whatever that Church signify, hath any part or interest in the Rule of faith, and very justly so: for Fathers are but eminent Members of the Church, Popes can pretend to be but Heads of that Church, Councils but the Representatives, and what infallible Authority soever can be in the Church, that Church being the Congregation of the Faithful, and those only being Faithful that hold the true Faith: therefore till it be known which is the true Faith, it cannot be known who are the true Faithful, nor by consequence which is the Church, nor therefore which is Head, Member, or Representative of it, or hath that

Authority: and therefore before all, those men must have a Rule for their Faith, whereby they may try which is the true. But when we say we have God's own Revelation of his will what he would have to be believed, his Word, the Scriptures, they add that since we cannot know which is the Scripture but by the continued testimony of those that recommended it from the beginning, neither can that be the Rule, which needs another Rule to establish it; nor can that which is believed upon that other Principle of universal testimony be any part of the Rule, since what is believed is the Object of Faith, and so presupposes the Rule of Faith: and therefore we who make that to be the only Rule, have no Rule, no not a part, though the *Trent* Council do allow the Scriptures to go shares with Tradition.

'Tis easy to reply, that that which is the Object of that Faith, whereby we assent to it, as a book written by such inspired men, or as a true historical Narration, of which Testimony does assure us, may yet be the Rule of that Faith, whereby we assent to Doctrines as revealed from God, which we believe those are, that we find there recorded. And it were as easy to retort, that if this arguing were good, men could not know that the Doctrine which Christ and his Apostles orally delivered to them was from God, but by the testimony of the Miracles they taught; therefore neither could Christ's or the Apostles oral tradition, living voice, be a Rule of Faith to those Ages, since they were the Objects of belief, and presuppos'd those Miracles as the Rule by which men did believe what Doctrines came from God; nor can the Succession of Doctrine be the Rule, for we know not the whole Succession but by the living voice of the present Church, that does deliver Doctrine by the foresaid Rule or Principle. But not to reply to this Scholastically, but suppose for their sakes, that Scripture could be known to be the word of God no otherwise than by testimony, yet that it might be the Rule one short familiar instance shall evince irrefragably to the meanest understanding. We know the Books of Scripture are entitled Books of the Old and New Testament, both Scripture itself and Fathers giving cause for that expression. Now in making a man's testament, the Testator's last bequests, or that which he last of all wills, as to the disposal of his goods and possessions, is the primary rule, we know, by which they are to be disposed off: and when that disposition and will of his is put into writing, signed and sealed, that writing, or that Instrument is secundarily the rule by which Legacies must be demanded, and upon performance of conditions the Inheritance entered upon. Now possibly they that either demand Legacies, or the Executors, yea the Heir indeed himself it may be know not either hand or seal; however that the writing was in good deed honestly subscrib'd and sealed by the deceased party, none can know, but who were present, and saw or heard him declare and publish it: and if any are concerned to be assured whether it be a true will, neither forged nor altered or depraved, they can no otherwise be satisfied, than by their testimony. It is on that account that men give credit to that will, from thence it is of force, and afterwards continues to be so as to all ends and uses of a Will, by being witnessed and sworn to, that is, proved, and then enrolled and laid up in an Office for that purpose, and by that becomes a firm Record, and as such is there conserved. Now certainly no man is so far destitute of common sense to say either the Witnesses or their Testimony, or the Office that conserves the Instrument, or the Clerks and Registers or Judge of that Office is the Rule by which the man's goods must be distributed, or the Rule of those things that the Heir or the

Executors must perform: for the man's last Will, I showed you, was the prime Rule, that Will put into writing, signed and sealed, that is that Instrument the secondary Rule of all that; and the Testimony, Office, Clerks and Judge are but only means of bringing that Will to the knowledge of all such as are concerned, the way of assuring the truth and uncorruptness of the Instrument, and of conserving it entire for after uses.

The Application of this to Christ our Savior's Testament is easy. If by Penmen, which himself inspired, he caused his last Will in disposing the Inheritance of Heaven to be written, and what things he would have believed, what don, all which he sealed with his own, God's Seal, with Miracles: and if those Penmen and the other Witnesses, before whom he declared and published it, did attest it, and gave it to the Church to be conserv'd there, and her Pastors are perpetual successive Conservators of the integrity of these Records: 'tis plain our Lord's Will here is primarily the Rule of Faith and Action, and secondarily the Testament, that authentic Instrument is so: and the Testimony is no more that Rule here than in the man's Will, nor yet than the prerogative Office, nor the Pastors or the Head (if such an one there were) than the Clerks, the Judge of that Office; nor all, nor any of these are the Rule itself. The Testimony is but the means of conveying down to us the knowledge of that Testament, and of the uncorruptness of it; and as far as that Conveyance and that Testimony is assured and certain, so far they must grant the Faith we give, that that writing is the Rule, must be assured and certain. And since all the means and kinds of their Tradition make that very Testimony and Conveyance of that Book, therefore all that certainty and that infallibility their faith can have from those grounds, the same certainty and infallibility the faith we give to that Book must needs have too on their own grounds. But it hath more; for since the ground of all faith must be testimony, and by consequence none but Divine Testimony can be ground sufficient for Divine Faith, and that Testimony was, I showed you, Miracles, wrought by the Publisher to confirm the Doctrine, both which are in this Rule of ours. Therefore altho that universal Testimony, all their Tradition for it, which is merely human, may be a sufficient method of conveyance to derive all notice; as the first men's eyes and ears that saw the Miracles and heard Christ, though they be but human senses, were sufficient to them also, they suffice not yet to a Divine Belief, they cannot ground that Faith which must be given to Divine supernatural Doctrines upon a Divine Testimony, which Tradition is not, but our Rule hath. So that the resolution of our Faith is made by a Divine Rule, such as theirs pretends not to be made by; and the mere conveyance of that Rule to us hath all that certainty and that infallibility, that they pretend their Rule itself to have, and so we may have Faith, and may be Christians. But we are never the nearer however: for if the Rule of Faith, if true, must be a means to make our assent more infallible than Science upon Demonstration, and there can be no other such Rule besides the living voice and present practice of that Church, which does, and always did resolve her Faith into it by this Principle, not to believe or teach or practice anything as of Faith, but what they did receive from their immediate Forefathers as of Faith, and saw their practice of, which most undeniably renders their Faith impossible to be erroneous; therefore we that own neither such a resolution, rule or principle, can neither have true rule nor Faith.

But yet how fine soever and self-evident this Principle and Resolution appear to them as speculators, if it were practically enquir'd into, it would appear the weakest of all other. For first I might evince, that ever since the first beginnings of Religion and mankind, while either they had no other rule at all but this of oral, practical tradition, as in the first times before the Law was given and Scripture wrote, their faith and practice grew all false and diabolical; or when they had another rule, so far as they made use of this rule, thereby that they did make void their own Faith and God's Laws, as the *Pharisees* among the *Jews*: or lastly, when they had not an entire rule written, as in the first Age of Christianity, while the Scriptures were not spread amongst Believers, but they had the living and inspired voice of the Apostles to resolve their Faith into, and by that Rule and Principle of oral practical Tradition most perfectly, yet then the most execrable Heresies that ever infested the Church, had their rise and growth.

Secondly I might demonstrate their Church did not always so resolve their Faith, and by that Principle. Look thro their Councils all from the beginning, where their Church, sometimes the whole Church met together, either to confirm the true Faith, or confound the false, and you shall find no footsteps of this oral, practical Tradition, but of doctrinal enough. The Sayings of the Fathers, and Decrees of Former Councils, and the Texts of Scripture, these they call their Demonstrations.

Thirdly where there is most need still of a certain rule and resolution, there this is unpracticable wholly; namely in all great divisions of the Church in points of Faith. To instance in the *Arian* contentions, where the World was against S^t *Athanasius*, and S^t *Athanasius* against the World, and the Pope himself *Liberius* was then *Arian*, who could then hear and distinguish the living voice of the Church? When the whole East was so universally and bloodily divided in the matter of Images, one *Greek* Council defining against them, and another for it; and the West as much, the *French, Italian, German* Bishops presently in a great Synod declaring against them, and the *British* Church particularly. Now I will not ask how it was possible the greater parts of the whole Church should so at once have laid aside their infallible self-evident Rule, and chanc'd together to forget it, should not once bethink themselves whether they had seen their Forefathers practice that Worship or no, and heard them teaching that they had received it too from their Forefathers: nor ask how it was possible their Enimies should not mind them of it, if it were the Churches rule, and had been generally taught and practiced, and assure them by their Principle how impossible that it should be erroneous. But there is not a word of this in the whole two *Nicene* Councils, but some Texts of Scripture and some Sayings of the Fathers, which no more evince the practice, than *Tentordin* steeple does cause *Goodwin Sands*. But I will ask, how in the noise and the confusion of both States and Churches, while wars and Anathemas thunder'd in the quarrel, how it was possible poor souls could hear and distinguish what the living voice and present practice of that Age was, which was so extremely various and contradictory? Those that were then to be instructed in the Faith, what could they hearken to? How could they guide themselves by that Rule, when as in their Doctrines they condemned each other, in their practice murder'd one another? And when each party pleaded that theirs was the Faith delivered to them, which should they believe? The major party. How should they know

infallibly which was? How be assured the major party is required? Why truth must be on that side where the most are? What self-evident Rule had they to judge of these by? Surely none. Accordingly it was not by this Rule, but by being overpower'd they received that Faith and practice.

Fourthly that it may appear in no case useful in the calmest Sunshine of the Church, and when, if ever, they were all of one mind; namely before *Luther*, when if ever there were any Article that the *Latin Church* was possessed of an explicit belief of, it was that of Purgatory, as it is now held amongst them: there was all expresses of an oral practical Tradition for it, and if there were not, 'tis impossible to know when any Doctrine is received upon that Principle, so that the Rule is frivolous as to practice; yet, as if that Principle had ow'd the very Founder of it a great spite, he must go write a Book against that Purgatory, which stood by his own Principle, for which he is under censure by his own Church. But least this should seem only an Argument *ad hominem*, I will urge only one instance.

There was a time when the immaculate Conception of our Lady stood by oral practical Tradition, for in the public Liturgies of their Church it was expressly owned and celebrated. For in their Liturgy printed 1551. after a devout Prayer to the B. Virgin there is added *Ave, Hail Mary, full of grace &c. Blessed also be Saint Anne thy Mother, out of whom thy virgin flesh came without any stain, immaculate.* And again, *Hail &c. woman, blessed be thy Mother Anne, out of whom thou didst proceed a Virgin without any stain or sin.* Once more in another Prayer, *All hail thou most chaste Mother of God &c. and blessed be thy Parents Joachim and Anne, out of whom thy virgin flesh proceeded without stain, immaculate.* The same too was defin'd expressly in their Oecumenical Council at *Basil* in a session on purpose for it c. 36. after long debate decreeing that she never had Original or Actual sin, but was immaculate; and though the Pope for other reasons, and not this definition, would not confirm this Council, yet besides that by the way of oral practical Tradition his Holiness is declared to have but one vote and no negative; yet if his vote signify, *Alexander VI.* a little after gave ten thousand years of pardon for all mortal sins, twenty for venial *toties quoties* to all that said devoutly in that Worship of our Lady and *S^t Anne* the former Prayer, *Rubr.* Now if the Church did not believe what was thus in her public Prayers, in her definitions, which was the judgment of her Pastors, of the whole Church Representative, but if somewhat else must intervene to prove what is of Faith, the Rule is insignificant, it is impossible to know their Churches Faith at any time. But we are bound to think they would not in their Solemn Divine Worship own what they did not believe, and they could not believe anything by this Rule but what they did receive, and so their Faith and Practice consequent must have been always, and must be infallible. Yet we know that was defin'd the Doctrine taken up merely to countenance the Worship that had formerly been given to the Blessed Virgin in the celebrating her Conception. For since it always was the Churches Rule never to solemnize with a Festival but what they did account was Holy, according to that saying of *S^t Bernard*, *quo pacto festus habetur qui minime sanctus est?* And accordingly the present Church that does still celebrate it, also in her new Reformed Breviaries calls it *Sanctam Conceptionem*; having therefore entertained the Festival, they must needs entertain the Doctrine. And the forenamed Council does expressly own this in defining it *ut consonum cultui Ecclesiastico*, in that it was agreeable to that Worship which

the Church performed in the celebration of it. But if you would know how the Solemnity began, you may receive it from themselves thus. A Canon of a Church in *France* greatly devoted to the Blessed Virgin, returning home over the large mouth of the *Seine* in a vessel alone from the other side, where he had been committing Adultery with another man's wife, and as he sail'd singing the Hours of the Blessed Virgin, a great troop of Devils drown his vessel & himself in the deep, and his soul they dragged away to torments. On the third day, while they were tormenting him, the Mother of our Lord came thither with a train of Angels, asking why they did unjustly so torment the soul of her servant? Whom they answered that they had a just right to it, for it was taken in its being about their employment: she replies, if it ought to be theirs whose service it was in, then of right it is mine, for you seized it as he sung my Mattins, so that you are guilty. Upon which they fled and left it, and the Blessed Virgin brought his soul back to his body and himself alive to shore, where falling at her feet he said, *Dear Lady, what shall I render unto thee for so great benefits that thou hast don unto me?* she replies, *I desire that henceforward thou commit no more Adultery, least the later end be worse than the beginning; I desire moreover, that thou wouldst devoutly celebrate the Feast of my Conception yearly on the eighth day of December.* Good Lord! that singing Mattins to our Lady should atone for him whose Vespers had been offered up to a foul shrine, to his Paramour, celebrated in the vile Embraces of his Neighbor's Wife? That the Blessed Virgin should be so concerned for her own immaculate Conception, so indifferent, so easy, or indeed indulgent to the gross Adultery of others? However, as it well became him, he obeyed her and observed it: and upon two other such like visions so did several others. But the Worship by all this was only private men's particular devotions; therefore there was one more made to *Anselm*, who immediately began it in his Priory, and being made Archbishop afterwards of *Canterbury* made it public, and then *Innocent* the III. did so in *France*, and so the Worship became universal in their public Services; and to justify that Worship too, the Doctrine of immaculate Conception was received into those Services, and then defin'd in that great Council above mentioned. Had this but been in one of the dark Ages, it had certainly prevailed, but something checking with the doctrine of the whole world that was more awake then, the Popes afterward, altho they kept the Worship up, durst not vouch the Doctrine for a point of strict Faith, though sought to by two solemn Embassies from two Kings of *Spain*, *Philip* III. and IV. Now truly by the equipage, pursuit and carriage of the business one would think they came to crave an Audience for some new Faith, as they were wont for any extraordinary grant or dispensation: that at *Rome* they could decree Divinity as they did Acts of the Conclave, and give out Articles as they did Cardinals Caps, and make a new Creation for belief; for sure they did not send that Embassy to enquire whether their own immediate Forefathers had so taught them, and so forwards that there had been always a perpetual succession. But though that would not do, 'tis evident there was a doctrinal Point defin'd by the great Representative of their whole Church, and for some Ages received with the Devotions and the Worship of their whole Church, and by consequence into their Faith; for otherwise they gave Worship upon that account which they did not believe: and it is also evident to sight, how doctrines did come in into their Faith upon all least pretence of Visions, (the known way) some that were devout men began a practice, after other some in

power adopted and gave credit to it, and then gave authority; by this means the practice in a while grew universal, then became their Doctrine and their Faith.

Now I would know whether it was so, it came along to them by the way of oral practical Tradition. If it did, 'tis not a sure infallible Rule of conveying Faith; if it did not, then that Church did not still receive their Faith upon that Rule and Principle or by that method, though that they did so is their first great Principle: and the great Master of that Scheme assured his Holiness it was not possible to maintain their doctrine otherwise against the subtlety of the *English* Heretics. And truly they that make the greatest noise amongst us now, are fled to the last hold of it: but that indeed it does alone protest Infallibility whether of the Church or the Succession of their doctrine by that way of practical Tradition, and that is the infallible most necessary certainty of Faith. But I shall say no more to this than what the grand Abettor of the Principle hath said in answer to himself, objecting what was to be said to them that could not penetrate into his demonstrations, see the force and evidence of that Rule and Principle, and yet have that Faith that's necessary to Salvation, I shall give it you in his own words, as near as I can put them into *English*. He says, *there is a certainty derived into the understanding of these men out of their will; for since they think themselves assured these truths were brought down by the Church from Christ to them, & stand convinced of that act, this is sufficient to cause their wills firmly to adhere to them, and by that adherence to repel all difficulties and objections to which curious wits are subjects. And whether the man see that the Authority of the Church which he follows is of more force at least to him than particular objections in those truths; or whether he thinks nothing at all of it, but rests steadfast in that assent which his very ignorance caused, 'tis plain he hath a certainty of will, which in its way extends itself to the Government of his whole life answerably to that his persuasion, and by consequence he hath a certainty exclusive of all doubt, and such as moves him to direct his actions all to God, that is, there is in him that Faith which worketh by love.* So he. Now hence 'tis evident by his Concessions, first that there may be a saving Faith which hath not that infallible certainty arising from the motives, Guide, or Principle, or way of Resolution. And that secondly a Certainty derived into the Understanding from a Will that is piously disposed sufficeth. Thirdly, that there is this certainty, where the Will firmly cleaves and adheres to God, relying on him with a vigorous hope and trust, directing all the actions up to God and to his service, and persevering in it to the life's end. Now this is all that I am all this while contending for. It is not by self-evident or demonstrative methods, or by an infallible Guide that he provides against men's unbelief; but when with preparation, like our man here in the Text, in weeping earnestly we betake ourselves to him, crying out for help and direction, and applying our understanding meekly to attend his methods, he disposes piously the Will to entertain the gracious blessed Proposals of the Gospel with complacency and heartiness, and from conversing with the experience of them to prefer them before all worldly carnal things that used to bait our lusts, ravish our hearts, and carry us away from God and from our duty: and it is against this *unbelief*, in thus *departing from the living God*, that his assistances are mainly leveled, and our Prayers chiefly are to be directed. For 'tis most infinite madness to persuade and satisfy ourselves we are of the true Church, have the only true certain Faith, if yet our practices be such as set us at as great a distance from Almighty God, as Hell is from Heaven; and while we

do commit such things, 'tis as impossible we can adhere to God, as 'tis impossible for Christ to have communion with *Belial*. It is a Contradiction by ungodly actions to defy God and turn our backs upon, and depart from him, yet to cling and adhere to him; 'tis, as I say, a Contradiction to believe that we have Faith, while we do not cling to, and adhere, but depart from him. *Lord, help thou this our unbelief*. And if his grace but once dispose us to prefer the blessed expectations of a Christian, he does easily prevail with us to cling to them with such certain assurances, as will carry us thro all the stages of our life and duty, with all cheerfulness and constancy. This is that certainty of Faith by which the Martyrs cleav'd to, and embraced at once the Cross and their Religion, firm in dying as believing; and when with arts of torment they broke all their joints and their limbs piece-meal, scattered all their parts asunder, tore their souls out of their bodies, still they kept their Faith whole, and their Tormentors could not tear one Article of their belief or Christian practice from them: and when their Wills were once inflamed with the desires and expectations of God's preparations, then no other martyring flames could make them shrink. Those seemed to them but brighter Emblems of, and speedier Conveyances to that Eternal Light and Glory, which their Faith had given them the evidence and the first vision of: they knew by them they only did expire into Everlasting Life and Glory.

SERMON XIV. THE CHRISTIANS LIGHT is to shine before men.

Matt. 5. 16.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

THE words have two parts, a command and a reason of it: the command, *Let your light shine before men*; the reason, *That they may see your good works &c.*

The command affords to us this instruction; the life of a Christian is to be fruitful and exemplary. Both these are commanded not only in the command itself, but proved in the reason, *That they may see your good works*: there must therefore be works, which are the fruits of virtue. Yea and fruitfulness is everywhere required by Christ, and if we look upon the current of Scripture and our duty, we shall find that it will not serve a Christian's turn not to bring forth ill fruit, to be only barren ground, not to have vices bud and sprout within us and grow with an increase of sin; but we must do good. In the Parable of the Sower *Matt. 13. 23. But he that received seed into the good ground is he that heareth the word and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold. We are gods Husbandry, 1 Cor. 3. 9.* Now is any of you satisfied with his field, because it plows well and receives the seed most kindly, if it bring you no increase or crop, yield you no harvest? No, saith the Author to the *Hebrews c. 6. 8. such ground is nigh to cursing.* Why your works they are your crop, your harvest; and when God shall send forth his Reapers, the Angels, if they can find no returns of all God's cultivating you, but all his husbandry, his seedness, and his pains too have been lost upon you, no increase, but only barrenness, your end is to be burnt; or only tares, they are to be cast into a furnace of fire, where there shall be weeping and gnashing of teeth, *Matt. 13. 42.* And

in like manner by the Parable of fruit trees *John Baptist, Bring forth fruits meet for repentance; for the ax is laid to the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.* And David describing his blessed man *Psalm 1.* does it, first by showing he does not bring forth ill fruit. But neither will that serve turn to hear and meditate and talk of the word of God, and not to do it. It is the very same thing as a wilderness upon the water side, a dead barren tree upon the River's bank. No his man is *like a tree planted by the rivers of waters, that brings forth his fruit in due season.* We are God's *Vineyard, Isaiah 5.* and he tells us there, what pains he hath bestowed upon us, v. 2. *He fenced it, and gathered out the stones thereof, and planted it with the choicest Vines &c.* v. 4. *What could have been don more to my Vineyard, that I have not don unto it?* Now if we do not bring forth grapes, Go to, saith God v. 5, 6. *I will tell you what I will do to my vineyard, I will take away the hedge thereof, and it shall be eaten up; break down the wall thereof, and it shall be trodden down. And I will lay it wast, it shall not be pruned nor digged, but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.* Yea God did not only lay wast his Vineyard in that *Isaiah 5.* because it brought forth sower and wild fruit, but our Savior in the Gospel cursed a Fig-tree, because it brought forth no fruit. And indeed that barren Fig-tree was the only thing upon the earth that ever Christ did curse, all his Miracles were mercies, but that. An unfruitful Christian is such a thing a Savior hath no mercy for; a mere negative virtue hath so little claim to Heaven, that it cannot escape the curse of a *Jesus.*

And shall we apply this, first to the conviction of their opinions, who think if they lie under no gross customs, if they be not tainted with any foul commissions, they are then in a safe condition? What if they forgive no wrong, why they will do none, and so who shall lay anything to their charge? Pardon they will not any minute offense, because they avoid the wanting it from others; and they will not hate nor malice, though they cannot have the bowels of of love, no fellowship of Christian kindness: they have no foul unclean heats, nor no devout ones; no ardenscies of lust, nor yet of zeal: so they do not blaspheme God by daily oaths, make no matter of worshipping him by daily Prayers; and if his holy name be not in their execrations, 'tis well enough though he be not in their Petitions. No though they go a little further, and besides their doing no gross ill have great Professions of Religion, they have all the leaves and foliage of a Christian, they make a fair shell of Piety, take abundance of pains to do all those things that are to style them great Professors, plenty of hearing, and abundance of talking, but no doing: if you search the leaves you find no fruit, no constant tenor of good works in every kind of Christian duty; these are but too obvious stratagems of Satan and our deceitful hearts to make us satisfy ourselves, either with our condition, though our Piety look no further than to do no ill, and the positive part of Religion be altogether unregarded by us; or though we have no more of it, but the Profession. O my Brethren, as to these last remember that the cursed Fig-tree had leaves, had fair show enough to bait our Savior's hunger, and promise him refreshment, and temt him out of the way to it: and to the other, hath God authority only to forbid, can he command nothing from us? Are we content only to abstain from something for his sake, but will not do anything for his, nor Heaven's sake? Is not his Worship as dear to him as our lusts are hurtful to him, and hath he not as much reason to require that we should be devout and holy, as that we should

not be profane and filthy? Can all his mercies, all his rewards neither procure nor deserve more of us, than only not to serve the Devil? Surely, my Beloved, both these sorts of Christians shall find, that in the catalogue of sins to be accounted for, omissions shall be reckoned, when our Savior comes to pass his sentence at the dreadful day of Judgment. See the tenor of it, *Go ye cursed, for when I was hungry, ye gave me no meat.* 'Tis not ye shall be damned because ye stripped me, and because ye starved me, but because ye did not relieve me. And 'tis so in the other, not bringing forth fruit, not doing fills up the sentence of final malediction.

But the sadder conviction of this is for the practice of those that are nothing but commissions, whose vice is positive, men that cleanse themselves from holiness, and go on daily perfecting filthiness. If the man, *Matt. 25.* that received the one Talent, and laid it up safe in a Napkin, and did no ill with, yet because he did no good, was therefore cast into utter darkness, whither, think you, had he been cast, if he had made that Talent the instrument of his sin, if like the Prodigal he had spent it upon harlots, or upon excesses? And whither shall they be doom'd, who do so? If it be not enough to abstain from sin, what will become of them that do little else but act it? If not to do pass sentence, how will to commit condemn? and if the half righteous shall not be saved, *where shall the ungodly and sinner appear?* If the tree with leaves, that was green in foliage be cursed, shall not the dry and rotten one be burnt? Alas for these men, what a long stage of duty have they to go thro (if they do intend in this life ever to be better) who have not yet set forth, have entered upon any part; who have not *cast off the works of darkness*, which yet, when they have don, they have but half, they must *put on the armor of light*, such too as will shine: they must be fruitful and exemplary.

And this second quality is indeed the great design of this Text, which hath more force in it than that of a single command; for the verse is a conclusion following upon the three former. He tells them that they are *Salt*, and *Sun*, and a *City*, and a *Candle*, things that are visible or else diffusive of their virtues, and then concludes *Let your light*, or rather, *So let your light*, as a candle gives light unto all that are in the house; *So do ye, Let your light shine before men.*

Light is set here for Christian Holiness and Purity, as I shall show you; and that most fitly, because nothing so pure as Light, clear as shine and noon-day, nor nothing so diffusive, it shows itself to all: so that the thing meant by it, is an open visible Holiness of Conversation.

Or secondly more especially to represent the Purity of a Christian Life; Light is so clear, that it is set to express the very Holiness of God himself *1 John 1. 5.* *This then is the message which we have heard of him and declare unto you, that God is Light, and in him is no darkness at all.* And indeed Light was the very first emanation of God in the Creation, he said first, *let there be light.* And it is the most spiritual and pure of all visible corporeal beings, its motions seem instantaneous, and by a kind of omnipresence it fills the medium, and appears entire in every part of it: yea farther, it is not liable to stain or sulliage, sun-shine is as bright upon a Cottage as a Palace, a dung-hill as a bed of Roses; you may extinguish light, but not defile it. No expression comes near the clearness of light, and this our Holiness is to strive after.

But thirdly, most of all to represent the open visibility of Christian virtue. Nothing is so easily seen as Light, for indeed nothing can be seen but by it: in a moment it will scatter itself over the whole Hemisphere; yea Heaven itself does not bound the Sun-shine, and it passes thro the Firmament. Even so diffusive should our Piety be, shining before men, and like the Sun's light too spreading into Heaven, shining before Angels, and making them rejoice. A Christian is not to suffer any man to walk in the dark either of ignorance or of sin, whom his knowledge or example may recover; he must instruct and enlighten the mind, he must reform and enlighten the will and the affections. His pious actions must be always shining in his eyes to guide and stir him up, and everyone must be Christ's star to lead to him. *They that be wise, saith Daniel c. 12. 3. shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.* Yea they are to shine so as they may turn many, that shining being both their glory and their duty. And S^t Paul tells how they are to shine *Phil. 2. 15. Be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world.* All men look upon you, and therefore you are to give them good example. They are as watch-towers upon the sea, that have lights placed in them to guide the Mariners into safe harbor, to teach them how to shun the rocks: and this they are to do both by their own practice and by reproof. *Eph. 5. 11, 13. Have no fellowship with the unfruitful works of darkness, but rather reprove them. But all things that are reproved, are made manifest by the light.* When those foul acts that are don of them in secret, are reproved by a man that hath this Divine Light in him, then it appears how foul and wicked they are, which the darkness of their souls would not let them see. *John 3. 20.* it is set down as the property of light to reprove evil deeds by discovering to them the ugliness of their courses, and showing the fair example of a contrary life, to turn them from the evil of their ways. This is to let their *light shine before men.*

Another expression is of a Candle v. 15. of which the ground is the same with that of the other, the Light of the world, only the Type sinks a little. The Light there had a larger Sphere; for the Sun gives shine to all the world, but the Candle here *gives light but unto all that are in the house*, as our Savior words it, or at least that are in the room. Now this Emblem was also very necessary: the greatest part of men are of a lower rank and employment than their example should have influence upon very many, or that their actions should be called Sunshine; the acts of their calling are low, and so are those of their Piety and Religion, not considerable enough to be viewed or looked upon by many others; they are not anything notably, and how then can they be exemplary in their lives? They are too much clouded both in their fortunes and their employments and their faculties to send forth any Raies, they cannot shine. Why yet for these our Savior hath a Type here in his Sermon, as also a great part of his life was the very practice of this exemplariness in a very low and ordinary condition. From the time that he disputed with the Doctors at twelve years old, the shine and glory of which action may seem enough to have tempted one to show forth his light in an eminent manner, to have presently undertaken employments, wherein he might have been seen; yet till the time that he was thirty years old he retired himself, and was subject to his Parents, living with, and serving them privately at *Nazareth Luke 2. 51.* who, God knows, were of a very mean condition, and consequently so was he, working with his hands in a

mean trade. Now all this while how did his *light shine before men*, when it was immur'd in a Carpenter's work-house? Why even then it did in exemplary humility, great obedience, pious carriage, and virtuous diligence, ordering his conversation in that very mean condition, so as that made him gracious in the sight of God and of men v. 52. So that from his behavior in that low estate men accounted him a very good person. And then, whosoever thou art, be thou never so low, Christ hath shown thee how to *shine before men*, as he did, though he were the Son of Righteousness. Thou canst not be too mean to be obedient, to be careful in thy service, to be harmless, never doing or speaking ill of anybody: thou canst not be too low to be abased, nor consequently to have occasion to show forth patience, meekness, and longsuffering, and gentleness, those glorious, however humble, virtues. And this is truly to *make thy light shine before men*. Tho thy example be not big enough to be looked upon by a whole Shire, nor yet a Parish, nor a Township, thou canst not be accounted the light of the world; yet be thou never so little, thou mayest shine forth as a Candle, give example to the Family in which thou art by those virtues of being harmless. If thou have not so much Piety, so much Light as will shine abroad and make a day, yet give a roomful of example, let none grope thro ignorance, or fall into sin in the house where thou dost dwell, if thy small light of knowledge can instruct, or thy good carriage and encouragements can persuade him. And this especially concerns them that are set out to be Lights to walk before them in knowledge: Husbands, Masters, Parents, or any others, whose employment is to instruct or govern, of whom whosoever he be that by any evil carriage of his own gives ill example to those he hath to deal with, if they follow it, (as 'tis not to be expected but they will) he multiplies his guilt, and derives on himself all the sins that are his imitations. The vices of all that follow him are all his retainers, his is a family of sins, and the imitations of his Children are to be imputed to him; he is Father of villainy, and hath a whole offspring of guilt too: and all the sins that are don by his example, will appear the same thing as the Devil at the day of Judgment, and claim their Father; there the brood of iniquity will come and challenge him, and there alike curse their Parent and the Devil to whom they equally, and as accursedly relate, as those that joined to beget their vices, that have destroyed them eternally, both Parents of their destruction. This is certain hence, for he that but puts out the Candle, is accessory to all the falls and hurts that the darkness causeth. Now thy good Example is the Candle, which if thou do not show forth, thou leavest them in the dark. And then if not to walk holily in all thy actions be a thing of so much guilt, it would be worth the sad serious consideration of every man, whom any others do but hear or look upon, especially if those whose age makes them capable of little else but imitation, to bethink themselves that every oath or curse of theirs may teach some others, every obscene word may stir up others lust, and instruct others what to learn hereafter: every passion, every drunkenness may make the ignorant believe those sins are not so foul, which are so customary with those that know more than they do, and by often seeing them may be invited to them; and so for other sins. And if they do, how many sins shall they have to answer for, besides their own, which, God knows, are an infinity, too many? What an invitation may one take for this from that happy consideration, that an innocent carriage, an holy Example does contribute to the blessedness of all the Souls that look upon me? Let others take delight to entertain the desires of those that keep them company with the

pleasures of sin or vanity, to furnish them with instruments of delightful folly; but let me be instrumental to their being happy to eternity: I had rather be a lover of their Souls, than of their mirth. Let me be useful to the glory of my God, and the Salvation of those that are about me; which certainly I am in a good measure, if I can but have a care of approving all my actions so, as may give others no occasions to sin, but may effectually attract them to my profession. Then I do cooperate with the Blood of Christ; for that was poured out to buy men from their vain conversation, from which if my Example will but help to reduce them, I shall save Souls, and in my Light they shall see a Light of everlasting Glory on themselves, and my Light also will shed Glory towards God; for so I *glorify my Father which is in heaven*, the reason of the precedent command.

And this is incumbent especially in a dark season, such as this to which we are condemned; wherein to say nothing of those mists of error in which the generality of us are lost, engaged in a confused crowd of Religions, tost up and down with a tumult of pretending opinions, and either wholly in the dark, or having only false lights that do misguide us, so that we know not which way to get out. Omitting these, there is a grosser darkness does inhabit with us, such as that which makes Hell the Region of utter darkness. 'Tis not ignorance but wickedness that dwells there, and that is the Region not of mistakes, but of impiety, and we go on in such a constancy of works of darkness, as does require an everlasting night to cover, and go on in such a fearlessness, as if that night could hide us from that God, who clothes himself with light. And what is the duty in relation to such a season? You have it *Phil. 2. 15, 16. That ye may be blameless and harmless, the Sons of God, without rebuke, unblemish'd in the midst of a crooked and perverse generation, among whom shine ye as lights in the world, holding forth the word of life.* A severe harsh injunction, that man must therefore have the stricter care that his life be blameless and unblemish'd, must therefore be more forward in devotions & holy performances, because most men about him are far otherwise, because he lives among loose people. The contrary indeed might prove a good encouragement to live a blameless life, because I live amongst harmless holy people; for then what provocation have I to be otherwise? Besides the shame of being otherwise among such would abundantly restrain me, when if I did commit any enormity I must be looked upon as a stain and blemish in the very beauty of Holiness, look like a Negro in the midst of glorious beauties, as a dash of Hell in the Landshape of Heaven: besides this, 'tis easier to be harmless among those that are so. If the generality of persons were truly pious, how could any one almost be otherwise among them that are so disposed, as neither to provoke, nor give admission to a sin, where everyone is so truly meek as to bear anything, and yet everyone so virtuously just as to offer nothing unfit; such humble patience as to entertain any cross, any vexation quietly, and yet such meek true-hearted charity as not to give any? Indeed if everybody that one hath occasion to converse or deal with were a full Christian, there could be no discontent at all, Heaven would be upon Earth: and then if I were in the midst of such a Nation or People, there were Argument enough to make me harmless, both because I should have no occasion to be otherwise, and because I must be so, that I might be unblemish'd. But a perverse and crooked Generation as it deserves no kind of dealing but its own, to return them the like is but just dealing one would think, and only recompense, not injury. So not to do is almost

impossible: perverseness is so great a goad, that *with the froward thou wilt show thyself froward*, saith *David* to the Lord *Psalms* 18. 26. and then to tell me I must be harmless, because I live in the midst of a perverse and crooked Generation, looks like a very unreasonable reason. This is the sense of men. But truly this is to discourse against Text, and perfectly to go against that duty which the Scripture does so strictly enjoin upon those very grounds for which they refuse it. This is so far from doing without disputing, that we would reason ourselves out of our obedience with those very reasons, for which God says we should obey. And truly very justly; for when is any use of light but in the dark? 'Tis then most time for us to shine, when there is nothing else but works of night about us. When thou art engaged in the conversation of those profane people, or by any occasion cast into the company of them; when either custom, or passion, or carnal inclinations make them without regard of God and Piety transgress or break one or more Commandments, if thou be a Christian, and consequently pretend to those things here which Christ says every Christian is, if thou be a Light, then God hath cast thee where there is some business, some employment for thy light; and truly that hath several things to do in such a case. One is to *reprove* Eph. 5. 11, 13. And truly as to this duty of *reproving*, that is if the persons offending be such, as either are my charge, or such; as preserving that respect that is due to Authority and distance, I may speak to freely, then clearly to reprehend them; or if they be otherwise, then by some humble gesture or other meek manner to give them to see that sense I have, and every Christian ought to have of their sins, and that though I respect their persons, yet I dislike and detest the crime, is such a piece of Piety, as if there were no other engagement to but that of Friendship, methinks it should prevail with me. For should I see my company that I pretend a kindness to, or any of them that I call friend, going to drink a cup of poison either heedlessly or in an humor, or stab himself in a frolic, when probably by speaking I might hinder it, at leastwise I may hope to do somewhat towards it, if I but beg them to be kinder to my friend, and not to stab or poison him that I have a kindness for, not to destroy my friendship; shall I think I have a friendship for him, if I would not so much as make essay to hinder it, but let him take this course of ruin? Shall I say, I have a kindness for him, when I would not so much as mind him of that precipice he stood upon the edge of, nor offer to desire him back? Or is it indeed more friendship to pledge him in the dagger or the poison, or when I see him at the brink of headlong destruction to thrust him forwards, and to throw myself down with him? This is indeed the way of the world's kindness, but God deliver me from such a friend, I can have legions of such as those in Hell: the Devil hath been showing me such kindness constantly ever since I did know what sin was, offering me the company and the delights of sin, urging me forwards to them. No sure I that should think that man had scarce affection for me, who would not tell me to prevent a little danger, or a mischief; or that should but see a great unhandsomness about my habit, or foul stain upon my face, which probably would make me laugh'd at by the company I was then going into, and should not care to give me warning, should much less think he loved me that would not tell me of a spot or deformity, which would render me hateful to God and all the holy Saints and Angels, nor come to keep me from eternal condemnation. I think he loves me most that labors heartily to do me most good, and he that endeavors to make me blessed, does that. And truly can you tell me what other very great use there is of friendship (which yet is one of the

greatest desirables in this world) besides this of having one that will heartily mind the making of me better, and so helping me forwards that which is infinitely and everlastingly my greatest concernment? All other uses may be had without it, but a faithful Monitor, a Reprover cannot be had without it. The benefit of such reproof, where it is followed, is the worthy issue of such an excellent thing as holy friendship, God-like love. And indeed the kindness of reproving befits well the most bosom-friendship, that it tied by the utmost engagements of this world. This where it did speed (and they that love in earnest will desire and labor that it may) would be sure to breed a kindness as lasting as their Souls, they need feel no decay of it, while there is an Heaven to reward the good success of such Reproofs. And a much greater kindness too 'twould be than any little carnal endearments, and the merits of mutual delights beget common interests, and common pleasures, and common children are not like common salvation; when one of these pairs shall look upon the other as the Angel that watches over him to keep him from falling into evil, as *Lots* two Angels that took him by the hands to hurry and to force him out of *Sodom*: as one to whom he does not only owe his share of the comforts of this life, but the comforts of Religion and the Hope of Eternity. This must cement beyond all carnal Unions; and he that evermore hath a friend whom he dares trust, and hath no interest disjointed from his own, would give a commission, and desire that friend to reprehend him in whatever thing he sees amiss: however I may be passionate at the time, yet let this be your warrant; do it, I may think on it afterwards; do not let me be ruined, because in that hot moment I would be angry to be saved; if you love me, love my happiness, and not the satisfaction of an instantaneous passion, or the letting me enjoy that present folly. Rather than see me hot with anger, will you see me dwell with everlasting burnings? When I come to myself, the heat will change into devout, and into loving warmths; and if I do recover by it, both our Souls at last in one close Pyramid of zealous and affectionate Flame will mount to Heaven.

Now I have said all this, and do consider that by almost all the world reprehensions and kindnesses are thought two very distant things, I know not whether all this will signify much, nor may be would it more, if I should press this property of Light, this kind of shine that a Christian is bound to, reproof of whom them he sees sin from the reason of the Text, the glory that will accrue to God by it. When in a loose and vicious company a Sinner does run on in a full carrier, transgress without a rub, if there be no one there that is fit, and dares own Piety and the Lord of it, they are quite put out of countenance, and vice becomes creditable in that company; and accordingly you may see many that otherwise are not very apt to sin, yet then they will offer at little Atheistical beginnings of it: they will endeavor, because they will be in the fashion of the company. And this is one of Satan's advantageous seasons, when as we see if there be but one by of a sober and discreet virtue, that dares speak meek reason, or dares when they do swill their Souls in filthy folly of one or other sort, or are loud in the rants of vice by disliking gestures, let them know that such unclean entertainments are detestable to a sober person, or withdraws abruptly, & by such a departure shows, that he scorns to stay to behold or hear such impurities; this often does not only hinder those beginners, take them off that would have been dabbling, but does sometimes a little damp the progress of the most professed Sinner. It is a bridle to his neck,

he will not march so furiously in his carrier of oaths, or of obsceness, or whatever other sin; he does not indulge himself so full a license: and so by this means God gets some respect, and Religion a little repute, when they see it hath some followers, and God hath some that will not see him dishonored. And truly, my Brethren, do but consider what a storm it does use to raise in any man to hear an absent Friend or Relation abused, or evil spoken of. If we be in any degree of them the world calls Gentlemen, then nothing but the sword must make return to such a word, nothing but life and soul can answer, nothing but blood and death repair: and 'tis this resentment we, in whose company the disgrace was offered, think ourselves more concerned, than that Friend that was the subject of. And then methinks you should not think it strange, if there be some that do believe they have so much relation to God, and that he hath approved himself to be so much their Friend, they cannot but take it unkindly, and speak, when they hear him affronted, and see him dishonored. And methinks too it should not be unreasonable to expect this from all of us to whom God hath been Friend enough, that we should do this handsome, this noble glorious thing, as to right the Lord in companies where we are, and to credit our Maker; and not let vice exalt over him, where we shall chance to be. Truly, my Brethren, this is the least that God hath reason to expect from us, even the reproof of our words, that of our open holy lives, by which as the wicked say in *Wisdom 2. 12. The Righteous do reprove their thoughts, and upbraid them with their offending the Law, and object to their infamy their transgressions.* This is strictly and to an high degree required by God of everyone of us, that we may have influence upon others, to be open and exemplary, to *shine before men, that they may see our good works, and glorify our Father which is in Heaven*, which was the reason of the command, and the end of our very being. Now to God the Father &c.

SERMON XV. OF THE ACCEPTED TIME, the Day of Salvation.

2 Cor. 6. 2.

Behold now is the accepted time, behold now is the day of Salvation.

THE words foregoing, of which these I now read are the application, run thus: *for he saith, I have heard thee in a time accepted, and in the day of salvation I have succor'd thee;* which God saying in the 49th of *Isaiah 8.* signified as in the type, & in relation to the Church and Nation of the *Jews* he had days of Salvation, fit and proper seasons to deliver them from their afflictions and calamities, (for Salvation often signifies that) had his 〈 in non-Latin alphabet 〉 , *tempus placentiae*, time of grace, wherein he was well pleased to hearken to their cries and wants, and in those he heard and succor'd them: so in the Antitype, and in relation of the Christian Church and all the Members of it (for of these S^t *Paul* here useth it expressly) he hath his accepted time, days not only for such temporal deliverance, of which some will have the Salvation meant here, but much more for Salvation Eternal. But then as Kings, when they publish acts of grace and oblivion, do not only set & appoint, but limit out the time for Subjects to come in, submit and return to their fidelity and allegiance, which if once elapst, they are incapable of benefit by any such grant, cannot at least plead it: so it seems God does too, and it is not sure that *whosoever*, at what time soever, *calls upon the name of the*

Lord shall be saved, Rom. 10. 13. but, as King David told him, *they shall make their prayer to thee in a time of finding Psalm 32. 6. in a time when his good pleasure it*, the very word here *Psalm 69. 13. and this time S^t Paul* restrains here to the present *now*, meaning not only in the general now in times while they are under grace, are in the Covenant of it, and when the day-spring from on high hath visited them, and while they had the Gospel, that word of this Salvation: for whilst men live under this gracious dispensation, they may let the opportunities of laying hold of it go by them; while the light of the Gospel shines upon them, yet the day of Salvation may be quite gone out, of which S^t Paul here seems solicitous for his *Corinthians* who had received the Gospel, least yet they may have *received that grace in vain*, and the Salvation should escape them. To prevent which, saith he, there is no other sure way but by seizing on the present, *Behold now is the accepted time, now is the day of salvation*: so that the words afford these subjects of discourse.

1. There is a *time* wherein we may be certainly accepted if we come to God, and there is a *day of Salvation* offered us.
2. This time is limited, 'tis a *day of salvation*, consequently we may possibly outstand it, and may suffer it to pass irrecoverably.
3. The only sure way to prevent that, is to lay hold on the present, to begin *now*.

1. There is a time wherein we may be certainly accepted if we come to God, and there is a *day of Salvation* offered us.

The Text does make sufficient proof of this, for if the *accepted time* be *now*, and if *now* be the *day of salvation*, then there is such a day and time, which our Lord commanded to be preached to every human creature in the world. Indeed the preaching of the Gospel is nothing else but publishing this truth, the Gospel being but a tender of Salvation upon pardon of whatever we have don amiss, and the accepting us, whenever we repent and truly turn to God, believing on him, and resolving to continue faithful to him, and all this assured to us by Covenant, such as God himself both made and ratified in the blood of Christ; and to prevent exception, since he gave command to have this Gospel *preached to every creature* Mark 16. 15. and our Church does teach us in her Articles, that we must *receive God's promises in such wise as they be generally set forth to us in Holy Scripture*, there is no pretence for controversy with a Preacher of the Gospel, who shall publish there is such an offer of Salvation made us all, a time wherein we may be sure to be accepted. Yea more, not only to ascertain but to work effectually this acceptance, howsoever wicked and rebellious we had been, he sent his Son, the Son of God to be incarnated to treat a Reconciliation; for so chapter 5. 19. 'tis said, *God was in Christ reconciling the world unto himself not imputing their trespasses*. For this he made him shed his blood upon the Cross, and die and live again; for *thus it behooved Christ to suffer and to rise from the dead, that Repentance and Remission of sins might be preached in his name to all Nations* Luke 24. 46, 47. Yea for that he gave this crucified Jesus all the Glory, Majesty and Power of Heaven; for *him hath God exalted to his right hand to be a Prince and Savior to give Repentance and Remission of sins*, Acts 5. 31. A wonderful Economy if we reflect upon it, and sufficient to astonish both our faith and apprehension also, that the

Great Creator and the only Lord of all things should make God man, and then ignominiously suffer a most cruel death that he might mediate and purchase for us terms of this acceptance and salvation, and make that ignominious sufferer, that dead man God, and give him all the Power of Heaven and Earth, that he might make us fit for, and bestow it on us. This strange transaction is no argument at all most surely, that to be at peace with us can be of any consequence to him, to whom felicity is most essential. *Lord, what is man that thou art thus mindful of him, and the son of man that thou so regardest him?* in whom, if we look thro him, we can find nothing in the world that's very notable, but only that he can defy his most Almighty Maker, so as nothing but the blood of such a Mediator could be fit to satisfy for, nothing but Eternal Hell fit to revenge; and can defy his own concerns and interests so far, as to make that Eternal Hell his choice, his most deliberate option. But however the Economy of this so strange a mediation, though it cannot prove God is concerned at all to have this Reconciliation wrought with us that we should be accepted and be saved; *for is it any pleasure to Almighty God that thou art just? or is it gain to him that thou makest thy ways perfect? If thou be righteous, what givest thou him; or what receiveth he of thine hand? If thou sinnest, what doest thou against him; or if thy wickedness be multiplied, what dost thou to him?* yet of how much the less consequence we are to God, it is so much the greater demonstration of his infinite benignity and goodness, who when he had no one motive in the world but pity to our lost condition, was so bountiful, that when all the compassion of Divinity would not serve our turn for the provision of a ransom, he took in Humanity, that God might give somewhat besides himself to purchase us a time of Grace, and a *day of salvation*.

Yet more, if we should trace him in his several ways of mercy which he constantly pursues those wretchless creatures, miserable us, in, that all that may be effectual and succeed to our Salvation, we should find he uses all means possible to engage us to accept of it: for not content with all his Son had don, he ordered a Succession of men to solicit the same suit to the world's end. What God was in Christ doing, that he hath committed to us the ministry of; *Now then we are Embassadors for Christ, as if God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God, 2 Cor. 5. 20.* a little before my Text 〈 in non-Latin alphabet 〉 , saith S^t Chrysostom, *when he that had obliged us infinitely, our Almighty Benefactor, and had been as infinitely affronted and provoked with all ingratitude imaginable and all possible defiance, gave his own Son to be reconciled, and when they murder'd that Son when he came to mediate, and were so far from kearkning to him, that they crucified him, 〈 in non-Latin alphabet 〉 , one would think 'twere time to leave such to themselves, and give them over as things hopeless and irreconcilable.*

No, he sends others on the Embassy and will not let it fall; with all the soft and lowly arts of invitation they must pray you, and in Christ's name beg of you, and God does beseech you by them. Now did he please out only to expostulate it with us, why we will resolve to be at enmity with him and Salvation too, *why we will die* forever; it would argue a concern for us, the apprehension of which ought to be very comfortable to us: but when God descends to *beseech* us, (the expression looks uncouth indeed, but yet it is not strange he should entreat that which he died for, beg of us what he asked for not with importent weak tears, but with *strong cries* on the Cross, with the bloodshed of his own only-begotten Son;) when he thus

conveys his importunate entreaties to us, that we would endure his kindness a $\langle \diamond \rangle$ own eternal Blessedness, would suffer ourselves to be saved, it is impossible there can be more assurance given he would have us be so, that 'tis offered us and we may be accepted. Nor did he send these his Ambassadors as bare petitioners with empty importunities and mere entreaties of this, but they strengthen these proposals with *exceeding great and precious promises*, as S^t Peter calls them *Epist. 2. 1. 4.* promises both *of the life that now is, and of that which is to come*, S^t Paul says *1 Tim. 4. 8.* yea and these as sure as *that there is a God* that made them. Neither are they wanting to inform us of the dangers we most certainly incur if we refuse him, merely to affright us to him, to incline us to admit Salvation rather, and prefer it before everlasting misery: and all this by his express commission, they being set by God as *watch-men to give warning to the wicked from him*, as he tells *Ezekiel c. 3. 17.* And least their discourse should be too faint, and not have force to move us, God does frequently step in himself by providential acts; when unsubduable by Reason or Religion, deaf to our very interests we pursue our sinful satisfactions with ungovernable fierce carrier, he lays a Cross on us to trash us, or lets loose a fever at us so to bring us low and make us sensible; or else he suffers our own evil counsels to entangle us, we are caught in our own machinations and designs, he lets us taste the bitter fruit of our own doings, and our sins pull down calamities or mischiefs on us so far sometimes as to scare us with the landshape of their after expectations; having thrown us on the brink of destruction, laid us at the gates of the grave, at the very mouth of Hell, where if God had left us, we had been sealed up, determined to the irreversible retributions of our iniquities; but he interpos'd to snatch us thence and set us further off, so to enlarge our time to be accepted in, and to lengthen the *day of salvation* to us. I challenge every man's experience to attest this, there is no man but his heart heart witness to it; and to this too, how when we have thrown ourselves upon temptation, he is pleased to blunt or turn aside the edge of it: how often have we put ourselves into those circumstances, wherein thousands have miscarried as to all considerations both of this world and the other? And inevitably we had don so, but that he was pleased to temper the malignity of the occurrences and divert the mischief, merely that he might preserve us for his opportunities. It is for this he watches over us, as he tells *Jeremy 31. 28.* when as, God knows, we are so far from importuning him to do it that we think not of him nor of ourselves, do not so much as ask his cares, indeed neglect, affront them, yea deny them; yet he spares us for these blessed purposes, and *is longsuffering to u^r-wards, not willing that any should perish 2 Pet. 3. 9.* Spares us that if possible he may find softer seasons wherein we may be more pliant, take impression more easily; therefore also he provides oft such a state of things as may be more effectual, more prevailing with us, as if indeed he waited for the time of our good pleasure, when himself should be acceptable to us, and his motions received by us. Yea and that they may be so, with these external methods there are also inward excitations and assistances afforded us. That he may both find and make these congruous seasons, he is either trying or soliciting and importuning frequently our very hearts, *Behold, I stand at the door, and knock*, saith he *Rev. 3. 20. if any man bear and open, I will come in to him.* 'Tis he, it seems, that waits to be admitted, and waits long too, \langle in non-Latin alphabet \rangle , *I have stood knocking*, and am there still doing so. Your hearts however bar'd against me by your contumacy, otherwise I that have the *key of David* and that *opened Lydia's heart*, could not be

kept out; but altho it be so, yet I do not pass by or stand at them unconcerned expecting whether you will open and admit me, but I knock importunately and unwearied, by disquieting men in their Lethargick state of inconsideration and insensibility, by exciting apprehension to reflect upon their duty and their practice that is so distant from it and the danger of that; I attempt to rouse their Conscience, if so be when that is waked and troubled and affrighted, it may possibly prevail with them to be content to let a Savior in. Nor is he satisfied with standing still so, and expecting; for God is that very Father in the Parable, who when the Prodigal had wasted among riotous men and harlots all his portion, all the obligations of his Father's kindness, but at last made sensible by the extremity of want and hunger, and not able to find any sustenance elsewhere, then resolves on returning and acknowledging his fault, *when he was yet a great way off, saw him and had compassion on him*, did not stay his coming, but *ran out to meet him, and fell on his neck to kiss him*; yea fell lower in his kindness than the Son in his humiliation and acknowledgments, accepted him to all the dearness that relation enhanc'd by the recovery of what was lost and hopeless could pretend to. He is that Shepherd who went out to seek that lost sheep that ran from him, and that thought not of returning, who sought *till he found it*; and when it was wearied so with willful straggling that it could not come back, carried it on his shoulders *rejoicing*. And now judge▪ I pray, between God and the Sinner, whether he have not Salvation offered him, and whether there be not a time wherein he may be certainly accepted if he come to God; when (in fume of that which hath been said) 'tis plain, to preach the Gospel to us Sinners is to proclaim this acceptable year of the Lord, it is to tender us Salvation purchased for us, and confirmed to us by the blood of the Son of God, which Son of his, God, was incarnate, crucified, raised, and exalted to be Lord of Heaven and Earth to work it out, and to bestow it on us; and to direct us in attaining it he keeps a standing Embassy of men commissioned to advise, premonish and solicit, to encourage to it, represent the dangers, if we follow other, our own counsels, and he suffers us to run ourselves into some of them, that the taste may make us sensible: and however we pass him by scornfully, and make no applications to his Providence, but despise his cares of us, yet he delivers us to give us more time that we may not perish, yea diverts temptations when we seek them, or defeats the mischief of them when we throw ourselves upon them and himself invites, beseeches, tempts us, finds or else makes congruous seasons, and contrives such circumstances as may press, in fine, importunes, knocks and calls on us, and runs out to meet us, follows us, seeks till he finds us, carries us home to him. And what could have him don more to the Sinner, that he hath not don▪ And what we thus have seen him doing for particular persons, that he does much more unweariedly for Nations, in whose undisturb'd tranquility and good righteous Government the Godliness and honesty, as well as wealth and quiet of particular men, S^t Paul saith, is concerned: since in careless and loose Governments, and disturbed and broken ones men equally grow vicious, dishonest and ungodly; and in too great calms as well as tempests are apt to make shipwreck both of Faith and of good Conscience. Therefore God expresseth his concern for Nations in most passionate words, *He rejoiceth over them to do them good with his whole heart and with his whole soul* Jer. 32. 41. and when the importunity of crying National enormities, and that are so far from being punished, they are not discountenanc'd, enforce him that he can forbear no longer to endeavor by some chastening to reduce them, yet *in all their affliction he is*

afflicted Isaiah 63. 9. and though he correct them, yet he suffers, having all the bowels of a tender Parent to them, and cries out in most lamenting wishes, *O that my people would have hearkened unto me! for if Israel had walked in my ways, I should soon have subdued their enemies, and turned my hand against their adversaries*, Psalm 81. 13, 14. And our Savior in like manner, *O Jerusalem, Jerusalem, that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings*, Matt. 23. 37. Altho thou wilt endure no Envoyes from me, no reconciliation, but against all Laws of Nations, which men do observe to all men, murderest all those Ambassadors that come from me, thy God, to treat it with thee, yet how oft would I myself have saved thee at the approach of imminent dangers? God does beseech the liberty of doing it, however obstinate they are against it. *All the day long*, saith he, *I have stretched forth my hands unto a disobedient and gain-saying people*, as S^t Paul expresseth it Rom. 10. 21. and himself saith, *I have spread out my hands all the day to a rebellious people*, Isaiah 65. 2. spread them out in entreaties & assistances, to give them help and to beg of them they would receive it. We know when Moses stretched forth his hands for Israel, (in Prayer saith the Chaldee) God still heard, and Israel prevailed against their Enemies; and when his hands were heavy and he weary, yet while others held them up stretch'd forth to God, they still prevailed, he heard still. But when God spreads out his hands to them all day long, as beseeching them that they would accept of his deliverances they gain-say it, and continue disobedient. Yea altho they make him serve thus with their sins, and weary him with their iniquities, as he complains by the Prophet Isaiah c. 43. 24. yet by the same Prophet he assures them, *therefore will the Lord wait, that he may be gracious unto you*, c. 30. 18. and if all his waiting by their obstinate perverseness be made ineffectual, then he seems inconsolable. In Hosea 13. 14. he tells Ephraim, *I would have ransom'd thee from the power of the grave, I would have redeemed thee from death*, from those calamities and enemies that threaten ruin and extinction to the Nation, *O death, I would have been thy plague, O grave, I would have been thy destruction*, would have brought to nothing everything that did endanger or look fatal to thee; but now *consolatio abscondita est ab oculis meis, comfort is hidden from mine eyes*, and since there is no further application, remedy or help for thee, there is no consolation for me. As indeed comfort was hid from the eyes of Christ, and they were capable only of tears, he could not see Jerusalem but he wept over it, Luke 19. 41, 42. when once *the things that did belong to the peace of that City were hid from their eyes*, their day being ended, as he there tells them; for to that it may come, since this *accepted time and the day of salvation* being God's own chosen time and the day of his grace, it is also limited by him, we may outstand it, may suffer this day of Salvation to pass irrecoverably, the second thing I am to speak to.

I shall not undertake to prove 'tis limited, because 'tis here expressed but by a day, a very narrow scantling; yet our Savior so bespeaks Jerusalem, as if it had but that its day, when he spake to them, *O that thou hadst known in this thy day*, Luke 19. 42. and S^t Paul bids the Hebrews c. 3. 13. *exhort one another while it is called today*. Yea more, as if that day were limited to one point of it, here 'tis worded so as that *now is the time, now is the day*; as if it were only that point of time that stabs itself, that present instant which expires the same first moment that it is: and yet our Savior when he had told Jerusalem of that their day, as if that their day were

no longer than the Apostle's *now*, which as it now is, so now perisheth, even while it is; so did their day, for even in that their day, he tells them, *now they are hidden from thine eyes*. But passing these, that it is so both as to Nations and particular persons, Scripture will make evident. And my first instance shall be made in all the Nations of the Earth at once: God limited the time of his forbearance to the whole world, beyond which he resolved to be so far from using his endeavors to reclaim them, as that he would suffer them no longer *Gen. 6. 3. My Spirit shall not always strive with man, for that he is flesh; yet his days shall be an hundred and twenty years*. He was so wearied by their obstinacy, that he positively does determine that he would not still continue to be earnest with them, struggle to reduce them, since they were so stupid, wholly sensual, mere flesh. But before he would destroy them utterly he was content to try them yet so many years, and then he *brought the flood upon the world of the ungodly*. Again he tells *Abraham*, that his Posterity, however it should be afflicted many years in a strange Land, yet *in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full*. Four Ages therefore they had yet allowed them to return in, and prevent their ruin; but if they neglect that and go on to add sin still to sin, by then the measure will be heapt and the iniquity will be full. Again the *Jews*, God's own peculiar People, and *Jerusalem* his holy and beloved City had yet but its term, *Dan. 9. 24. Seventy weeks are determined upon thy people, and upon thy holy City to finish the transgression, and to make an end of sins, to complete that which shall bring full ruin on thy nation: and of those weeks it should seem as if the day on which Christ weeping over them wished, O that thou hadst known in this thy day, was the last of them; for he says, Now they are hidden from thine eyes*.

Once more, the City *Nineveh* was yet more straitened; *Yet forty days and Nineveh shall be destroyed*, *Jonah 3. 4*. 'Tis true this sentence was not executed, for the mere denouncing of it gave them such a true sense of their own condition, made them so consider how they had deserved it, that the Scripture says *they believed God*, heartily acknowledged it would be just dealing with them, that they could expect no other. Whereupon *they cried out mightily to God*, and put themselves into a state of such humiliation, as whether for the severity or the universality of it, 'tis possible the world hath never seen an instance like it. And if he that did command all this were King *Sardanapalus*, as most of the Learned do conclude, a man whose name alone was set to signify all sensuality beyond whatever other character, was the expression of it to a Proverb, if he became so sensible upon one Sermon to require and practice such Mortification and Repentance, it is no wonder if God would not execute his sentence upon them that so severely executed it on their sins and on themselves. And truly those few that allow it not *Sardanapalus*, and yet place the Prophet *Jonah* not long after him, must be put hard to it to find out then so great a City, as he tells you *Nineveh* then was, and so great a King of it. But he, altho (as men of his vice possibly are apt to be sometimes) a little tender hearted, easily affected on some sudden passionate occasion, yet that being, as it mostly is, a fit of penitence, returning to his old abominable practices, after a short Reign his Kingdom was quite rent in pieces, and the City utterly destroyed, himself beginning it. He had before inflamed it with his lust, then he set fire to it, and left nothing after him besides his Epitaph, a greater and more lively character of sensuality than his whole life had

been: and so that City, though it did lay hold upon the *time of acceptance*, seize the *day of salvation*, yet it quickly let it go again.

And as for persons I shall need to give one only instance, since 'tis of more than six hundred thousand men, and each in their personal capacity. All whom Males, able to go out to war God brought from *Egypt* with a mighty hand on purpose to conduct them to the Land of *Canaan*, and possess them of it; everyone of whom saw more of God's immediate presence and his Glory, had more express miracle of grace and favor and forbearance also, than yet ever any People in the world had: yet these had their time of favor limited, had their day for God's performance; which time while it lasted he endured their provocations of the highest measure, even when they made another God to lead them. But when that day came, and they were at the point to enter, and he bid them go in and possess it, and they would not make use of it, being scar'd with news of Enimies taller than they, and so distrusting God's help they repin'd they had not staid in *Egypt* rather; then *as I live*, saith God, *because all these men have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, surely they shall not come into the Land concerning which I sware to make you dwell therein; neither shall any of them that provoked me, see it* Num. 14. 22, 23, 30. And of all that number but two only who provoked him not, *Joshua* and *Caleb*, entered it. This very instance, and the Prophe *David's* application of it also *Psalm* 95. to the *Jews* of his time, that they would not be as their Forefathers, stubborn and intractable to all God's methods, standing out against them till it was too late, but that today if they would hear his voice, they should be flexible and plaint: this, I say, *S^t Paul* in the third chapter to the *Hebrews* urges to the Christians, that they should also be so *while 'tis called today*, while that their *•odie*, their day that was allowed them lasted, least they should outstand it, and they also be excluded from the everlasting rest in the Heavenly *Canaan*. And he presses further in the sixth, how God do's finally withdraw his grace from those who in the day of it resist it, and makes no more tender of it to them; and illustrates this in the twelfth chapter with the history of *Esau*, who to satisfy a present appetite did sell his Birth-right, and the Privileges and the Blessing that of course attended it; and altho *he sought it afterwards he was rejected, and •ound no place of Repentance*, nothing that could make his Father change his mind, *altho he sought it carefully with tears*: and with the Parable of ground, which if when 'tis long watered with the dew of Heaven, and hath drank that fatness which the clouds drop down, it shall bring forth only briars, or continue barren, 'tis no longer cultivated, but rejected, reprobated, no more fit to be watered with the shours of Heaven, but burnt up with scorching heat. Our Savior's Parable about the Fig-tree too hath the same Apologue, which if with three years husbandry it bear no fruit, and in the fourth too, being manured more expressly, it fail also, *cut it down then, least it cumber the ground*.

Whether the term that limits this *accepted time* be meted out by years and months, so much time I will bear with them and expect, as the instance of the old world gives some color for; or whether it be not set to days and hours, but measured by their reckonings of iniquity, when they have made up and filled the Epha, their time shall be out, as the *Amorites* example and the *Israelites* in the wilderness would evince: or whether both ways, as *Jerusalem's* and *Nivehs* seem plain for, 'tis not for me to determine. Each or any of them does assure us that

the time is bounded, beyond which there is no term, no day left if we do outstand that. *O that thou hadst known in this day*, saith he, but that being expired, then is the hour of darkness, *now they are hidden from thine eyes*; nor are they only hidden from their eyes, but God also shuts their eyes, sends them the spirit of slumber on them, that they may not see, not perceive, not understand, nor be converted, least he heal them. The Predeterminations that do limit out the Age of men's Repentance, seem much more unalterable than those are that bound the Age of Life. Good *Hezekiah's* tears and prayers got him fifteen years accession to his days, time did go back for him, and he lived part of his Age over again. But when the life that is allotted for the possibilities of Repentance is spun out, when the day of God's expectation is once gone, we have no instance to produce that he will call back, or protract it to us: death may let go its hold, but obstinacy in sin does not; marble Monuments have heard and been obedient, yielded up, but the stony hard heart will not. And indeed to be innexible arises from the very nature of that course and progress in sin that does weary out God's forbearances, outstands all his offers, wastes the whole *day of salvation*. For to pass by the instances of the old World and of the *Amorites*, of which we have no more account, but that these *Amorites* were given up so to unnatural sin and uncleannesses, that the *Land spewed them out*; in the other, that the Daughters of men had effac'd all the thoughts and knowledge of God out of the very Sons of God, that the wickedness of man was so great that *every imagination of the thoughts of his heart was only evil continually*. But in *Israel*, whom *S^t Paul* represents to us for caution, thus their state was; they had set their hearts on present satisfactions so eagerly and impotently, that whenever there was the least want of any, they repin'd that God had brought them out of *Egypt*; that their *Jehovah* should be at that distance from them as in Heaven, and their sustenance come thence too, quite discouraged them, broke all their confidence and faith: they must have their Provisions and their Deity too nearer, cry out for *Flesh-pots* and the *Calf of Egypt*, that their meat and God too may be present. And altho God always answered their complaints by satisfying of them, miracle sustained them constantly; yet, as *Moses* told them, *Deut. 29. 2, 3, 4. Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land, the great temptations which thine eyes have seen, the signs and those great miracles, yet ye had not an heart to understand, and eyes to see, and ears to hear unto this day*: they had no sense of them but what brute beasts were capable of having; only gaz'd as lookers on them; did not mind, consider, and much less discern how great he was that wrought those wonders, and how able, ready and desirous to supply whatever they could need or he had promise'd, and that whatsoever they might want 'twas sure they should not want a miracle to furnish, and by consequence had all obligation that could be imagined to believe in, trust upon him and his promises. But of this they were not sensible, made no such reasonings; but when ever anything they had a mind to was not present, or when any danger looked upon them, disbeliev'd and murmur'd still, flew in his very face, insomuch that God says *Num. 14. 11. How long will this people provoke me, and how long will it be ere they believe me?* Now after all those strong, most operative ways of making faith, they still persisting in their incredulity and most unreasonable and senseless doubtings, not believing him is but consequent they would not hearken to him, and be wrought on or persuaded by him; but resisted his will always, and, as it must follow, grew more and more stubborn and inflexible, that is, stiff-neck'd, as

God calls them, having their hearts hardened. For it is the nature of things hardened to be such intractables. And being so to that degree that Miracles, God's most effectual method, could make no impression on them, that he labored in vain with them, he must needs abandon them, and give them over as incorrigible: and so having worn out all his methods, and by consequence all his forbearance, he swore they should not enter in *Canaan*; and however he endured them to live forty years, their opportunity was dead and their day ended.

I might tell you how the same ill temper of that Nation, looking after present earthly satisfactions, consequently for a temporal *Messiah*, made them disbelieve, and hardened them against Christ's miracles and teachings, but that former instance serves my turn; and when S^t *Paul* proposes this Example to the Christians as a warning that they suffer not their day to pass them, lest they be shut out of their eternal rest, their heavenly *Canaan*, he expressly cautions them against the same two things, that they *fall not by the same ensample of unbelief* Heb. 4. 11. and that *their hearts be not hardened by the deceitfulness of sin* Heb. 3. 13. Christ's Miracles, if they did not make faith of his person and commission, of the duties, promises and threats of the Gospel to the *Jews*, when present with them, we may fear their efficacy may be fainter in men at this distance: and if strong inclinations to the present, howsoever sinful satisfactions of their appetites, together with long practice and converse in them, have got a great love to them, 'tis most certain that this will not suffer them to receive the love of the Gospel; no not of its promises and blessednesses, all which are so averse and opposite to those satisfactions: and not loving it, it is impossible they can be willing to give credit to it. Yea those sensual affections blind the Understanding so that indeed it discerns not the truth of it, and engage the heart so that it gives no great heed to it; and then as Attention to it doth, the belief of it must decay. The man is only such a stupid Auditor of what is recorded in Scripture, as the *Jews* in the wilderness were Spectators of it, without faith or reflection; he considers not himself concerned much in whatever it proposes, whether by injunction, threat or invitation, whether it do promise blessedness or denounce judgment, and so grows insensible of his condition as to either: and then coming thus to have no sense of his condition, therefore neither hath he any fear by reason of it, *i. e.* so far his heart is hardened, and so going on continuing in that state, it is so perfectly. And what that is, *Pharaoh* can inform us. 'Tis such an heart as admits no compunction, though you let fly all God's arrows at it. No respect to God, what grounds soever of experienc'd goodness he have for it, softens it: if you beseech him on God's part, he is not moved, nor yields altho you threaten him; if God invite him by prosperity and kindness, he is ungrateful, and he grows more dissolute; but if he scourge him, he grows either senseless or else furious and desperate, shameless here, fearless of hereafter, of all human things regardless, of Divine contemptuous: all past things are most perfectly past to him, he remembers nothing of the good or evil, so as to consider or make use of either; and altho he throw away the present, yet as if the future would never arrive, altho you lay before him certain death and the ensuing two Eternities, it is not possible to move him to provide for that Futurity. And then, when neither present, past, nor future can work anything upon him, how is it possible to change him? Now 'tis no wonder if God give him over, when his state is thus unalterable.

Indeed as this condition when 'tis grown thus irreversible, makes the state of Hell here as to sinning, so it seems to make the state of it hereafter as to suffering, adding weight and in some sort Eternity to its torments; for with the other grounds that show it just for God to plague the little transient satisfactions of our sins with an immortal worm and everlasting burnings, this also is one, that the Sinner's appetite and resolution to sin is endless, and as much as in him lies eternal, and were he not cut off from the commission, his iniquity would be immortal. And it does appear so certainly, when if God set him out a time for his Repentance and their Reconciliation, and how great soever he have made his heaps, if he do not seal up the sum with this hard-heartedness and persevering obstinacy, if while there is yet any sand to run, he will consider and take up, then God will pass by all the rest, and cancel the whole reckoning; if yet he will refuse this mercy, will go on to fill his Ephah, and commits even while the life of his Repentance is breathing out its last, while the possibilities of mercy are upon their death-bed gasping, the *accepted time* and the *day of Salvation* just ending, there is no doubt, his will, his appetite and resolutions to it are immortal, and 'tis therefore also fit his worm should be so: and there is no security against this, but by laying hold upon the present; for *behold now is the day of Salvation*, the last thing I am to speak to.

I shall not press this from the common place of the uncertainty of this life, of which whatever we have past as death possesses, so the succeeding moments Judgment may lay hold of; we are sure of nothing but the present. But if we had not only the assurances which constancy of health and strength of constitution give but a lease of years, as *Hezekiah* had from God himself, we have no assurance of the time of acceptance. Many men, though they live fast, furiously spend the stock of Nature, sin yet with a much fiercer carrier, as *the horse*, in *Jeremies* expression, *rusheth into the battle*, and they spend the *day of Salvation* faster. Men may deceive themselves by reckoning to repent hereafter. We cannot conclude with reason we have space left for it while our life lasts, since those opportunities are not always, and perchance not frequently, commensurate with the life or being of a profligate man or Nation: and when they end together 'tis not that their whole life or being was allotted to those opportunities, but when these are forfeit or extinguished, God cuts off the other. Thus indeed he did destroy the old World, when the one hundred and twenty years for their repentance were expired; and several men are *cut down out of time*, as *Job* saith c. 22. 16. men that *shall not live out half their days*, as *David* saith of the *deceitful and the bloody men*, that drink their own Blood when they thirst for others; men whose time for their acceptance went not out while their life lasted, because when it went out God cut off their life. But 'tis not always so. Not first in Nations: four Generations filled the measure of the *Amorites* iniquity, but five were past before destruction made approaches to them. *Judah* had its sentence of excision in *Manasseh* reign, but its execution was suspended till the time of *Zedekiah* near a hundred years. And again the things that belonged to the peace of *Jerusalem* were taken from them when they killed the *Peace-maker*, their *day of Salvation* too was darkened at Christ's Crucifixion, but the City lived yet forty years. Nor secondly in persons: *Pharaohs* time was out at the sixth plague, but God at once upheld and hardened him until the tenth was past. And those six hundred thousand, that were doom'd for murmuring, were afterwards near forty years in dying, lived so long to rebel against more miracles. Now all that time the state

of all these, whether men or Nations, was irreversible, as to the doom past upon them. Did we know indeed our measure of iniquity, how many crimes we wanted to fill up our Ephah, make an end at once of sin and the *day of Salvation* also; 'twere no wonder if we did not think it necessary *now* to seize the opportunity, having yet so many sins good. But there are commissions of great bulk, few of which will do it; the men that sin post, soon arrive at the end of the race that is set before them. There are whose life is nothing else but perpetual variety of wickedness, and they will quickly make up their account; the constancy inflames the reckoning, and the sum does advance mightily: how know they but the next of any of these greater magnitudes may fill up the score? To such *now* only may be the *accepted time*. However

1. They that, whenever such considerations are suggested, will not at that present, even *now* resolve to attempt to *break their sins off by repentance*, it is plain they are entangled in them, love them so, that they resolve expressly not to part with them yet, though they are made to consider by the course of all God's several workings for them and their own provokings, that they may have wasted almost all the stock both of God's methods and their own opportunities, and will venture doing it completely, rather than forego their darling customs. Now such a love to sin, as it works induration, (as I showed you) hardens men's hearts; so it does betray it, and evince they are in some degree so. Such a resolution is sufficient not only to provoke God to contract the measure and cut short the account *Rom. 9. 28.* but itself bids fair to fill it up. The present therefore must be their *accepted time*; and they do all that in them is to put out the *day of Salvation*, who do thus put off from them this *Now*.

2. Of this that hath been said, whether Almighty God be now about to make the application, either as to what concerns the Nation or particular persons, is not may part to determine or debate; *It is not for us to know the times and seasons, which the Father hath put in his own power.* Many seem indeed to have uncomfortable expectations, great fears both as to the Nation; and I must say they have reason, we may justly fear those judgments which we have deserved most justly, and provoked most heinously, willfully, impudently; and great fears too as to Religion, nor without good cause, yet not because those men that earnestly desire a change talk of it as at hand with comfort. False, ungracious, treacherous Sons to their poor Mother, who do what they can to blast and weaken her, that they may have color to forsake her. But this they have talked oft with great confidence, and he that sits in Heaven always laughed their confidence to scorn, & we hope he will do so to the world's end. Sure I am there could be no fear of what they expect and wish so from comparison of the Religions; or if we would answer our Religion by our living. But there is great cause of fear we may provoke God to desert that reformation we deform so with our manners, and put out the Worship we unhallow. And indeed a flood of Atheism and contempt of all Religion and Virtue, or the having a Religion that is next to that itself, looks like just dereliction of them, who would not let God be in their thoughts, nor Piety or Morality in their actions. Now if this be so, and by consequent these fears be reasonable & just, there can be no prevention but by closing now with the proposal of my Text by laying hold upon the present. Any least forbearance may make our state irreversible, and does certainly provoke God towards it; whereas, if now, when God shows us the rod, we would break off our sins, reform ourselves,

live up to our Religion, there would be no cause to fear destruction, since God's work were don, & whatever shall happen, all would work together for the everlasting good of those that did so. This, if earnest also, must preserve Religion to us. The certain and the only way to keep Religion is to practice it; it is impossible that they can take it from us while we live it, and without that no Religion, however current, can be useful to us. But this must secure our Faith here, and secure us of the end of our Faith, the Salvation of our Souls.

SERMON XVI. OF THE EVIDENCE of Faith.

2 Tim. 1. 12.

I know whom I have believed.

THE words do need no other explication than the reading the whole verse: it runs thus, *For which cause (for the Gospel's sake) I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.* Let those that suffer for ill doing be abashed and troubled at it, I am neither ashamed of the Gospel, nor the least discouraged by my sufferings, how great and ignominious soever for its sake, and for doing my duty in relation and obedience to it; for I trust and depend on one that will secure me, and will bless and crown my labors. That he wills and intends it I am sure, for he hath promise'd, and in what he hath promise'd I know he is faithful, and he is also able above all that I can ask or think; and consequently whatever in pursuance of his promise is entrusted to him, must be safe in his hands I am sure, *for I know whom I have believed.* So that the words direct us how to quiet and secure ourselves in what estate soever affairs, whether public or our own, are; namely in a close dependence upon God: and in the handling them I have but these three things to speak to.

1. Who this *I* is, *I know*; and in what respect qualified for such secure dependence.
2. What those cases are, wherein dependence do's admit such confident assurance, as is here expressed by the word know, *I know.*
3. Who this is on whom the person that is qualified thus does so depend, and upon what account, especially in relation to him, hath the man that does depend upon him such assurance that he can profess, *I know whom I believe*: to all which I shall make plain answers, and shall only give you God's word for them.

1. Who this *I* here is, *I know*? and in what respect, and how qualified? This *I* here is *S^t Paul*, whom I do not mean to speak of in that narrow notion as an Apostle, but as one in such circumstances as do make him fit to represent the state of any one that is qualified to commit all his concerns into God's hands with a perfect resignation and with full assurance. Now as to this, first it is certain every person is not qualified for such dependence, cannot trust on God, rely upon his promise, as not having any right that it should be fulfilled to him. No not where the promise being general, for example, made to the whole present body of a Nation, by consequence concerns most of the individual persons of that Nation, even there it may not be sure to them: and of this we have a pregnant instance *Num. 14. 30. Doubtless ye*

shall not come into the Land concerning which I sware to make you dwell therein, and ye shall know my breach of promise, v. 34. And that very justly, they first having broke with him: for there being some, at least tacit, condition still implied in all such promises as well as threatenings, therefore as to one and the other God sets this down as a general rule in his proceedings, and not only with particular persons but with Nations, *Jer.* 18. 7, 8, 9, 10. as *at what instant I shall speak concerning a Nation, or concerning a Kingdom to pluck up, and to pull down, and to destroy it, if that Nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them: so whenever I shall speak concerning a Nation, and concerning a Kingdom to build and to plant it, if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them, that is will not do it.* And accordingly the Prophet *Daniel*, though it be said *c.* 9. 2. *He understood by books the number of years, that God would after seventy years restore Jerusalem, yet saith Theodoret* 〈 in non-Latin alphabet 〉, he did not stand still and expect the fulfilling of God's promise of it, but *v.* 3. *sets his face to the Lord God to seek by prayers and supplications, with fasting, and sackloth, and ashes, as knowing* 〈 in non-Latin alphabet 〉, though he had promise'd it a thousand times, if we render ourselves unworthy of it, 〈 in non-Latin alphabet 〉 we put a bar against God's performance, do not suffer him to make it good: and in those solemn supplications and addresses to Almighty God thus he bespeaks him *v.* 4. *O Lord, the great and dreadful God, keeping covenant and mercy to them that love him, and to them that keep his commandments; whereupon S^t Jerome saith, non ergo quod pollicetur Deus statim futurum est, sed in eos sua promissa implet, qui custodiunt mandata illius;* what God does promise any, is not therefore sure to be fulfilled; those are they whom he performs with, who keep his Commandments. With the rest that do not but transgress, the Prophet *Zacharias* in an emblem shows God's way of dealing *c.* 11. 10. *And I took my staff, even beauty, and cut it asunder, that I might break my covenant which I had made with all the people:* and we see the real practice with that Nation for their wickednesses *Neh.* 9. from the 30th verse. Now this being thus in general declared that all men cannot trust God, we are therefore as to this particular person, this I here to find out how he was qualified for this dependence.

It is certain first that S^t *Paul* had been a great Sinner, a Blasphemer, Persecutor and injurious person: 'tis true he says *1 Tim.* 1. 13. he was so *ignorantly, out of unbelief*, he knew not nor believed that he did ill in doing what he did; yea more, he said that he lived in all good Conscience before God all that time also, had don nothing which he was not persuaded in his conscience that he ought to do. But altho this good conscience might prepare him for a readier and more sound conversion, than profane, presumptuous, habitual Sinners are disposed for; (for the will of such a one is true to God and right already, and you have but to remove the ignorance of his Understanding, a little better information must reform him, and will turn his persecuting and whatever other factious or injurious heats into true zeal, holy devout warmths, as it did in him,) yet while he was mistaken, that his good but erring conscience could not possibly excuse, much less could it sanctify his actions; 'twas injury, 'twas blasphemy and persecution, though 'twas conscience, guilts these of a bloody and deep scarlet, and this very conscientious man found cause to call himself *the chief of Sinners* *v.* 15.

Howbeit secondly he tells us v. 16. *for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering for a pattern to them that should hereafter believe on him to life everlasting; that in me the worst of men might have example and encouragement to depend upon him for eternal mercies, if they will but come in to him, he was pleased to show me mercy, call me in the very flagrancy and execution of my crimes.*

Whereupon, as he says thirdly, he not only was not disobedient to the Heavenly Calling, but (as if by owning himself chief of Sinners he had set himself a standard for his service, put upon himself an obligation to be chief of all Christ's Votaries) he became more laborious in his duty than all others; and particularly so sincere, faithful, resolute and constant, as nothing could remove him, neither opposition stop him, nor temptation divert him. Now it is this faithfulness, this being honest-hearted to Almighty God; 'tis the firmness of this purpose to go thro with duty in a constant tenor of obedience in whatever circumstance we are placed, whatever happens not to be allured nor frightened, neither biass'd nor forced out of it, with the conscientious pursuance of this resolution that particularly qualifies for this secure dependence upon God for success, it does dispose a man for perfect resignation of himself and full assurance. It was S^t Paul's case here, *for this I suffer*, saith he, (and indeed he lived almost in constant martyrdom) yet all this does not in the least discourage me, but by God's gracious assistance I will do my duty, come what can come. Now discerning himself thus resolved and thus assisted, he concludes that he hath ground enough for trust, for he that is thus faithful to him may trust on him; then he says, *I know whom I have believed.*

And that we may not think this is an instance solitary, in the third of *Daniel*, when *Nebuchadnezzar* told the three Children, *If ye worship not the Image I have set up, ye shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchadnezzar, we are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King; but if not, (i. e. but if he would not) be it known unto thee, O King, that we will not serve thy God's, nor worship the golden image which thou hast set up.* The being conscious to themselves that they were thus resolved in earnest not to offend against the Lord, but to obey how dear soever their obedience cost them, and so casting themselves on him to do what he would with them, gave them confidence, made them know and say he would deliver them; and so he did. It is according to the measures of discerning the integrity and faithfulness of our own hearts that *we assure our hearts before him*, as S^t John expresseth 1 Epist. 3. 19. and then tells us, *if our heart condemn us, God is greater than our heart, and knoweth all things*, v. 20. If we find not that sincerity within, if anything be false there, if our conscience accuse us, our own hearts condemn us, 'tis most certain God will do so too, because he knows all those things of us that we can know of ourselves. But if we truly cannot charge that insincerity upon ourselves, we need not fear that God will charge us with the things we are not guilty of. No surely, as he there goes on, *Beloved, if our heart condemn us not, then have we confidence towards God*, v. 21. *And this is the confidence that we have towards him, that if we ask anything according to his will, he heareth us; and if we know that he hears us, whatever we ask, we know that we have the petitions that we desired of him*, c. 5. 14, 15. *And whatsoever we ask, we receive of him*, c. 3. 22. Thus by assuring their own

hearts to God they know this, have this confidence towards him, *i. e.* have the trust and the dependence in the Text, which in what cases it admits this strong assurance, that is here expressed by the word *know*, is my next inquiry.

I know. Now by the last words it should seem as if in every case, in everything that he can want or does desire, the person that is qualified so, had a ground to trust with full assurance. *We know*, saith S^t John, *that whatsoever we ask we receive of him*; and accordingly in all the Spiritual needs of the *Thessalonians* both in particular and as the Church, S^t Paul, when he had blest them and prayed for them thus: *The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ*, 1 *Thess.* 5. 23. adds in the 24th•erse, *Faithful is he that calleth you, who also will do it.* And here in this Epistle of himself he says, *The Lord shall deliver me from every evil work, and will preserve me unto his Heavenly Kingdom*, 2 *Tim.* 4. 18. Nor did good men want this confidence as to the things of this life; for in times of public consternation, in the want of all things *Habbakuk* does thus assure himself c. 3. 16, 17, 18. *When I heard, my belly trembled, my lips quiver'd at the voice, rottenness entered into my bones, when he cometh up unto the people he will invade them with his troops*; but in that state he adds, *Altho the Fig-tree shall not blossom, neither shall fruit be in the Vines, the labor of the Olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.* The exstasy of trust, the rapture is too elegant and gay, too high and full of transport to admit of any descant. Holy Job went yet a little farther, *Tho he slay me, yet will I trust in him*, c. 13. 15. In a word at once, in whatsoever God hath promise'd, there the Faithful Christian hath a right to trust. I will not be so rude as to suppose my Auditors so unacquainted with the rich and precious Promises, those Christian Treasures, which God's Book is the Repository of, that I should need to mind them of them; and indeed to do it were to read a very great part of that Book. 'Tis sure in every case of every, whether public or particular, real just concern, whether in temporal, spiritual, or eternal things, in some indeed more absolutely than in others, but in all these there are promises; and promises were made to be believed, and every faithful Christian that trusts to them, does *know whom he hath believed.*

But yet it cannot be denied, since God hath threatened *Ezek.* 14. 13, 14, &c. *When a Land sinneth against him by transgressing grievously, then he will stretch out his hand against it; and if he say, sword, go thro the Land, and pour out fury upon it in blood, and break the staff of bread thereof*; he swears, *though Noah, Daniel, and Job were in it, they should but deliver their own souls*: then if we chance to see wickedness overspread a Nation, vice and profaneness grown so universal and habitual, that 'tis almost natural; when impunity hath made it safe and upon that account familiar, and then familiar practice made it necessary, yea and great examples made it honorable, and by this all virtue is made mean and contemptible, and insolently domineer'd over or derided petulantly; when a people looks so like the thing God threaten'd so: 'tis hard to apply the promises of safety to it, or with confidence rely upon God for its preservation. And yet there is the resolution of a case so like this in the Prophet *Micah* c. 7. as is able to revive a dying hope, and give it vigor and security: *Woe is me, for I am as when they have gathered the summer-fruits as the grape-gleanings of the Vintage, there is no cluster to eat: the*

good man is perished out of the Land, and there is none upright among men; they all lie in wait for blood, they hunt every every man his brother with a net. That they may do evil with both hands, the Prince asketh, and the Judge asketh for a reward, and the great man uttereth his mischievous desire, so they wrap it up. The best of them is as a briar, the most upright sharper than a thorn-hedge: and then he adds, the day of visitation cometh, now shall be their perplexity; but he recollects himself and says, Therefore I will look unto the Lord, I will wait for the God of my salvation, my God will hear me. Rejoice not against me, O mine Enemy, when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me. So that when we cannot hope well of the Commonwealth, yet we may hope in God still. And I pray you tell me whether way looks quieter and safer, hath more comfortable expectations, to confederate, make factions, lay plots, dark, sometimes illegal, and unjust contrivances, and sow the seeds of trouble and dissention, and think with these to carry all their own away, not enduring to submit to Providence, or be contented with God's dispensations, but will help him, as if he had need of such arts or instruments, and could not govern except his commands were broke: when 'tis certain such contrivances, if they do not thwart his counsels, (which if they comport not with, he laughs at and defeats,) yet they do his commands; and then he will punish them, however he may let them give a while some trouble. And then whether is this better, or to do our duty faithfully and trust God? when we are assured, *if one sparrow, two of which are worth yet but one farthing, fall not to the ground without our Heavenly Father,* a Church and State shall not fall without him. But yet 'tis certain Governments are sometimes broken or else fall in pieces, and while the fury of the sword does ravage all, the innocent as well as guilty suffer the same miseries, and the same carnage does devour the righteous with the wicked; yea Religion hath been swept away too by the inundation, and whole Churches have been quite un-Christian'd; and no doubt there was all reason in the world for this. Yet though I will not take upon me to mark out the lines by which God moves either in his ways of mercy or of judgment, nor to give the reasons of them; yet when plenty hath brought in all sorts of luxury and dissoluteness, and (as it must needs) that corrupts all, loosens all the bonds by which Societies and Government consist, the very bonds of common right and justice, those that either men's propriety or their security and lives depend on, and besots men so, as that they take no other rule or measure of their interests than as things serve the ends and satisfactions of luxurious appetites; and if Religion also, while 'tis trampled on, despised and scofft down by such sensual persons that have no Religion, and so not having countenance, being injured, and cut short by others, does decay; or else, if willing to comply and save itself, it grow itself debauched in some measure, learn by formalities to serve worldly purposes; yea possibly learns to adopt principles and consecrate some practices which are enemies to the very nature of Religion, wound, destroy Christianity, and dishonor the God of it: if everything does thus seem to provoke and call for present ruin, and God stir himself up, as he did in the Prophet, *Shall I not visit for these things, shall not my soul be avenged on such a nation as this;* yet in such a Nation if there be enough remaining of those that can stand in the gap and maintain the breach against him, as once Moses alone did, he will turn away his indignation, so as not to stir up his whole wrath; and, altho he leave them not altogether unpunisht, he will not destroy them utterly. Now he knows what the numbers are of faithful Christians, such as wrestle day and night with him and do not let him rest. If the hairs of our heads be

all numbered, sure the knees are, that cleave to the ground in humble adorations and petitions to him. Yea and so they are; for when *Elijah* brought his charge in against *Israel*, whose condition looked so desperate, that he thought there was no servant of God but himself, *I, even I only am left*, *1 Kings* 19. 10. God tells him v. 18. he had *seven thousand knees in it that had never bowed to Baal*: and when those three *Noah*, *Daniel*, and *Job* are not able, seven thousand men yet may prevail. Indeed if once Religion grow so low, be so defiled that 'tis not worth preserving with all those corruptions that get into it, when not only the Professors of it are depraved, but its very constitution in its vitals, in the doctrines both of faith and manners vitiated; and it is hard to show where God did ever overthrow a Church and a Religion wholly, where it was not so; and then it was not he that did destroy it, it destroyed it self. If also in a state Judgment be turned into Wormwood, and you find oppression for Justice, and for Righteousness behold a crying; in a word, if a Church and State sink by such proportions as *Sodom* and the rest of the Cities of the Plain, when in all *Pentapolis* there was not ten Righteous, for whose sake five great Cities might be spared: in fine, when once they have wrought out the measure of God's mercies, and their iniquity is full, it is no wonder if the measure of their Judgment be full too, and itself irreversible and utter. But yet though in all these Judgments, whether partial or final, Innocent and Righteous persons suffer with the wicked, *All things come alike to all, there is one event to the clean and to the unclean, to him that sacrificeth and to him that sacrificeth not, as is the good so is the sinner, and he that sweareth as he that feareth an oath*, *Ecclesiastes* 9. 2. So as that it should seem the sincere Christian can no more depend than others, or if he do his trust will fail him; yet to omit the reasons of this dispensation of God's Providenc which are many very just ones, that alone sufficeth good men in the midst of all such Judgments to depend upon, which S^t *Paul* writes on the very account of such distresses and necessities *Rom.* 8. 28. *We know that all things work together for good to them that love God*; even those afflictions working for them *a far more exceeding and eternal weight of glory* *2 Cor.* 4. 17. They are God's words, and so trusting and depending on them we know whom we have believed, namely God, the person, and my last part, wherein I am to enquire on what accounts especially he that does depend upon him in these cases hath assurance, such as that he can profess, *I know whom I have believed*.

Now there is scarce that Attribute in God which is not a firm ground for resignation of ourselves to, and of reliance on him. But to pass all those, which are everywhere in God's Book to be met with, and are urged with all advantage, and to name two other only. First 'tis certain that we may with the most comfortable hope and greatest confidence rely on him, who, when we have most need, is readiest to relieve. As we read in the Scripture of an accepted time, of the day of Salvation, to let us know that it is not to be caught in every season, as if whensoever we shall have a mind to be delivered and ask for it, God must hearken and command deliverances; no sure there are proper set times, and we must be unwearied in waiting for it: so also ordinarily that the time of greatest need is God's opportunity, and the day of extremity the day of Salvation, is obvious. All other times he tries us and does exercise our virtues, but when we are past all other help, then he relieves us. Therefore *David* is most peremptory with the Lord on that account *Psalms* 102. 13, 14. *Thou shalt arise, and have mercy upon Zion; for it is time that thou have mercy upon her, yea the time is*

come. And why? thy servants think upon her stones, and it pitieth them to see her in the dust: and Psalm 9. 9. The Lord also will be a refuge 〈 in non-Latin alphabet 〉 , LXXII. in opportunitatibus, in tribulatione, in the true opportunity, that is, when trouble comes. And we shall find a reason for this way of working in his Prayer Psalm 109. 26, 27. O save me according to thy mercy, that they may know that this is thy hand, and that thou, Lord, hast don it. When we are in such distress as is past man's aid, then if deliverance come we cannot choose but know the hand: when we are in darkness and dimness of anguish, and if we look unto the earth behold nothing but darkness as of the shadow of death, then if any light arise we know it is the day-spring from on high that visits us.

And if besides this reason and those Texts we but consult the Annals of God's actings, we shall find it always thus: and not to mention those that refer to particular persons, of which Joseph's single story is a manifold instance, which also gave birth to those great events which shall make up a demonstration that this is the way of God's procedure. In Egypt when the design was laid so, that the People of Israel could not have lasted longer than one Age, (for posterity was forbidden, and the Nation was to be murder'd by a prohibition of being born,) and when they could not to avoid this persecution get out thence, except the sea would at once make a passage for them, and a wall and rampart to secure that passage; and if it also should do so, it would but land them in a wilderness, and they but fled from water to perish for want of it, and escapt being drowned to die with thirst; a place too where unless the desert can bring forth the bread of Heaven, unless Flesh and Manna can grow there where nothing grew, they have but changed their fate, and brought themselves into a more unavoidable and speedy ruin: when this state of exigence was come, then God comes in by weak means, a stammering tongue and little rod works all deliverance.

And again afterwards in the captivity of that Nation, a state which Jeremy the Prophet when he had bewailed in sorrowful eloquence, in lamentations that live still, yet wished *his head had been a fountain of tears* to weep for it; when in seventy years the people was so mixed, incorporated with their Conquerors, as must needs be very hard to separate and tear them asunder; and as for their Temple it was ruined and despoil'd of all its holy furniture, which was not only robbed but desecrated and profan'd, so as not to be likely nor scarce fit to be returned, the vessels of the Sanctuary being made the utensils of their Idol-feasts and their own riots, and those holy bowls made up their drunkenness as well as sacrilege: yet when these conquering Robbers were enjoying their spoils and crimes, as if wine in those holy bowls did stupify men past all sense, they and the great *Babylon* are taken ere they knew it, and the *Jews* return strait followed.

Again, when *Cestius Gallus* had sate down before *Jerusalem* at the Feast of Tabernacles, when the Nation being obliged by their Religion was all in that City, and the Christians of the Land were there too, after several assaults, and when he might have taken it, he on a sudden raised the siege 〈 in non-Latin alphabet 〉 , saith *Josephus*, without any reason, nobody knows why, but only as God put it in his heart to do so to give way for the Christians to obey that voice, which the same *Josephus* saith was heard in the Temple at the Feast of Pentecost, 〈 in non-Latin alphabet 〉 , let us go hence, and upon it all the Christians went to *Pella*, not

one staid, but everyone escapt that ruin which *Titus* sitting down before that City, brought upon that People, (the great Enimies of his Church) to a final utter desolation.

Once more, when after the nine Persecutions, which like so many torrents of fire had swept away the Christians in flame, *Dioclesians* like a tenth wave came as if it meant to swallow not the relics only of Christ's Church, but also all the memory of the other cruelties; when in one small Province in a month he put to death one hundred and forty four thousand Christians; banished seven hundred thousand more, and proportionably so in other places thro the *Roman* world with such success, that he took confidence to write on his triumphal Arches, *Deleto nomine Christiano*, as he had blotted out the very name of Christians, then at the last gasp of his Church it pleased the Lord to raise up *Constantine*, and strait the whole face of the world was Christian, and *Dioclesian* himself lived to see it. I might have instanced in our own so fresh deliverance, but that it would not look like an encouragement, it may be, to rely and cast ourselves again upon him, if so soon we call upon ourselves the same needs by the same wretchless methods; and there are some, they say, that apprehend so. And God knows the ruin of the Reformation and our Church hath from its first beginning been still working by her restless indefatigable Enimies, and hath often been preserved only on the account I am now speaking, that when things are past all human help, then is God's set time for relief. I know the Churches Adversaries brag of multitudes, and they come up on every side close to her; yea and which is worse, we seem to labor to make God himself our Enemy, or at least provoke him to desert that Chutch and Reformation we pollute so, put out the Worship we unhallow and profane so by ill lives, make those that will have nothing of Religion but some forms it may be loose them too, and let them die for want of substance, and the show go out, not leave so much as the hypocrisy of piety. Indeed a flood of Atheism and contempt of all Religion and virtue looks like a just dereliction of them who would not let God be in their thoughts, nor Religion or Morality in their actions. Nay may it not look like a kindness to remove the Gospel which proves only the *savor of death unto death*, put out that light which men are but resolved to sin against? Or can there be a greater mercy than to refuse all the means of mercy to such men as only make them work out condemnation to them? *O Lord, to us indeed belongs confusion of face*, but notwithstanding *to the Lord our God belong mercies and forgivenesses, though we have rebelled against him*; and as he knows how to reserve the ungodly to the day of Judgment to be punished, he knows too how many thousand knees do bow to him in secret, reckons all those tears that are poured out in Religion's and the Churches cause; and how wicked soever the Professors of Religion, the Church Members may be, if the constitution of Religion and the Church themselves yet be not vitiated or defective, there is hope still. And truly whereas many blame the Reformation that it did not keep more hold upon the Consciences of the Community, did not retain some power, which altho not of Divine Institution, but things warily and by degrees brought in as seeming to work towards piety, and most certainly in human ways of judging serving to procure more veneration and outward security of the Church and Religion; to work out which the other consequential worldly interests we see the very scheme of some Professions, not their discipline only but their faith too is contrived: I think on the other side, if our Reformation instead of doing thus, as it consulted not at first with carnal Politicks, but Christ's institutions as the

Scripture and other primitive Records conveyed them, and designed no more to themselves than those bare naked Spiritual doctrines, rights and powers which Christ gave them, left to *Caesar* whatsoever was *Caesar's*, knowing God had promise'd Kings should be their Nursing-fathers; and to be so, is part of their Office: trusting therefore God and Governments with their protection, and defense of Church and Religion. So also if thro all succeeding times, whether of flourish or depression and calamity, Religion itself, whatever its Professors are, have retained always the same simplicity of principles, be itself untainted, not new model'd to serve ends or interests, then whenever men shall begin to clip it, I do not say in maintenance, seizing what their Father's sacrilege had left them, but I mean because ours did not so as other Churches, grasp some usurpt power to secure their own, shall therefore cut her Spiritual powers short, so that they cannot serve the ends of piety; because they know her Children will not, cannot by their principles resist, *i. e.* if they endeavor to destroy them for this reason, that they make men the best Subjects and of the most Christian Principles; that is, persecute their Christianity itself, and martyr that; I must profess that it will look like God's set *appointed time to arise and to have mercy upon Zion*; when it is exposed a naked Orphan, left to his protection only, then he cannot pass it by; but when he sees it *in its blood* thus, *he will say unto it, live*: and though he plague her wicked and ungracious Sons, and possibly take away many of the good ones from the evil to come, yet the Religion will not die. Let them believe it hopeless who desire a pretence to leave it, who do what they can to stab their Mother, and make it a reason to forsake her then, because she is so desperately wounded; and let them declare it, who design to betray men out of it. But whether is wiser to believe these, or the God from whom we have these promises, and these experiences, and the other grounds of trust? Sure we *know better whom we have believed*, especially since the very trust to him is an engagement to him not to fail us: that's my last ground.

'Tis itself a means prescribed us by himself, *Isaiah 50. 10. Who is he among you that feareth the Lord, that walketh in darkness & hath no light? Let him trust in the name of the Lord, & stay upon his God.* There is nothing in the world that more engages any man that is not profligately false, than trusting to him; and for God, there is no other piece of piety or virtue gives such honor to him & his Attributes, as sincere dependence on him do's. It does acknowledge his Omniscience, that he knows our needs, & be they never so perplexed & intricate, knows how to help them; his Omnipresence, that he is at hand on all occasions; his Omnipotence, how he is able above all our possibility of want; his Mercy, Goodness, & Benignity, in that he condescended to be willing to relieve us; his Faithfulness, & Truth, and Justice, in observing his good promises and never failing them, and his Immutability in all these and his other Attributes of loving kindness. Now truly as our miseries required all these, so our trust to him gives him the glory of all these; and therefore 'tis no wonder if some men made this reliance or dependence, trust or faith our whole condition of the Covenant. But though 'tis true the Covenant does require some disposition in us that we also may be trusted, for those that are not faithful to him, cannot have faith in him; for us he knows our needs, he knows our hearts too, and if they be false he sees it, and the trust is broken on both sides: such hearts cannot trust him, for it is impossible that one can trust upon another, if he know that other does discern that he is false to him▪ for he knows that he is not in condition to be dealt

with by the rules of trust. Yet the sincere and honest-hearted person may cast all his care there, Faith does his work, and he *knows well whom he hath believed.*

The sum is this, however grievous Sinner one hath been, if he return, and with entire submission to God's will become faithful to him, and assure his own heart towards him, he may commit himself and all his Spiritual and Eternal interests with all assurance absolutely into his hands, and his temporal so far as they shall be succesful in all cases, except those wherein God sees it necessary for his more advantage to determine otherwise. All his concerns too for Religion he may put into the same safe hands with all assurance; for God will never destroy his own Religion, if it do not change first, vitiate and put out itself. And in whatever Judgments God at any time shall bring upon the public, he may perfectly assure himself, that whatsoever happens, shall be for good to him; for how sad soever the necessity be, he knows both it and how to remedy it, and is able and hath said he will, he is true and just and faithful in his promises, it is his very Nature that he cannot change or fail him; and how desperate soever his condition seem here, that state is God's opportunity, and that time his set time, and depending on him is yet a further engagement to him.

Yet in all this I have said very little, all these grounds for trust & reliance the old Covenant afforded. Thus far the *Jew knew whom he had believed*; but sure the Christian knows more comfortably, hath more cause to trust on God as on the *Father of our Lord Jesus Christ*. And certainly we may rely upon that Father, that he will deny us nothing, who denied us not his son. 'Tis St Paul's argument Rom. 8. 32. *He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things.* We may resign ourselves into his hands that loved us at these rates, and cannot but be confident as the Apostle was v. 38, 39. *that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God,* which he hath to us in and thro Christ our Lord and Savior▪ or shall hinder him from preserving and delivering us in and from the hopes and fears, the terrors and allurements of them all, the temptations that either fear of death or hope of life, or malice of the Devil and his Angels, or of Principalities or powers, whether earthly Potentates or infernal, or distresses present or to come, or heights of honor or depths of disgrace may assault us with. How can these hinder, when sin could not hinder? Or what possibly can separate, when God chose to be divided as it were from his own Son, rather than anything should separate him from the love of man? And then what may we not expect from this, the Eternal Son of God, who became one of us, that so he himself *suffering by being tempted might be able to succor them that are tempted?* Heb. 2. 18. *Able to succor?* Sure he could have don it ere he took upon him weak flesh, being God Almighty; he was not less able, when he was Omnipotent: yet being, when he was made man himself, afflicted, having the experience of our infirmities, in all points tempted like as we are, he is enabled to be much more sensibly compassionate and touched with the feeling of our weak condition, which himself felt: so the ability which he hath gained, is the Omnipotency of kindness. One would have thought indeed it had been large enough before, when to show mercy to us seemed more dear to him and more considerable than to enjoy Divinity, when he emptied himself of this, that he might be qualified for the other. How infinitely willing then was he to be compassionate to us, when

he takes flesh to learn to be compassionate? How desirous was he to succor us, who lays down Heaven and glory above, and life here below, that he might be able to succor us? To whom can we betake ourselves for mercy with such confidence, as him who made himself like one of us, that he might be a merciful High Priest to expiate and make reconciliation? We that are the sheep of his pasture, what hands can we possibly resign our Souls into with such assurance, as to those of this Bishop and Shepherd of our Souls, this good Shepherd who not only seeks the lost sheep that is run away, but who also *lays down his life for his sheep?* 10. 15. And what may not his poor Church depend upon him for, who *purchased to himself his Church with his own blood?* What design can he have to fail us possibly, who would be crucified for us? In a word, if one that for us men and for our Salvation would come down from Heaven, be incarnate and made man, a man of sorrows and afflictions, and would suffer want shame and reproaches, agonies, a Cross, a bitter passion and a cruel death for us; and who is sat down on the right hand of Majesty and Power, hath all power in Heaven and Earth, the keys of Death and Hell; in whom all the promises of God are *yea* and *Amen*, faithful and true, faithful to immutability, Jesus Christ yesterday, today, and the same forever: if, I say, he that is all this, can be trusted, *we know whom we have believed.*

And now I have no more to do but only ask, whether we are assured of any other whom on more or safer grounds we have or may believe? I will upbraid none with that Irony which *Eliphaz* insults on *Job* with *c. 5. 1. Call now, see if there be any that will answer thee, and to which of the Saints wilt thou turn thee?* There are that do with all the evidence imaginable of a strong confidence and cheerful hopes to speed in doing so, pour out their needs, their whole Souls to a fancied, or it may be true Saint, whom they have adopted as the object of their invocation, which it seems they cannot do so feelingly, with such a close and intimate dependence, with such comfortable expectations upon Christ himself. Now I would only put the question of ^f *S^t Paul* to such a one, was that Saint *crucified for thee*, that he should be more concerned for, and more sensible of thy condition, and that thou shouldst have a greater confidence of his good will, than of his that did and suffered all that for thee, that he might be merciful and faithful, touched with thy necessities, that I mention not the rest of those qualifications that do make one fit to be relied upon? 'Tis to be feared such persons do not know well *whom they have believed.* But I pass them. There are that trust their being here to Policy and Prudence, to their own contrivances, that is, trust to themselves, and give credit only to what interest or their ambition suggests, and accordingly design ends, and devise means, weave plots, spread their nets abroad with cords, and lay snares, and do all this with that confidence of success, as if they did believe they were fulfilling Prophecies, and moved by the directions of Heaven; for many times they seem to do this in the fear of God, and in subserviency to Religion: but whatever fair pretences some of them may have to wash or color their intentions, God, you may be sure, hath no hand there in those designs, where his Commandments are broken. Where you discern either as to particulars, treachery, or fraud, or falseness, undermining and supplanting to serve interests, or pride, or malice, or revenge; or as to public, interverting justice and the due course of Laws, or mutiny, sedition, raising discontents, and making breaches, 'tis not he on whom they have believed. And did they but consider what they see perpetually, how false interests are, and how unstable high place;

how this tumbles men down headlong, those change daily; and altho men thrive so that they wash their steps with butter, they are only so much more in slippery places, where God also leaves them, sometimes overturns them suddenly. Or did they consider who the great Patrons of interest and ambition are, *Mammon* the fomentor and encourager of almost all the mischiefs upon Earth, and *Lucifer* that was discontent in Heaven, had ambition to be greater there too, mutinied and stirred sedition up against God, and got by it to be chief of Devils only, Prince of Hell. Did these designers but reflect on these things, they would know then *whom they have believed*, a deceitful world, a false glistening light that mocks them, and a treacherous malicious Devil that hath been a Liar and a Murderer from the beginning.

I might ask the sensual person, whether he that hearkens to the cravings of the one or other of his inclinations, and is so persuaded, overcome by their insinuations, that whenever any of his appetites is high, he thinks there is no joy that is like the satisfaction of that appetite, and is mad till he have it; yet hath found himself betrayed, fool'd, cheated every time he served it, but still courts and embraces the false treacherous mischief, and will not be disenchanted, whether he considers *whom he hath believed*, whether he knows that he lets his horse ride him, and is guided, animated by, and believes the beast.

Once more, whether he knows *whom he hath believed*, that owns being an Infidel, any one of those that with great seeming gravity, or wit and railery declares dissatisfaction at the proof of those things, which the world for many hundred years continued so convinced of, that they chose to die rather than say that they did not believe them: when as for them, good Souls, they think they can believe nothing but upon demonstration; yet if a man consider but the men themselves, the method and the means of their conviction into that their unbelief, he would find that themselves are always vicious, and that they examine little but converse much, and keep company with them that in the heat and confidence of drink and vice swear 'tis impossible those things can be, and rally them that give heed to or profess them; and then themselves give easy credit to this and their own inclinations, that would have them all impossible; for it is their concern, they are eternally unhappy if they be not: so that we know whom they have believed, their debauched company and their evil inclinations; and these stupid Infidels are the most credulous, we see, on the least grounds of any in the world. It is not my employment at this time to make comparison betwixt the one and others grounds, the several motives of belief and infidelity; 'tis plain, Christ Judge'd the arguments and grounds of faith were so sufficient, that he positively gives his charge thus, *Go and preach the Gospel to the whole world, he that believeth is saved, and he that believeth not is damned*. And if his threats are as inviolable as his promises, 'twill be but ill knowing him, whom we would not believe; the conviction will be very fatal, when their unbelief will become vision. And this gives me yet occasion to ask, what temptation Sinners can have not to believe, to be willing to come in to Christ and be saved? They cannot choose but see all others whom they have believed, betrayed them and will fail them: all their satisfactions must go out, their expectations die and perish, and why will ye not take up here then, why will ye die forever? Is your case, think you, desperate, and have you gone too far to be received if you should turn? Why our Saint here, the person of the Text declares, he was the *chief of Sinners* that obtained mercy for encouragement to all that would believe and turn:

and if you did but know whom he believed, you must know one that went to meet the Prodigal in his return, when he was yet far off; that sought the lost sheep while he strayed and ran away still, till he found him, and when he was gone so far that he could not return, he carried him. And will you neither be invited into life, nor carried into it? Why will ye die? Can ye not help it? Have your inclinations and customs, think you, so prevailed upon you, that to leave them looks impossible? Then 'tis plain you *know not whom you have believed*. Is anything impossible for him, that is Almighty, whose grace is sufficient? Or can he command too hard things, who enables to perform what he commands, who, as S^t Paul saith, *worketh in us both to will and to do*, if we will suffer him? He never prayed and tried in earnest, watched, endeavored, and comported with God's workings, that complains thus. You cannot but believe indeed they are too hard while you hearken to the cravings of your lusts, your customs and your inclinations; but why will you believe them still? Why will you die? Is it not in fine worth while to strive against it, but e'en go on with the stream, abandon all consideration of concern for that life? Indeed if that which God thought worth the concern of all his Attributes, the contrivance of his Wisdom, the assistances of his Almightyness, the invitations of his Promises, the engagement of his Justice, Truth and Faithfulness; worth all the issues of his Goodness Mercy and Benignity, worth the Incarnation, Death and Passion of his Son, worth Christ's Blood to purchase, worth the giving him all Power in Heaven and Earth, exalting him to his own right hand a Prince and Savior to give us repentance and remission, that we might be capable of that life, and then to bestow it on us: if this be not worth the while to strive for, not in opposition to Hell eternal, then indeed we know not whom we have believed. Consider how it is this issue that such put it to, a most fatal issue, but the sure one of all those that will give credit to the suggestions of their flesh▪ and this world; Lord Christ, *we believe thee, help our unbelief*.

SERMON XVII. THE CHILDREN OF THIS WORLD are wiser than the Children of Light.

Luke 16. 8.

The Children of this world are in their Generation wiser than the Children of Light.

BY the *Children of this World* are meant those that look after and take care for only the advantages and satisfactions of this World, have no thought of, or at most design for any other: by the *Children of Light* all those that see farther, into one to come, and who look after that; accordingly all Christians are called so, 1 *Thess.* 5. 5. of whom howsoever some are more and some less Christian, all yet are supposed to have been *visited by that day-spring from on high*, enlightened in some measure by the Gospel, which *brought Life and Immortality to light*.

2. Those former are said here, *in their generation*, in their own affairs of this World, (which alone they busy and concern themselves in,) or in their contrivance for their Age or time in this life, to be *wiser* than those others. Now Wisdom, though it import many offices and of highest concernment, which have place in every serious action of our lives, it weighs interests and obligations, and considers circumstances, which do sometimes make necessities, and sometimes void them, and which cannot all fall under Rules and Precepts,

and are therefore left to the decisions of Prudence which does judge of them, and then accordingly direct and steer the actions; yet these offices of Wisdom do not come directly into this comparison of our Savior. Its main office in the general is 〈 in non-Latin alphabet 〉 , *to consult and counsel well and rightly*, which acts, since they cannot be employ'd but about things that must be don in order to an end; therefore

1. The Wise man always looks at, and intends some end; and
2. He pitches on such means as seem most useful, and directly tending to that end: yea
3. Since this Wisdom is not speculative, but 〈 in non-Latin alphabet 〉 , is *Ratio agibilium*, deals in things that must be don; it therefore sets the man upon the use of those means in pursuit of that end, it applies him to it and guides him in the execution, and does all by Rules proper to each one of these Offices.

Now as to these three Offices of Wisdom, we will try to find out how far, and in what respect *the Children of this World are wiser than the Children of Light*, the Worldling than the Christian, than the most of them, yea than the best, and how this comes to pass; that so if men will not be wrought upon by any Rules, not by God's Precepts, nor by means examples, yet comparing themselves with themselves how much they fail of the observance of the Rules of Prudence that concern the next World in comparison of their observance of those very same Rules as to this World, they may shame themselves into discretion, and may learn to be a Rule and an Example to themselves, which I must first enforce by that property of Wisdom, which I mentioned in the first place, that the wise man always looks at, and intends some end.

I suppose this, and I may well do so; for the World allows the action that hath no end, to be to no purpose, vain and foolish. Now the worldly man, as such, proposes, as I told you, to himself the satisfactions of this world, either more particularly of someone kind, or else all in general; and the Child of Light, so far as he is so, designs especially the happiness of the world to come. But then if in relation to their aims, those men be wisest that propose the best end to themselves, the Child of Light is as much wiser than the worldling, as eternal Blessedness above is better than the little broken dying starts of satisfaction here below. And truly 'tis not in relation to their several ends in general that our Savior here compares them, but the one, saith he, *are wiser in their generation*, in their own concerns; and that first in relation to their ends.

For the worldly man is intent upon his end, his will is fixed to it, and his affections all concenter in it. We are most assured of this by the pains he takes to compass it, all which are carried on and sweetened and made easy merely by his aims and expectation, which his heart is therefore passionately set on; for men's actions will be cheerful, vigorous, and lively only by those measures that the Soul breaths spirit into them. If the will and outward faculties looked several ways, all his external motions would be force and violence, not nature; but since his pursuits are eager, his affections are in them. I should enter into an Abyss of matter and should find no end of the discourse, should I attempt to show this in the

several states of men of this World in relation to their several inclinations to this World's advantages. Some pour out and sell the blood and souls both of their own and other Nations, but to purchase some accession to their Territories, to enlarge their bounds and glory. And it is matter of astonishment how 'tis possible that human nature should attain to such a monstrous excess of barbarous & bloody villainy to acquire their ends, as *Sylla* and *Marius* practice'd. Yet neither should men wonder, and complain of these so much; for every little great man, that hath power, would be enterprising upon others, outing and supplanting, catching at more power, cutting short, diminishing the rights of others to extend their own: and altho these Aggressors be not bloody as the former, (which 'tis possible they would be, if they durst,) yet they are as unjust and false; and they that are not able to do so much, are not in a state to put a force on others, force themselves, break their own natures into soft compliances and servile attendances to reach their ends. 'Tis thus in all conditions, the Soldier charges and storms fire, and the Merchant storms the raging Sea and Tempests; and if the man's heart be once bent on getting wealth, he sells his meals, his sleeps, his sweat, the whole employment of his life, and his anxieties for that which only brings him more care and more parsimony, and by consequence more want.

Now is there anything that is like this in those others who pretend to aim at Heaven and the Blessedness that God is happy in? Nay do they mind it cordially, when they stand before him in his house in order to it? Or is their heart upon it there, while they are praying for it? Whenever we discern religious performances are uneasy or displeasing to us, we may then assure ourselves the mind is not intent upon the end of them. For 'tis impossible he should not busy, concern himself extremely in the things that his affections are engaged in, which possess him mainly, and which are his treasure. But 'tis as when God asked the question by the Prophet *Jeremy* c. 2. 32. *Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number.* He asks a gentler question by the Prophet *Isaiah* c. 49. 15. *Can a woman forget her sucking child, that she should not remember the fruit of her womb?* There is some object for an heart, that it should mind and pour out itself in tenderness to that dear part of its own breast and bowels; it is no wonder, if it be not with so sensible affection set on any of those remoter objects, such as God and Salvation in Heaven; but that they should be less considerable than attire, the Robe of Immortality not so much minded as a dress, that to be gay should challenge morning hours and cares, but to be blessed scarce engage a prayer, wish, or thought, is sad. The truth is, such is man's corruption, that there is scarce any inclination left in nature that desires, or is indeed content to be upon the way to Life Eternal. Before anything can be don for man, he must be made willing not to destroy himself; for *S^t Paul* tells us 'tis *God* that by his power *worketh in us both to will and to do.* We must not only be obliged by duty not to neglect and forsake our own mercies, but we must be wrought and made contented to receive them; all *God's* arts and methods used, the terrors of the Lord, and the promises of Heaven, and the strivings of the Holy Spirit, and the power of Grace employed to work in us to will, for it is *God* that *worketh in us to will.*

In this the men of this World have especial advantages over the generality of Christians, that they mind and are intent upon their aim. For the mere being so engages them to the observance of that Rule of Prudence, which above all others is to regulate the counsels and

the actions of all men in order to their several ends, if they mean to act wisely in relation to them, which is this, namely to be true to their own ends, still observing their main point. I say not they should never look off from it, mind no other; secondarily they must do that. For as in the wise Government of Nations Princes must take care, not only that their Subjects live in *Godliness and honesty* and keep all the Laws, but that they *may live*, as S^t Paul says, *peaceable and quiet lives*, secure as far as may be from the danger of their Enemies abroad or at home, in all tranquility and plenty; and the like in Oeconomical and Military Wisdom: So in Christian Prudence we are so to look at everlasting life hereafter, as not to neglect this here, but may contrive for the conveniences of this life, to avoid what may be dangerous or incommode us, provided we do nothing that's against the other. So S^t Paul was wise, when both the *Sadducees* and *Pharisees* conspir'd against his life, to break that their confederacy by throwing in the question of the Resurrection of the dead, which was certain to divide them, since the thing he said was true, and consequently since the means he used did not at all clash with his higher purposes: the Rule thus signifying, that wise men in order to whatever end their wisdom lies, must still be true to their own end, be careful to do nothing that may take them off from, or oppose their main aim, (for that were to destroy their own design) and must be certain never to avoid whatever tends most to attain their purposes.

Accordingly the Children of this World are used to stick at nothing that is likely to advance their ends. This was the case expressly of the Text, and thereupon our Savior pronounces they *are wiser*. The unjust Stewards aim was to provide what should maintain him and his ease and reputation the remainder of his life, a comfortable plentiful subsistence, when his office should be taken from him; and discerning no way to this, but to cheat his Master, and engage his Master's debtors in the wrong too, making them as false and wicked as himself, regards not the injustice, but pursues his mark. And so the Child of Light, so far as he is wise, in order to his aim, *the price of his high calling*; looks directly forward to it. If he cannot at once do his duty in relation to his great end, life eternal, and take care of the conveniences of this life, he will not for these let go the other, never will look after these, but when, and so far as they will consist; does not turn aside to any other ends that thwart that, is neither bias'd from his mark by any flattering considerations of whatever this World temts with, nor is forced from it by terrors or whatever sufferings. We have great instances of this in the second book of *Maccabees* the seventh chapter, the Mother and her seven Sons, who looking to obtain a blessed resurrection, as S^t Paul saith *Heb. 11. 35.* did in order to it resolve to die under God's Covenant of everlasting Life, would not therefore accept life here, and deliverance from most cruel torments on condition to transgress the Laws. Thus the three wise men in *Dan. 3. 17, 18.* told *Nebuchadnezzar*, *Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand. But if not, be it known unto thee, that we will not serve thy God's, nor worship the golden image which thou hast set up.* Thus *Eleazar 2 Macc. 6.* from v. 19. chose to die gloriously rather than to live stained with an abomination, as it behov'd them that are resolute, to stand out against such things as are not lawful to be tasted; though the penalty proposed were loss of life, and though the Officers that were his friends besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the Sacrifice, he began to consider

discreetly and as became his age and his most honest Education from a child, or rather the holy Law made and given by God. Therefore he willed them straitways to send him to the grave, v. 24, 25. For *it becometh not our age in any wise to dissemble, whereby many young persons might think that Eleazar were now gone to a strange Religion; and so they thro my hypocrisy and desire to live a little time should be deceived by me.*

'Tis said the Prince of *Condé* gave this answer to King *Charles* the IX. of *France*, who told him he must make his option either of going to Mass, or death, or to perpetual prison: for the first by God's help he would never choose it, in the other he submitted to his pleasure, but that God would certainly dispose of them as it seemed good to him. On the other side we have an instance, *Chilon*, one of the wise men of *Greece*; who, whatsoever his last aim was, here his end was to live justly and according to right reason, who upon his death-bed told his friends, it was not then a time for him to flatter & deceive himself, his thoughts did not suggest unto him anything he had don in his whole life that troubled him but one, that when he with two others was to sit in judgment on a man that was his great friend, who had broke the Law so heinously that it was necessary to condemn him, looking out for some means that might save his virtue and his friend too, he resolved on this, that since the suffrages were given so that none could know what sentence any one Judge in particular pronounced, he persuaded his Companions to absolve him and himself condemned him, thinking thus he salv'd his duty both as Judge and Friend: but when he came to die, he thought 'twas wicked and perfidious to draw others in to do that, which he held not just for him to do, he was not true to his own end, but was diverted by the calls of friendship to serve other, and in that he found his Wisdom failed him, and his Conscience condemned him. So that we have seen the Rule exemplified in all kinds.

Now by this Rule we may make experiment both of the truth of what our Savior here pronounces, and men's wisdom also of what kind it is, what the aim is, whether of this World or of the other, and which of the pursuers are the truer to their end, and so wiser.

There is scarce any one profession, dignity, or place of power, nor indeed condition or state of life, but is adapted so that it may serve ends, either of the *Child of this World* or the *Child of Light*, and contribute either to the advantages of this life or of that which is to come. To take a view of one or two of them: the man that gets into authority and place, may have for his end to serve God and his Country, if he intend it for an opportunity truly and indifferently to administer justice to the punishment of wickedness and vice, and to the maintenance of God's true Religion and virtue; by such *Sons of restraint*, as the Scripture calls them, vice may be discountenanc'd, goodness cherished, till *judgment run down like waters, and righteousness like a mighty stream*, and the Nation be taught to live in peace and honesty: or he may intend to serve himself, to gratify his pride or his ambition by getting into place and power, that so he may be over others, and his person more regarded, and his will observed, and himself be more uncontrolable in his words and actions, may be vices; or to gratify his covetous desires, if in the perquisites of his place he find an opportunity for bribes, a power to sell justice, or what's worse, impunity of wickedness, an office where men may buy off their duties, yea their crimes and punishments, at least a place of doing something like this as they find

occasion. Now whereas Authority finds good men often modest in the use of it as to its true ends of Religion and Justice, power will scarce give them countenance and courage for its executions, 'tis uneasy, or they are solicited or awe'd, and they look off, at least they seldom put themselves upon it as upon the prosecution of a thing they mainly aim at, or they seldom persevere so: on the other side in order to the other ends men struggle for them, buy the opportunities of selling, give bribes that they may have power to receive them, use all arts to compass offices to serve their worldly end with. This is more notorious if the Office be Ecclesiastical, the true end of whose Ministry is to gather Christ's Sheep that yet go astray, to carry on the Salvation of those Souls which God hath purchased with his own blood, to preserve his Children from Eternal Hell, to be applying to the wounds and the distempers of the body of Christ, to prepare his Spouse for the marriage of the Lamb, to be Dispensers and Stewards of his means of Grace and Glory; in fine, Fellow-workers with him to the Everlasting blessedness of those that are committed to their charge, and who is sufficient for, and does not tremble at these things? to all which yet they do solemnly in express words dedicate themselves and their faithful endeavors, and are consecrated to it by the Holy Spirit. Or the end of this Ministry may be to advance themselves, to reap the profits, to receive the fleece, enjoy the honors, no great care appearing of those other dreadful obligations, or concern that looks proportionable to them: and if men will purchase this charge too, as some say, we may be sure they do not buy the duty or those fearful obligations, and much less the Holy Spirit or his graces; but 'tis somewhat else they bargain for, which they break thro oaths to come at, some other end they aim at.

2. As for states of life I must be endless should I enter into them, to name but that which God himself did institute and first before all others, which he made to be the complement of the felicities of Paradise, to be mutual support in every state of life, give all the comforts of society with innocence, to preserve from vice in the most dangerous and fatal instances, and so assist in the recovery of lost Paradise; to fill earth, so as by their good education it might people Heaven, and repair its loss of fallen Angels. But some also may intend no more by it than dowry, or to serve the needs or interests of families, and to raise them; for as for other satisfactions, they intend to make them to themselves much otherwise, and design not this at all a bar to any, do not look upon it as God meant it for a remedy, because they would not be preserved from the transgression, only they purpose to have such posterity, it may be, as the Law will suffer to inherit what their vices leave, and their arts can secure from Creditors. Yet truly, since men learnt to disbelieve or not regard their own immortality, and then learn not to care for living after they are gone hence in a good name; it is not strange if they esteem not living in posterity, and however brutish they are, mind not yet that immortality which beasts endeavor towards, to live in successive Offspring: yea where such men have it, they so little mind the giving them good education, that their vices only seem to live in their descendants. Thus men convey ruin into all the future Ages of their own families, and all this the most certain consequent of depraving this Divine primary Institution which was of such absolute necessity and benefit to mankind as he judged, and of slighting his ends in it, drawing it aside, and so making it of no reputation to others.

By these few instances we may discern, that there is no profession place or state of life, but may be taught to serve ends either of the *Child of this World* or the *Child of Light*. It is not my part to affirm that most men make them minister to worldly purposes, that is not necessary to make good my Thesis, which says only that the *Children of this World* are truer to their own ends, more careful to do nothing that may call them off from, or oppose their purposes, more certain never to avoid what tends to the attaining them, and by consequence *are in their generation wiser*. Men's practice in those instances (and 'tis the like in others) look them in the face so, that it were a shame to prove it to them; and 'tis as easily discerned what kind men's wisdom is of, they need no marks to distinguish them. In a word, he that will act wisely in order to those ends and objects which the light of Christianity discovers and proposes, must in every serious action look before him and consider what he purposes and designs by it, and, not giving ear to the suggestions of his prejudices, interests or any passions, shutting out their counsels, think where and what his aims are in it; whether by what he is about to do, he can intend an act of justice, honesty, charity or religion; whether he can do it out of love of God and for his service: or else passing by that, whether it does look another way aside to something else, and then consider, since Almighty God is infinitely just, and will be sure to punish what is grossly don amiss, and eternally reward what is faithfully endeavored in his service, whether therefore by thy action thou art going to work towards, and ascertain thy felicity, or not. For if it be to gratify carnality or worldliness, to serve but any present inclination that will call thee off from, or will make thee worse disposed for duty, and will not comport with thy designs of Piety and Heaven, then thou art not true to thy own ends, run'st counter to thy own design and everlasting interest; but if thou canst really and in truth intend to do that thing for Heaven and God, on God's name do it, if I say, thou dost intend directly by just means, that being the second property of our wise man, that he pitches on such means as seem most useful and directly tending to his end, which I am next to speak to.

And as to this the *Child of Light* is furnished now with all, that he, who is the Wisdom of the Father and his Everlasting Word, could judge was necessary or conducing to his end, and would prescribe for the attaining it. For however in the state of Heathenism they were much in the dark, both as to vice and virtue, and to the rewards and punishments, and thro the prejudices of their education in a world corrupted wholly both in practices and principles; they sinned out of piety, and their Religion was their greatest crime: yet he that brought *life and immortality to light*, was himself *the way, the truth and the life*, the true living way to it, sent by his Father to trace out, and walk before us in that only true way that can bring us to that Life and immortality. Faith and Repentance make up the whole duty of man. To believe on him, to endeavor faithfully and with sincerity to obey him, and when 'ere we fail, to be humbled for it and amend, these are the true men's to attain eternal Life, as God hath by two most immutable things assured us, both by Promise and by Covenant, which he sealed to us in the blood of his own Son, which blood also purchased it. And his Word declares infallibly all the Rules of our duty, not in general only, but oft brought down to particular cases with their circumstances, and resolved in most familiar instances. So that as to this part of Wisdom, which consists in pitching upon good means, sure the *Child of Light* is prepared as

much better than the other, as the Wisdom of God exceeds that of men. 'Tis true the other hath the compass of all Arts, Professions, and all other human Inventions for his choice, but besides that they are human, how fantastically are most put upon their course of life as to this world? To some chance does appoint it, others are determined to it oft without considering their capacities, whether they can fulfil the obligations of the charge they undertake, are blindly set down; one for example for a Soldier, this a Merchant, one a Scholar, this for Law, that other for the Gospel &c. as if they thought God in the distribution of his faculties and abilities were bound to follow their rash inconsiderate appointments. But be the ways and means designed well, yet how insufficient they are for the most part for their ends is every man's complaint, who seldom can attain them with all industry imaginable, *The race is not to the swift, nor the battle to the strong, There is no King saved by the multitude of an host:* the ways to some too are false and slippery and on a precipice, the men that aim at high place often find it, men that build on air, as others do on water, on the waves, men whose means are most uncertain; so the paths in seas are also to the Merchant, and the winds and weather: some are dangerous too as shelves and tempests to them. So the Soldier's constant conversation is with death too, and *his life is always in his hand*, saith David. Yea many of the means men use are treacherous, false arts, exactions, frauds, injustices, and bribes breed rust and canker in the gold and silver which they get, and *eat the flesh like fire*, James 5. 2. And what is taken from the Altar hath a live coal in it. And as to the means men use in order to the plentiful enjoyments of their good things, the luxurious oft eats surfeit, the intemperate drinks fever, the incontinent embraces rottenness that eats out his marrow. So that certainly the worldly man that aims at satisfactions of this life by such means, makes the worse choice, and were wiser, if he sought them also by those means that tend to life hereafter, to Salvation even in the ways of piety; for as David and S^t Peter both prescribes, *he that loves life and would see good days, let him eschew evil and do good.*

But he hath a very obvious objection, it is the most concerning part of wise men in the choice of means to pitch on such as are within their power; for to deliberate about, and to intend impossibilities, is the most horrible instance of folly. Now the man of this world chooseth such means, as humanely speaking, seem within man's power. But the means whereby the Christian must attain his ends he thinks are not so, and he is glad to think so, 'tis Apology, and he had rather have the excuse of God's not giving grace to him, than have the virtue; and 'tis certain truth, that God must give it. *O God, from whom all holy desires, all good counsels, all just works do proceed*, saith our Church. All holy desires, for he prepares the heart that his ear may hearken thereto, his Spirit is the Spirit of supplication, he must intercede in us with groans unutterable, as if men need not set themselves to it, but were to wait for inspiration for it from that Spirit who blows where he listeth. All good counsels also and just works are from him; *For we are not able of ourselves to think a good thought, as of ourselves, all our sufficiency is of God*, 2 Cor. 3. 5. the very *preparations of the heart* are from him Psalm 10. 17. 'tis he that does *touch the heart*, 1 Sam. 10. 26. and *open it*, Acts 16. 14. *turn it*, Jer. 31. 18. he must *draw us*, John 6. 44. which if he do not, no man cometh to him; and must *give an heart to know him*, Jer. 24. 7. *give a new heart*, Ezek. 36. 26. and in all variety of expression, *a new spirit I will put within you, and will take away the stony heart out of your flesh, and cause you to*

walk in my statute, and ye shall keep my judgments and do them. In a word, he *worketh in us both to will and to do*, Phil. 2. 13. Now since he only does all this at his own pleasure, as S^t Paul affirms there, therefore 'tis not in man's power: *I know, O Lord, saith Jeremy c. 10. 23. that the way of man is not in himself, it is not in man that walketh to direct his steps, no not to his main sovereign end.* And in this the worldling thinks he has advantage; but does he not know that he must pray too, as well as labor for his own bread Matt. 6. 11. it is God produceth all in order to it; *He bringeth food out of the earth, and giveth wine that maketh man's heart glad, and bread which strengthens it*, Psalm 104. 14, 15. *He that watereth the hills from his chambers v. 13. and his clouds drop fatness, he prepares men corn*, Psalm 65. 9, 10. &c. 'Tis he that gives us power to get what we have, and he that does not know this, knows not God, Deut. 8. 14, 17, 18. *Beware that thou forget not the Lord thy God, and say in thy heart my power and the might of my hand hath gotten me this wealth; but thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, yea he gives it itself, whatever labor we bestow in getting it* 1 Chron. 29. 16. *O Lord our God, all this store cometh of thine hand, and is all thine own; riches and honor come of thee v. 12. 'Tis I gave them corn, and wine, and oil, and multiplied her silver and her gold [even that] whereof they did make Baal, made an Idol.* And God is so jealous of his honor in this particular, that if men do not render this acknowledgment, he threatens to take all away: *Therefore will I return, and take away my corn in the time thereof and will recover my wool and my flax given to cover her nakedness*, Hos. 2. 8, 9. And if he do not take it, he must bless it, otherwise we shall not thrive, shall have no comfort in it; *for the blessing of the Lord it maketh rich, and he addeth no sorrow with it*, Prov. 10. 22. Without that, bread may stuff us but not nourish, we may have saturity but not have sustenance 1 Hag. 6. 9. *for I did blow upon it, saith the Lord.* So that for ought appears, if Scripture signify to the men of this world, as here they appeal to it, the means whereby they should attain their Ends seem no more in their power then the others. For as in the order of Grace those general rules to which he hath determined the conversion of a sinner, God must work with his means to make them effectual; so in the order of Nature those general rules by which all things in nature are effected; he must prepare the means, and bestow the power, and bless the endeavors, yea and himself give all too, otherwise they also cannot be effectual. Thus he hath in both appointed, that in one and the other we should live with constant application to, and with entire dependence on him in the faithful use of means both in the one and the other order. So that the objection is quite vanished. 'Tis true though sometimes God doth blast men's actions so, that do they what they can, they cannot prosper for some secret cause that's unaccountable to us, yet because for the most part in the sphere of Nature, so far as the men of this world diligently use the means, they attain their aims in some measure; therefore notwithstanding all the interest God pleads in these things, they make no doubt but they are sufficiently in their power; much more then those in the sphere of Grace are in that of the Christians, where they have express promises of not being disappointed, and are required by most strict and multiplied commands which represent the work of grace as duty. For though all good desires and Prayers, come from God's good Spirit, and from his preparing of the heart as we saw, yet *Before thou prayest, prepare thyself, and be not as one that temts God*, as one that waits for a particular inspiration to it, one that will not pray without a Miracle. Tho God is said *to open Lydia's heart*; yet Rev. 3. 20. *he dos only knock*, and we must open. He turns the heart, and

therefore Ephraim praysturn *thou me, O God: yet by Ezekiel he saysturn yourselves from your transgressions, and bids JudahReturn now everyone from his evil ways, and make your ways and your doings good.* He promises to *circumcise the heart* Deut. 30. 6. but yet he bids them *circumcise the foreskin of their hearts,* Deut. 10. 16. He dos engage to put a *new heart and a new spirit in them,* Ezek. 18. 31. In fine altho *he worketh in us both to will and to do* as S. Paul says, yet he therefore charges us, *Work out your own Salvation, For it is God that worketh in you.*

Now when the man of this world thinks all those expressions of God's workings in the course of Nature are such as yet leave all to him to do, so far, that he were a Fanatic as to worldly interests who without endeavoring in the use of means, should look that God would work out his ends for him, give bread without sowing, nourish without eating, notwithstanding that Scripture dos ascribe to God the entire efficacy: shall the like expressions in the order of grace, leave nothing for the Christian to do, especially when the same endeavors are commanded him too? I know not whether these expressions made to us to turn our selves &c. do make more Pelagians that deny all need of grace; or else ascribed to God, make more deny all need of our endeavors, even of our prayers, or of anything but more dependence, waiting for his season. Whereas indeed we are to work, because he works and gives means to enable us; and not to use the means he gives us is to tempt him, 'tis to refuse Salvation by the ordinary methods of his workings, & expect new miracle, 'tis to be that fanatic that dos look to live without food. 'Tis gospel truth to say it is not the direction of God's laws can rule us, nor his promises allure us, nor his threats affright us; but *his Holy spirit must direct and rule our hearts.* Coll. 19. Sun. aft. Trin. and he must *write his laws there* Heb. 8. 10. and he must *give us a heart to love and dread him.* To affirm the other is heresy: and to say that a sinner can dispose himself for his conversion, or that the outward means can by their own moral efficacy turn a sinner, is an heresy against grace, but grace where it hath not been too far resisted, still accompanies the means. God's word is *the ministration of the Spirit* and *of righteousness,* and his word and Spirit go together Acts 7. 51. for to resist one is to resist the other. And if the heart be not by evil education, bad converse and example (great advancers these of reprobation) depraved, either hardened or made dissolute, or overgrown with principles that choke all God's good seed that can be sown in it, those means so assisted call attention, work some disposition to regard them. The ordinarist means are blest to that end. *Prov. 23. 14. thou shalt heal him with the rod and deliver his soul from hell.* Yea they do it, though the force of good education have been broken, when these gracious means find congruous soft seasons, lay hold on occasions of calamity or such like; and they move the inclinations, and so make soil prepared for God's husbandry. And since experience shows us mere Gentile breeding and converse, if there be but care and parts, can temper, take off, at least moderate all insolence and passion, make men generous, and meek and humble, decent as to all behavior towards God and man, not one ill vicious habit in their practice, but an universal probity upon the face of their whole life; why therefore may not those beginnings of God's workings, which he never fails to carry on for his part, do as much? And if they but keep off ill habits, and by constant practice weaken inclinations to them; here 'tis plain that God's means of grace find not so much resistance, and that which in another state of mind would not have been sufficient there becomes effectual; especially when with them that

work, he works, and as S. James says, *gives more grace* to them that use it, and diverts temptations, enables *to do all things thro Christ that strengthens*. O that the Christian would but try and strive to use his means as heartily as the Child of this world! It is because men are not so industrious for salvation, answer not the motions of God's Spirit, but neglect grace given, when the worldly man is indefatigable in, and therefore is wiser in order, to his end.

Yet in relation to their proper means in order to their several ends I must confess the worldling does observe the rules of prudence better; the true child of this world for the most part chooseth the prescribed known ways to his end, and do's use the general means and methods of the world, gets into a profession or a place in which if he use false arts, they are trades now, mysteries well taught and known; there are few adventure on untrodden paths: Projectors seldom thrive. But the generality of Christians who would gladly reconcile God and this world, life hereafter with the being well here, do not therefore acquiesce in God's means only, but make Principles, by-Rules of Conscience, which they guide themselves by on occasions, and have taught themselves to think they are safe ways, and such as do not lead them from salvation.

It is too well known what one sort of men have attempted in this case, how by new-raised principles of Probability and directing the intention, they have reconciled all villainy with Christian life, made it safe yea meritorious to lie, forswear, and bear malice, to defame, revenge by either force or treachery, rebel, massacre, drown whole Nations in their own blood, depose or murder Kings. But passing these as monsters in Religion & honest heathen humanity; there are pretenders to some tolerable regard of God and virtue, who on occasions, fit their conscience to their convenience. Besides S. Paul's *good Conscience void of offense to God and man*, there is one of gentility, of Politics, of Honor, of friendship, and a conscience for persons, times and places, one of compliance and one of the mode, one for the interests of a Profession, and the like. I might have named some quite the other way; the Conscience that is ruled by rolling changeable Principles, which play fast and loose, now strains at Gnats, and now can swallow camels: or a Conscience of caprice, that sets itself strong sudden heats of nice observances sometimes in little things, sometimes in greater, but is firm in nothing. But waving these, and that for Politics too, which is governed wholly by reasons of State, which is too nice and high for my consideration; the man of honor makes himself a Principle which will allow him to require reparations for the least affront so called; for otherwise what Gentleman would be of Christ's Religion; he can right himself with sword and pistol and with a good Conscience. The conscience for friendship is like that of *Chilon*, whom I mentioned to you, hath a by-rule. And indeed who is there almost that hath the same sentiments or laws for equity and justice in his own cause or the cause of those he is most concerned for, as in others? They measure not by the same standard: do not think in conscience the same case is like when it makes against, as when it serves a turn. As for persons, so for times. We have one conscience for the time of health, and one for sickness. Things do not equally seem good or evil in their different seasons. And as for places, *ut vestitum, sic sententiam aliam domesticam, aliam forensem* saith the Orator. Men have their shifts of conscience as of clothes; their dress is carefuller, and their rules stricter much abroad in public, then when at home or out of sight. As for the conscience of compliance,

many do not only do things which they have dislike to, out of compliance, but satisfy themselves because they do them with reluctancy against their inclination, to avoid the being singular or offensive. For the mode too; Men learn to interpret God's laws also by the practice of the age, live and judge by imitation and example. The man's conscience though it boggle at first sight of dangerous uncomely liberties, yet conversation with them, as it takes away the horror of them, so he thinks it do's the danger and ill influence. And as fashion makes all dresses to be mode and not look uncomely; so the custom of these things makes them seem indifferent. A Conscience also for the interests of a Profession: as in trade for example, and in Corporations of it, it thinks their combinations for the better keeping up the Company fair and honest, and therewithal make tricks and exactions lawful. And in single traders such another principle makes Princes Laws be broken, & their dues stolen without any check of Conscience; and I verily believe that many think these are not inconsistent with a good mind. I might have instanc'd in other professions; particularly in that which satisfies itself in the defending manifestly wrongful, and in right causes, in protracting suits to men's great molestation and the ruin of just rights. But in truth this is paltry trifling with religion, having false weights and measures of what's lawful and unlawful, things that God abhors: and indeed these frauds will in the end return upon their authors, and the unhappy artist will most certainly deceive his own soul. For he never can arrive at life, whom he that is the way do's not lead thither, Christ and his rules only can introduce us into the mansions of Eternity. 'Tis true there may be doubts sometimes about the way of duty (for 'tis that I speak to) in applying general rules; for circumstances may perplex & vary cases, obligations seem to clash and quarrel, so that one may be uncertain which to follow, what means he should take to attain his great end.

2. Now in case of such uncertainty, as to the means, the Child of this world do's observe a Rule of Prudence better then the Christian, for he takes advice. For who intends to purchase an inheritance but he goes to Counsel, and if there be the least appearance of uncertainty in the Title, spares no charge to have it searched and to be sure? The least indisposition drives the man that aims at life to his Physician. In every difficulty of a voiage where there's any apprehension of a shelf or rock, the Merchant and the Master will consult the Pilot. But in the voiage towards heaven how many make shipwreck of a good conscience, because they will not commit themselves to any conduct? How often do they shake their Title to God's inheritance, because they will not take advice of him at whose mouth God commanded they should seek the Law? And who do's go to the Physician of Souls to prevent death Eternal? I do not say men should betake themselves to a director in each action of their lives; For who goes to a Doctor to know whether he should eat stones or poison; or who asks a Lawyer whether he should keep or burn his evidences? Now for the most part what I ought to do, what to forbear, is every jot as clear as those, except where circumstances trouble, or else seeming cross obligations a muse our judgment; and then for a man not to ask direction in his way to heaven, is unanswerable folly in a man that will inquire the way to the next village; 'tis nothing but a wretchless stupid carelessness in the Eternal interests of his own Soul. When he that takes the best directions he can get with this sincere intent that he may not transgress, may quiet his own mind in this that he hath don his utmost faithfully

towards duty, and in doing that with our good God shall be interpreted to have don his duty, if he also faithfully pursue the means directed, the 3^d. property of Wisdom, which does set the man upon the use of those means which he must attain his end by; the last thing I am to speak too.

Now as to this I must confess the Child of this world wiser: and give up the cause. Whoever does resolutely intend his profit, pleasure, honor, or whatever state in this life, 'tis the business of his parts, his study and his whole life to pursue it: and it is so while the appetite of any carnal end is eager in him, Anger, hate, revenge &c. And I cannot say it is so with the Christian as to his end. But the worldly man besides the zeal in using all means in pursuit of his end, he observs two Rules that wisdom dictates, with more carefulness; 1. Be *circumspect*, then *wary*; both prescribed us by S^t. Paul Ephes. 5. 15. *See that ye walk* 〈 in non-Latin alphabet 〉 *circumspectly, not as fools but wise*, as we translate it, and the Vulgar *caute* warily, with caution. Now the first of these two, Circumspection signifies the looking every way about him to discern, or if he can foresee whatever may obstruct him in his progress, give him any hindrance in whatever shape it is likely to attempt it; whether it do threaten with inconvenience, or do flatter with the deceitful appearances of being useful; come with treachery or open opposition, as a false Friend or a known Enemy: and the other, Caution sets him upon all the care he can make use of to avoi'd or rid himself of such impediments of what kind soever.

Now tis evident the man of this world in whatever occupation, trade, profession, or place he may be, from the lowest to the highest, who proposes any one thing to himself, and does not live *ex tempore* and follow ends and objects as the boy's do Crows, but hath at least someone design, so far as he does so, looks round him, that he may shun everything that would defeat, divert, or but disturb him in it, and endeavors to move every stone, which he may stumble at in his pursuit, whatever may be an impediment to his attainments.

Now the Child of Light hath warning given him by the wise man also, *My Son if thou come to serve the Lord, prepare thy soul for temptation*. There are those that will attempt to break his progress in pursuit of any such designment; His enemy *the Devil like a roaring Lyon*, his false friend the Flesh, and a third (that will assault him under both appearances) the World, sometimes by reproaches taunts and insolent scorn, by turning piety and virtue into raillery, discouraging men from the pursuit, sometimes by vexatious molesting, injuring, oppressing good men that they think will bear it, making a prey of the meek, patient and longsuffering, treading underfoot the humble; because they know their principles will make them suffer it: and sometimes by invading them with downright persecution, when duty and Religion are made crimes, true faith and a good Conscience mark men out for ruin. Sometimes on the other side it courts us, shows us all it's glory, it's places, powers, plenties, pomps and gayeties, and so kindles in us the desire of wealth, which is the only way to compass all those; which desire if it touch the heart once, if the world can charm us once with the *deceitfulness of riches* as our Savior words it Matth. 13. 22. we are quite betraid. For these deceitful riches, though they are and may be made great instruments of good, and most well minded men, when they are in the way of getting them, imagine they shall do more good

with more of them, when they have got them, they deceive them, prove occasions and fomenters of vices, do not only serve, but grow incentives to those Sins, which men have any inclinations too, yea many times betray them into those they before had no disposition towards, by putting them into their power, and by heightening for them. And however many that possess them, do make blessed use of them, yet those that seek them and endeavor their increase on the account of doing so, to make them help their entry into life, do in our Savior's judgment for the most part so *deceive themselves*, and are as sottish as a man that should get up upon a Camel, to ride thro the eye of a Needle. 'Tis our only wisdom to beware of all temptations. 'Twas Christ's last advice in that agony both of his Love and Sufferings. *Watch and pray that ye enter not into them*; Look about you, give no opportunities to them to approach you undiscerned, advert still that you may be either able to avoi'd them, or have time to fortify and call up all the succors Reason and Religion offer, and all those of Grace, which God is ready to bestow upon your prayers, that you may not be surprised and taken unprepar'd; and rather bear & suffer anything then yield. Whatever 'tis that is most precious to thee, serves thy greatest uses, contributes to thy most charming satisfactions, rather part with it then let it tempt thee. 'Tis our Saviors charge, *if thy right Eye offend, ensnare, thee pluck it out and cast it from thee*. It is sad indeed when the Eye that should watch, the organ of Circumspection and with which we should discern the snare to shun it, should itself lead into it, and be it. But 'tis sadder when the snare is dear to men as the usefulest part and most delightful of their senses, when they can no more endure to withdraw from temptation, then to cut off their right hand, or pull out their right Eye, when they use those parts to look about for ruin, and lay violent hands upon the instruments of their Perdition; when they will loose any of those organs rather then not pursue what the temptation suggests, rather cut off a right hand and pull out a right Eye, then not satisfy the appetite it raises, give up all their own aims, and the worldlings also for that only; loose their Salvation, their God and their own Soul, spend wealth and strength and body, honor and understanding on one sin, that they may become their own ruins here in this life, and the type of their judgment in the life to come. Now these are such instances of folly that the men that practice them and call themselves Christians, are not to be put in the comparison with the children of this world, who in every part of wisdom are much wiser, in relation to their ends, and to the means they pitch upon, and to the use of those means in pursuit of their intentions: which I undertook to show.

And then when all their Wisdom is *foolishness with God*, and branded with the worst extremest names of it in Scripture; in what rank of folly stand most Christians? And truly to sum up all, 'tis a most astonishing contemplation how 'tis only in these everlasting interests that most men act without any consideration, as men wholly destitute of understanding, and that could not think. He that hath a journey or a voyage which he must make, and accordingly designs, he takes some thought of fit means of conveyance, and providing whatsoever else is at least necessary for it, never is so sottish as to choose and prepare a Ship for land, or a Coach for Sea, nor to hire and put himself in any one he meets by hazard, without minding whether it is going and will carry him. Now each man hath a journey to the other World, knows he must make it, and is going on it, and and pretends at least to be

assured there are two ways to that world; one that leads to felicities which never can die, and the other to as endless and immortal misery and torment: yet the one of these however dreadful, and the other how desireable soever never enter into his Consideration so as to weigh ought with him, and to incline him in the choice he makes of that way which he walks in all his life long. And though men know that they approach nearer to that terrible moment every day, and have for ought they know few paces more, but are to step immediately into one of these two Eternities; yet if you ask them why they go that way they march in, not another, whether they ever minded where that way will lead them: why alas they did not ask themselves that question, may be never yet reflected on it; but their inclinations and affections, the example of converse with others carried them along without consideration whither: these did guide them wholly, and from these they took their sentiments of things and actions, which they followed without ever giving heed too, or examining how they came by them, or what grounds of truth or goodness they have for them, but pursued them constantly, and doing so, that while those sentiments remain in them as judgments, and remaining long so and by that becoming prejudices, with them go for Principles; and if ever they be called on to reflect upon the way they walk in, being willing out of a desire that's natural to man, and is inbred in him, to justify themselves as much as may be in their inclinations and their actions, they seek reason or color of it to guild over and beautify the principles they took up so. Thus they come to have their maxims and rules, and so a Conscience which excuses or at least does not reprove their conduct; and so go on confidently, and acquiesce in those, and never take nor ask other direction. Yet these very men will hire a Tutor to direct their footings that they may be to the measures and the rules of Music; will be bountiful and docile & obedient to him, and spend time too in reflecting how to set their paces to the cadences of an air: so much more considerable 'tis to dance well then to live and die well. No guide in that science that must teach them how to be forever blessed; they march forwards in the way they fall into, in which provided all their appetites be entertained well, and themselves diverted, the good company submissive and complaisant, and let them have their will, and rule it, then they go on pleasantly not ever thinking what way they are in or whither going. Much less are they circumspect and wary, watching both their ways and steps; but rather love to walk amongst, break into snares; and so walking so entangled, their last fatal minute overtakes them: never till then sensible, but then made so by despair, when, as the wise man words it, *they repenting and groaning for anguish of spirit, shall say within themselves, The Righteous we had in derision and a proverb of reproach, we fools accounted his life madness; how is he numbered among the Children of God, and his lot is among the Saints. Therefore have we erred from the way of truth; we have wearied ourselves in the way of wickedness, yea we have gone thro deserts. Where there lay no way; but as for the way of the Lord we have not known it. What hath pride profited us, or what good hath riches with our vaunting brought us? All those things are passed away like a shadow. For the hope of the ungodly is like a thin froth that is driven away with the storm, but the Righteous live for evermore; the reward of them is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful Crown from the Lord's hand. Which Crown God of his infinite mercy grant, &c.*

SERMON XVIII. THE LIGHT OF THE BODY is the Eye.

Matt. 6. 22, 23.

The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

IN days that above all others so pretend to light, yet then in which the Church was scarcely ever more involved in darkness, wholly overspread with error and confusion, and these new lights prove but like those fires that do mislead them that are overtaken by the night; guide them only out of their way into dangers and precipices, and make them loose themselves in many wanderings; only Religious meteors: It cannot be unseasonable or needless to try what kind of light it is that Christ would have us follow; if all were true those others do pretend, 'twould give them but enlightened brains: but Christ's light here will give us shining lives, make our whole bodies full of light; and which light if men want, notwithstanding all their wild illuminations, they are still in the most amazing darkness. *For the light of the body is the eye. &c.*

The words are clearly the former part of a comparison, only hinting at, and leaving us to guess and to draw out the latter; which hath by divers been assigned diversely. In their direct view they say thus much, The Eye is the candle of the body: that is, as in the body of man the Eye is the director, do's that office to it that a lamp dos in the dark, shows it which way it should walk, what it should do, and by its guidance the body can discerningly set about its offices and perform its functions: and if the Eye be as it ought, pure and right, it directeth well; but if not, the body not being able to discern, not only cannot exercise its functions as it ought, but also may walk on in dangerous errors, and stumble upon precipices into ruin. So also it fares in our spiritual estate. But the particulars thereof are not by all agreed upon, and are very variously rendered. The single and the evil eye being expressed by such words as do assure us that a spiritual eye is here intended, yet leaves place for enquiry into what it is: and though several meanings have been pitchit upon, and but one was meant, yet each having either large authority or reasons, I know not why I may not apply it too, and treat of everyone: seeing each way afford's us true and good instructions. And first that which hath most generally been adhered to is that the singleness of the Eye should mean the singleness or simplicity of heart, & purity of intention. So *Abimelech* Gen. xx. 5, 6. when he had taken *Sarah* to him, pleads for himself he did it *in the simplicity of his heart*, and God acknowledges he did so; with an honest intention, meaning to make her his wife, not knowing that she was so to another man. And then the second part of the comparison says thus: So also if thy heart be single and sincere, thy intentions right to God, if in all thy actions thou intend his service and Glory, that thy good meaning will derive a goodness into all thy doings, *thy whole body will be full of light*, all thy actions holy; but if thy intentions be vitiated, if in the duties I named before, alms, prayer, fasts thou aim not at my

service, but the praise of men, if thy heart be impure, mudded with the desire of earthly things, which I did last forbid thee; thy actions must needs be dark and foul: yea indeed *how great a spiritual darkness*, how much unholiness must needs dwell upon thy doings, if the only thing, that should give light, and shed an holiness into them, thy intentions be dark and evil? To this sense I shall first speak, and divide my text into subjects rather than parts.

1. The first shall be this, the lamp of the body is the eye, a good intention a well meaning must enlighten & direct every action to make it not reprobable.
2. I shall lay before you a single eye, show you what is required to make a Religious intention singly and purely so.
3. That from such a single eye the body shall be light, that such good hearty meanings do either break out into holy actions, or are accepted as such.
4. That such a single eye makes the whole body light, that by such pure religious intentions a man may sanctify all the actions of his life.
5. The remaining part of the text, *but if thine eye be evil &c.* being but the affirming all the contraries to these of the evil eye, the bad meaning, the intention that is not honest and pure, must needs be proved and pressed in pressing of the former part; and therefore that shall only furnish me with application.

First of the first, the candle of the body is the eye, a good intention; a well meaning must enlighten and direct every action to make it not reprobable. I mean in actions that are any way matter of duty▪ I know only an innocent harmless intention, if there be no other unhandson circumstance, will serve to make the common actions of life innocent and not blameable; but without the Religious intention the action cannot be accounted duty, and upon this score 'tis in Religion reprobable.

Among all creatures here below man is the only one that hath a faculty to choose his ends, & consequently that can direct his intentions. Things without life are carried only to the makers ends, not to their own; the stone however by its own weight it hurry downwards to it's sphere of rest, and as it does approach goes faster still and faster, as if there were it's inclination, and that inclination were more sensible as it came nearer, and so increased upon it; yet 'tis determined to it's line, 'tis bound to move by plummet, and cannot possibly turn one point aside, not make the smallest crook to meet a nearer knob of earth that stretches up itself to give it soonest rest: and all it's hast is only weight not inclination, not choice, but natural violence as it were. Things that have life and sense, have inded aims, and these do prosecute those aims with eager strong intentions; but they also are limited, *determinantur ad unum*, as the Schools speak; their end is set to them, nor do they pick and choose upon comparative considerations; that which strikes their present sense with strongest relish, that they necessarily fix upon: and therefore *Buridan* tells us of an Ass that was so justly placed between two bottles of hay of so exact and equal sent and goodness, that neither of them being able to determine his appetite to the one more then the other, his inclinations stood divided equally betwixt those equal invitations, and being not able to prefer, nor

consequently choose any, he wanted both, and two bottles sterv'd him whom one would have preserved. But 'tis not so with man, for as there is as great a difference betwixt his ends as does distinguish Hell from heaven in obedience on one side, and transgression on the other; life and death, eternity of blessedness, and immortality of misery are set before his choice; one of these everlastingnesses sets out itself before every action of his that is not merely indifferent, and offers itself to be his aim. So also he hath (as it mostly proves) a most unhappy privilege, that he can choose his ruin: and as by the assistance of that Grace, which God does not deny, he can intend those actions that look directly towards happiness; so he can by the power of his will prosecute his own destruction. Now then as for him that can thus choose his ends, that can direct his intentions either to good or evil, to limit this his freedom to the choice of evil would be most unreasonable; God knows 'tis too much so for him to let the lawful delights of his senses according to their degrees and strengths fix and determine much of his intentions; and to employ his soul to spring and start such pleasures, and let his appetite still hover over them, and the fairest quarry always engage it in the pursuit, tied to that object that does strike his sense with greatest vigor of temptation: for this is to live merely a life of sense, 'tis to degenerate from man into the rank of lower creatures; for just these are their aims, and so they make their choices: and did God place an immortal and Angelic Spirit in a man only to make him be a more sagacious brute? But then much more then brutish would it be when as two objects court his choice, as different as Hell and Heaven in desirableness; for him to choose the terrors, to pursue that which carries with it inconsistency to all his happiness. The beasts cannot do so, they cannot choose the worse, but man will prefer misery, and make his choice of wretchedness. And truly thither every action of man does tend, that is not otherwise leveled and directed by honest intentions. It is the meaning that distinguisheth the deeds, and as the mind intends, so it alters the exterior action into good, bad or indifferent. If I do take a walk to the next town, whether I do it for fresh air and recreation, or else to make a charitable Christian visit, so to relieve or help a weak sick soul, or go to meet companions of my sin and to appoint or execute a vice, the walk is still the same, but those so different ends do make the action tend to consequences of an eternal difference. Nay the aim hath so great an influence upon the deeds, that though the action be an action of a virtue or Religion, yet according to the quality of the man's meaning that performs it, so it may either lose its virtue, or transmute into a vice, and the very Religion become sin. The first part of this chapter is all demonstration of this: 'tis lawful without question by all good human means to seek to advance my reputation, but he that does endeavor it by his devotions, though his life be all strictnesses, and he do spend himself in alms and fasts and prayers, by all these holy practices he does not purchase the reward of piety, but only praise of men; so that all that Religion ceaseth to be holy, and if it mainly aim at that, becomes hypocrisy. And all the reason in the world it should be so; for he that merely in order to his ends does choose and practice such means, 'tis certain he does love those means no otherwise then as they serve that end, and therefore though the means be virtue, he does not love the Religion of that virtue, but the convenience of it as it does contribute to his aim. Now if it be convenient to an ill end, 'tis an evil convenience, and so in choosing virtue he chooseth evil; if but to an indifferent end, 'tis an indifferent convenience; and so the Religion becomes insipid and

indifferent; and though there be honesty in the thing, yet 'tis by accident as to his mind, 'tis not for that he chooses it, but for its usefulness; and ordinarily 'tis not that makes it convenient or useful for ends, or if it do, yet the appearance of it is as good as it is itself; and so 'tis clear, howsoever he choose virtue, yet the virtue hath no interest in his performance, not in his intention, nor election. Thus he that is charitable to one in distress on purpose to oblige him afterwards for some designs he hath in using him, he does contract, not give, and 'tis not alms, but commerce, 'tis rather earnest of wages, than a liberality. She that abstains from vicious and suspected company, and observes strictest chastity merely to avoid an ill name or worse consequences, does not fear God, but shame and being undone, and 'tis not virtue this but care of reputation: she's no more chaste as to the Religion of it, then she that does abstain from places suspected of diseases, that would spoil her face or do her other injury: she does avoid uncleanness, as she does small pox or breaking of her limbs; and she that will not lame or deform herself is every jot as virtuous. They that make long prayers for a pretence to cover their devouring widows houses, that their opinion of their Religion may palliate some other wickednesses they have; their prayers only pull down woes upon them *Matth. 23.*

They that go to the place of God's Worship and Service and to the exercises of devotion, intending there to offer up some eyes and thoughts to some object, which their vicious inclinations have service for, their very Religion is Idolatry; and truly they who do good actions to an ill intent, their wickedness is multiplied, they do not only sin in the intention, but they defile the means, they make Piety serve their vice, and Christ Minister unto Belial. Occasion enough to persuade us to look to our intentions, and have a care our meanings be purely and singly religious; which when they are I am now next to show you.

Now for this intentions may be considered either precisely in order to the end they aim at, without taking in the consideration of the means, by which I must prosecute that end; as for instance, from this time forward I intend strictly and duly to observe my private and the public hours of prayer; nothing but such an occasion, as God shall interpose, shall hinder me. Or I intend according to my ability to practice charity to the distressed. Or secondly the man considers also what means there are for him to pursue that intention, and chooseth what he thinks the most convenient, and by that means intends to compass his designs. So in order to my constant keeping prayers, I will be sure to rise so early, as that the hast of any business I shall have, shall not hurry me from my private morning devotions; I will be up timely enough for both: and I will so and so order my business of the day, and so cut off, or so dispose my pleasures as that they shall not enterfere with prayers, shall not intrench on my Religious hours, but doing so and so I will have void spaces left for them, that are so much more my concerns; and will not suffer trifles to detain me from them; or from any part, such as I may easily shake off, or defer for so much better interests then trifles, as the business of my prayers is; which yet truly 'tis to be doubted they do scarce believe, that let trifles turn them either from all or part, or slacken them in coming. And for my charity I do intend out of such my revenue, or my wages, or out of the superfluity of my expenses (from which I do discern I could spare something, and be never the worse) to lay aside constantly for the uses of that virtue. And so any man intends to set upon the serious practice of

sobriety and temperance or chastity; and then considers that 'tis necessary for him to avoid such and such engaging practices, or such and tempting companions, and occasions, and thereupon intends that too: where we see the means come in with the end to make up the intention; as where they do not, God knows the bare intention of the end is but imagination and fancy.

1. Now as to both these intentions: First for the precise intention of the end; that in religious aims that may be single and pure, I must 1. take heed that neither temporal nor vicious aims do mixe in any degree with my Religion in my thoughts, nor that the pious meaning do decline unto any such intention. For any either mixture or defilement, makes a thing not pure and single. Do not mistake me, temporal ends such as profit, recreations; reputation are not only lawful, but necessary for our intentions, provided they do not transgress their bounds of time or measure, but they must not in any degree come into your obediences to God. To intend both in that, were to endeavor that which Christ says we cannot do, 'twere to serve God and Mammon, or God and pleasure, or the Lord and Honor: yea 'twere to serve them with the Lord's Religion, to make the very worship of my God be the Idolatry of my covetousness, 'tis one of the worst kinds of sacrilege to alienate his own service from him. Nay I must take a care that an intention piously begun, do not decline into any degree of such meanings. I may out of a real sense of my imperfections or detestation of some of my former practices begin a confession, and complaint against myself, and have the thoughts of emtyness and of humility of heart, when this intention springs within me, but if I then find some have a better opinion of me for it, and speak well of my modesty or my humility, and that opinion do begin to tickle me, that air to fill me (and I shall easily discover it, if there be anything of such an aim, for if I cannot well endure another should say that of me which I say myself, then it is sure that my confessions were either dissimulation, or fishing after praise:) here the humble intention declines, & now 'tis time to have a care and turn my thoughts from other men's opinions to my own guilty consciousness.

So for vice, if the same confessing man acknowledge sadly former loosnesses, or out of a good meaning tell some story to aggravate the vileness of such fault, and doing this before a female auditor makes her pleased with the expression of it, and as she begins to like the person for the story, so the contagion spreads, and the relator from such a liking (as it quickly will) contracts a mutual kindness, and refreshes decayed desires; here the good meaning is sunk and drowned in sin; *desinit in piscem*, 'tis but a Mermaid intention, the fair upper part, however beauteous, ends in monster, the Saint declines into a feind.

2. If none of this, yet if I can foresee some casual unconcerned evil accident will happen and come in; then I must either free my good intention from that, or change it. If I intend to reprove my Superior towards whom I have some office of so doing, for his vice, and do foresee that probably upon that his just respect and authority may decay with some others; I will then take some other way of doing it. If by aggravating the guilty heinousness of some practices of those that do profess the strictness of Religion, I can guess my doing so will cast a dash upon the profession of Religion itself in the esteem of some that hear me; I will

forbear a good of so ill consequence, except such aggravation be necessary upon some other score, as to take off the opinion of those that may be misled by those persons into guilt.

If I foresee my laying open of a false opinion (provided that it be not fundamental as to practice) in a man of pious learning and of reverend esteem, may chance to stagger the beliefs of some that must receive their knowledge from instruction and cannot do it better than from such; and make them think as from whom shall we learn truths, or what assurance have we that anything we have given credit to is so: sure my intention is more noxious than his false opinion and to be turned aside.

If by telling a true story intended for the disparagement of vice, I think aspersions may come upon a person (which are not at all necessary for my hearers avoiding of the vice,) yea though he be mine enemy, the story and my intentions would be much better spared.

A meaning then is purely good, when it hath nothing else but good in view of it; and that intention is not truly single, that hath two ends, altho but one be mine, and the other chances only; for if I foresee it, I some way adopt it, and do make it mine. So for the first intentions.

2. The entire intentions as they take in the means succeed into our consideration; and here I would be plain because I know it is the common plea and ground of most whereby they excuse actions otherwise very blameable by saying that they did it with a good intent: and this they think will stop the mouths of their impleaders and their conscience. On this score Phineas's zeal is grown a Christian principle (though the like zeal were blamed by Christ in his disciples) yea and that stretched now much beyond the original; such a zealous intention shall execute real murders, and all the bloody heinous consequences of a war undertaken upon no other appearing ground: when not upon a visible confessed Idolatry, and impudent whoredom, as that in Phineas case, but upon only controverted doubts, or indeed fancied stains in an established happy Church; their zealous intention must warrant them to let out those taints together with the life, to blood them with the sword; and if they cannot call for fire from Heaven to purge away the dross, yet they will make the reformation with fire and faggot, prune the worship by cutting up both root and branch: *Tantum Religio potuit suadere malorum*. And Religion must persuade and warrant all these mischiefs.

A like good meaning shall engage men to defy the persons and authority of their most just Superiors, to both which they were bound by laws and oaths; but they are nothing to a good intention: and while they prosecute the ruin of their Governors, and desolation of their Nation, yet they can mean well to them both, and be still innocent.

So the ends of self-preservation, or which is much worse, preservation of a little wealth or dignity, shall justify perjury and doing things against the conscience: and those things looked upon as slight transgressions in order to that end, when the pride of an estate, or of a wife and family is in the intention.

I could make divers other instances in common actions of our lives, in which whatever men do practice, if they have a good meaning, they believe themselves excusable. Therefore

1. That an intention may be good, 'tis absolutely necessary, that it do not take in any forbidden means to bring about its end; for if it do, however the end were good, the intention will be sinful. The reasons clear, because that particular intention do's especially respect and include that particular means; which means is evil, that is to say, it do's especially respect and include evil, and consequently is so. Nay if I use ill means, though to advance an end of noblest Religion, yet in so intending that intention do's not do God service, nor obey his commands for it is impossible that the same action of the mind should in itself be both commanded and forbid by God.

Now as the intention takes in and pursues the evil means so 'tis forbid, and consequently is a sin, and therefore cannot be service to God nor obedience to his command. If that this reason will not do, example and command shall do it. *Saul* did intend to sacrifice when he did spare the fattest of the sheep and oxen: 'tis true he was commanded to slay all, but he intended to preserve the best for God, his meaning was Religion and worship; but yet that good intention of worship did condemn him, and he and his posterity lost the Kingdom for this Religion.

God do's not require any action, which he sees I cannot compass without sin; for the requires no man to sin, for that were to require that we should break his commands, and 'twere a strange obedience to the Lord to disobey him for his own sake; *shall I speak wickedly for God, saith Job, Job. 13. 7. and talk deceitfully for him? will ye accept his person?* and plainer yet S. Paul. *Rom. 3. 5, 6, 7, 8. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded thro my lie unto his glory; why also yet am I judged as a sinner? And not rather as we are slandrously reported, and as some affirm that we say, Let us do evil, that good may come: whose damnation is just.* The argumentation runs thus, If God's way of grace may be thus set out, and more illustriously seen by the sins of men; why should God thus punish their sins which so tend to his glory (I recite the objection of some men) or if he do's, is it not injustice in him so to do? v. 7. For (say they) if the faithfulness, and mercifulness of God in performing his promises to *Abraham* giving the *Messiah* hath appeared more abundantly, and tended more to his glory by occasion of the Jews sins or infidelity, there will be then no reason why they that are guilty of such sins so much tending to God's honor should be complained of or proceeded with in judgment; but on the other side men might do well to commit such sins, from which so much good or glory to God might come. I recite, says the Apostle, a damnable doctrine, and in opposition say, that no one sin is to be committed, though in order to and contemplation of the greatest good, God's glory. And this is proof enough, and therefore

2. though an intention that sets it self an holy and Religious end, the glory of God, the purity of Religion, the peace and flourish of Jerusalem, nay Church and nation, or some particular service to God, while it looks only at the end is good and holy, yet when it comes to think of means in order to that end, if he can find there is only one within his compass, and that forbidden, as he is bound to renounce the means, so also he must desert the intention instantly: for if he go on to intend good, which he knows he cannot compass but by doing ill,

'tis clear he do's intend the doing ill; as he that know it is not possible, that he should shoot at such a mark, behind which a man stands, but he must kill the man, if he intend to shoot, he do's intend to kill. No, he may pray for such an end that God would find expedients to bring it about, but must not set wickedness on work to do it; God do's not need the aids of sin to promote his glory or service. And therefore

3. A truly Religious intention of a good end purely as it is good cannot suffer a man to choose an evil means of working towards it. It is not possible that he should do it; for he that do's choose a means unto an evil end, intends it only as 'tis useful to that end, and otherwise he could not like nor pitch upon it; but sin cannot be useful to a virtuous action as it is virtuous, but perfectly repugnant to it. I may exact, and gripe, oppress deceive, and many more such things, that so I may be rich, and have to give to them that want; but I cannot do those things truly intending the Religion of charity, because that would not suffer me to do them. Those actions are perfectly contradictions to its nature, they ruinate the very being of a virtue, as it is in obedience to God; for a man cannot disobey God in obedience to him, and therefore are not useful to it, as it is a virtue, nor chosen so but on some other motive. The man that heaps by fraud and by oppression intending to build hospitals, intends thereby to build himself a monument, and leave as great a name behind him, as he do's treasure may be, but if he truly had intended charity, he had not been uncharitable for charity.

The man that do's intend to be a daily constant person in the public exercises of Religion, and travail up and down to get the opportunities, if when he do's begin to think how he is to prosecute those intentions, and so considers that then he must neglect his calling greatly and impoverish, may be break himself and family, if he then set down with himself; I may allow myself some arts of thriving, take ways of getting greater gains in my commodities than are fit for others that do not give God so much of their time; or I will restrain my hand as to the poor; for if Religion to God take away so considerable a part of what I should gain, charity to the poor, hath no reason to have a great share too in what I have; and so leave off to be a doer, that he may be a hearer, or do that which is not justifiable, use some deceitful methods, or be not merciful (and these are no strange things they say) 'Tis clear this man do's not intend towards the real power of religion, for that would not allow him such ways to it, which are so far from useful to it, that they are perfect oppositions to its nature, but either the repute of a professor, or the being owned as of a party, or some such motive lurks under the visor of Religion; it may be undiscerned by him who minds that fair appearance of a good end, so intently as not to search, and try the whole intention, the means as well as aim. For such means, however they may contribute to the action of Religion and virtue in the general, yet they cannot be useful to the Religion, or the virtue of the action, nay do they not contribute sin more then their own to the intention? 'Tis a hard question; and though indeed it be apparent, that he that chooseth an ill way only to bring about a good intent; do's not like or choose that ill for itself, and would not embrace it if it were not dressed and varnisht with the adornments and the paint of a well meaning, and consequently is not so malicious, as they that choose sin barefacit in its own shape and colors; yet when to do so is so directly against the very nature of piety, against reason and command, and hath so harsh a sentence as *S. Paul* do's thunder out against them, that shall

entertain such a doctrine, that truly I do not know what to say to them, that notwithstanding that dare practice it. I'am sure the wise man saith *Eccles. 34. 20. He that bringeth an offering of the goods of the poor, doth as one that killeth the Son before the Fathers eyes;* an offense that to the Father, that hath more then his sons death in it, it strikes him also thro the eyes and would make his own sight his murderers, do's make it to be his torment; and defies his displeasure, choosing to spite him to his face: and some such aggravation it should seem vice carries in it, when it comes into Religion, as it do's, when it thrusts into our holy intentions, as means to pious ends. However it be, I'me sure I have said enough to prove that truly good intentions cannot take in evil means, and that such means when they are taken in, make the intention mixed and unholy, and therefore far from pure: and so have don the second thing, and let you know what is required to make a Religious intention singly & purely so. The third follows

3. That from such a single eye the body shall be light, that such good hearty meanings do make the actions good and holy, or are accepted as such actions. The former part, that actions regulated by intentions completely Religious are Religious, needs no proof; because our actions derive these guilt or their Religiousness from thence: there can be nothing there to blame; for when the end is good, and the means good, then all is so. But I would tell you such intentions have a privilege beyond this of making outward actions acceptable to the Lord: for where we do endeavor in pursuance of such intentions, and cannot bring them into act there those intentions are in God's sight as the actions themselves, he do's so value them, and so he will reward them. For God accepts the will for deed, *and if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8. 4.* Here thy good meaning if it put forth itself according to thy power is complete performance; here is a way the meanest soul may be an Heroe in Religion: there is no bounds that can be set to holy meanings. My actions may be fettered in, tied by impossibilities, that I cannot perform such holy deeds as others, but my intentions are free as Angels; I can mean heartily and intend to the utmost, and by such an art the poor widow, that gave nothing but the expression of the meanest poverty, did yet give more then they that bestowed treasures, because in two mites she meant to give her utmost; and at such rates God will reward them too.

Those good intentions that sincerely mind God's glory shall themselves reap glory, even before the action shall. From resurrection to eternity is time enough to reward holy actions, but before that, betwixt death and judgment, the soul shall be rewarded with the blessing of its intentions. As it did often do its part in piety without the body, so it shall have a crown before the body, shall forestal happiness, and for a while it shall alone be blessed, as oftentimes it hath been virtuous alone in good intentions, when it could not act.

4. But all this is not strange, that the great mercy of our God should so interpret to our advantage our designs of piety, as to impute good meanings to our glory as if they were good doings, and consequently where the intentions are holy, the actions must be holy, and where this eye is clear, the body must have light: but 'twill be very strange if a clear eye make the whole body full of light, illustrate those performances which have no relation to the soul.

Most of the actions of our life are common and indifferent, serve only the necessities or recreations of nature, and how can these be holy? Why yes, by pure Religious intentions a man may sanctify all the actions of his life, and if *thine eye be single, thy whole body shall be full of light.*

Whether you eat or drink or whatsoever you do, do all to the glory of God, saith S. Paul 1 Cor. 10. 31. Every therefore the most common action may be intended to God's glory, and then 'tis sanctified. That the Lord should look for honor from the devout performances of our strictest Religion, 'tis no wonder, for therefore he requires them: but that when in the meanest instance I do serve myself, in doing so I should be able to give glory to my God, is sure by virtue of some strange stratagem, some Divine elixar that will so transmute things: why a good meaning will do this. To show thee how, when thou goest about the employments of thy lawful calling, have but good thoughts about thee, good intentions in them, and the actions of thy calling are for the uses of grace, and thy necessities do prove thy virtue. As for instance, when thou laborest do but consider to what pains sin hath put thee, sells thee thy bread for sweat; for if man had not sinned, *Eden* had furnishit him with all the delicacies of Paradise, without his care or contribution, and he had had the fruits of the tree of life without the pains of planting anything: 'tis sin that gives thee all this toil; and then do but resolve to use this as an argument to thyself to make thee hate the cause of so much trouble: I will sure labor most against that, which hath so changed and debas'd my condition, and which do's aim to make me far more miserable to eternity. If I am weary of my work e're night, what shall I be of everlastingness of torment? If little thirsty heats and drops of sweat offend me, what will unquenchable feavors, and what a lake of brimstone? And think again upon the mercies of thy God, who offers thee at the rate of easier endeavors the food that lasteth to eternal life; the calling of a Christian being the least painful, and yet it brings the greatest fruits, the price of that high calling being blessedness, if thou but labor in it.

If thou be sustaining the necessities of nature in meat and drink, look up to him that do's provide for them, and resolve only not to use his blessings to his dishonor by excesses, not to spew his mercies out into his face again; but use them as assistances of nature to enable thee for such employments as his providence hath assigned to thee.

And in thy recreations also do but take notice thankfully how God hath provided for delights too, how he hath not only brought forth *bread to strengthen man, but wine to make his heart glad, and oil to make him a cheerful countenance*, and instruments of sport to delight him: and but acknowledge all these things to God, and intend with thyself to use them only to his ends. Thy calling either to provide for thy subsistence here, that thou mayest serve him, or to do good to others. Thy meals for preservation of that life which he hath lent thee for his uses; and recreations for refreshment and for health; and make no doubt if nothing do interpose to spoil these instances, that thou art serving God in all of these, that thy most secular actions are thus make spiritual employments by being dedicated so to God undertaken in his fear, and intended for the uses of his providence: so that if whensoever thou art going about anything, thou do but ask thyself, why thou doest set upon it, and canst

but make a good intention look towards it, and resolve only to let it serve such ends, resolve not to transgress in it the bounds that God hath set thee either of time or measure, and to make all subordinate and to assist towards piety some way or other; and then sometimes with eyes lift up, call for, and look for a blessing down upon thee in it: and by this means the action is sanctified, so thou dost consecrate thy deeds to God and he accepts thy meaning in it, as an offering to him, the action is adopted into the stock of Religion meant to God, and so thy whole life may be made pious by such good intentions, and thus thy single eye makes thy whole body full of light.

And this consideration alone might apply itself with pressingness upon us. Shall I think God not easy to be served when I may teach my recreations to serve him? Shall I think Heaven placed out of my possibilities, when I can learn my sports to wing me towards it? Religion sure is not so very difficult, when a good honest meaning can transmute every action of my life into Religion; and then who would not at such easy rates change his employments, which he must do, and his sports which he will do, into pieties; when it is don by putting good intentions into them, by good thoughts and ejaculations engaging God along in them? But the last words do urge an application which I promised in one word.

But if thine eye be evil, thy whole body is full of darkness. My brethren, if ill intentions have so destructive an influence upon our actions, that when the end is foolish, though the action I practice be a virtue, yet that aim do's defeat it of its vertuosness, it loseth all its taste of piety, and an ill enddo's debauch it into vice, as I have proved; and so for want of a good meaning I either lose my Religion, or my Religion becomes sin unto me: Unhappy I that when with such intentions I practice duty, I lose the pleasures or the profits of the sins I might have practice'd every jot as innocently, and much more usefully, as to those ends; and I lose the duty, and by the very duty I purchase condemnation; enjoy neither the vice I do omit, nor yet the piety I practice, nor anything, but the sad sentence of *they have their reward.*

And on the other side, if my ends be never so pious, if I intend to compass them by unlawful means, and do evil though that good may come thereof; what do's the justice of my ends do for me, but only make damnation just to me? Alas! then in one word what is their doom, who do by evil means intend to compass evil ends, whose intentions are entirely singly wicked, that design only the pleasures or the profits of iniquity, that level directly at sin both all the way and at the mark too, whose aims and whose contrivances are wickedness, thy purpose such an evil action, and care not by what means they compass it, so they acquire their ends? Our Savior had no way to express the condition fo these, but that of an admiring question: *If the light that is in thee be darkness, how great is that darkness?* The Sinner notwithstanding all his pomp of shine and splendor, that he thinks himself clothed with, dressed up with guilded profits or with a glory of pleasures; yet he is still in the dark, his life is all night, and that condition, which three days made intolerable to Egypt, is always on the Sinners soul; he is envelopit in thick *darkness* like theirs *that may be felt* by anything but by a soul of such stupidity as the sinners is; a darkness such as Christ had not a fit word for, nor did know how to phrase but by being astonishit at it. *How great is that darkness!* a state indeed that is most proper for his deeds and intentions of darkness that need a night to cover them: a darkness,

that do's border on the regions of utter darkness, that shall never have any dawn, but such as flaming brimstone strikes into it: and O *How great is that darkness?* O blessed Savior, who art the day spring from on high, that came to visit us, deliver us from those dark regions. O thou Eternal Sun of righteousness that camest to enlighten the darkneses of the world by thy example and by thy doctrine, and the illuminations of thy Holy Spirit, let these thy methods shine powerfully upon our souls to scatter all the clouds and mists that dwell upon our hearts; that we may have no misapprehensions of our duty, that our intentions may be clear, our affections pure, and all our actions regular and holy. We know, O Lord, we were created for thy glory, and our own eternal happiness: We beseech thee direct all the purposes of our minds, the inclinations of our hearts and actions of our lives unto these blessed ends. Teach us to mind thee in everything we do, that so whatever we shall do in our whole lives, may work towards our future happy life. Let no unholy aims mixe with any of our actions, no forbidden contrivances or purposes creep into, and make sinful our performancs. Let not self-ends of pride, vain-glory, gain, revenge, or any vice make our Religion hypocrisy of sin, nor any poor low ends of little pleasure or of profit rob the actions of our callings or recreations of that Religion, which a good intention may put into them: but make all our actions so orderly and temperate, and so subordinate to holy ends, that they may all turn into duty: make us heartily intent on our Religious performances in their seasons, and submitting all our other works to the occasions of Religion, and making them serve and assist towards it, and thereby become Religion; that so our whole lives may be consecrated unto thee, and our whole conversation become holy. And do thou prevent us in all our doings with thy most gracious favor, and further them with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy name, and after an age of doing so may be glorified with thee in thy Kingdom, thy power and thy glory forever &c.

SERMON XIX. THE LIGHT OF THE BODY is the Eye.

Matt. 6. 22, 23.

The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

WHat is observed of the lights of our days that they still abound in their senses; will appear true of the light in the Text: and indeed 'tis but proper, that it should have that most excellent quality of light still to communicate itself without decay, to pour out fresh streams every moment, and yet be still the same: one of the rivulets we have exhausted in the last days discourse; and we shall also find that in another sense *The light of the body is the eye.*

Amongst the divers things to which the Eye in the Text may have Analogy, and which may make Christ's Aphorism here true in the spiritual sense, as well as in the outward literal; the second and indeed in my apprehension much more proper then that I have already given,

though not so general, is *Conscience*; that Eye of the mind in order to practice, from which alone and nothing else in matters of Religion the actions have all their direction and guidance; and which so far as it is clear and well informed, the actions that are regulated by it are all full of light and Piety: and on the other side so far as the Conscience is amiss, so far the man's deeds must of necessity be dark and evil. And that I may now for all say, without discussing every minute particular Analogy, 'tis for this that the expressions of *blindness of mind, understanding darkened, and sins being called darkness*; and on the contrary holiness *light, and the Eye of the understanding enlightened*, are so frequent in the Scripture, to let us see the whole comparison is good. For to declare to you that the Conscience may be properly set out by the Analogy of an eye, I need but tell you this eye of the mind is in the little world the frame of man, the true deputy and Vicegerent of that universal and all seeing eye of Providence and inspection: for as that eye of inspection spies all our ways, watches over all a man's motions, inclinations and thoughts; and as the eye of Providence guides and directs everything to its ends; all this the Conscience do's in man: 'tis privy to every little rising of the appetite, it knows each bending of the will. There is not any closet, no recess in the whole heart, where the soul can retire to think of, wish, or design anything, but this same Eye of Conscience looks in, beholds it all, and lays it up. And Conscience also is the under-Eye of Providence in man, it prescribes to all our actions, it leads the will that *potentia caeca*, and gives directions to all that man attempts or do's in matter of Religion. *Thy word*, saith David, *is a lanthorn to my feet, and light to my paths*, and it is certain God's Commandments are the light we are to walk by, except we will walk on in darkness unto the land of utter darkness. But as a lanthorn is no guidance to the blind, and a light is of use only where there is an eye; so God's commandments can have no influence upon, nor give direction or assistance to our ways except this eye of the mind be enlightened by them; for it is Conscience that is the conveyance to all duty to the heart of man, that cannot set up obedience, but as the Conscience do's press it on it, that conveys the immediate obligation. My Conscience tells me this I must forbear, that I must practice. Yea where there was no law to give direction, the eye of Conscience looking over the frame of man, a creature reasonable in his making, could strait see a necessity of doing things agreeable to right reason; and viewing the materials of the pile saw he was built of Soul as well as body, of of an immortal Spirit, as well as a carnal part, knew that his life was to be ordered to the uses of the Spirit, as well as of the flesh: (and more indeed that being the better part) and easily could gather hence, that man was not to serve his lower brutish part the body, so as to discompose his soul, and when it did so did condemn him for the doing of it. And upon this S. Paul affirms. Rom. 2. 14, 15. *When the Gentiles that have not the Law, do by nature the things contained in the Law, they having not the Law, are a Law unto themselves, which show the work of the Law written on their hearts, their Conscience bearing them witness*. Which says that though the rest of the world had not the Revelation of God's will, and Law as the Jews had, yet from the dictates of their reason, and the notions of good and evil implanted in them, their conscience did oblige them unto the performance of such things as the Law required, and upon such performance or omission without any other Law did either excuse them, as men that did not culpably wander out of those paths, which the light and Eye that God had planted in them, did direct them in; or else accuse them as transgressors, and render them obnoxious to punishment. And so it did before the Law. So

Rom. 5. 13, 14. *For until the Law sin was in the world, but sin is not imputed where there is no Law, Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adams transgressions.* First after Adams time till Moses before the giving of the Law men fin'd, and though it be true that sin is not charged to punishment but where there is a Law to forbid it under that penalty, and therefore it might be thought that sin without the Law would not have brought death into the world, yet from Adam till Moses death reigned, men died that had not sin'd as Adam did against an express actual precept promulgated, as his was, and establishit with a positive threat of death: but died because they had sin'd against the laws of their nature, the principles of duty that were put into their making, which Conscience pressed upon their practice and whose guidance they would not follow, they pulled death upon themselves in the errors of their ways.

'Twas by the equity of this that when *the wickedness of men grew great in the earth*, the flood grew so too: an inundation of waters overspread it, when sin had once don so, and iniquity against the dictates of conscience struck all the world at once with death, except eight persons. Conscience therefore where there is law, and also where there is none, is the great director of our actions; and to this I shall apply our Saviors discourse dividing not the Text but Conscience, and in the several members verifying what our Savior he reaffirms.

1. Conscience either respecteth actions to be don, or actions already don. First as it respecteth actions to be don, telling us this we must do, that we must forbear, so first as it answers to the single Eye, it denotes the pure Conscience the enlightened *Eye of the mind* as S. Paul calls it, that is a truly well informed Conscience, a Conscience that judges according to its rule: and to this I shall first tell you what is the entire rule of conscience, and consequently when its dictates are right, when it informs me truly this I must do, that I must forbear.

2. Prove to you that all our actions that are regulated by such a well informed conscience are good and honest; so that if this eye be single, the whole body shall be full of light. If the conscience be pure, the man's holy, and so the first part of the text is proved.

2. As it answers to the evil eye, so it denotes an evil conscience, a conscience that do's not give true judgment of duty, ill informed. And this either First wholly so, and then *'tis reprobate sense*, such as that of them that *call good evil and evil good*, from which men are stilled 〈 in non-Latin alphabet 〉 1 Tim. 4. 2. or 〈 in non-Latin alphabet 〉, that is 〈 in non-Latin alphabet 〉, saith Phavorinus, Rom. 1. 31. Or secondly but in part, and then 'tis either first an erring conscience, or secondly a doubtful conscience, or thirdly a scrupulous conscience, to which also several others will fall in. And I shall show you how every of these do's mislead a man into the dark. The scrupulous raiseth clouds and mists about him, dark errors and discomforts too: the doubtful do's instead of guiding leave him so puzl'd, that he knows not which way to be-take himself; and the erring conscience lights him into the pit, takes him by the hand to thrust him down, guides him into a necessity of sin; and the no conscience, the reprobate sense, it is a darkness somewhat worse then that, the blackness of Hell here. All this I shall do in order.

Upon the other part conscience as it relates to actions already don, so it do's testify, and in so doing *either excuse or accuse* Rom. 2. 15. Now though conscience in the other former respect hath indeed the greater influence upon our practice, and so to it the text do's more directly answer: yet this latter having some also in order to the making future actions holy by repentance, (for when once the soul hath shipwreckit on a sin, and she is ready to sink and perish, there is no plank on which she can escape but repentance.) Now 'tis this Eye that must look out for that; 'tis an accusing conscience that must set him upon Repentance: this hurry's him about and will not let him rest, 'till he get upon the plank that's fastened to the Anchor, even the Anchor of hope, by which until it be secured, a good conscience never is at quiet. Because I intend to say but little to this, I shall dispatch it now. And that in order to its actions excusing and accusing.

And first if conscience be the Eye: then a clear single eye is a clear conscience; and then of that it must be true that it do's make the man full of light; and so it do's indeed as light do's signify joy and gladness, and so it often do's in Scripture *Psalms* 4. 6, 7. And truly the applauses of an honest undeceiving heart, that is conscious to itself of cordial endeavors after good, and knows it neither had ill ends nor ill means, they shed comforts beyond all that the earth can give, they shed *the peace of God that passeth understanding*. If my conscience be clear, let my condition be never so overcast, never so dark and cloudy, yet do I live in shine. This is the only thing that makes every estate gladsome: If my condition be low pressing adversity, yet if my conscience assure me 'tis not my fault that threw me down into it, my sin did not put out the light of God's candle of prosperity that before shone about me; but rather because I would hold fast my duty, and would not let go a good conscience, therefore I was thrown down with them into deep affliction, here my conscience assures me I am in a case which S. James bids me *count all joy* Jam. 1. 2. and which our Savior do's call *blessed* Matth. 5. 11. S. Peter tells me: *If ye be reproached for the name of Christ* (and 'tis so for all duty) *happy are ye; for the spirit of Glory and of God resteth on you*, 1 Pet. 14. 14. What if I be *in the place of Dragons*, my conscience do's assure me 'twas my duty not guilt did put me there, that is, God brought me thither, and he is with me there: *the Spirit of God resteth on you*. What if I be in darkness and *dimness of anguish*, encompassed with the *shadow of death*, the *Spirit of Glory* resteth on me. And then sure a clear conscience makes the man full of light, when it makes him full of glory: when in his darkest solitudes there do's break in the light of God's countenance.

Let them be sadded with afflictions, who understand no delight but in carnalities, whose souls are married to some little comforts of this world. Adversity indeed sweeps all their joys away at once, a cross throws blacks upon them strait, their heart's in mourning instantly. But he that understands the comforts of a good conscience, and knows where to find them, and hath a treasure of them in his breast, will soon be able to allay the other sadnesses.

What can I want while I have a *continual feast*, for so'is a good conscience? It is not in the power of words to express the happiness of this blisful state. It is *the peace of God which passeth all understanding* Phil. 4. 7. and though felicity seems to be measured by our perception of it, here we are happy beyond the scanty limits of our narrow apprehensions,

do not take in the beatific object, but are ourselves enclos'd, and *enter into the joy of our Lord*, Matt. 25. 23.

2. In order to the second act, accusing; if conscience be an eye, then the well qualified eye is the tender conscience. I mean not in the modern sense, not only as it is accompanied with, but as 'tis but another word for a weak Judgment and a proud heart; sturdy opposing private opinion or fancy against public authority. And whereas conscience is said to be the eye of the soul, a tender conscience has the sme importance in this case, as when we call a blear or bloudshot, a tender eye. A gentle word for a troublesome malady. The innocent importance of the word is that which denotes, besides weakness in judging, quickness in perception; for conscience is the judgment of the mind concerning actions, and whatsoever is tender is weak; but a conscience which is such, as tender things are always, is sensible of every the least touch of guilt, checks at whatsoever we do amiss; the least thing we do is a wound to it. This is the tender conscience. Such a one as is deeply sensible of the majesty, and power, and justice of Almighty God, and the fatally provoking guilt of sin; fears always, doubts and trembles, foregoes lawful enjoyment, lest they should prove to be unlawful, and flies from every not only approach, but even appearance of evil. This is an uneasy state, but the inconvenience is abundantly repaid by the safety it procures, whilst this flaming sword that turns every way, guards both our Paradise and us, and suspicions render us secure. But if my heart grow hard, not tender, and my conscience insensible, there is no hopes of cure.

I shall content myself with this one instance in answer to the evil eye as it relates to both these actions of accusing and excusing: though I might also name the conscience that accuseth to despair. This is an evil eye indeed that entertains itself with the terrors of utter darkness in their own shapes, that sees nothing but feinds, those spirits of the dark; nor will see any other. An eye that will not endure, but hates the least light of instruction or comfort. A darkness this, out of which the grave hath been counted an escape, the darks of death a refuge, yea to avoid the horror they have run into the shades of Hell. And oh! how great, how insupportable is this darkness?

But God knows in this age we see little cause to fear, nor reason to endeavor to prevent this. Some little beginnings of it would be mercies to most men, the danger now a days is in the insensibleness of conscience, the heart that never do's accuse of its commissions in earnest, nay rather do's find out excuses; it do's not check or sting them to the quick, but rather tickles them. Good God▪ the heathens had a much more tender constitution of soul. The Poet says of guilty souls

—ad omnia fulg•ra pallent,

Cum •onat exanimes primo quoque murmune coeli.

They that knew not there was an Hell to recompense iniquity, nor knew that God threaten'd it with plagues; yet when they heard it thunder, their guilt did strike them like the thunderbolts, their souls did faint as it were the voice of God pronouncing wrath to their iniquities, as if its lightnings were the flashes of that brimstone in whose eternal burnings sin must dwell. This conscience did in them, when knowing Christians can stand unappal'd. We read

of men of *sear'd consciences* 1 Tim. 4. 2. and such indeed cannot be tender. Searing do's make insensible of pricks or little touches, that you may lance and gash, and it will not perceive. And so it seems are some men's consciences: and you will find there some other qualifications of such men, they *depart from the faith*, they *give heed to seducing spirits and doctrines of Devils*; and it will be no wonder if they desert the holy Christian faith, who have put themselves under the tutorage of Satan, and have imbib'd the *doctrine of Devils*, who with his institution, have received his flames, whose consciences are feared, that feel no stripes from their commissions, and are such whom sin do's not wound.

We read of a strange *evil eye* Matth. 7, 3. *seest not the beam that is in thine own eye*. A beam upon the eye must needs make all dark: but the insensibleness of such an eye, that do's not feel a beam is strange beyond imagination, yet 'twas but fit to word a conscience that was not sensible of the guilt of willful gross deliberate sins; 'tis like an eye that under the dead weight of a mighty beam yet roulds and feels no pressure. A much worse then feared conscience this. That which is seared though it will not shrink for a prick or gash, yet 'twill shrink under load; but this feels no degree of weight; but though it be that weak and tender part the eye, yet is this without feeling under that which the whole body cannot stand under, nothing but pillars can support.

The characters of such a conscience, and its dark consequence (to fit it to my text,) are given by S. Paul Eph. 4. 18, 19. You see here a *blind heart* like an evil eye creates a darkness such as makes them *aliens to the life of God*; for indeed they lead the life of feinds the inhabitants of darkness, and they do quickly grow to an estate *past feeling*, and then they commit evil *with greediness*.

And indeed 'twere very easy for me to show how this do's grow by deading the tenderness of conscience at the first, by fortifying against its checks and pricks, by seeking little excuses to allay and palliate the sores, either Christ do's not mean so strictly; or getting other principles to set against the strictness, as custom of the age, or honor, or the like; God knows things that will not be principles, nor be allowed in any lest degree, when he comes to examine, but in the mean time they do stop the mouth of conscience, and the doing so frequently, together with the conversations of sin, do clear take off the horror, and the aversation, and by degrees the sense the mind first leaves to be afraid and startle at it, and then leaves to check for it. All this I could deduce at large, but that I hasten to the other remaining consideration of conscience, as it respecteth actions to be don, as it signifies the judgment of the mind informing us what we may or must do, or what we must forbear.

And so, I told you, as it answers to the single eye, so it denotes the pure Conscience, the enlightened eye of the mind, that is, a truly well informed conscience, a conscience that judges according to its rule. And to this I must (what I promised) tell you first, What is the entire Rule of conscience, that so we may know when conscience do's inform us truly this we must do, that not. For conscience being not itself supreme director, it hath a God above it, that conscience may be right, it must be according to its rule, therefore we must enquire of that; and

First 'tis certain that the Law of God in force (as all the law of Christ is to us Christians, particularly that of these Chapters that contain Christ's sermon on the Mount, Repentance, self-denial, Charity, forgiving injuries, humility &c.) is a rule of conscience. And here I will suppose that I do not speak to *Antinomians*, and that I need not to prove that we are obliged to do what God by his commands has enjoined, and that whether the mandate terminat in duty to himself, or to our fellow men, especially his Vicegerent upon earth the lawful Magistrate. There are some men I know who would acquit themselves to their Governors, if they are content to suffer in case of disobedience: but unless there were guilt in the neglect of active obedience, it would be very unjust to enforce passive, especially when 'tis plain that all the Apostles arguings Rom. 13. do prove an obligation to active duty. 1. Because the Magistrate hath Commission from God; and therefore he that will not yield active obedience to their lawful constitutions, will not obey the Lord's commission v. 2. and then 4. *he is the minister of God*, his officer; and he that do's refuse obedience to those Constitutions of an officer, which his superior hath impower'd him to make, he do's refuse it to that Superior. And out of these he then infers *Wherefore ye must needs be subject*.

Yea indeed if the just laws of such Governors do not oblige the conscience, neither can many of God's laws. To instance; God hath commanded me I shall not steal, and I think myself bound in conscience not to do it; but what is it to steal? To take that which of right is another man's against his will. And what do's give a right but human Law? 'Tis according to that, anything is thine or mine. Christ do's not interpose in settling rights; for when the man would have had him *speak to his Brother to divide the inheritance with him*; answers *Man who made me a Judge or a divider* amongst you, let the laws do it. That inheritance which here a Man do's claim as eldest, in other places of this very Nation the youngest should have only right too; where the tenure of Burrough English takes place. And again in other places each brother should have equal right to by Gavelkind. And in some other Nations, as in *Denmark* for example, no child of any second Wife hath any right, according to the example of *Abraham*: yet all these several ways of right are one as just as another, and in one place the one hath as true a right as the other hath in the other. Establishit laws therefore do give the only right, and by those human Laws thou hast a right in conscience to that which they make thine; for otherwise how can it be a sin against my conscience to take that from thee, which neither thou nor any man else hath a right in conscience to? Such human laws therefore do oblige the Conscience, or else God's eighth and tenth Commandments cannot.

3. There is yet another branch of the Rule of conscience, and that is the law of scandal. In things that both by God's and by man's law are free to me to do or not, if yet by doing any of them, or by not doing, I see others will be ensnared in sin, I am bound in conscience to avoid either such actions or omissions. 1 Cor. 8. from v. 8. Rom. 14.

And here I will not wonder how barefacit temptations to vice, and pressing sin upon a man with all the arts of friendship, or of treachery or force, should grow to be civilities and kindnesses; when an innocent lawful action is so ill character'd because it may prove a stumbling block: but I will only sum up what hath been said in one word: the Will of God is the Rule of conscience, I am bound in conscience to do what God will have; and so the law of

Christ, and the just laws of our just Governors (which that we should submit too, *is the will of God* saith *S. Peter*) and the law of scandal are the full and entire rule of conscience. Whatsoever they prescribe or forbid, that my conscience, if it be rightly informed, will tell me I must do or forbear; and if I act according to the dictates of a conscience so informed, my actions will be good and honest, and such a single eye makes my whole body full of light, which was the second thing.

Now this is proved in one word; that must needs be a good life, which is regulated by a good conscience, because all good life is called by the name of a *good conscience* 1 Tim. 1. 19. This was *S. Paul's* whole charge to Timothy *holding faith and a good conscience*, there's the belief and duty that's the whole. So 1 Pet. 3. 16. a good conscience is explained by a *good Conversation in Christ*, and plainer yet Heb. 13. 18. *We trust we have a good conscience willing in all things to live honestly*. Sincere endeavors to obey the conscience in everything, not boggling with it accepting the persons of duties, and being very conscientious in some things, but taking liberty in other, bribing my conscience to wink like an evil eye, and leave me in the dark as to some actions, this is not to be conscientious; he is so only that is *willing to live honestly in all things*, and to do so is matter for the Apostles confidence 〈 in non-Latin alphabet 〉 . This also was the sum of all *S. Paul* himself endeavored after Acts 24. 16. *And herein do I exercise myself to have always a conscience void of offense towards God and towards man*. He had no stricter aims, here was the height of his Religion, these were his exercises. And the ancient Father *Clemens Alex. Strom.* 6. says 〈 in non-Latin alphabet 〉 . And what would any man have more? Yea 'tis apparent from the very terms; for if thy conscience truly inform thee of all thy duty, and thou dost accordingly, then thou dost all thy duty, or which is all that we can do. So far as thy hearty endeavor is to this, so far is thy life good and acceptable.

And here I have an hint for application by conviction of those, who guide their conscience, and consequently their lives by humors and fancies, and not by the certain rules of conscience, the laws I have assigned. Some men will call that conscience which is their inclination, though they do not examine whence the inclination springs, from God, or from suggestion of an interest, or an affliction, and think they are bound to do, or may do that they have a mind to do. Some men's rash heats that have something like zeal, and it may be that have good intentions in them, are strait the dictates of their Conscience, and they must actuate those animosities and heats, for they are bound in conscience. Some men are advised by their fears, and that will look like conscience in a little time. Some men's imaginations prompted by loose and libertine interpretations of Scripture or false infusions, are strait their conscience, and then their conscience tells them they must act accordingly. But where's the Law for these? Conscience was, I told you, God's Vicegerent, possessed his throne in man, and was his Deputy, prescribed to all man's actions and took cognizance of them; and accordingly did sentence: and will a man have humor give the Law to God's Vicegerent, or vain imaginations rule 〈 in non-Latin alphabet 〉 *that God within us*, as the ancients called it, set fancy on the Throne?

Or I might secondly complain of them that would divide the rule of conscience, and pick and choose and take but part of it; the immediate law of God they would think themselves bound

to, but for the law of scandal they regard it little. Who did make them the keepers of their brothers soul? If others by misunderstanding of their actions be drawn to sin, at their own peril be it; and at so little rates they value the salvation of that soul, which Christ thought worth his blood, that for their *meat or drink*, as *S. Paul* words it, *they will let their Brother perish, for whom Christ died*, do actions for their interest or security under a close and secret sense of their own, which being not understood by other weaker souls that look on their example with some Reverence, they are led to sin and to perdition.

But much less do they think a law of man a Rule for conscience. According to the Spartan method, to be found out was transgressing the law, the crafty performance was merit and virtue: and whereas only Almighty God has cognizance of the heart, his laws alone can reach designs and the obortive issues of the thought, or those reserved enormities that are committed in the dark, and without the privity of a witness.

Here were a subject for a sad complaint, but that I have occasion for a worse, and that is of the conscience, that answers to the evil eye, the other subject of the parable, that is, an evil conscience, a conscience that do's not give true judgment of duty, ill informed. And first that which is totally, or for the most so, and of that but a word for 'tis not pleasant sure to rake in such a sink.

We read in Scripture, of men given up to a *reprobate mind* or sense, Rom. 1. 28. *and to every good Work reprobate* Tim. 1. 16. men who against all the checks of conscience, and in despite of all its oppositions have chosen and pursued forbidden interests and pleasures so long, till custom of them hath made them a part not only of their family but themselves: and they do nothing now but prosecute them by contrivances and actions, and have don this till conscience is stupefied; and as pleasures are especially saith Aristotle, *corruptive of principles*, from the absolute necessity they have conceived of them they think them little sins, and from a long practice none at all, these men are so far in a reprobate ense, their hearts give a false judgment, as false indeed as Satan would have them give, and falser much then he can give himself of things of Religion, who believes and trembles. For they stick not to think those terrors Clergy men do talk of are but mormo's, vizards of fear, only Religious spectres, shades of terror; those strictnesses of virtue and of the means of practicing it, but the dreams of bigots, foolish self injuries, and those things we with so much eager zeal call sins, the only and not dangerous enjoyments.

'Tis the Apostles asseveration, and it is justified by every days unhappy experience, that *evil men and seducers wax worse and worse, deceiving and being deceived* 2 Tim. 3. 13. Habits of ill emprove gradually as those of virtue; only with this difference, that the growth is more sudden and prosperous: like that of weeds and noxious plants in respect of those which are medicinal. There is no opinion, nor no practice so bad which men by degrees cannot make plausible; as custom renders vice necessary, so by familiarity it becomes acceptable; the first horrors are soon worn off; and as it fares in War; the enemy is made a servant, and after grows up to be a favorite, and is at length a master. The progress from bad to worse, is like that of heavy bodies downwards, the native weight, gains fresh accessions from the decent already made, and the motion being continued grows still more rapid and irresistible. That

fool who said in his heart there is no God, e're long empoves into a wit, and loudly says there neither is or can be one. Conscience galled with perpetual ill usage contracts a callows hardness, and becomes utterly insensible; and by these unhappy steps, ungodly men are dead, while they live 1 Tim. 5. 6. are *dead in trespasses and sins*. Eph. 2. 1.

O thou the day-spring from on high that cam'st to visit us, who sat in darkness and in the shadow of death, in ignorance and sin, and in the suburbs of eternal darkness, shed thy light in our hearts we beseech thee and by the illuminations of thy Holy Spirit give us enlightened minds, and sanctified wills and affections. Thou hast placed conscience in thy stead within us, to do thy offices and to be thy Vicegerent, to lay thy laws to us for our direction, and to watch over all our actions, to teach us, to convince us, to correct, or comfort us. Furnish we beseech thee then this thy commissioner within us with all qualifications necessary for thy offices, endue it with the knowledge of all thy will, that we may have a right judgment in all things, and then endue us with obsequious hearts, that may be always ready to obey the dictates of our consciences, willing to live piously and honestly in all things, exercising ourselves always in this to have a conscience void of offense both towards God and towards man, and when the good Lord delivers us from this sad state and the occasions of it, and if at any time we do rebel against thy officer our conscience, Lord arm it with thy terrors that it may whip and lash us back again into our duty, and sting, and goad, and never let us rest till we return to our obedience and persevere therein unto the end, then shall we have the blessed comforts of a good conscience here, and the gladsome light of a clear heart in this world; and in the world to come light and Glory with the in thy Kingdom &c.

SERMON XX. THE LIGHT OF THE BODY is the Eye.

Matt. 6. 22, 23.

The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

I Have drawn you the parallel betwixt the Eye and the Conscience, to several of their objects and uses; showed you how the clear eye is not a better guide to a man's walks, nor finds more pleasure in the prospects of those beauties that are made to tempt and entertain the sight, then a pure conscience do's find in looking over the landshape of a life led righteously, soberly, and Godly, which it must needs if it follow the guidance of this single eye, this well-informed conscience: I have lead you also to the confines of that more dismal prospect, the dark of that sad state, which an evil conscience do's lead into. This I have done in one, and that in the worst consideration, that of a sear'd reprobate conscience; there remain three that I proposed to consideration; the first that of an erring conscience, second doubtful, third scrupulous.

And now I am to show how each of these do's lead a man into the dark; the scrupulous raiseth a dust about him, leads into error and discomfort too; the doubtful do's instead of guiding him leave him so puzzl'd that he knows not which way to betake himself; and the erring conscience lights him into the pit, and takes him by the hand only to thrust him down: if in any of these ways *the eye be evil, the whole body shall be full of darkness*. Of these in their order.

2. An erring conscience, a conscience that gives false information of duty, that either tells me I may or I must do that which either God's Law or some Law in force upon me tells me I must not do; or else tells I must not do that which I am bound to do, or at the least may do. Now that this is a light indeed like those deceitful ones that lead men over precipices into dark ruins; like such lights that were so placed between the rocks as to guide the mariner into a shipwreck, to make it necessary for him to be dashed against the one or the other, is most certain: for so it is here. There is scarce such another infelicity as that this man lies under, whose conscience tells him one thing, when God's Law, or that which is any way his duty do's require the contrary; for if he do according to the Law of God, he acts against his conscience, and so sins; and if he act according to his conscience, he sins against the Law of God. Poor soul! Sin lies on the right and on the left hand, which way soever he do's turn, it seizes on him, and all this I shall prove.

1. That if he act against his conscience he sins, (though the Law of God make it no sin) Scripture and reason shall make good. Rom. 14. 14. *I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself, but to him that esteemeth anything unclean, to him it is unclean*. God had once forbidden such and such meats under pain of sin to the Jews by Moses Law, and made them unclean, that is, unlawful to their use: Now Christ had taken off this obligation, and made all meats lawful for any man; S. Paul saith that he knew so. I am assured that Christ hath so removed all obligation to the Law of Moses, that to a Christian no meat is unlawful to be eaten: but yet for all this 'tis unlawful to him, who thinks it still prohibited, and if his erring conscience tell him he ought not eat it, though by Christ's certain Law he may, he sins if he do eat against his conscience, and that to such an height, that he whose example wrought with him to eat against the persuasion of his mind, destroyeth the man v. 15. *Destroy not him with thy meat for whom Christ died*; 'tis therefore a destroying sin to do a lawful thing against a man's conscience. The reason of all this is clear, because no Law of God or man, no rule of duty can be applied unto us, but by the mediation of conscience: for till my conscience lays it to my heart, and tells me such a thing is commanded and my duty, it is to me as if there were no such command, and it were not my duty, for till then I knew nothing of it; this alone therefore do's propose and apply duty to us, and consequently whether that which it proposes be my duty really in itself or no, yet I must needs look upon it as so, having no other direction imaginable what to do or forbear, but what my conscience some way instructed tells me God or my Governors have commanded or forbid me. So that if I am resolved in my mind of the sinfulness and obliquity of an action proposed, though really the thing be innocent, yet to me in my present circumstance 'twill be utterly unlawful, and though the action be innocent, the agent will be guilty.

2. That God hath placed the conscience in us as the only next and immediate rule of all our actions, according to which they are to be directed, which if they be not, they are faulty, as everything that swerves from its rule is not right: though what I have said will sufficiently prove, yet Scripture do's confirm; when it says Rom. 14. 23. *Whatsoever is not of faith is sin*, that is to say, whatsoever is contrary to the persuasion of lawfulness, that is in other words contrary to conscience, is sin; whatsoever he do's as long as he thinks in conscience he should not do it, he sins whether the thing be sin or no, as that was no sin of which he there spake. And reason good; for we are so far honest hearted lovers of God, as we embrace that which our hearts are really possessed is his service and our duty, and hate the contrary; that is, as we follow our conscience: conscience being nothing but the persuasion that this is duty, which if we go against 'tis sure we like and follow that which in our thoughts is vicious and wicked; be it what it will in itself, to us 'tis so: 'tis sure the inclinations and the actions pursue vice, when they pursue that which they cannot look upon but as vice. Conscience therefore is the rule from which 'tis sin to recede.

'Tis with fair pretence to reason said, that nothing can be a rule which is itself crooked and irregular. That which is strait is indeed said to be *index sui & obliqui*, and having justified its own rectitude, becomes qualified to be a test of right and wrong in others. For certainly if the man knew what God's Law do's require of him, in that case the conscience do's not err; if he do not know what God's word do's require, how can he follow it against that which his conscience tells him God requires? And it is certain if the man should suspend his action, and have not reason to act according to his erring conscience, he never can have reason to act according to a conscience well-informed, not when it tells him God is to be loved; for it is sure his conscience do's as much propose the error as his duty, as it do's the truth: the man as really believes the one is to be don as the other, and hath no reason to make difference, and therefore if at any time he must follow his conscience, he must always, and it will be sin to act against it, be it what it will.

But then you will hope it will excuse to act according to it. Oh no alas! for that's the second thing in this case of erring conscience: if a man act according to his conscience he sins too, *if he act against the Law of God*. Scripture will furnish me with several examples and proofs of this, and 'tis a doctrine worth the taking notice of, it having proved to so many persons a plea for actions otherwise abominable; they followed their conscience, 'twas, it may be, mistake in judgment, but 'twas uprightness of heart, sincerity of conscience. Now to take off this color, which I shall do with all imaginable plainness. Our Savior John 16. 2. foretells to his Disciples, *they shall put you out of their Synagogues yea the time will come that whosoever killeth you will think that he doth God service*, 〈 in non-Latin alphabet 〉, *that he do's offer God an oblation or worship*; shall think it not only lawful but acceptable to God, and of the nature of a Sacrifice which propitiates for other offenses, to put you to death. See here a conscience bravely glos'd, when the error looked like Religion and Atonement, (a color not at all strange to our days in such another case,) and yet these *Jews* that did so (for of them he speaks) were given up to the direst punishments that ever any nation did groan under. Of the same *Jews* S. Paul says Rom. 10. 2. *I bear them record, that they have a zeal of God, but not according to knowledge*; that is, I must testify of them, that they are very many of them great zealots for

their Law, as that which is commanded them by God, and so in their way and heart zealous to have God obeyed, only for want of knowledge they are mistaken in their zeal. Here is strong conscience granted in these *Jews*, and that built up upon a Law of God, then indeed outdated, which yet thro a zealous earnestness they were ignorant of: but yet the following this zeal and conscience was plagued with total induration of of that people c. 11. 8, 9, 10.

Nor was this S. *Paul's* heat against that persecuting nation, but that Apostle do's more plainly yet and home to our matter say of himself, Acts 23. 1. *I have lived in all good conscience before God until this day*: I have all my life long, even when I was a defender of the *Mosaical* Law against Christ's reformation, acted sincerely and uprightly according to my conscience: and again 2 Tim. 1. 3. *I thank God, whom I serve from my forefathers with a pure conscience*, i. e. whom I have obeyed sincerely all my time, even when thro ignorance I persecuted the Christian faith, doing according to the dictate of my conscience, and as I was persuaded I ought to do. And now if conscience will excuse, there was enough of that, a *good conscience* and a *pure conscience*; and will his fiery persecutions now by virtue of his conscience be Christened holy zeal, shall the pure conscience make his bloody hands to be undefiled? Oh no: 'twas *Blasphemy*, and *injury*, and persecution, for all 'twas conscience, 1 Tim. 1. 13. *I was before a blasphemer*, &c. and notwithstanding I did it all in the uprightness and sincerity of my heart, I am *the chief of sinners*, v. 15. And let us not suppose these aggravations were laid on by S. *Paul* upon himself because of his unbelief, that that was the only thing that gave guilt to his actions, and that we thro faith and assurance shall escape, if we do such gross actions out of an erring conscience. For on the contrary S. *Paul* do's bring his unbelief not as the Aggravation, but the Apology of his crimes, he pleads that for himself v. 13. and he finds another occasion for God's remitting him not from his conscience, which might alleviate the faults, but by his being by the horror of his sins a greater instance of God's wonderful grace in forgiving, v. 16. *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe in him to life everlasting*. God dealt most mercifully with me, called me from heaven, whilst I was persecuting him, to be a prime object of his patience and longanimity, and in order of time the first that was so miraculously called, that so the wickedest of the Gentiles may in me have an example of hope of mercy, if they shall come in to Christ.

And will it now be fit, my Brethren, with this of S. *Paul*, who notwithstanding such true pleas of conscience is forced to seek out for such motives of forgiveness, and plead hard ignorance and unbelief, and yet confess himself the chief of sinners, with this I say to parallel some actions of our days, that under the pretence of conscience (which too hath no Law, as that of S. *Paul* had, though then outdated) will justify forbidden actions even against repentance, men will not ask forgiveness where they can pretend conscience: I could instance in a strange particular of one of my remembrance, and my knowledge of the person and the story sufficiently notorious, who because the Papists believing that to be Christ, which indeed is bread, worship it, therefore thought in his conscience all kneeling at the Sacrament Idolatry, and to that error adding the command *Deut.* 13. 6, 7, 8, 9. cut off his brother's and his mother's head: yea and when condemned to death by sentence of Law for the action, would not be beaten from his hold, but on the strength of that mistaken place

went as boldly with that blood on his hand and his soul to face the judgment seat, as he could have don, had he been washed in Christ's own blood; and of this resolute fury the Zealots of our neighbor country of *Scotland* have made many recent instances in their revived *Ravilliacs*. See the sad issue of an erring conscience, an action whose horror feinds would startle at, such a persuasion do's make meritorious, and yet God knows, that erring consciences have brought the Parent of a Nation (a thing of much direr guilt) to the same state; and yet that conscience must be admitted an excuse, when God knows jealousies and suspicions have been all the ground and all the rule for their determinations of conscience, and yet on that stock alone they could misjudge and censure, speak evil of and revile the actions of just Governors, and do that which I dare not say. When against all Laws both of God and man, all ties sacred and civil, obligations of oaths and duties, that it may be impossible to plead ignorance, men yet will act under the banner of such a thin conscience, that never could produce any Law of God for its direction or its quiet, and yet think themselves secure. When a confident persuasion of heart, God knows how taken up, shall quite annual that command of Christ, of taking up the Cross, and change that state which he calls blessed, *suffering for righteousness sake*, (if there were such a thing) change it into so great a curse, as men will rather embowel themselves in their brother's hearts, involve a Nation in blood and misery, in guilt and ruin, than not throw off the Cross from off their shoulders.

And now 'tis to no purpose to observe, that when perjury and sacriledg and breach of almost every Commandment in the Decalogue shall not only become tolerable, but be the only character of a godly side by virtue of a thing called conscience; surely *S. Paul* was a weak man, that when he had don some such things out of a good and pure conscience, yet calls himself the *chief of sinners*. In like manner in the Church new religious fancies are bold to take upon them the holy face of conscience, and then to quicken men into schisms, and all uncharitable separations and factions, withdrawing them from the obedience of them that have the spiritual rule over them, not at all *submitting themselves to them, who by God's appointment watch over their souls*, but rather flying in their faces, at once with open disobedience, loud reproaches, bitter censures, and severe condemnations. Others, *by having had men's persons in admiration*, and consequently their opinions, suffered their models to be stamped upon their conscience, and then that must justify Ecclesiastical parricides, destroying their own fathers that begot them to the Church, and at once cutting off the whole line of those progenitors, that can derive their race from Christ, a fairer stem and pedigree than most can show. But alas! my Brethren, if we shall grant that these opinions really possess their souls, and that in the uprightness of their heart they did pursue them, that neither interest nor faction, nor having been disoblig'd, or having suffered, hath puffed up a passion into conscience, but that 'tis all sincerity; yet we have seen that cannot bear us out in such commissions, 'tis but an erring conscience still that animates a man into any breach of duty, and if there be no other Law to warrant actions, the conscience is so far from being able to justify them, that while it errs, it but entangles a man in the necessity of sinning, leads him into such Labyrinths of guilt, that whatever he do's, he offends: on one side if he do what his erring conscience dictates to him, he sins against God's Law; on the

other side, if he forbear, he sins against God's Vicegerent, his own conscience; there is the guilt of his deed, here is the guilt of his heart, which do's oblige a man to follow that which it is sin to follow, and which makes him he must and ought to do that, which he must not nor ought to do.

And sure, my Brethren, the only application to such a conscience is to advise the laying it aside, to rectify the error. Good counsel that indeed, but the hardest to be taken in the world; for that a man may rectify, he must know himself in an error, and if he know that, then he hath not an erring conscience: this when it is strongly so, doth not so much as doubt of his opinion, and while he do's not doubt, what temptation hath he so much as to set upon the rectifying? I shall but name some means.

The first will be Prayer for Divine illumination; S. James has directed this, *if any man lacks wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not*, c. 1. 5. and our Savior has promise'd, that *he will give his Holy Spirit to them that ask him*, Luke 11. 13. whose office, we know, is *to lead us into all truth*, John 16. 13.

The second means will be, not to be wanting to ourselves, not to *shut our eyes against, or resist the truth*, Acts 28. 27. 2 Tim. 3. 8. nor by a wretchless unconcern'dness take up with slight appearances, and receive a vulgar error for a sacred revelation, and *having men's persons in admiration*, Jude 16. *believe as doctrines the devices or commandments of men*, Matt. 15. 9. not to consider what this celebrated Teacher, or this Sect and Party say, but make our resort to the Law and to the Testament, what Law of God there is for, or against this action. For in this case it is most true, *There is one Law-giver, who can save and destroy*, James 4. 12. and if *sin be the transgression of a law*, 1 John 3. 4. it inevitably follows, that *where no law is, there is no transgression*, Rom. 4. 15. And yet 'tis strange to see, how men amuse and embarras themselves in things that have no bottom or foundation in Scripture, and in the mean time *omit the weighty matters of the law, judgment, mercy, and faith*.

Thirdly, if I have been engaged in any practices, of which by the contrary practices of other sober rational men, I see there may be reason, if not to doubt, yet to search into them; then I will take the same course in order to the settling, or the rectifying of my judgment; and especially if any obligations to the contrary have got possession of me, if obedience and meekness, and peace of the State or Church, or any sacred bond, in a word, if any commands of Superiors, or engagements to them seem strong for the other side, then nothing but clear Law of God or my Superiors shall fixe me.

Fourthly, where things are not absolutely convincing on either side, and there is no clear Law on neither, or else so much like Law on both sides; here, as I must suspend if possible my action, for these must needs make doubts, so if I be necessitated to act on one side or other, then if my conscience do mistake, according to the degree of my diligence in examining, so will be the degrees of my guilt. If I have searchit to my utmost, and so offend out of an ignorance I could not overcome, it is the constant doctrine of all, that the mercy of our God by the tenure of the Gospel will not impute the error to a person otherwise of holy life: but if there was a means of knowing, that either heat, or any other thing did hurry me

from a sufficient consideration thereof, according to my means so is my sin. *Abimelech* had a competent ground to think that *Sarah* was not *Abraham's* wife, when both herself, and he had told him so, and upon that he says, he took her to him *in the integrity of his heart*, his conscience reasonably well-informed telling him that he might do it; and yet God pⁿisheth his hast: he determined too speedily, his desire was too quick, did not proceed by those slow steps, that a good careful conscience do's move with, that will examine with all strictness where he discerns there will be gross sin on the other side. The *Jews* had a strong prejudice against *Christ's* reformation of the Law, by those so many promises of Scripture that their sacrifices should be eternal, and when for many ages they had been brought up in a Religion so owned by God, and were so hardened in that Religion by all their Teachers, 'twas no wonder they rejected the Apostles preaching out of conscience of their own Religion, *Paul* himself had don so, and yet God gives them up to final induration for it; because they had sufficient means of knowing *Christ* was sent by God to reform their Religion, for *have they not heard?* Rom. 10. 18. Thy diligence therefore shall alleviate the fault, and where it is used in a good measure, probably will not suffer the conscience to be long positive and peremptory in a mistake, but at the most will let it only be a doubting conscience, which how far 'tis an evil eye, and how we are to guide ourselves out of that darkness it do's lead into, we must now show.

A doubting conscience may be either in things of very little moment, and also where there is very little light to guide it, and then we only call it scrupulous; or else in things of consequence, and of these we now treat; and the Position is, that he that acts according to a doubting conscience sins, and this evil eye leads into utter darkness. The Aphorism is a certain reveled pronuncit truth, *he that doubteth is damned if he eat*, Rom. 14. 23. However sacred the tribunal of conscience can be thought to be, it must not stand in competition with the Throne of Almighty God, and oblige us to do that which the Divine Command has interdicted, or to leave that undon, the doing of which he has expressly charged upon us. It was thought to be a tyrannous hardship which the *Egyptian* task-masters put upon the *Israelites*, that they should be beaten because they made not brick, when they had no straw to make it with: but it would seem a more tyrannous cruelty, to punish them if they made, and also to punish if they did not make it. But so it is; he who chooses to do that which his conscience suggests he ought to avoid as being ill, and resolves to omit that which he judges or believes he ought to do as being good, has all the inordination of mind that constitutes the most flagrant guilt; he pursues evil, and turns away from good apprehended to be such, and so has that depravation of mind that constitutes a Devil. But on the other side, our opinions cannot alter the real natures of things, nor will my belief that my act is laudable make it to be so, anymore than my fancy that Poisons are wholesome food, will free them from their noxious venim, and render them restoratives and cordials. In like manner, my adventuring on an action which I think is bad, upon the cold reserve of a possibility, that it may be otherwise, involves the desperate resolution of doing it howsoever; which differs very little from doing it, though I know it to be certainly unlawful. But a doubting conscience admits of a counterpoise from a contrary doubt, and there is fear of sin, as on the one, so also on the other part. I am uncertain whether I may not do ill in acting, and yet

whether I may not do worse in forbearing: or thus, I am not sure that what I enterprize is lawful, but yet I have no ground to believe it is unlawful. Now from this exigent thus declared I might deduce resolutions in many cases of our life. As

1. When there is no ground to build a certain judgment on of either side, but it is only probable the thing is not sin, and consequently I cannot be sure it is not, yet if upon that probability I act, this is clear different from the state of the doubting conscience: for though I may have some doubt 'tis possible the thing may not be good, yet having honestly examined it, I have no reason to think it not good, and I am sure of my own heart, that if I thought it were so, I would not do it; here is no choosing of a sin, not with the least degree of inclination. 'Tis this secures the Physician, who cannot possibly be assured there may not something lurk in his Patient's body, (for whose dark and unwholesome closets he hath no prospective,) to which the physic he prescribes may be pernicious; yet because God hath revel'd no certain grounds for guidance in this case, therefore he upon diligent search and grounds of art, which are the best God hath allowed us prescribing what he really believes will do him good, satisfies a good conscience. Upon the same account the Pilot satisfies himself, where he adventures his ship and freight upon shelves and shallows: and the Captain, when he leads his men upon he canon's mouth, and other desperate attempts of war.

Shall I make more familiar instances to you: some have doubted whether celebrating Christ's Nativity be not will-worship, because 'tis not commanded in Scripture; other have doubted of the use of Garments prescribed Ministers from the same ground, and from their being significant. Now as to these, not to show the unreasonableness of these doubts, though I could easily do it: for in God's name why is it to set apart a day to thank God for the Redemption of mankind will-worship, and yet to set apart a day for the deliverance of a Nation from a temporal plague not will-worship? Is the fifth of November in the Scripture anymore than the twenty fifth of December? Or is it the infinitely greater mercy of Christ's Birthday that makes it more unlawful than the Gunpowder-Treason day, and therefore 'tis not lawful because 'tis more fit? And for the Garments of the Clergy, I would they were all significant, but that that is an argument against them in these days. It is true Scripture prescribes them not, and by that rule they should wear none, for it prescribes none: but pray tell me, will not any of these doubting men seek a Pulpit to preach in, or now a days a bason to baptize with, never looking whether they have a warrant in Scripture to command it? Just so, rational and sensible men select a particular habit for a Priest, whereby his words and exhortations may be received with greater respect and authority, and this without any written precept: for as where Scripture commands, it renders everything necessary; so where it is silent, it renders nothing unlawful in such circumstantial.

So a prescribed way of Prayer is boggled at, and why that more unlawful than a limited way of praising God? They had effusions of those in the first times, why do not we as well pretend to the one as to the other? Or why should it be less faulty to have set forms of singing Psalms than have set forms of Liturgy, in which too people might communicate, as they do also join in praises? or indeed would that Rhyme and tune become unlawful, should the Magistrate command them too?

But passing over this, and to speak in short of the whole matter. If the man that doubts, bids his conscience stand aside, and because of legal penalties muffles himself, and resolvedly goes on, notwithstanding his speculative irresolution, with desperate boldness judging it better to trust God with his soul, than the Law with his estate or liberty: if he fears to consider or enquire, least he should get conviction, that suits not with his interest, and thinks it easier to doubt than to be certain, because he's certainly determined to do what is enjoined, though it be never so unlawful. This is a profligate state of mind, that wants nothing but occasion to engage upon the greatest villainies, and close with Apostasy itself, when recommended by impunity. But if this doubting makes another scheme of reasoning, and performs what is enjoined, because the Magistrate's command is certain, but its unlawfulness is only dubious, and the safest course is ever the most innocent, because it is the most prudent; then the obligation to suspend the going on to act in case of doubting, is superseded by another obligation, actually to obey the undoubted injunction of Superiors, and the good Subject will not fail to be a good Christian too.

But alas! why should I busy myself in picking cases which here, I hope, are not useful, when as upon this very Proposition we are now upon, other things do apply themselves to most men's hearts of a more strong concern, and of more daily practice. If an action otherwise lawful will make up an indictment to our condemnation, if don with a doubting conscience; what guilt and damnation is there in those actions that are don against present full persuasion of conscience. Truly, my Brethren, I have no aggravation for sins don against knowledge, that being the worst that can be said of sin; and I shall only add, that they who so defy their conscience, are in the ready way to have no conscience, the sad estate of whom my last did display to you; and in short, 'tis no wonder, if God's Vicegerent do depart, when he is so affronted. There is a great and sad example of this procedure Rom. 1. 18, 19, 20. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God, is manifest in them, for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head, so that they are without excuse.* There is no plea for such, because they did not use their knowledge to his service, but sinned against it, and by their deeds of darkness put out that light, which was vouchsafed them by God, yea indeed did commit those deeds of darkness in the face of light.

I have to what I have already said, one word to add for the scrupulous conscience. Scruples are little suspicions in things of small concern or indifferency, and where there is but little ground; for otherwise they swell into that we call doubts, and which denominates a doubting conscience. Now scruples, which are small particles of dust, do indeed cast dust into the eyes, which dim the sight, and make the eyes to roll, and fret, and grieve; and so do these the mind: they disturb duty wonderfully, by taking up the heart, and making it restless and unquiet, and so quite discompos'd for duty; for the heart is still called aside, & wandering about that which troubles it. And indeed these quite take off the edge of the mind; for while scruples arise, I am unsatisfied in everything I do, and then with what heart can I do them? I am in fear of every performance, and such a fear exceedingly damps love, and quashes all endeavors. I have no cheerfulness in my actions, and consequently never can be eager and

forward, but cold and slack; for these do still put demurs, and nothing but discomfort dwells upon my spirit.

A dark and ill state this, and therefore 'tis no wonder if the Spirit of darkness sheds it, especially where he cannot draw in the soul to works of darkness; if he cannot quench the heats of their devotion, then he will strive to cool them by these arts, which like little dashings of water thrown into the fire, if they cannot put it out, yet at least they darken the flame, and change that which was pure and clear into thick fume and smother: so do these raise smoke and cloud in the soul. If the Devil cannot betray the heart to downright vice, but his suggestions are shut out, and temptations scorned, or at least avoided; then he will trouble them in their duties, he will suggest things that under the vizard of nicer and stricter Religious shall be let in, and when they are in, shall put the soul in little combustions, and disturb all its performances. Therefore these are to be combated with, and the heart to be fortified against them; as soon as ever we find these little spies and incendiaries of Satan stirring in the mind, let us strait seize them, and examine what they do there, what account they can give of themselves. Have they any ground or plea? when a thought checks me with a sudden motion of heart, least what I do may be amiss, I will question instantly, hath God said so anywhere, is there any Law that forbids it? If I cannot resolve myself, I will call in counsel; (for if I be not ashamed to whisper the unhandsomnesses of nature to a Physician, to betray uncomely infirmities, shall the cheerful quiet of my Soul, and the comfortable progress of my Religion be less considerable to me?) and if by these means I cannot find God hath forbid it any way, either directly or by consequence, why then shall I do Satan's work for him, help him to disquiet my own heart, make the semblance of Religion hinder my Religion, and with a pudder about duty keep myself from doing duty, much more of which I might perform with less trouble, than I do think of these things, and with infinitely more comfort? No sure, I will make no sins to myself that God hath not made, but in God's name with an upright heart set about my known duty, in full assurance of faith. But

Secondly it will become us, whosoever is at any time troubled with these, to consider with ourselves, when we find scruples arise about things of very small concern, to examine, am I thus wary and thus nice in every piece of known duty, have I as sharp checks there, and is my conscience as stirring in every circumstance of sure Religion; if a true object of charity pass by me, or I hear of such an one, whose real wants seem to call upon me for Christ's sake, and I instead of satisfying his needs, satisfy only the importunity of my own thoughts by some little excuse, I have not about me, or let others give that are more able, or why should I give to everyone that asks me? In this case now is my heart restless and scrupulous, least the real wants of the poor soul should make an alms duty, unsatisfied till I either know that, or till I do relieve him?

If when Prayers call, and at the same time either a trifle or something, which I had time enough before to prevent, and knew well enough the fit times of doing one and the other, yet seek to detain me; have I scruples here, and are they strong enough to throw aside the less concerns, and will not let my heart rest till it brings me honestly and zealously to my devotions? If some little slight injury, or it may be inadvertency of another fret my mind,

and begin to swell me into a passion, or thicken into a grudge, and I am in present heat of words, and remember him with a slight or a less esteem; do scruples rise as fast as these heats, and my heart become more troubled at itself, than at the little conceived injury, and never well at ease, till I am calm to him? If it be not thus, but we who strain at gnats and swallow camels, we whose eyes boggle at motes in the Sun, can wink, or suffer beams to hood-wink them; we that scruple at things indifferent, things of which we have no rule to judge them sins, and are not nice at all in things of certain duty, have no such scrupulous conscience in known faults, or at least in much more concerning matters, we may do well to consider, whether our nicest carefulness in these do not betray, that in such little things the main of our Religion lies, our hearts lay their greatest stress upon these. There are certain formalities of Religion, things that speak people Professors, distinctive characters of a Party professing Godliness, little things by which they are discriminated, as niceties in habits, or gestures, or modes, or tones of speaking, or forms of doing things in Religion, or some strict forbearances of things that all the world beside themselves never imagined hurt in. Now they that do make such to be the stamp and signature of a Professor, it is no wonder if they be nice and scrupulous in them; and truly to be scrupulous, especially in such indifferencies, do's dangerously look towards that: 'tis certain, where the greatest care and watchfulness is laid, there will the most and greatest scruples be apt to stir; so that if these be most in such indifferencies, either the heart hath entertained some end besides Religion, the seeming strict or a Professor; or else the heart hath been betrayed, and by being bred up to strict cares, especially in such things, it hath let itself be besotted by those strict and handsome appearances, and low spirited as it is, hath raised no higher, but set up his chief rest there; they think if they do these things, they are religious. There cannot be any other reason given of these different strictnesses, this scrupulosity in little things, and negligence in greater interests; and therefore 'tis worth the search in every heart, in which examination whosoever shall find his scruples to be universal, and proportioned to the duty, his heart watchful, especially where the concern is greatest, and there most careful where it most behooves him; let that heart take comfort, that quality is but the nicety, the quickness of a clear, pure eye, that can endure no dust, no soil upon it, and such an eye shall lead a person thro the paths of God's word, which is *a light to the feet, and a light unto the paths* here to the Land of everlasting light and glory, where in God's light he shall see light for evermore.

SERMON XXI. THE LIGHT OF THE BODY is the Eye.

Matt. 6. 22, 23.

The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

THE Kingdom of Heaven is like unto a treasure hid in a field, Matth. 13. 44. a field this much richer than it shows for, that provides for several uses of our life, that furnisheth with food and

wealth too, and is both granary and treasury; and just such is the word of the Kingdom also, it hath in it more than it promises to sight, there are still hidden treasures besides the food that grows before our eyes: if we search, we shall find still more and more furniture for life, more wealth yet in the bowels of it. These words give us experience of this, from which though we have had several spiritual entertainments, provisions for divers cases of our life, yet have we not exhausted them; for we shall find that yet in another sense *The light of the body is the eye, &c.*

To the two interpretations, I have given of these words, the first of which that by a single eye should be meant a single intention, an entire, honest meaning, an heart like that of *Jacob*, plain, simple, and upright, such as may therefore style a man *an Israelite indeed, in whom there is no guile*, no doubling, but such an one as lays always to itself good ends, and intends to take in no ill means to compass them, hath been generally adhered to by almost all Expositors. The second, that by the single eye should be meant the pure, clear, good conscience, which to me indeed seems much more proper than the other; to neither of them have I any objection but this, that they do not at all relate to the matter of the discourse, which our Savior hath in hand, and 'tis not imaginable why Christ should in the midst of a Paragraph concerning mortifying the desire and love of wealth, the beginning of which commands *laying up treasure in heaven*, and the end tells us *we cannot serve God and Mammon*, should interpose anything of conscience or intentions: and therefore, though what we have delivered of them be exactly consonant to the words, and built upon other certain Scripture, and be the sense of most men, yet we will view one other, which though it be assigned but by one Expositor, that I know of, yet being exactly pertinent to the matter in hand, and having a surer plea for its being the sense of the place, than any of the rest have, it shall not escape us, though no more have lighted upon it. Now the way of finding out the meaning was, not to consider what may be compared to a single eye or an evil eye, for possibly so many things may be; but by seeing what those words do constantly signify in Scripture, and so what light and darkness also do, and then put them together, and see whether they will so here: and we shall take those grounds.

1. Then what a single eye and evil eye do use to signify in Scripture: and for the evil eye, we find it often Prov. 23. 6, 7. *Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats; for as he thinketh in his heart so is he; eat and drink, saith he to thee, but his heart is not with thee:* which means, eat not the meat of him that is a niggard, who though he do invite thee to it, yet he do's grudge it thee, and grieves thou eatest it; his heart do's not speak in his invitations, but he had rather thou wouldest spare, and he computes thy morsels. So again Prov. 28. 22. *He that hasteth to be rich, hath an evil eye,* that is, is covetous; he envies every other man's prosperity, (so most Translations render it here) is troubled to see another flourish, and thinks their gain his loss. So Matt. 20. 15. *Is thine eye evil, because I am good?* he says to them, who though they had contracted for a penny by the day for labor, yet when they saw those that had wrought but a little part receive so much, strait entertained desires and hopes of more than they had bargain'd for, and when they saw they should have nothing but their due, they murmur'd; to whom the Master do's reply, *Friend, I do thee no wrong, didst thou not agree with me for a penny,* be thou content with that which comes to thy

share? This man that came last to work (it being not his fault that he came no sooner, but his not being sooner called, and he having labored honestly and cheerfully ever since he came) shall by me, who accept the will for the deed, be rewarded with the same reward that thou hast; and sure thou hast no reason to complain, that I dispose of my own as I see cause: what reason is there that my bounty to others should be matter of envy and discontent to thee? So that an evil eye signifies unsatisfiedness with ones own condition, and envy at another's, an eye that grieves to see anything go besides itself; in one word, an illiberal, covetous, envious mind. You have its perfect character Ecclesiasticus 14. from v. 3. to 10. *Riches are not comely for a niggard, and what should an envious man do with money? He that gathereth by defrauding his own soul, gathereth for others, that shall spend his goods riotously: he that is evil to himself, to whom will he be good? he shall not take pleasure in his goods. There is none worse than he that envieth himself, and if he doth good, he doth it unwillingly. The envious man hath a wicked eye, he turneth away his face, and despiseth men; a covetous man's eye is not satisfied with his portion, and the iniquity of the wicked dries up his soul: a wicked eye envieth his bread, and he is a niggard at his table.*

Next for the single eye, that certainly is set as opposite to the evil eye, as meaning liberality and cheerful bounty, and we shall see accordingly that singleness do's signify; for so our Bible almost always translates the word: 2 Cor. 8. 2. *Their deep poverty abounded unto the riches of their liberality*, the riches of their singleness it is in the Original. So chap. 9. 11. *being enriched in everything to all bountifulness*, to all singleness; again v. 13. *liberal distribution*, singleness of distribution the Greek do's say; and so in many places which others have observed; and Rom. 12. 8. *He that giveth, let him do it with simplicity* or singleness, for 'tis the same word still, and there our Margent tells you, that it means liberality. Single therefore do's in Scripture signify bountiful, and we shall find that coupled with the eye, Prov. 22. 9. *He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor.* And so we have the Scripture sense of these two words, the single eye do's signify a liberal mind, and the evil eye a niggardly, uncontented, envious disposition. And here let us stop a little, and say a word on these expressions, why these things to the eye? is that the chief seat of those qualities, is not the heart much rather? 'Tis true indeed that discontent and envy shed themselves into the eye, they dwell there in a cloud, the eye flags and is dull, and do's so certainly betray a niggard, envious heart, that we may see it grudges spirits to its own eyes, and do's restrain that current that is to feed them with a vigorous life: when bounty on the other side flows into the eyes in a cheerful stream of spirits, that make them full and bright. But this is not all the reason; 'tis not only the sign of these same inclinations that hangs out in the eye, but the lust itself do's lodge and dwell there. S. John calls covetousness *the lust of the eye*, 1 John 2. 16. and that not only because the eye of the covetous is never satisfied with wealth, but lusts still more and more; but there is reason why it should be the lust of the eye, for *when goods increase they are increased that eat them, and what good is there to the owners thereof saving the beholding them with their eyes?* Ecclesiasticus 5. 11. When plenty do's stream in upon us with a torrent, while we do lay it by and do not use it, then it is clear, that nothing but the eye enjoys it: when we do lay it out, if we dispose it to comply with fashions, or to serve pomp and ostentation, or to feed emulation, because I will not be without what any other hath, or

else to entertain sports and delights, it is clear that nothing but the eye is treated with the expense, and with the magnificence of these; neither the back nor belly hath the least relish of them, nor hath the soul any other organ to employ about them, but the organ of seeing. But if thy riches be expended in great provisions for the appetite, unless a man can stretch his belly as he do's his barns and his demesnes, and make all bigger, enlarge his stomach as he do's his table, pull out new sides of appetite, and multiply his hungers as he do's his dishes; the wealthy man himself devours but little more, than when he had not such abundance, only he sees more meat, and sees more eaters of it: so that muchness of wealth, what is beyond sufficient competency, nothing but the eye enjoies, and it is therefore said that that lusts after it; 'tis the eye desires riches, and with them we serve no other part.

And then, my Brethren, this expression of single eye or bountiful eye do s let us see, that liberality is no great pressure to a man, it do's require no inconveniences from him, it do's retrench from nothing but his eye; if we can but get this to be moderate in its objects, get but a single eye, an eye that is not covetous of everything it likes and that delights it, an eye that will be satisfied with competencies, and then a man will have no other uses for much wealth, but only those of doing good with it; for if thine eye be not always gaping after superfluities and daily novelties of entertainments, pursuing everything it fancies, or any other man possesses, and still ambitioning the heights of whatsoever it beholds that pleases it; if he can keep it from thirsting after everything that feeds its own pride, or another's envy: keep, I say, but the eye in bounds of moderation, and there is nothing else in man, that do's require much for its satisfaction. 'Tis nothing else but the unlimited, unwearied eye, that looks thro all the world for entertainments, and must have services from every part of the whole universe; the *Indians* must dive into the depths of the Abyss, and dig the rocks to get a Jewel that shall dash a little light into thine eye; the *Mariner* must pass throughout all the variety of climes, must cross the frozen and the torrid Zones to pick up those diversities of things that are to please thy sight, with a new garment for thyself or for thy chamber, or rather are to make a dress, not for thy back indeed or for thy room, but for thy eye, which is not well, except it see fine things; that must have furniture out of the bowels of the worms, and out of the bowels of the earth, have gold and silver utensils, and silken ornaments, and have I know not what: so also several nations must conspire to make up almost any one in the whole variety of sports, which yet do but pass by, and please the eye, and move away as quick as sight itself. It is the eye indeed that endears every excessive sin to us. The Scripture do's most properly express it, when it says the *Adulteries of the eye*; for its delights, those of variety I mean, for that too hath no other, serve nothing but the eye. So it is in the sin of pride, and covetousness, and pleasure: it is that part spends almost all the riots and intemperances, that drinks in objects minutely, and thirsts for all diversities, these consume. Do but teach that to be content, and there will be enough for charity. If God had bid us rob our bowels for to feed the hungry, divide necessity betwixt us, and deny nature's cravings to hear those of the poor, it had been hard; and though the Lord emtied himself for us, yet sure the croaking of our empty bowels would have sounded much like murmurings at such a precept: but when he bids us only spare a little of the provisions of our eye, which wants nothing at all of them, do but deny thy sight some little portion of its excesses, and lay out

some of its unnecessary objects on the Poor, and I will ask no more for charity. This sure is no hard duty. Get but a single eye, an eye that is not niggardly and covetous, that catches at and grasps at everything that likes it; do but moderate its desires and lusts, and all the rest of thee, thy back and belly will be easily contented, will spare enough for liberality: 'tis nothing but an evil eye that hinders. The pinching Miser he can deny all other appetites to gorge his eye, he crucifies his flesh, and almost starves his body to provide for his sight; 'tis this alone he cares for, to have wealth to behold, not use. Could he cure this Wolf, this canine appetite in his eye, that is so greedy to look on wealth, he might afford to give his heaps, for he do's nothing else with them, but see them. And 'tis the very same with them who are as covetous of pleasures for their sight, or things to furnish out the pomps of pride or ostentation of vanity; if their eye would abate in these, bounty would have provisions.

And sure, my Brethren, among the lovely changes that the eye delights in, this might come in for one handsome variety, to see such and so many souls live cheerfully thro the help of thy liberality, to see thy wealth, not only feed the instruments of thy delight, thy Dogs, it may be, or thy Hawks, but feed poor Christians, but feed the members of thy Savior; to see when with a great deal thou canst hardly furnish one room well, much less of it do's furnish such poor laboring families: furniture of a very comfortable prospect it will be at that day, I am sure, when all the other satisfactions of thy eyes are dead, or else dissolving in a flood of fire, then to behold those works which thy estate did help thee to perform; for they *shall follow thee to Heaven*, Rev. 14. 13. and to see that Christ upon the Throne, whom in his members thou hast oft reliev'd; an object that will comfort such a single eye with everlasting light. And so I pass to the second terms to be expounded, Light and Darkness.

1. Light in Scripture do's often signify Prosperity, as Darkness do's the contrary. I need not cite much Scripture for it, Psalm 18. 28. *For thou wilt light my canlde, the Lord my God will enlighten my darkness.* Job 21. 17. *How often is the candle of the wicked put out, and how oft cometh their destruction upon them? God distributeth sorrows in his anger to them.* Isaiah, c. 5. 30. do's express times of affliction thus, *and if one look unto the earth, behold darkness and distress, and the light is darkened in the heavens thereof.* So chap. 8. 22. *Behold trouble, and darkness, and dimness of anguish.* Now if it mean thus here, then the sense is, a single eye fills the body full of light; Charity makes a man prosperous in all his actions; but *if the eye be evil, the body shall be full of darkness*, he that either to furnish coffers, pride, or pleasures, or excesses do's retrench from bounty, however he advance these for a while, yet before long God will cut off the opportunities of these; he that will not put a good portion of what he hath to good uses, the time will come, when either he or his, however well provided for, shall not have for their own uses: if their eye be so evil as not to let their candle shed a light to any other but themselves, God will put out their canlde, and uncharitableness shall bring adversity upon them or upon their families; and if the verse mean thus, then it agrees with Solomon's Aphorism Prov. 11. 24. *There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to penury.* But to this I have spoke already; now I shall only say, this is a doctrine that we need not only trust on Christ for the truth of, a very Turk believes it, and not the Gospel only, but the Alcoran affirms it: saying, that which they lay out of their wealth in the way of God, in pious charitable uses, is like a grain that brings forth seven

stalks. Blessed harvest of Charity, increase more than an hundred fold! and I will add but one place of Scripture to it, which says over the Text in larger and more glorious words Isaiah, 58. 7, 8, 10, 11. *To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh; then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward: and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in droughts, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.* The expressions seem to grow upon the Prophet, first he says, *Thy light shall break forth as the morning*, by little slow degrees of increasing light, which peeps out first in a dawn, and so grows into day; and so shall thy prosperity, which dawns and brightens by degrees, as thou drawest out reliefs: but he corrects these words, and thinks this is not blessing quick enough for this virtue, whose return shall be more eminent, conspicuous, and notable; *thy light*, says he, *shall rise in obscurity*, shall have no creeping twilight for to usher it, but they very night shall break into Sun-shine, and in the midst of hopeless affliction the face of joy and gladness shall rise upon thee. Yea more as if the rising light were but weak, and too faint for his meaning, *Thy darkness shall be as the noon-day*, strong and hot brightness shall break in upon thy occasions of sadness, which shall both cherish and enlighten thee, thaw everything that did sit cold about thine heart, and make all pleasant shine about thee. But where, I pray you, are the Luminaries that are to shed this Noon? The Prophet hath them here, *thy Righteousness*, that is in Scripture dialect thy Alms, *shall go before thee, and the glory of the Lord shall be thy reward*: Light expressed not only in terms of overflowing blessedness, but terms of guard and strength; Light he shall have here that shall be glory to him, and shall be fortification to him; *the glory of the Lord shall be his reward*, as if the charitable man did also dwell in Light that were inaccessible, who is so guarded as to have righteousness in his van for his avantguard, and the glory of the Lord of hosts and victories for his rere-defense; which means in plain words this, that the Lord will make the righteousness of such a man appear, and will do good and glorious things for him in this life. And then let others please themselves to have their wealth break out in shining pomps of bravery about them, or flow in streams of plenty and of delicacy, or of pleasure; alas the spring of these will quickly fail. If any scorching weather come, any fiery trial, any persecution, yea any days of adversity, the wealth will go out that is to furnish them; or if there do not come such days, yet the too full streams will drain the fountain, and there will be no spring to feed the current; yea or however in a while these streams must grow unpleasant, and they will choke the soul that swims in them: but the charitable man, the man that deals his bread, and draws out his soul to the hungry in relief, while he hath the means, and in compassion and assistance while he hath not, whatever fail, the fountain of the glory of the Lord cannot be exhausted, he will have righteousness and glory still about him; the comfortable streams of which are of another relish than those carnal worldly delights which wealth provides, or else can give; of a more blessed goust, the inextinguishable shine of which is surely far more cherishing and gladsome, than the gauds of vanity or fading pleasures. The brightness of God's glory cannot die, cannot be taken from

thee, it is its own defense and shine: for righteousness shall go before thee, and the glory of the Lord shall be thy reward, and then 'tis clearly proved, that such a single Eye shall make *the body full of light*.

2. Light do's signify holiness of life, deeds truly Christian; *walk as Lights in the Lord*, nothing more common in Scripture: and Darkness signifies a sinful and un-Christian life, a life that's full of deeds of darkness. And then the words mean thus; as the eye is the candle of the body, lightens and directs it well if it be as it ought, but otherwise very ill, and the man is in the dark, if his eye be ill, and do not serve him: so is the heart of man, as to the guidance and direction of his actions; if his eye be single, if he have an heart taken off from the world, a liberal, bountiful mind, not set upon the love and desire of the things of this world, his whole body will be full of light, his whole life will be very Christian, all his actions holy and heavenly, and to the making of them so, liberality of mind hath a very observable influence. It will incline a man wonderfully to pious courses, it is a leading virtue, as the eye is a leading part. But if the eye be evil, but if the heart be worldly set upon wealth, either for itself, or for those heights or fine things, or pleasures which wealth do's procure; if it be unsatisfied in these things for itself, or envious at others for them, the whole body will be full of darkness, the whole life will be very un-Christian; such a disposition of mind as that, quite draws a man off from the temper that Christ requires: the unsatisfied, the envious, and the covetous person can never serve God, but only Sin, those dispositions being the root of all evil. Now *if the light that is in thee be darkness*, if thy heart be un-Christian, and if thy leading virtue, that was to take thee off from all worldly inclinations, be extinct and dark in thee, *how great is that darkness?* what an un-Christian life will there be, and whatever light do's shine about thee of the Gospel, whatever light thou dost pretend of knowledge, or of whatsoever else, there is a deep darkness dwells upon thy heart, and is in all thy actions.

Now this sense we see connects what went before and that which follows after, drives on our Savior's design that he is pressing here, and to this sense Scripture always speaks in the expressions of single and of evil eye, of light and darkness; and therefore this was certainly the sense that was intended by our Savior, and to the prosecuting of it I shall show,

1. That to have a generous, liberal mind, an heart taken off from the self uses and advantages of wealth, is the great means, the great engine and instrument of making all the actions very Christian, the life holy.

2. This grace in the heart, bounty of mind, is a great evidence of a true Christian heart.

3. A worldly heart, loving and desiring wealth, troubled at its condition, envying others that are in better, and for the ends of any advantages to itself, straitening its liberality, is not only in itself an un-Christian temper, but such as is the root and cause of a life wholly un-Christian and unholy. Of these in their order.

1. To have a liberal mind &c. That the throwing of this earth out of the heart is a most hopeful way of making the man clean and pure, we have most pregnant Scripture, Luke 11. 39, 40, 41. *Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make*

*that which is within also? But rather give alms of such things as you have, and behold, all things are clean unto you: which bears this seen, ye hypocritical Pharisees wash your selves as if a man should wash his vessels, the outside of them only, leaving the insides of them full of filthiness; for thus do ye wash your bodies, leaving your souls full of all uncleanness. This is an extreme folly; for it your outward washings were in obedience to God, you would cleanse the insides, your hearts and souls, as well as your bodies. The best way of purifying yourselves, your estates, your meats and drinks, &c. from all pollution cleaving to them, is by works of mercy and liberal alms gifts, and not by washing pots and vessels. Thy broken meats, thy scraps, thy charities shall cleanse thy platters more than washing them shall do, alms shall make all things clean. But how this? To cleanse hath two aspects, either on the guilt of past actions, or on the habits and dispositions to future commissions; and is to cleanse us from the evil that we have don, or to make us clean from those vices that were in us, and which would make us do more evil: the first of these is don by Repentance, not by Alms. Indeed the Wise man says, *the alms of a man is as a signet with the Lord, and he will keep the good deeds of a man as the apple of an eye, and give repentance to his sons and daughters,* Ecclesiasticus 17. 22. the happiest way of purchase for a family in the world. The give to children an estate perchance is but to give an instrument of vice, bestow the means of sinning on them; at best 'tis but to leave them pomp and superfluity; but to give Repentance to them is to give security of everlasting blessedness, this is as it were to entail Heaven on ones children. But this is not the thing we mean, we are to see how Alms should make us clean from vice. It is observed by a Reverend Expositor, that our Savior speaking *Syriac*, useth a word for alms, which in that language and *Arabic* signifies cleansing; that is, give Alms, which as it comes from a word that signifies to cleanse, so all shall be clean to you: and they give this reason of the notion, they derive Alms from a word that signifies to cleanse, *quod opes ab inquinamento, & animum ab avaritiae sordibus purgat*, because*

1. Alms purgeth our wealth from the pollution and filthiness that adheres to it. As among the *Jews* it was not lawful for any man to use the increase of his own land or cattle, to eat part of his own harvest, nor feed on his own vineyard, or employ the profits of any one beast of his own herd or flock, till he had given up to God the first-born of that beast, offered the first fruits every year of his fruit-yards, and dedicated a first sheaf of his harvest: this must sanctify all the rest, which till then was unclean, not to be used by him; to this, it seems, our Savior do's look in his direction. There is an unclean tacked in everything that comes from earth, it do's derive a soil and tincture thence, and tastes of the place from whence it came, there is a kind of unsanctifiedness in wealth, which must be purged away. Our Savior do's imply this, when he says, *all things shall be clean to thee*, intimating, that without some such course be taken 〈 in non-Latin alphabet 〉 all our possessions are unclean to us; and *S. Paul* says expressly of meat, it must be sanctified. Now says he, the way to cleanse thy meats (and so for all thy wealth) is to give up part of thy meat to God by the now Christian way of sacrificing. Alms: this the truest way of blessing a meal, by engaging God a guest to it, who brings his blessings always with him, and he hath still a share in that meal that the poor partake in. This course is of so great importance to be taken in every sort of our wealth, that holy *Job* presses an imprecation on himself, if he have not don so, *Job* 31. 16, 17, 18, 19, 20, 22,

23. *If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; for from my youth he was brought up with me as with a father, and I have guided her from my mother's womb: if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep, then let my arm from my shoulder-blade, and mine arm be broken from the bone; for destruction from God was a terror to me, and by reason of his highness I could not endure.* So that Alms makes 〈 in non-Latin alphabet 〉, all our possessions, all our moderate enjoyments clean, if sanctifies them to our use.

But secondly, which is more to our design, their second reason is, *animum ab avaritiae sordibus purgat*, it do's draw off the heart from worldly mindedness, and by that means from all unclean carnalities: but to not mistake me, Brethren, that a few, though perhaps noble acts of charity will necessarily take a man off from all vice; he may perchance be willing in some good humor to part with some wealth, that will not part with a lust or an ill custom, and his profuse and inconsiderate bounty may come in amongst his prodigalities, and be his vice, so far it will be from leaving him from vice. But the thing is this, he that hath thus far conquered his heart, and unwrapped is out of the entanglements of riches, that he is perfectly disposed in mind, not once, but by a constant course to dedicate a good portion of what he hath for those compassionate uses, and is very well pleased to look upon such a share as not his own, but set aside and consecrated: 'tis certain that if this be hearty, he that can resolve to part with such a part of income for those uses, must also resolve to part with all worldly or carnal advantages of that income, such things as it procured him, and he cannot have without it. If I will cut off so much from my estate on that good consideration, then I must cut off such degrees of superfluity, I must abate such and such pomps and vanities, I must retrench excesses, and I must part with heights of pleasures, for these are virtually resolved in the other; I cannot have these if I give away the foment, the thing that is to feed and preserve them, these therefore I disposed of with that part of my revenue, nor shall I think them fit to vie with those necessities, that beg or Christ his sake, nay with those wants of Christ himself that begs in those poor men's request and needs, nor shall I for such things draw back or grudge my charities. I can much easier want some portions of those contents, than see so many souls want necessaries; compassion strikes me deeper than those satisfactions, and finds me much more pliant, and more sensible. Lo here a man already brought within the mediocrities of virtue, there too where virtue finds the greatest oppositions of temptation; those of intemperance, and pride, and pleasure, in all these he is moderate and calm, merely by virtue of his bountiful-mindedness: and if he be not so, 'tis certain that the person is not free-hearted, unless it be unto his sins or the companions of them. For if he love his pride, and heights, and honors, and all those pomps that are to serve them and his emulations; or love the superfluities of riots, or love immoderate delights, 'tis certain he loves wealth implicitly, altho he take no notice of it, and he is covetous in his heart, though he do's not discover it; because he cannot but desire passionately that which is to furnish his eager desires, and love immoderately that without which he knows, if he consider what he do's, he cannot have that which he loves immoderately; and if he do resolve to serve those still, and yet do give away, 'tis out of inconsiderateness, not from

bounty; he is not liberal but rash and careless, will not weigh how the wealth serves the other ends, but still resolving upon thees, not minding what he do's, disposeth of the other. No he that is truly compassionate and liberal, resolves to deprive himself of somewhat to relieve others wants, that is to say, if he consider what he do's, (and if he do not, 'tis not liberality of heart) to deny himself some of the advantages of his estate, (for to consideration those and his estate are all the same) pomps, profits, and pleasures to sustain those that need: and he that do's so, he hath plainly brought himself into the bounds of all virtues, and for the rest that concern men, 'tis sure he that is so fully disposed in heart, as to deny himself his own advantages merely to do good to others, cannot be inclined to do ill to others for his own advantage, these inclinations cannot dwell together; so that in one word, this bounty of heart engages into all Morality, he will be humble, sober, contented in himself, and live righteously and justly with other men. 'Tis such a leading quality, that merely by virtue of that disposition of mind, when it is seated there in earnest, the other parts of that which we call honesty, come in. And then for all Religion and Piety, if he that out of obedience to God and compassion to the afflicted have brought his heart to such a pass, that he can draw out his soul to the needy, 'tis certain that in doing so he *lays up treasures in heaven*, v. 20. and by the verse that follows he that lays his treasure there, he sets his heart there also; and he whose heart is set on heaven, I shall not fear to pronounce of him, his actions will drive him thitherwards with all religious violence. Do but think with yourselves how you pursue the things your hearts are set upon in earnest, what out-goings of soul you have to this rencounter of the object of its strong affections, no rest but in the labors that work towards it, no calm but in those violences. And much of this there must be in Religion, where the heart is set upon the hopes of it, on heaven. He must be eager in it, as the covetous is on his gains, the proud man on his pomps, the pleasurer on his sports, the Epicure on his excesses. It is not possible a man should have no heart to that on which his heart is set. He therefore that hath set his heart on heaven, must be religious and holy; and so it is concluded that the liberal-minded must needs be so. The progress of which proof is this, he whose heart is in heaven, his conversation will be there, his life will be Christian and holy: he whose treasure is in heaven, his heart is in heaven: he that hath taken off his heart from the world, and out of liberality of heart gives alms, he lays his treasure up in heaven, and then it is concluded that he is religious.

And this now may apply itself without my help to press it to you. Ah my Brethren choose and strive towards a virtue that will help you to all the rest, that will calm and moderate your affections to this world and the dying follies of it; and that will draw your hearts to heaven, and set them on the world to come. Who would not labor for one disposition of mind that comes with such a train of pieties, that hath all Christianity in its attendance, and brings all into the soul with it? Who would not give alms, if by doing so he give himself a shole of virtue? to whom is this man bountiful, but to himself indeed? Here is a ground for men to beg after the fashion of *Lombardy*, Be good to yourself, Sir, and bestow an alms upon me: for he indeed is good unto himself, who what he gives lays up in heaven as a treasure for eternity, and at the same time entertains the disposition to all piety in his heart, receives all virtue into him. I shall not need to call in accessory proofs, fetch in auxiliary motives, tell

you that works of charity are called *good works* in Scripture, and the liberal man *good*. So Rom. 5. 7. the *good man* signifies, and Tit. 2. 5. where the women are commanded to be *good*, it is merciful; so works of mercy are called *good works*, Acts. 9. 36. *doing good*, Matt. 12. 12. Heb. 13. 16. *good fruits* James 3. 17. So to *work good* signifies Gal. 6. 9. and *every good work* 2 Cor. 9. 8. is works of mercy, as if he did engross all goodness, and that same virtue did fulfil the title. Nay I tell you more, that the *merciful man* and the *perfect man* are but two words for the same person, Matt. 5. 48. Luke 6. 36. all Christianity is so sure appendant to this disposition of the heart, (when it is in the soul I tell you, not when it is now and then in the actions) that this alone is perfectness, 'tis *entire lacking nothing*. And then here is a clear account, why at the last great trial nothing should come upon account but charity, that is the only thing the Judge takes cognizance of at the day of final doom; *When I was hungry, ye gave me meat*: the words of everlasting Judgment pass only in relation to this, nothing but charity do's come into that sentence, for all the rest is implied in this: and where the heart is liberal, the whole life will be Christian; this is an evidence will pass at God's Assise, stand before the Searcher of the heart and reins. And therefore it may well be a sign to us, and make proof, that this grace in the heart, bounty of mind is a great evidence of a truly Christian heart: the second Proposition.

Blessed Savior, thou that wert all bounty to us, that didst empty thyself to enrich us, and didst choose rather to die thyself than not relieve us when we were sick to everlasting death; give us grace to be like-minded, shed into our hearts this disposition of soul, that will make us so remember thee, a disposition that will make our affections even and moderate to things of this earth, which by teaching us to part with wealth contentedly, will work us out of the world, and teach us not to be enamored on the advantages of wealth, not to be passionate for pomps or pleasures, or for any superfluities which wealth procures, which will set our hearts in heaven, and lay up treasures for us there; which if it rob us of the pomps and the magnificences of this world, will give us for them pomps of piety, the whole train of virtues, a long attendance of graces; if it deprives us of some heights or some excess of pleasures, it will recompense with the satisfactions of relieving Christ in his members here, and reigning with him hereafter in Kingdom:

SERMON XXII. THE LIGHT OF THE BODY is the Eye.

Matt. 6. 22, 23.

The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

PHILOSOPHY do's say that all virtues are so annexed and tied together, that it is not possible for any man to have any one truly and complete, but he must needs have all; they are like pearls upon the necklace, from which if any violence pull one, the string is broke, and all are shattered and disordered. And S. James saith, c. 2. 10. *Whosoever shall offend in one point, is*

guilty of all; and sure the virtue of the Text makes good both these Positions: if liberality of heart be that one point, he that excludes it from his Soul, shuts out the rest at once. All the graces are as train to that leading virtue, are its such close attendants, that they must needs have the same fate, and either dwell together in the heart, or all together be thrust thence: for, *if thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness*. An envious discontent, uncharitable mind, makes the whole life un-Christian, and he that do's offend in that one point, must needs be guilty of all; and if Charity, that *bond of perfectness* in S. Paul, that tie of graces that do's unite them to itself, and with each other, if that be there, all graces must be there, and liberality of heart makes the life Christian; for *if thine eye be single, thy whole body shall be full of light*. But

I am now to show you that bounty in the heart is a great Sign of a true Christian heart, that that person who not out of easiness or modesty of constitution not knowing how to deny when he is asked, nor out of inconsideration or vanity bestows an alms, or else when importunities do's beg it; but he who out of real compassion to the wants of others, and hearty sense of their calamities, and out of sincere obedience to God resolves with himself to deny himself such and such advantages of his condition to such a good proportion of what God hath bestowed upon him, purposes in his heart to set aside such a portion from his own uses, knowing and considering that by so doing he do's part with such and such satisfactions which did accrue to him by that wealth, yet will do it for the relief of others necessities, that their souls may be comforted, and they may praise God in his behalf. This person hath in himself a great evidence of an heart truly and sincerely wrought upon by the Gospel, and wrought over into the realities of Christianity.

I shall prove this to you, and though I know there be many virtues which seem to have no connection with liberality, and many inclinations in the heart which bounty hath no direct influence upon, several evil tendencies of soul which it hath no formal opposition to, that it should thrust them out of the heart; yet that such a complexion of mind do's either directly or by consequence so oppose them, as not to endure them in the heart, I shall very briefly show you in gross, and by retail.

And first that in gross that is a sign of a true Christian heart, see Col. 3. 12. *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness*; it seems that bowels of compassion and bounty is a sign of being such full Christians, that the Apostle takes in all words to complete the Character, and do's it in words of a beloved sense: and let men take them in what sense they please, they do my work, whether as persons chosen out before all time; it seems then to be liberal is a sign of that, and they will have very little reason to conclude themselves elected an eternity before they were, who now they are, and are called and taught by God, do not find this disposition in their hearts: or to take them in their naked meaning, be liberal, as being God's choice and precious ones, (so it signifies, *elect, precious*, 1 Pet. 2. 6, and in other Scripture *elect* is the choicest, best,) such as are priz'd and valued by God: *as the elect of God, holy*, such as have his sanctifying Spirit poured out upon them; and such are beloved by him; as choice and precious things are always dear to us. Now then to be compassionate and bountiful is to be as thus, and liberality of heart is one mark of Election

and Holiness, and they that have it, are as God's choice, sanctified, dear ones. *Put on therefore, as the elect of God, holy and beloved, bowels of compassion and bounty.*

2. As it is a sign of our being the Elect of God, and the Inhabitation of the Holy Spirit, so it is also a sign of our being like minded with Christ. S. Paul do's urge his example as a motive to the *Corinthians* liberality, Ep. 2. c. 8. v. 9. *For ye know the grace (or charity) of our Lord Jesus Christ, that being rich, yet for your sakes became poor, that ye thro his poverty might be rich:* and therefore for us to do so is to follow his example, and to have our hearts set to it is to be *like minded*, and truly that is to be Christian enough. If that a person of the God-head *emptied himself*, 〈 in non-Latin alphabet 〉 Phil. 2. 7. exhausted himself of Divinity to relieve us; if the God of all the pleasures of the earth and the joies of heaven became the Man of sorrows to rescue us, if that the Lord of everlasting blessedness made himself Prince of sufferings and calamities to ransom us, if this be a temptation to the inclinations of our heart to set us upon going to do likewise in some low weak measure after the rates of our abilities; then to do so considerately, to deprive myself of some advantages, to exhaust somewhat for the sakes of those that want, is to have the *like mind in us that was in Christ Jesus our Lord:* but because this may possibly evince us to be like-minded only in one thing, therefore

3. In particular, he that is thus minded hath a great evidence of his having overcome the World, a wide and a vast conquest; for, my Brethren, 'tis not only he that is a slave to money, whose heart and actions do importunately pursue the ways of getting or of hoarding that, whom the world overcomes; but he is a slave to the world, whose mind is impotently set upon any of the advantages of this world, the man whose heart do's in too great a proportion either of time or whatsoever else pursue anything which this World is to furnish with, that man's heart is entangled in the pursuit, and it is fettered to the World, which is his motive and pretence for that too eager inclination. And therefore in our Baptism when we renounce the World, we do not only bid defiance to the love of money, but we renounce the Poms and vanities of this wicked World; whatsoever either too great pleasure or height, excess or ostentation, or pride that this World ministers unto. Now then, when a man do's not only now and then give little to them that ask and beg of him, (for so it go's away in such small instances, as will not evidence either much consideration of it, or any great work wrought upon him as to not loving of the World,) but in devout retirements resolves to deny himself in such a proportion, and cut off such a part, 'tis certain he do's cut off such degrees either of pomp or vanity, or plenties, or whatsoever other thing that part of his estate did serve. Now he that can do this resolvedly in his soul, not out of any heat, but from deliberate purpose of heart, 'tis certain he hath to so great a degree disentangled himself from the snares of the pleasures or other advantages of this World, he hath unloosed their fascinations, and weakened all their sorceries; 'tis clear he hath so far withdrawn his heart from the degrees of whatsoever he did love that this World served him in, that he resolves none of them shall engage him to their superfluities: for to prevent that he cuts off their foment, the streams of those contents, they shall not overflow his soul; for he will turn the spring, and make the current run another way. 'Tis evident he hath so torn all beloved earthly satisfactions from the embraces of his heart, as that he will not feed them, not with his own estate, if he cannot also to a virtuous degree feed the poor: he hath so far turned out

the love of pleasures, or of poms, or whatsoever, as that he willingly do's part with those degrees of them, cannot be retained together with his liberality. And such a heart sure is without the vicious degree of worldly contents: for vicious inclinations to them use to pursue them as far as they are able, and set no bounds to themselves but those of possibility, will not be limited in their prosecutions by considerations of a virtue as this man's are, and therefore he is too strong for these temptations, and so hath overcome the world.

And now if we consider the advantages of this conquest either in gross, it is a victory over such Enemies as were in Christ's opinion almost invincible, such as did so block up all passages and avenues to blessedness, that he affirms and repetes *it is impossible for a rich man to enter into the Kingdom of Heaven*. Let men think what they will of those occasions of sin, which their dislikes of a low condition or of poverty makes them believe it do's abound with; but I tell you there are such ineluctable temptations to vice in an estate of plenty, as that without a greater measure of God's grace than is sufficient for any other state of life, a man will never overcome them. It is so insuperable a temptation to have that which will furnish him with all his heart or lust can wish for, to have everything that is in his desires put into his power, and so impossible to part with that which serves all his inclinations when God calls for it, as he do's when we cannot at once keep the estate and obey Christ, (which was the occasion of our Savior's words:) and wealth it do's so sauce and invite every vice, it do's so dress objects for lust, and feed with those full plenties, that heat men into it and strengthen for it, do's so pour in provocatives by idleness and excesses, it do's so fill with insolence, or pride, or ostentation and vain glory; it do's so swell and so puff up with heights and scorns, makes men contemn others and oppress them, think anything almost is lawful in their usage of them; yea become careless of Religion, and by degrees contemn it too, wax insolent with God, scoffers at piety, rude in profaneness, anything forsooth they may do; and a whole shole of other such like qualities are the almost certain appendages of men in estate, at least in some degree. In a word, it takes off the heart quite from the Love of God and those things that relate to him, it fixes them so to these worldly satisfactions: yea when it comes to such a pinch, that a man must either wound his conscience, do some great deliberate sin, or part with this so forsooth happy utensil, his estate; break with all the duty in the world rather than part with that which furnisheth him with such convenience of sins, that 'tis no wonder if it be impossible for a rich man to enter into the Kingdom of Heaven.

And then for a man to have overcome the General of this great Army of ruinous vices, the only leader that can draw them up against him, to have cut off the source that feeds this inundation of mischiefs, these overflowings of ungodliness from the heart, is a good strong evidence to a man's heart, that he is well resolved against the vices, when that he do's resolvedly deprive himself of the instrument of them, the thing that do's advance them, and hath perfectly divorc'd from them: he needs not doubt but that if it please God to bring him to straits, that he shall rather be content to part with a good portion of his estate, than part with a good conscience, who is content to give away good part of his estate merely to exercise a virtue in obedience to God. He will give it if Christ call for it, who gives it if the poor call for it. He is well secured from feeding pride, excesses, and the other sins of fullness with his plenty, who gives all superfluties away to feed the hungry, his wealth is otherwise

employed than in ministering to vice: and however 'tis certain his heart is taken off from the sins that are occasioned by riches, who heartily gives away the occasion of those sins; and though the gate of Heaven be as strait as any needle's eye, yet this wealthy Man, this Camel in one sense of the word as it do's signify a cable rope, when his wealth is divided thus and scattered, when the rope is separated into little threads, then it will go thro the straitest needle's eye, and this rich man enter inter into the Kingdom of Heaven.

And here were argument enough for the triumphs of comfort to an heart that can discern this sign of his Election, this fruit of the Holy Spirit, this instance of *like-mindedness* to Christ, this assurance of his conquest over that same Enemy, which is the Fleshes auxiliary, and the Devil's instrument, without which neither of them could much prevail upon us; for they do it by the aids the World do's bring, by the temptations and the baits which it do's minister. A consequent fit for Christ to glory in, *I have overcome the World*, saith he, Matt. 16. 33. and truly if any man, the religiously sincerely bountiful man hath don so to a great degree. He hath unglued his heart from it, they part with ease; you see how he distributes it, and throws it from him: and this is sure encouragement enough to set you upon searching whether you can find this Evidence within you, if it were not a certain sign also of more things, a sign of particular evidences and effects of having overcome the world.

For first, it is a sign of a perfect contentedness in ones condition; for apparently he is not unsatisfied with what he hath, who not only is content, but who contrives to have less, and gives away good part of what he hath. He cannot be discontented that he hath no more than he hath, who is resolved not to have so much, but searches for occasions to distribute what he hath. And if this be an infallible sign of a contented mind, (still I speak of the liberal heart, not only of a scattering hand,) it is an evidence of the greatest happiness in this world; for God hath prescribed one certain remedy for all the evils in the world, a contented heart. This is the only aim of all the arts and all the plenty of the world, it is for this alone men dig the mines of treasures, search the whole circuit of delights, run thro the hurry of an universe of pleasures, wherein, God knows, they seldom find it, but all intend only content. Whether they would be great or rich, or be luxurious, or everything, it is because they seek content in these things; which he that hath in whatsoever state he be, he hath the scope, the price of all the treasures in the world, he hath the sum and comprehension of its felicities, which therefore the liberal heart hath the sure sign of: yea in this he hath the certain evidence of S. Paul's temper that he so much exults in, Phil. 4. 11, 12, 13. *I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things thro Christ which strengtheneth me.*

Secondly he hath an evidence, that he is freed from envy, and those black disturbing passions that attend it. For certainly he do's not envy other men's greater condition, who willingly diminisheth his own. I am not troubled others coffers are more full than mine, when out of choice •empty mine, and rather choose to lay up my revenues in the bowels of the poor. I do not envy their richer furniture, when I give mine away to furnish needy laboring families, and change the clothings of my rooms into the clothing of the cold bare

Christians; and I can much more calmly see my chambers naked, than Christ's members. I have no emulations at the full plenties of other men's provisions; for why should I, when I send away my own provisions to cheer the hungry, to make the hearts of famishing souls rejoice? If I have not so many plenties in my dining Room, yet I make more feasts in the cottages, where every alms is a feast. 'Tis certain he that will not use what he hath to his own interests and advantages, but gives them to advantage others, cannot envy the advantages of others: so that he is free from envy, that rottenness of the bones, that consumption of the soul and body too, that which makes every other man's prosperity his own torment, and though he have a kind of malice wheresoere he sees anything of flourish or of excellency, yet by all those malices he only strives to vex himself; from this the liberal heart is clear.

Thirdly from Covetousness also, and all the griping and injurious passions that are in its train: for it is certain he cannot be inclined to do ill to others for his own advantage, who out of choice parts with his own advantages, that he may do good to others. And indeed I need not prove this; for that a man should be bountiful-hearted and covetous-minded is a contradiction. So that we see the man hath a certain Evidence of being of a contented spirit, and being free from envy and from covetousness, which to be free from will appear to be the great ingredients of a Christian, when you shall see that those three qualities of discontent and envy and of covetousness are the fountains of all the most un-Christian vices of the soul; which was the last Proposition from the later part of the words, *For if thine eye be evil, thy whole body shall be full of darkness*. That, as I proved, do's signify, if thy heart be discontented and unsatisfied in its own condition, apt to envy another's prosperity, and covetous of greater things than it possesses, the whole life will be full of most un-Christian actions; they will betray the man, and fill him full of all iniquity. A subject this of a most vast extent, and truly worth considering and staying on: but I shall only point at things, and show you how they are so in a word; for I will dwell no longer on this Theme. First then discontent in ones condition is the Mother of many provocations of God: for

1. It seems with many murmurs and rebellions of heart against the dispositions of God's Providence. You must not think, Beloved, that a discontented Soul is only unwise, though truly so he be to great degrees. He whom a tempest storms in open field, on whom the rain beats and the wind, is sure a fool if he sit down and cry at it, and vex. What relief is it to him to vie shours of tears with those the clouds drop, to return the blasts of wind with sighs and murmurs, and storm at the tempest? Sure there is no one so unwise, but would make hast and seek for shelter rather, and not sit down to fret and weep at it. And yet that is the fashion of the discontented heart; if the least cross be upon their mind, their sad and troubled thoughts make it look very big, (as thick and misty air do's make all objects,) they fancy it insufferable, they look upon it as if God's *indignation did lie hard upon them, and he had vexed them with all his storms*: and in these storms why do they not fly to God for shelter, nor run under the shadow of his wings for refuge, but vex and cry at it, yea murmur and repine? And what an insolence is this to be angry at the Almighty, because he do's not govern the world as they would have him; to quarrel, because his Providence disposeth of events otherwise than they think is for their interests? Some are discontented when God takes from

them anything they did possess. Now since neither health, nor wealth, nor any other good is thine or from thyself, but only lent, vouchsafed during his pleasure and discretion, and whatsoever he takes from thee is only thy not enjoying any longer what is no way due to thee, when he in his wisdom and in his love also to discipline thee calls for what he lent thee. Is this occasion for a contest with the Lord? Must he lend thee his mercies, when his wisdom sees fit to do otherwise in order to the ends of Providence? What irreligious Rebellion is this, to have risings of heart against God's dispositions, to fall out with their Maker, if he will not lend them his mercies as long, and in as great degrees as they would have him? Others are discontented, because they are not in a better, higher, or more plentiful condition; and why do they not as well quarrel with God, because he did not make them Angels; for what they are is his mere gift, and more than their deservings? He was no more obliged to make thee what thou art, than he was bound to make thee a Cherubim or an Archangel: and must thou murmur at the Lord, because thou hast not the disposal of his gifts to lay them out in what degrees thou pleasest? It is the sin of both these discontents, that they do not submit their hearts cheerfully to God's disposals. They that do not so, *S. Peter* says, are proud, and such as God resists and fights against. And surely then the discontented is a strange person that is proud towards God, and an unhappy person whom God resists and fights against.

2. He renounces his own Prayers; he begs of God, *thy will be don*, and yet do's murmur that it is so: and what a strange Petitioner is this, who repines if he be heard, and is vexed that God do's grant his Prayers, is angry with the Lord because he do's what he desires? And then shall such a person ever hope that God should hear his Prayers at any time, who is displeased because the Lord do's not deny him?

3. All concupiscences are the effect of this; for because they are not satisfied with their own condition, they desire what is not their own: and so the breach of the tenth Commandment is the certain consequent of this disposition of mind, or indeed rather it is but several instances of forbidding discontentedness with our own condition; and in it, *Thou shalt not covet thy neighbor's wife*, is not meant, thou shalt not desire to commit *adultery* with her; for that was forbidden in the seventh Commandment: but as thou shalt not covet his house, which do's not signify thou shalt not desire once to walk thro it, or to sit and dine in it, but thou shalt not desire the possession nor propriety of what is not thine own, shalt not desire it should be thy house, but be contented with thy lot; so here, thou shalt not be troubled that his wife or servant is not thy wife or servant, and think it as fit thy Neighbor should enjoy the comforts of a happy wife, if God have given him one, or the pleasures and splendors of an estate, or the advantages of a commodious servant, as thou dost think it fit thou shouldst enjoy what is thine; and not desire not only to be theif, but not the owner of them: be content with what is thine.

4. All the Seditions and Rebellions in the world, and those armies of Sins that attend them, that wage their wars, which are upheld by legions of villainies, as numerous as those of men, all the disturbances of States and Churches are but the effects of discontented spirits, men that were unsatisfied with their condition, desired a change, and car'd not by what means

they compassed it. They can charge thro seas of blood and sin, over the faces of men and conscience to get out of the condition, which they are not well content with.

I could assign more sins that do attend a discontented heart, when it hath opportunity to break into them: all the effects of anger, and of malice, and of concupiscence, and a whole shole of others are in its train, but that I must reserve one word for Envy.

2. Envy, to say all in one word, however slight a thing we may esteem it. For to envy at another person's having better qualities, or greater dignities, or richer furnitures, or wider estates, or handsomer provisions, this we think do's no mischief to the persons, and therefore is no crying crime. Yet besides that it is more unjust than hatred or than malice, for these have still pretences that do look like reason. I cannot hate a man, but because he do's me some wrong, and that is some reason; for I hate his injustice: but envy hath not any least pretence. Is it a wrong to me, because that person is better qualified, or better endowed? Is he unjust because he is rich, or learned, or well provided? and yet for this I envy him. Besides this, I say, to stab it with one thrust, Envy hath all the vices and all the ruins in the world for its issue, all sin and all damnation is its brood. The Devil envied man's felicity, and therefore tempted him, and so man lost Original Righteousness, and he lost Paradise; and he envies his recovery by Christ, and therefore temts him still until he ruin him eternally. Whatever guilt, and whatever misery is in the world, hence it springs, it is a feind-like devilish humor. And now would you take the prospect of these two qualities, discontent and envy. Lucifer was not satisfied with his condition, and he was therefore cast from Heaven, and all his fellow Angels became Devils; and then he envied man's condition, and changed his Paradise into everlasting misery. These two qualities robbed Heaven itself of those inhabitants that should have filled it, and the Son of God himself, and peopled Hell; it made Angels become Feinds, it made God die, and made men damned, and there is enough for that.

3. *Covetousness*, I am sure I can say no more of that, than what S. Paul hath said, nor more to my purpose, 1. Tim. 6. 6, 7, 8, 9, 10. Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out, and having food and raiment let us be therewith content. But they that will be rich, fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves thro with many sorrows.

And oh that three such dismal qualities with their accursed trains should breed in that same little part, the eye! An *evil eye* is the womb wherein they are conceived, and if that one small faculty be so fruitful in guilt and in destructions, how shall we reckon the whole man? *Miserable men that we are, who shall deliver us from a whole body of death*, and from the state of those deaths, and from darkness, in which this *evil eye* engages us? A darkness which our Savior could not otherwise express, but by astonishment, *How great is that darkness!* A darkness great indeed, because 'tis willfully incurable, no state do's so withstand the light as this. The Sun of Righteousness, the Day-spring from on high, that came to visit us, could strike the light thro darkness, and make the *shadow of death* bright Luke 1. 79. that did shed

light, that was a *glory*, Luke 2. 32. could not yet break in upon a Country clouded with this humor: his Miracles and he were both desired to withdraw, could have no least Reception, when interest and profit came to be touched; and a Legion of Devils, that did plot together, could contrive no surer means to keep out Christ himself, than by setting up an *evil eye* to look upon him and his Miracles, than by engaging this greedy affection against him, and that but in a small instance. We read a strange story Matt. 8. 28. Mark the contrivance and the policy; the Devils knowing that Christ would cast them out of the two possessed men, and by that Miracle so far show forth his power, that it would probably bring all the Country to believe on him, they desired to prevent this, and thereupon fall on this project, which might incense the men of that Country against him; and in order to it they besought Christ, that if he did cast them out, he would suffer them to go into the herd of Swine; and though he seldom wrought any destructive Miracles, yet that the people might see the virulency of these Devils, how destructive they were, if not restrained by his omnipotent goodness, and so they might understand the mercy don to those that were possessed, and likewise see the mercy now approaching to their Country by the coming of Christ, if they will accept of it, and withal to try whether their love to their Swine was greater than that to their own souls, he permitted the Devils to go into the Swine, he would not restrain them, and they went into them. They who fed the Swine gave to the owners notice of their loss, and did let them know, as the Swine were drowned on the one side, so two men possessed with Devils were recovered, and that Christ had don this since his coming thither. Hereupon the whole City, as being very much concerned in that which had happened, came out to meet and see Jesus, who did such Miracles; and instead of being wrought on by his cure on the men to desire his continuance among them, the consideration of the loss of their Swine made them desire and beseech him that he would depart out of their Coasts. Behold an equal Enemy to Christ and all his Miracles, an Enemy that was too hard for them, even a little worldly advantage! The Senate of Hell hath no project like this to keep out Religion, as this making Religion thwart an interest; rather no Christianity, than abate gain or greatness, or any earthly satisfaction; rather the Swine, than Christ himself.

But we have a worse instance yet than this, and more comprehensive as to our purpose. An *evil eye* could not endure to see the Son of God alive, and when the second Person of the Godhead was to be betrayed and crucified, the Devil had no other passion to employ on that design, but these same, discontent and envy and a greedy mind, and all these but at little trifles. We find that *Judas* bore the purse, and *S. John* says that he *robbed it*, John 12. 6. was deceitful in the discharge of his office of relieving the poor. Now it happened that a woman spent a box of precious ointment upon Christ, at which *Judas* was discontent, and envied it his Master, Matt. 16. 8. Mark 14. 4, 5. he *murmur'd*, and had *indignation at it*, says the places; his *evil eye* could not endure to see such a sum should pass his purse, (of which yet he could have purloin'd but very little, for the sum was not great) and missing that, for very envy (for it was immediately upon it Mark 14. 10.) his own covetous heart by the Devil's suggestion put him upon his project of gain to make some advantage by delivering Christ to the hands of the *Jews*, and upon his consenting to this suggestion the Devil was permitted by God to have this power over him, *to enter into him*, John 13. 2. and doing so incited him to make a

bargain with the Rulers of the *Sanhedrim*, their great Council, and with their Officers to deliver up Jesus unto them; and he yielding to his incitation, and after Christ's talking with him, and telling him distinctly of it, and the sin and danger attending it, Mark 14. 21. and his not yet relenting, the Devil entered into him again more forcibly than before, John 13. 27. hurried him to the speedy execution: and he went and *covenanted with them that he should have thirty shekels*, Matt. 26. 15. 〈 in non-Latin alphabet 〉 Luke 22. 6. and thanked them, altho it were a low and a vile sum, as could be the price of a slave, Exod. 21. 32. yet *Judas* thank't them for the offer, so covetous he was and glad of an occasion to get money. We see the Devil enters at an evil eye, if that be envious, Satan gets in strait at that eye himself in person, and he possesses hearts set upon gain: and then no wonder if the Kingdom of darkness be in such an heart, when as the King of Hell, the Devil dwells there. Satan entered into him, and when he was there, what design hath he to fill an heart with? nothing but that of getting money, this is effect enough of his possession. The Devil hath don work enough in such a heart as he is entered into really, if he but make it set upon desire of money, though it be but a trifle of gain, but three pounds fifteen shillings. But, Lord God, what will not a worldly heart adventure on; what will not a mind undertake, which envies at another, and is greedy for itself? When such an one did set *Judas* upon betraying Christ for almost nothing: one vanity, one sport, one dress, one sin's engagement to damnation costs a man more, than what an envious covetous Soul did sell the Son of God, the Ransom of Mankind, the price of all the Souls in the whole world for, yea and was thankful for it too: so low, so fordid, and so base a soul it is that loves increase.

And now, my Brethren, there is no need that I should tell you, that you must bring no *evil eye* to the Lord's Table to see his body crucified, and his blood poured out in the Sacrament; no discontents, no murmurs, no envious intentions, nor covetous desires must come near that, for they were these betrayed him. If such a soul come thither, *Judas* is there again; the things that sold him come again to tear his body, and to shed his blood. And do you think that such shall be received and entertained by Christ? Oh no, the bread of the Sacrament will be their Sop; and not Christ, but the Devil enters into such. Oh sure no heart so fit to come to that same feast as the charitable; those that feed him, he will feed: and I could tell you, charity (the offertory I mean, an offering for the poor) was used as an essential part of the Sacrament, and was a service of so high esteem, that preparation was required for it as for the Sacrament; and by the first Councils men guilty of gross sins might not offer, their charities would not be received by the Church. Yea and there was an excommunication from this duty, and to be excluded from bringing their gifts for the poor was a greater censure, than to be shut out from the Sermon or the Prayers. But these are things our world do's not take notice of, nor will understand; to be censured from liberality, and to be excommunicate from bounty, and that receiving of men's alms should be a grace and an indulgence to the givers, are talks that men now have no notions of, nor much care for. But let them be sure no time so proper for our relieving the members of Christ, as when the body of Christ is relieving us to life eternal; no occasion more urgent for us to contribute towards the clothing of the naked body of Christ, than when Christ is clothing us with the crimson glorious garment of his Righteousness; no opportunity more pressing than this to visit his

sick members, than when he administering to us 〈 in non-Latin alphabet 〉 : nothing do's preach Charity like a Sacrament, nor no Sacrament more than this at the time of his Incarnation, when the Son of God did so exhaust himself for us, as to empty immensity of God-head into a span of weak, poor, helpless flesh, to become really one of the meanest objects of compassion, one that had no revenue in the world but Charity; for while he lived he had not an hole to put his head in, nor when he died a grave to put his body in, but as thro all his life his sustenance was alms, so at his death his burying place was alms too, and yet this was the Heir of both the worlds. And this he did to settle us in an inheritance of infinite, eternal glory; and the approaching day began this state to him, a day sure to be reckoned not with the riots, but with the charities of hospitality, with feasts not for our sins, but feasts for Christ, and for his members; feasts such as his own Table is fit to be the leading entertainment in.

O Lord, who hast taught us, that all our doings without Charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of Charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: grant this for thine only Son Jesus Christ's sake. *Amen*

THE END.

ERRATA.

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The First SERMON, Preached at WHITE-HALL. January 27. 1660.

1 PET. IV. 1.

He that hath suffered in the Flesh, hath ceased from Sin.

SO great a flatterer is Man of himself, that from all kind of Events, how various soever, he will adventure to conclude himself in the right way to *Blessedness*; and rather than want Argument, contradictions shall conspire to make him happy. If he prosper, then *God allows his doings*; and the success of actions is his *mark and Seal*, that they are acceptable and dear to Him: And if this Argument be good, The *Tribe of Benjamin while it conquered* (as they did *Conquer* those that fought *God's Battels*; and that by his immediate *commission*;) yet all that while, those *Sodomites* and *foul Adulterers*, the men of *Gibeah* were *Saints*; But when calamity does take away this Argument, then on the other side the *Gibbet*; though the punishment of *Villany*, is only execution of that Decree, whereby *God hath predestinated* them, *To be conformed to the Image of his Son*. As if they died most like Christ, who died with the most *Guilt* about them, and they will needs be *Martyrs* when they suffer for their vices; and, if this Argument be good, *Egypt* was blest with all her *Plagues*, and the *consuming fire* that ran upon the ground, was the *light of God's countenance* upon them. Yet both these Arguments have been made use of lately, by each several party of us, in the variety of *God's dispensations* to us. Now this each could not do of *right*. Some Parties of us made *false* and *unjust* pleas to them both. Now to decide which did so, not *à priori*, from the *cause*; though that alone does guild prosperity, and *that alone too makes the Martyr, not the sufferings*. But men will never be agreed of that, while whatsoever happens (whether their cause prosper or be oppressed) still proves

them in the *right*. But I shall do it from a plain *notorious* effect: nor do I know what else can be more reasonable than while some men seem to stand *candidates* for sufferings, and choose *Sedition* and *Schism*, rather than lose the reputation of not being *afflicted* with their Party; and while others plead the merits of *affliction*, and Trumpet out their having *suffered*, as a pretence for the *ambition* and the *covetousness*, the *luxuries* and *intemperance*, and all the other vices of *prosperity*, which their late *sufferings* have before hand expiated; while it is thus on each side, to give both a 〈 in non-Latin alphabet 〉 whereby to judge the Case, which my Text here presents; for, *He that hath suffered in the Flesh, hath ceased from Sin.*

The words make a single *Proposition*, and therefore cannot well be taken asunder, nor indeed need they; the Terms being very well understood. The Subject everyone is willing to assume to himself; no one I believe that hears me, but will say *he hath suffered in the Flesh*. Therefore we have no more to do, but to see whether the other Term agree as universally, which certainly it must, if our *Proposition* here hold good, if *He that hath suffered in the Flesh, hath ceased from Sin.*

Therefore in order to this, I shall offer at Three things.

First; Discourse of the truth of the *Proposition* in General, and see if we can discern how necessary, and how effectual this Instrument of *Reformation* is, whether it be such as may build a confidence of asserting; That *He who hath suffered, hath ceased from Sin.*

Secondly; Because discoursing in General, is not so *practical* and *useful*, I shall endeavor to discover in particular, By what Artifice of method the *Flesh* engageth men into courses of *sin*, and how it works them up to the *height* of it, and then see how *sufferings* blast that method, and make the Arts of the *flesh* either unpracticable, or too weak.

Thirdly; I will attempt to view our own concerns in all this; propose to consideration, Whether this method hath had this effect on us; or, Whether indeed it be as easy to confute God's *Word*, as to break his *Commandments*, and contrive that his *truth* shall no more stand than his *will* does; but notwithstanding Scriptures bold affirmation here, yet *they that have suffered have not cease'd from Sin*: and if so, then to propose the danger and infer Christ's Application that at least we begin to cease, and *sin no more lest a worse thing come unto us.*

I. *He that hath suffered in the flesh hath ceased from Sin: None but He, and He certainly:*

When it appeared that *Eden* had too much of Garden for *innocence* to dwell in, and although man were made *upright*, yet amidst such delights he could not be so a whole day, but of the many *inventions* he found out, the first was to *destroy* himself immediately, and under the shadow of the Tree of *life* he wrought out *death*, and made the Walks of *Paradise* lead him towards Hell: God saw himself concerned to take another course: He sets a guard of *fire* about *Eden*, about the place of *pleasure*, as well as in the place of *torments*; and there was as much need of *flame* to keep man out of *Paradise*, as *flame* to fright him from Hell. He makes the Earth not spring with Garden anymore, but bring forth *thorns* and *briars*, that might scratch and tear man in the pursuit of things below, which, if the Soul should *cleave* and *cling* unto the Earth, might gore and stab it in the embrace; Nothing but *sufferings* will do us

good: The Earth was most accurst to man when it was *all Paradise*, nothing but the *malediction* could make it safe and bless it to us; our happiness must be *inflicted, executed* on us, and we must be *goaded into blessedness*: and therefore God hath put *afflictions* into every dispensation since the first. Among the *Jews* sin did receive immediate punishment by the tenor of the *Covenant*, and though the retributions of our *Covenant* be set at distance, as far remote as *Hell*, yet Christ has *dressed his very promises in sackcloth and in ashes, tears and trouble*: when he would recompense *heroic virtue*, he says it shall receive *an hundred fold with persecution*, Mar. x. 30. and he does *grant us sufferings; To you it is given in the behalf of Christ to suffer*: Phil. 1. 29. so that the *sting of the Serpent* is now the *tempter*; his bitings and his venom moving us to *obedience*, as much as his lying tongue did our first Parents to *rebellion*, and when he does fulfill God's threat and *wound the heel*, he only drives us faster away from him, and makes us haste to him that *flies to meet us with healing under his wings*. This method God hath always used, and the experience confirmed by the blood of all Ages, even from the blood of *righteous Abel* to the blood of *this season*: of all the *Prophets* that went before us, and the *Apostles* that came after them, as if those were men *inspired for ruin*, and what ever Judgment they denounced, it was their own *burden*; and as if these were men chosen out *for*, and delegated to Persecution, men *appointed unto death*, as St. Paul expounds their Office, none escaped: and the next succeeding times of Primitive Christianity were but *Centuries of Martyrdom*, so many years of Fire and Faggot, and worse tortures. This method hath not *past by any Grandeur*, but of those great ones that have been eminently good, their *afflictions* have vy'd with their *Majesty*, the *Calendar* hath had as much share of them as the *Chronicle*, the *Martyrology* as the *Annals*, and their *blood*, not their *Purple* put them in the *Rubric*. God's Furnace made Crowns splendid, gave them a Majesty of *shine*, and an *Imperial* glory, and so all our Crowns indeed must be prepared in the *Furnace*; he that told us we must be *Baptiz'd with fire*, saw there was something in us that the Christians water will not cleanse; Baptism may wash *sullays* but not *dross* away, That must be washed in flame, and nothing else but *fire* will take away our base alloy. And it cannot be otherwise, never was there any other way to *Glory*: *for when God was to bring many Sons to glory, he sanctified the very Captain of our salvation through sufferings*. Heb. ii. 10. *Who though he were a Son*, and that the Son of God, *yet learned he obedience by the things that he suffered*, Heb. v. v. 8. This therefore is the only and most *effectual* way of teaching it, when God speaks in *Judgment*: and indeed he counts all other of his *Voices* but as *silence* in comparison of this; and though he gave his Law in *Thunder*, and sent his *Prophets* daily to denounce wrath to *transgression*, yet he reckons of all this as if he had said nothing till he speak *Plagues* and command *afflictions*; Psal. l. 21. after a Catalogue of *sins* he tells the man, *these things hast thou done and I kept silence*; though my Law did warn thee, and my *Messengers* called to thee, yet I hardly expect that thou shouldst hear those whispers, with all those *Voices* I did scarce break silence; but *now I will reprove thee, and thou shalt hear the rod or hear thy own groans under it*: For that we may be sure to hear this Voice, God does by it *open the ear*, Job xxxiii. 14, 15, 16. *God speaks once, yea twice, yet man perceiveth it not, in a dream and in a vision, then he opens the ears of men by Chastisements*, as it follows in four Verses full of them, 91, 20, 21, 22. *and sealeth his instruction that he may withdraw Man from his purpose, i. e. that he may make him cease from sin*. It seems the *place of Dragons* is God's chiefest *School of Repentance*; and we may have a clearer sight of him in the *dimness of anguish*, than *Vision* itself

does give. When men did not perceive that, saith *Job*, yet this opened the Ear, and so God *sealeth the Instruction*: And truly when the Soul dissolves in Tears, and when, as *David* words it. *The heart in the midst of the body is even like melting wax*, then only 'tis susceptible of *Impression*, then is the time for *sealing the Instruction*. Nor does Chastisement open the *Ear* only, but the *Understanding* also; *I will give her trouble*, 〈 in non-Latin alphabet 〉, I will take her into the *Wilderness* 〈 in non-Latin alphabet 〉 saith he, and *speak unto her Heart*; There is convincing Experience of all this. *Pharaoh* that was an Atheist in Prosperity, does beg for Prayers in Adversity; before he suffers, *Pharaoh* says, *Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go*, *Exod.* v. v. 2. but yet Thunder preaches obedience into him, and *Pharaoh* sent and called for *Moses and Aaron* and said, *I have sinned, the Lord is righteous, and I and my People are wicked, entreat the Lord that there be no more mighty Thundrings*, (no more *Voices of God*, the Hebrew words it) and *I will let you go*, *Exod.* ix. 27. And in the Book of *Judges* you will find that whole Age was nothing but a vicissitude of *sinning and suffering*, divided betwixt *Idolatry and Calamity*. When God's hand was not on them they ran after other God's, as if to be freed from Oppression had been to be set free from God's Worship and Service; but when he did return to *slay them*, then *they sought him, and they returned to enquire early after God, and they remembered that God was their Rock, and the high God was their Redeemer*. *Psal.* lxxviii. 34, 35. So that from such induction the Prophet might pronounce, that *when God's Judgments are in the Earth, the Inhabitants of the world will learn righteousness*, *Isaiah* xxvi. 9. and *S. Peter* in the Text, *they that have suffered in the flesh, have ceased from sin*. Which calls me to my second Task;

2. To show first, by what arts the flesh engages men into courses of sin, and by what methods it does work them up to the heights of it. That I may Secondly declare how sufferings blast those methods, and make all the arts of flesh either unpracticable or too weak.

1. That the carnal appetite should reach after, and give up itself to sensual delights is so far from strange, that it is its nature; 'tis the Law of the members, the very signature of flesh, and inclination imprinted into it, of which it can no more divest itself, than the heated Deer can restrain itself from *thirsting and panting after water-brooks*: But when Reason and Religion have set bounds to this appetite, for it to scorn these mounds; for that *Law in the members* to fight with and prevail against the *Law in the mind*, those original dictates born in it, and Christian Principles infused into it, this is the *Flesh's* aim and sin. Now this it does by exciting to ill actions, as being sauc'd with pleasures and contents, and by indisposing to good actions, as being troublesome or not at all delightful to the sense, and as for all other delights, it hath no apprehension of, but indisposeth for them perfectly. So that this it does, it engages too much in Pleasures here, and it takes off all cares or thoughts of any joys hereafter; both these I will show you, and thus it works;

1. It prevails with us to indulge ourselves the full use of lawful pleasures, and for this the *Flesh* will urge, it is the end of their Creation; to do otherwise were to evacuate God's purpose in the making; Did he give us good things not to enjoy them?

Thus every sort of sin insinuates itself at first: Youth will not deny itself converses with temptations, although he have reason to fear they will commit a rape upon his warmer passions, which are chafed by such encounters. But God has not forbid him Conversation; and why should he be an *Anchoret* and recluse in the throngs of Cities and of Courts? Another that would not by any means be luxurious or intemperate, yet goes as near them as he can, and contrives to enjoy all those delights that do indeed but sauce Intemperance, and make Excess palatable: And truly why should he restrain himself from meats and drinks, and be a *Jew* again? All these believe they live righteously, soberly, and godly enough. This resolution works in every recreation, pleasure, honor, and advantage of this World, men are content to make as near approaches to the Sin as they can; and indeed believe they have no reason to be morose unto themselves: I will deny myself nothing that God hath not denied me, but enjoy as far as possibly and lawfully I may. But then, by doing thus it

Secondly, does oft take in somewhat of the immoderate and unlawful, which cannot be avoided, both because it is hard to set the exact bounds and limits of what is lawful: The 〈 in non-Latin alphabet 〉, the Line that meres out Virtue from its Neighbor Vice, is not so plain in every place as to chalk out exactly to this point thou mayst come, and no farther; hence the man sometimes mistakes himself into a fault; however the extremity of Lawful is, we know the confines and very edge of Vice. And then to him that plays upon the brink of sin, it is a very easy step into it, and indeed unavoidable, when a man is rusht and hurried on, not only by his inward stings and inclinations, but by the practice of the World, which makes use of that holy Name of Friendship, to bring Vice into our acquaintance, and to befriend us into everlasting Death (of such Friends I can have legions in Hell; and the God of this World will serve me, upon this account, to procure for my Sin and my Destruction:) but howsoever when the Appetite is heated, they are not to be denied.

Thirdly, this happening therefore sometimes proves a Snare and bait still to go on, both as it takes away the horror and the aversation of the sins which at the first seem uncouth, till a man be experienced in them; and also as it smoothes the way, for such beginnings do nurse up a Habit and prepare a Custom, and make Vice very easy, which at first it is not, while the Appetite is modest and not able to digest full Doses, till use enlarge and stretch it.

And now the *Mind*, which by these means tastes diverse Pleasures, and the Degrees of them, and finds a gust in them, yet not being satisfied in any one (as 'tis impossible it should be) stirs up the Appetite to vary and proceed; that that contentment which single pleasures could not afford, diversified might make up. Wretched Nature using that as an Attractive, which should repel; for who would hug a Cloud? embrace that which does not, cannot satisfy? but only Flesh which for that very reason, hunts on and follows the scent. And by doing so a while, it brings upon itself.

Fourthly, Something like a necessity of doing so: Thus Contenance would be some men's Disease, and the Intemperate cannot live without his Vice, but gapes as much as Thirst and Fever do, and if he have not satisfaction, suffers as many qualms and pangs as his Riot used to cause in the Apprentisage of his sin; so that there is a kind of necessity of the practice,

and he wisely seeming to make a virtue of necessity, begins to think them the only happiness, at least of this life, freely without reluctancy embracing them.

And now the Flesh is *Callous*, and if you doubt how it could so harden itself, as not to be pervious to any stings of Conscience, but Proof against all Pricks, though Experiment may persuade you; yet I will show you the Method.

As all Appetite you know is blind, so the Guides also of Carnal appetite; The senses are very short-sighted, they cannot look forward to the next Life, to the hopes of Heaven, or the pains of Hell, to bring them into the balance with the present pleasure, and see which does overweigh. The Flesh only lives *extempore*, looks but upon that which is before it, scarce on that. We have sufficient experience of this, for when one Vice will not look forwards a year or two to the penury and rottenness some courses do pull down: And when another Vice, as if it had learnt to fulfill our Savior's command, and *take no care for the morrow*, will not think of the next mornings pains and Headach; Nay, when the ambitious Usurper will not look just before him, to see where he does place his steps, on Precipices and Sword-points, to note how the Pyramids he does climb are made slippery with blood; Pyramids, did I say? pointed Reeds rather, things that have not strength to bear, but only sharpness to stab; and where the man's own weight makes his Upholders fail and wound him both together, at once sink under him and pierce him thorough. Nay, we see many whose sins inflict themselves, who may be truly said to *bear their Iniquities*, yet choose those sins that bring their Plagues along with them; for we see men with most excessive difficulty practice a Vice only that they may have the Vice, swallow sickness, drink Convulsions and dead Paralysses, foaming Epilepsies, only that all this may be easy to them. And this is but one instance of the many that might be made; just as the King of *Pontus*, that are Poison that so he might be used to it: Strange! that a man should torture himself with all those deadly symptoms that Poison racks the body with, only that he might eat Poison; yet just such is the Sinners Design, and all the ease and pleasure he acquires at last in sinning, is but familiarity of Poison, custom of Danger, and acquaintance of Ruin. Good God! that men should train and exercise themselves so for perdition! that they should go through a discipline of torments to get an Habit of destroying themselves! that they should work out their own condemnation with hardships and agonies! that as if 'twere too easy to go down the hill to Hell, the descent shall be made craggy, and they force breaches into it, and great headlong Precipices to make the way more painful, and more dangerous, to make the fall more wounding and more irrecoverable! And what shall give a check where difficulty does provoke, and torments do ingratiate.

Well: But though Flesh be so short-sighted and inconsiderate, the mind might trash it by suggesting other sorts of punishments that do await transgression. Why truly if rude and unmannerly Conscience do sometimes thrust in the thoughts of Hell, the Flesh, which I told you, is not terrified with anything but what it feels (now Conscience presents Hell as a thing of hereafter, not till Death be past) it satisfies Conscience with a Repentance of Hereafter, *before Death come I will be sorry for my sins, and God is merciful*. Conscience being thus quieted, and both Reins and Spur given to the Flesh, it takes its full Carrier, and leaves behind all thoughts of Repentance, and indeed, of God, or Heaven; the hope and joys of which, are the

only possible method that is left to take off the Man from his eager pursuit, or to divert him in his course. But as to that also, that I may show you the next heat.

The *Mind* that is immersed in body, and hath been long accustomed to taste no pleasure but the carnal ones, its fancy filled with those *Ideas*, it does imbibe such a tincture of sensuality, receives such an infusion of *Flesh*, and so impregnated with the fumes of *Carnality*, which clog the *Spirit*, that its complexion and temper is quite altered, it is diluted and deprest, and so grown stupid and unactive to all higher things. Heaven and all after-things, it may be, are the prejudice of such persons, not their persuasions; some thin conceptions of such things have been thrown into them, but never were improved; for their *Mind* hath otherwise been employed, and they can have no appetite to them, because they have never had any taste or relish of anything but sensual. And indeed that both longings after, and thoughts of a better Life should be altogether dead in the carnal man, is but a natural and necessary effect of the verge of his Delights. For what motive is there in Heaven to stir up his appetite, to whom Heaven itself would not be a place of Joy? For I am verily persuaded, were the Carnal man in those Eternal Mansions compassed with streams of Glory, it were impossible for him to take delight in them, and he would grope for Paradise in the midst of Heaven: As much impossible as for the most unlearned Idiot to satisfy himself with the pleasures of a Mathematical demonstration: Let him have the *Hecatomb*, and let *Pythagoras* be an Epicure on the *dimensions of a Triangle*, the other hath no palate for these pleasures; and indeed how could the unclean lascivious please himself in the enjoyment of those Felicities that have no Sex, *Where they neither Marry, nor are given in Marriage?* Or how the Riotous, that Eats to eat, eats to hunger and provoke, not satisfy; how will he content himself there where their happiness is, they *shall neither hunger nor thirst*, or the Incendiaries that love to set all on fire, what should they do there where there are no flames but such as kindle *Seraphim*; so that *flesh and blood*, not only *shall not*, but *cannot enjoy the Kingdom of God*: And why then should they long after, or think of it? Nay, I would this unhappy Age, and an unlucky *axiom* of *Aristotle's* did not convince that they do think there are no such things; *Sensual pleasures, are corruptive of Principles*, saith he; and indeed where Damnation is the conclusion, 'tis a much quieter and more easy thing for Men of Wit and Understanding to deny the Principles, than granting them, to lie under the torture of being liable to such an inference; they therefore that resolve to love this Life and all the sinful pleasures of it, at the next step resolve there is no other Life. And now this pamper'd and puffed *Flesh* is got into the *Psalmists Chair*, *the Chair of Scorners*; and 'tis one of the Luxuries of their life to scoff at them who are so foolish as to be Religious, and to deny their flesh its present appetites and pleasures on such thin after-hopes; here their *Wit* also is an *Epicure*, and feasts and triumphs, dictates, and professes in that Chair; 〈 in non-Latin alphabet 〉, in *the Chair of Pestilences*, as the LXX translate, and very truly, for such men shed a Sphere of Contagion about them, and their Discourses are *effluvia* of the Plague, and the breath of Pestilence. But how to get *Flesh* down out of this Chair, that's the difficulty; yet that my Text will tell us, for all this progress of the *Flesh* is trasht and checked by Sufferings, for, *He that hath suffered hath ceased from Sin*. Which how, I will briefly show.

The Fleshes first Art was by immersing itself in the full Lawful use of Pleasures, and by consequence, in the immoderate; to prevail with the Soul to find a gust in them, and from a continued enjoyment to conclude them necessary; and so from the importunities of a perpetual temper and an accustomed satisfaction to think of nothing else in this life. Now it is plain Affliction made this Art unpracticable, for that it did do so, was every ones complaint; it robbed them of the immoderate, and even of the lawful use of Pleasures, it took off those customary Delights by which the mind was habituated and glued to them, by not allowing them; and made them so far from being necessary, that they were not acquirable. Thus by denying us even the Lawful use of them, it stabs the Flesh in its first onset: Indeed it does that for us which every man in every state of life in his most plentiful prosperity must sometimes do for himself; that is, Deny himself what he desires, and might enjoy without offense: Which he that does not do, but constantly gives his Appetite every sort and degree of lawful thing it asks, does teach it to crave on, and be importunate, and insolent, and not endure to be resisted, when it did always find him to be so obsequious to it. If *David* never checked *Adonijah*, did not at any time displease him, saying, *Why hast thou done so?* he easily takes confidence to say *I will be King*, and step into the Throne. 1 *Kings* i. 5, 6. But he that mortifies sometimes, that does acquaint even his most innocent desires with a denial, how can unlawful ones assault him? For can my Appetite hope to betray me into superfluities, who have taught myself not to wish for necessities? Will he be tempted with Excesses, or hearken to the invitations of Luxury, that will not hear his bowels when they croak for bread? Or he gape for intemperate satisfactions, who will not let thirst call, but shuts his mouth against it? Why should he covet more that hath learnt to give away, and want that which he hath? Now Sufferings inflict this temper on us, and acquaint us with the necessity of all this, and in a while with the liking of it, teach us Content without Lawful Delights? yea, by degrees make that content appear better than an assured enjoyment: For were I offered the choice either of an *uninterrupted Health*, or of a *certain Cure* in all Diseases, sure I had rather *never need a Potion* than drink *Antidote* and *Health* itself. And even so the lawful good things of this Life are at the best but *Remedies* and *Reliefs*, never good but upon supposition: Therefore while Affliction taught us to want, it hath destroyed this Art of the Flesh.

As for the Second, Then the lulling asleep all sense or thoughts of any Life hereafter, neither minding the fear of one, or hopes of the other; Affliction surely met with this too: For Sufferings bring both the *hereafters* to remembrance, the Sad one, while every Punishment was an Essay and taste of that which is prepared for those that live after the Flesh, and the more insupportable our *Fiery Trial* was, the more it caution'd us to beware of *that Fire which is never quenched*. And for the other Life, surely when our Condition was such, that if we looked unto the Earth, behold nothing but *Darkness and dimness of Anguish, and darkness as of the shadow of Death*, we could not choose but turn away our Eyes and lift them up to Heaven. When the Soul is thrown down by Oppression, it mounts by a resiliency, and with the force of pressure is crush'd Upwards; or if the Load be heavy, so as to make it grovel and lie prostrate, it is but pressed into the posture of Devotion: When she's disseised of all, turned out of every possession, then she begins to think of an *abiding City, and eternal Mansions*. For the Soul that is restless, when it sees nothing here below to stay upon, but all is hurried from

her, roams about for some hold to rest on, and being able in that case to find nothing but God, there she does grasp and cling; and when the storms splits all enjoyments, and devours Friends which •ke enjoyments comfortable, all perish in one wrack, then she sees she must catch at him that sits above the Water-Floods. I told you out of *Job*, Affliction did discover better than Revelation, and in the dimness of Anguish we might see more than by Vision; and truly of two Visions which our Savior gave to his most intimate Apostles *Peter, James, and John*, the one of Glory on Mount *Tabor*, the other of Sufferings in *Gethsemane*; showing in the one *Heaven and Himself transfigured*, a glimpse of beatifical Vision; and in the other *Hell transfigured*, and a sad Scene of all its Agonies, he thought this a more concerning sight, for when they fell asleep at both, at his Transfiguration, *Luke ix. 32. Peter, and they that were with him, were heavy with sleep*; yet he does not rouse them up to behold his Glory; when they did awake, indeed they saw a glimpse of it, but *straight a Cloud did overshadow it, verse 34*. But at his Passion he bids them *Watch with him, Matth: xxviii. 38.* and when he findeth them asleep, he says, *What, could ye not watch with me one hour? ver. 40.* and bids them *watch* again, *ver. 41.* and comes again *a third time* and upbraids their drowsiness, *ver. 45*. So much more necessary was it to behold his *Agonies*, than to see his *Felicities*: Glory does not discover or invite to Heaven, so much as Sufferings drive to it; and we are more concerned to take a view of that *Garden in Gethsemane, than that of Paradise*, and the going down from the *Mount of Olives* does more advantage us in climbing the Eternal hill, than all *Mount Tabors* height. Nor do Afflictions only drive us toward Heaven, but they beget an *hope* of it. *Knowing that Tribulation worketh Patience, Patience Experience, and Experience Hope, Rom. v. 3. 4. And I will give them the Valley of Achor for a door of Hope, Hos. ii. 14.* As if Despair oppressed them into Hope, and that low troublous Valley opened into the highest Firmament. Now he that rides at *Anchor of this Hope*, though his Anchor lie buried under Waves, yet those rolling Hills of Sea, swelled by storms of Affliction, and raised too by his Tears, do without *Hyperbole* mount him to Heaven: He that hath entertained these Expectations in earnest, how will he slight Temptations here below? What will he not sacrifice to *Christ's* Command? See, *Abraham* that did but hope for *Canaan*, and that far off too, to be possessed by the Posterity of his Son *Isaac*, yet when God commands him to slay *Isaac* before he had any posterity, and so to dash all his own Promises, and quite cut off the very motive to *Abraham's* Obedience, yet he hopes and obeys even to contradiction, *Does both against hope*. And had we but the shadow of his hope, as he had but the shadow of our Promises, how would we sacrifice a sin at his Command, and think a *Fleshly* lust a good exchange for the hope of Heaven, which Tribulation worketh? and *he that had suffered in the Flesh, would certainly cease from sin*.

And now my last work is to view our own Concern in this, and surely that must be all Exultation and Triumph, and this not so much that our *sufferings are ceased*, as that our *sins* are so; not that our Enemies are sunk, but that our flesh is vanquished, that *sub hoc signo vincis* is thus also come to pass, with the Standard of the Cross, that Cross on which ourselves were Crucified, we have overcome; and with this Christian Banner we have put to flight the Armies of our Heathen Vices. For thus it must be, if my Text be true; and sure it is not possible it should be otherwise: For look upon the Muster-roll of these our Foes which *S. Paul* does produce, *Gal. v. v. 19, 20, 21.* and see which of them could escape; it runs thus,

Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murder, Drunkenness, Revelings.

To begin with the great Commanders, those that lead the Van and bring up the Rear, *Uncleaness*, and *Revelings*; They that consider how they not only suffered *for*, but *by* these Vices, which did misplace men's watches and attendances; sins that were not only like *Achan's* in our Army, and ruined it by bringing the accursed thing into it, but were like *Hannibal's Numidians* in the Roman Army, that did at once betray to, and inflict Ruin; sins that did merit and effect Destruction, and made as well as provoked, overthrows; and sins that by God's goodness did cut off themselves, while they did bring men into a condition that would not bear such Vices. These are the guilts of Wealth and Splendor, that do attend Felicity and Pomp; it is not only hopeful that men did resolve to be revenged on these great workers of their mischief, and will no more reset such Traitors in their bosoms; But sure these sins are ceased that did put out themselves.

Then for *Seditions*; They who consider when they broke the *Scepter*, they left us nothing but the *Rod of God* instead of it; a Rod that turned straight into a *Serpent*, that changed our *Seas* into *Blood*, or rather made *new Seas* of our own *blood*; that brought *Locusts* over the Earth, and *Frogs* into the *Temple* also, to croak there; that struck *Lights* here worse than *Egyptian Darkness*, and *destroyed all the first born* of the Nation, all the Nobles of the Land; these will easily believe that we have selt this Rod too much to seize upon it hastily again; the *Scepter* is restored, and this *Rod* like to that in *Israel*, laid up, I hope, within the *Ark* together with the *Tables of the Law*, never to be dis join'd from God's Commands, nor taken thence against them.

Next for *Heresies*; Truly we have left us none to revive, or to make new; the mischief both of them and their Cause, the want of Government in the Church is now discerned and remedied: And for *Divisions* and *Schisms*, they who reflect on the said issues of them, how well meaning soever all their Causes were, will certainly avoid them: To see how while we quarelled for the Fringes of Religion, we tore the seamless Coat of Christ to pieces; yea, and the body too: How when we first dislik'd a Liturgy, the daily Sacrifice of Prayer was made to cease, and then the House of Prayer was demolisht; next, *Christ's*, our *Lord's Prayer* was rejected, that Liturgy of his own framing, thrown away in the Rubbish of his Temple, and then it was a sin to pray at all. His Table we must have removed, and then his *Supper* was so too; and that great Mystery of our Religion, the *Sacrament* of our Redemption, was buried in the Ruins of his Altar. To see how thus out of heats of Religion we destroyed all Religion, because that some adjacent Circumstances did not please us, and fetched a Coal from the Altar to set fire to and burn down the Temple, because the building of some out-Court was, we thought, irregular; is Document enough not to attempt this anymore for Religions sake: For now it would be in despite of Christ, who hath almost verified the *Jewish* accusation of him, *Destroy this Temple also, and in three days he will build it up again*; and hath built it up we hope, as he did that of his own Body, never to fall again by us: Surely we will not kill this Body of his out of Love to him, and make his *Temple* his *burnt Offering*. When God hath set our

sins in order thus before our eyes, shown them us in their sad effects, there is no fear that we should fall in love with them.

But where it is not thus, where God's last and most working Method hath been able to produce no good, I must, to keep my word,

Apply the Danger: In that case what remains but the *Curse of the ground*, Heb. vi. 8. which, if after all the Husbandmans methods of Care and Art, it brings forth only *thorns and briars*, it is *rejected* by him, he will bestow no more labor on it, but can hardly forbear cursing such an ill piece of ground, and *its end is to be burnt*: So we after God's Husbandry of Afflictions, when the *Plowers plowed upon our backs and made long furrows*, and the Iron teeth of Oppressors as it were harrowed us; if we bring forth only the fruits of the Flesh, we are rejected, reprobated, God will bestow no more Arts on us, we are not far from his curse, and there *remains only a fearful looking for of Judgment and fiery Indignation*. If any did continue refractory to the Rod, sin'd under and against Judgment, and did commit with an high hand even while the Lord's hand was stretch'd out against them, what shall reform, what can express their guilt? To have beheld that tragical iniquity we read of *Lions*, where when the City was so visited with the Pestilence that scarce any were free, that the Dead without a figure buried their dead, falling down one upon another, each being at once a Carcass and a grave; the Soldiers of the Cittadel would daily issue forth and deflower Virgins now giving up the ghost, defile Matrons even already dead, committing with the dust, warming the grave with sinful heats, and coupling with the Plague and Death; would not this have seemed the Landskip of Hell to us, when they suffer and sin together? Yet when a Church and State were on their death-beds, God's Tokens on them, visited with the treasures of his Plagues, and ourselves sinking in that our Ruin, if any went a whoring after their own flesh, still fulfilling the lusts thereof, and in the midst of Deaths searching for sins; what was this but to do the same things whose story does affright us, while the actions please? and in this case what method will be useful? do we think ourselves of that generous kind that will do nothing by compulsion, but will for kindness; and though we would not be chained, yet we will be drawn to Virtue by the cords of Love; and now God hath shewn mercy on us, we will return him service out of gratitude. Truly, I make no question but most of us have promised some such things to God, how if he would but *save us from our Enemies* that we might *serve him without fear*, that we would do it *in holiness and Righteousness before him*: And if he would restore his opportunities of Worship, how we would use them. Thus we did labor to tempt God, and draw him in to have compassion; and this was *Ephraim's* Imagination just, *I heard Ephraim bemoaning himself*, saith the Prophet, *as a Bullock unaccustomed to the yoke, turn thou me and I shall be turned; turn my Captivity, and I will turn my life*: But this was as a Bullock unaccustomed to the yoke, that did not like the straitness and pressure of it, and would promise anything to get it off, thought it more easy to reform than bear Affliction: But is this hopeful think you? The Soldiers of *Lions* that would ravish Death, and break into the Grave for Lust, it may be would have been modest, and retired from the fair Palaces that are prepared to tempt and entertain that Vice: Cold and insensible of all those heats that Health and Beauty kindle; but remember it was the *taking off God's hand* that *hardened Pharaohs heart*, and a *release from punishment* was his *Reprobation*.

And as for those that were humbled under the Rod, and when God had retrench'd from their enjoyments, did put restraints upon themselves, gave over sinning. I have a word of Caution for them, that they examine well and take a care it be a ceasing from sin, like that in the Text, a *dying* to it, that *they no longer live the rest of their time in the flesh to the lusts of men*: For if this Old Man be only cold and stiff, not mortified; by the calm and sunshine of Peace, likely to be warmed into a recovery; if thou owe all thy Innocence to thy Pressure, wert only plunder'd of thy sins, and thy Virtue and Poverty hand in hand as they were born, so they will die together, thy Vices and Revenues come in at once: What is this but to invite new Desolations, which God in kindness must send to take away the opportunities and foment of our ruining sins? 'Tis true, when God has wrought such most astonishing miracles of mercy for us, when he did make Calamity contribute to our Happiness; when we were Shipwrack't to the Haven and the Shore; when Ruins did advance us and we fell upwards; it is an hopeful argument God would not do such mighty works on purpose to undo them, we have good ground of confidence that he will preserve his own mercies, and will not throw away the issues of his goodness in which his bounty hath so great an interest and share. But yet if we debauch Salvation, and make it serve our undoing, if we order these opportunities of mercy so, that they only help us to fill up the measure of our sins, if we teach God's longsuffering only to work out our eternal sufferings, these Mercies will prove very cruel to us, and far from giving any color for our hopes. When the Prodigal was received into his Fathers house and arms, had a *Ring* put on him, and the *fatted Calf* killed for him, if he should strait have invited the companions of his former Riot to that *fatted Calf*, and join'd his *Harlot* to him with that *Ring*, he had deserved then to be disinherited both from his Fathers house and pity, who would have had no farther entertainment, nor no bowels for him. To prevent such a fate, let us make no relapses, but quite cease from sin; which if we do not, a little Logic will draw an unhappy inference from this Text; if *he that hath suffered hath ceased from sin*, then *he that hath not ceased from sinning hath not suffered*, and then what is all this that we have felt and so lain under? What is it if it be not *suffering*? If this be but preparative, then what is the full Potion, the Cup of Indignation, when all his Vials shall be poured into it? If such have been the beginnings of sufferings, what shall the issues be? If the morning dew of the day of punishment have been so full of blood, what shall the Storm and Tempest be? the deluge and inundation of Fury? Take heed of making God relapse, 'tis in your power to prevent it, your Reformation will be his preservative and Antidote. That is the way to keep all whole; to settle Government and Religion both; at once to establish the *Kings Throne and Christ's*: For notwithstanding men's pretensions, these Thrones are not at all inconsistent: For that there must be *no King* but *Christ*, that there cannot be a Kingdom here of this World, because there is a Kingdom that is not of this World is such another Argument, as that there cannot be an Earth because there is an Heaven. Indeed if we fulfill my Text, then we shall reconcile these Kingdoms, and bring down Heaven into us; for that's a state where there is neither sin, nor suffering, where there shall be no tears because no guilt to merit them, and no calamity to •ke them. Now Reformation does work this here in some degree, and afterwards our comforts that are checker'd with some sufferings, and our Piety which is soiled with spots, shall change into Immortal and unsullied Glories, he prepare us all *Who washed us from our*

sins in his own Blood, and by his sufferings hath made us Kings and Priests to God and his Father, to whom be Glory and Dominion forever and ever, Amen.

The Second SERMON, Preached at WHITE-HALL. October 20. 1661.

PSALM LXXIII. 1.

Truly God is good to Israel, *even* to such as are of a Clean Heart.

'T WAS a false Confidence the *Jews* did nourish, That they should dwell securely in their Land, notwithstanding their provocations, because the Worship and the House of God was in it; They did but *trust on lying words*, the Prophet says, when they did trust upon *The Temple of the Lord, the Temple of the Lord*; As if the *Temple* were a *Sanctuary* for those that did profane it, and the *horns of the Altar* would secure them, when 'twas *the blood upon the Altar* called for Vengeance. Nor was that after-plea of theirs valid, We are the chosen *Israel* of God, *We have Abraham to our Father*; As if when by their works they had adopted to themselves another Parent, were *of their Father the Devil*, they could claim any but their present Fathers interest, or have the blessings of forsaken *Abraham*. Now if it be no otherwise with us, but because in *our Judah God is known, his Name great in our Israel, with us in Salem*, that is, in peace, *he hath his Tabernacle now, and his dwelling in Zion*: And so much knowledge, such pretences to the Name of God, and to his Worship, are not with other Nations, nor have they such advantages to know his Law: If as each party of us does assume these Privileges to itself, so each do also rest in them, although their Lives answer not these advantages. If while they judge themselves Christ's chosen Flock, boast Covenants and Alliances with God, although they violate all those Relations, they yet trust those will secure them: For why? the being of such a Party and Persuasion is the signature and Amulet that will preserve them in God's favor, the charm through which *he will not see Iniquity in Jacob, nor perverseness in Israel*. Lastly, If we that were the distinctive Character of *Israel*, that of a *Ransom'd, Purchas'd People* (for sure our Rescues rise unto the number and the rate of those which brought the *Sons of Jacob* from the *House of Bondage*) if we, as they, presume and forfeit upon goodness, and think *these gifts of God too are without Repentance*, belie••• our being his Redeemed, his Church; conceit our Orthodox Profession (as once we thought our righteous Cause should do) will shield us from the danger of our *Enemies*, and of our *Vices* too, and neither let *our Foes* nor *ourselves* ruin us; with such my Text and my intentions prepare to meet, lest we should fill the Parallel; and as we equal *Israel* in our Deliverances, and imitate their practices, we do transcribe the fatal Pattern too in the most full resemblance, and repletion of an entire excision; for although God be truly loving to his Church; yet *the ungodly does his soul abhor*; however in a signal manner he be *good to Israel*, yet this his kindness does confine itself *to such as are of a clean heart*.

The words need not much explication; By *Israel* is meant the Church of God, and by his *goodness* to it, all his external mercies also and protections, as the Psalm evinces; and by *such as are of a clean heart*, those that to the profession of Religion and Holiness of outward

conversation, do add internal purity and sincerity; for some translate it, *such as are of a clean heart*, some, *such as are true-hearted and sincere*: And it signifies both.

The words thus explicated give me these Subjects of Discourse. First, a general Proposition, *Truly God is good to Israel*, to his Church. Secondly, an assignation of Conditions under which that general Proposition holds, *All are not Israel that are of Israel*, it holds *only in such as are of a clean heart*. And in this we have, first, a quality appropriate to the Church, *Cleanness*. Secondly, with its subject, *the Heart*; and there I shall enquire why that alone is mentioned, whether the cleanness of the Heart suffice, and having answered that, shall proceed. Thirdly, to consider them together, in both the given senses as they mean, *a sincere heart*, and a *pure undefiled heart*: In each of which Considerations, because the latter part of my Text is a limitation of the former, showing where that general Proposition is of force, where it is not; I shall as I proceed, view all the several guilts opposed to either notion of Cleanness, and see how far each of them does remove from any interest in the Lord's goodness to his Church, which is the natural Application of each part, and shall be mine.

1. *Truly God is good to Israel*, his Church. And sure this Proposition is evident to us by its own light, to whom God proved his goodness to astonishment, by exercising it to Miracle; while he at once wrought Prodigies of kindness and Conviction; to which we have only this proof to add, That God hath been so plentiful in Bounties, that we are weary of every mention of them, and have so forfeited on Goodness that we do nauseate the acknowledgment. So that his kindness in sustaining his Compassions does vie with that which did effect them, who as he will not be provoked not to be good by such prodigious unthankfulness, so neither will he by the most exasperating use of his Favors: God did complain of *Israel*, *Thou hast taken thy fair Jewels of my Gold and my Silver which I had given thee, and madest to thyself Images: My meat also which I gave thee, my fine Flour, mine Oil, and Honey wherewith I fed thee, and hast even set it before them for a sweet savor*. And if men now do offer things, in which God hath the same propriety, to baser Idols, to their Vices; if they do sauce his meat, which he hath given them, to sacrifice to Luxury, take his silver and gold to serve in the Idolatry of Covetousness, and use his Jewels to dress Images also for foulest adorations. If Atheism grow against Miracle and Goodness too, and men do most deny God now when he hath given greatest evidences of his kind Providence; I know not by what argument encouraged, unless his in the Poet,

—Factum quod se dum negat hoc videt beatum,

because they see they fare best now, though they deny him most; teaching his *goodness* to consute his *being*. If they do look upon the wondrous restitution of God's Service as but a shifting of the Scene of Worship, only another and more gaudy draught and Landskip of Religion shot on the Stage, and do accordingly esteem it as a variety and entertainment for their senses only; for nothing higher is engaged, I doubt me, in those Offices: If they assist in them not out of Principle, but mere indifference to all, and therefore these at present; It is not *halting betwixt God and Baal this*, it is the bowing of the knee to both, which they can do to each alike, when either is the uppermost, and truly count them Deities alike, I fear. Nay, when the only Ordinance, the *Sermon*, is but a prize within the Temple, the Preacher but *Rhetor dicturus ad aram*, that comes to do his Exercise before the Altar, in which men are

concerned no farther than to hear and judge, not to be sentenced by: If God endure all this, and do continue still his Church, his Worship, and his other Mercies, then I may well conclude that *Truly God is good to Israel*.

But I will not be this fastidious Remembrancer: These arguments may prove his goodness, but sure these qualities will not preserve it to us; the *limitation*, my next part, must suggest them; which tells us. who they are God is good to: *Even to such as are of a clean Heart*.

1. *Clean*. Clean, Pure, and Holy, are so essential Attributes of the *Israel* or Church of God, that though I must not say the Church does take in none but such; For there are *Tares*, unwholsom *Poppy* too, and *Darnel* with the *Wheat*, yet I must say that 〈 in non-Latin alphabet 〉 , the Church is but a Congregation of such as are called to be *Saints*, 1 Cor. i. 2.

In the first *Israel* almost the whole Discipline of their Religion was *purity in type*, and all the Ceremonies of their Worship were but *figures*, rather *Doctrines* of *Cleanness*, when they came first to enter Covenant with God at *Horeb*, and to receive their Law, they were to *sanctify themselves and wash their clothes*. What purity do those Commandments require, which they must not hear with anything that was unclean about them? which they must wash all to receive? and indeed nothing with them was enterprized without it; they were to cleanse themselves from the impurities of mere Contingency; yea, they were bound to wash their Dreams and purify their very sleeps; and all this is expounded by the Prophet *Isaiah*, i. 16, 17. *Wash ye, make ye clean, put away the evil of your doings, cease to do evil, learn to do well*.

And in our *Israel* by our Covenant there is as much of this required, for we were all initiated into our profession by *Washing, regenerated in a Laver, and born again of Water*, becoming so *Tertullian's Sanctitatis designati*, set aside for Holiness, consecrated to cleanness, and made the votaries of purity. How clean a thing then must a Christian be who must be washed into the Name? nor is he thus washed only in the Font, there was a more inestimable *fountain opened for sin and for uncleanness*, Apoc. xi. 5. *Jesus Christ hath washed us in his own blood*; And Heb. ix, 14. *The blood of Christ did purge our Consciences from dead works to serve the living God*: How great is our necessity of being clean, when to provide a means to make us so, God opens his Sons side, and our Laver is drawn out of the Heart of Christ: yet we have more effusions to contribute to it, 1 Cor. vi. 11. *But ye are washed, but ye are sanctified by the Spirit of our God*, and we must be *Baptized with the Holy Ghost and with fire*. A Laver of flame also, to wash away our Scurf as well as sullages, and beyond all these, some of us have been purged too with the *fiery trial*, and molten in the *furnace of Affliction*, to separate our dross and purify us from alloy, that we may be clean and refined too; may become Christians of the highest *Correct*.

Such, among others, are the Obligations, such the Instruments of cleanness in a Christian: Let us inquire next into the importance of the quality, and the degree that is exacted.

And here I need not say that it stands in direct opposition to the licentious practices of Vice; this Scripture calls *corruption and pollution*, 2 Pet. ii. 19, 20. and the Sinner is there styled *the servant of corruption*; sure a worthy relation this, a Servant is we know, meaner than whom he serves, at least he is in that consideration as he serves; and then I pray you, in what rank of

things is he or she who is below and baser than Corruption? *David* does also call such *open Sepulchers*; things all whose horror does not lie in this, that they enclose rottenness and putrefaction, but open Sepulchres are gaping frightful noisomeness; and they do also shed a killing stench. A man that is engaged in conversations with impure sinners, is in a like condition with him who hath no air to draw into him, but that of Funeral Vaults, and does suck in only the breath of Pestilence.

But it is a small thing to say the cleanness of a Christian does abhor such licentious impurities; for it is such that though it may consist with those little stains that come by slips and failings of infirmity (these are the *spots of Children*) and also with some single fouler acts, into which the man may be surprised, provided they be suddenly washed off in tears: Yet can it not consist with continuance in a known sin, though it be but a breach of a single Commandment: And though the man be strict in other things, yet if he do allow himself one Vice, he is of the number of the *unclean*; for partial obedience does imply also partial disobedience, and to the worst and foulest mixture; therefore no purity. *Herod feared John the Baptist, knowing that he was a just man and an holy, and observed him, and when he heard him he did many things, and heard him gladly*, Mark vi. 20. Could you but pardon him one Crime, he were a most Religious person, but that indulged makes him the *wicked Herod: The matter of Uriah* threw dirt; perpetual sticking dirt, into the Character of *David*, that *man after God's heart*. There are few persons but some sin or other finds a particular engagement on, and does insinuate especially above all others into them; the *vice of Constitution*, the Crime of my Bosom, 'tis my *own flesh and blood*, I cannot tear that from me: Or else another sin does get into my *Coffers*, the profits of it *bribe* me to make much on it, and it brings such a reward with it I cannot be unkind to it; Or else the custom of a Vice hath made it *my acquaintance* and *my friend*, and then it is so jointed into me that there is no divulsion of it. Now when a Vice hath got any of these relations to me, rather than use a violence upon myself, I must find out some salve now to quiet Conscience, and yet keep the Vice. And truly if it be but one thing that a man transgresses in, he is apt to be gentle to himself, and finds plump grounds to be so. The best man hath his fault, and this is his, only *in this the Good Lord pardon him*; in other things he will be strict, but this is his particular infirmity, to which his very making did dispose him, having been poisoned by its Principles without his fault or conspiracy.

'Tis true, indeed, men have someone or other sinful inclination, which is a weight and violence upon them, and which they did derive from *Adam*, whose sin like an infection taken in by divers men, breaks out in several Diseases, according to variety of Constitutions: But truly *Adam* gave them no *ill Customs*, and they have no *Original habits*, themselves did *educate* their inclinations into *Vices*: and for those inclinations that are derived into them, the water of their Baptism was therefore poured upon them to cool those inbred heats, and quench those flashings out of Nature, wash away those foul innate tendencies in that Laver of Regeneration; which therefore they who spare and are tender to, because they are original and natural, they spare them for that very reason, for which they there engaged to ruin them, and do renounce their Baptism, as to the aims and uses of it. There thou didst list thyself a Soldier to fight against the *Devil, World, and Flesh*; now whichsoere of these gets most into thee, wilt thou think fit to spare thy Enemy, because he is thy bosom one? the

Risque is greatest when the Foe is Rebel and Traitor too, is got in thy own Quarters, shuffled with thy own Forces, entered thy Holds and thy Defences, and mixes in thy Counsels, does counterfeit thy Guard, so that thou but command'st, and leadst on thy own ruin. Sure here is need of strictest care to rid thyself of so much treacherous danger; so far is it from a defense to say, this is the single force and bent of Nature in me, that if I no not therefore most resist it, I am perjuringly confederate with my Destruction; and howsoever pure I keep myself from other Vices, I am not clean. *David* will tell me when I am, *Psalm xviii. 23. I was uncorrupt before him, and eschewed my own wickedness.* God hath not given us Authority to pick and choose our duties; observe him where we like, and leave the rest; and when in the severe contritions of Repentance we come to judge our Lives, we have no leave to spare a Vice because custom hath made it our Companion and Intimate, or 'tis as near to us as the close inclinations of our hearts. He that does so, although he live a careful life in other things, yet all his Innocence is only this, he hath a mind to but one sin; and those he does not care for he forbears, but that which pleaseth him, that he commits. And sure God is beholden to him that there is but one way of provoking which does take him, and therefore must allow him what he hath an inclination to, and pardon him because he does abstain from those he does not like. I shall now only add that in this case *S^t James's* Aphorism holds, that *Whosoever shall keep the whole Law, and yet offend in one point only, he is guilty of all;* he that allows himself to break one Precept, does keep none, but shall be reckoned guilty of those things which he does not commit. *For whosoever keepeth the whole Law, and yet thus offendeth in one point, is guilty of all.*

And then I need not prove such have no Title to the *goodness* of the Text, but may conclude, if God be good to *Israel*, it is to *such as are of a Clean Heart;* And so I fall upon the subject, *Heart.*

And here I must first caution not to think the Heart is set as if it were the entire and only Principle by which a judgment might be past upon our doings; as if our Actions so wholly derived denomination from it, that they were pure which came from a clean upright heart; In opposition to which, I shall not doubt to put, That the external actions may have guilts peculiar to themselves, such as are truly their own, not shed into them by an evil mind; and a man may be wicked in the uprightness of his heart, when he does not intend any such thing, but rather the clean contrary. Our Savior tells his Apostles, *The time will come that whosoever killeth you will think he doth God service, John xvi. 2.* 〈 in non-Latin alphabet 〉, that he does offer an *Oblation* or *Worship*, shall think his *Murder Sacrifice;* that that would *propitiate* for other faults; his Crime should seem *Religion* and *atonement* to him. (We have seen guilts put on such colors too:) and yet by these same actions which their hearts pursued with Holy aims, out of a Zeal to God, as *S. Paul* says, *Rom. x. 2.* they sacrificed themselves and their Nation to God's Vengeance. Once more *St. Paul* does find reason to call himself the *chief of Sinners, 1 Tim. i. 15.* for the commissions of that time of which he says that *he served God with a pure Conscience, ver. 3.* did what he was persuaded in his heart he ought to do, pursued sincere intentions; and after says, *he had lived in all good conscience before God until that day, Acts xxiii. 1.* So that here was enough of the *clean heart, a good and a pure conscience,* and could his fiery persecutions by virtue of that flame within be Christened Holy Zeal? Could his Pure Conscience make his Bloody hands undefiled? Oh no! 'twas *blasphemy, and persecution,* and

injury, for all 'twas *Conscience*; for all his heart was clean from such intentions: *I was before a Blasphemer, and a Persecuter, and Injurious*, ver. 13. We may not think to shroud foul actions under handsome Meanings and an Innocent Mind; a Conscientious man may yet be chief of Sinners; *St. Paul* was so, he says, and a clean Heart will not suffice alone. Therefore *Heart* is put here accumulatively, as that whose cleanness must be added to the purity of Conversation to complete it; and it implies what elsewhere he does set down more expressly *Clean Hands*, and a *Pure Heart*, all which a clean Heart may be set to signify, because under God's Holy Spirit it is the principal and only safe agent in the effecting of the rest, as that which only can make the other real, valuable, and lasting.

When a Disease hath once insinuated itself into the Vitals, spread through the Marrow, and seised the garrisons of Life, the Souls strong holds, and after fallies out into the outer parts in little pustles and unhandsome Ulcers; they who make application only to those outward Ulcers, may perchance smooth and cure the skin, make the unhandsomness remove and shift its seat, but all that while the man decays, the Forts of Life are undermin'd and sink, the vitals putrefie, and the whole Skin becomes but the fair Monument of its own rotten Inwards: Just so we have a 〈 in non-Latin alphabet 〉 an inward deep infusion, bed or seedplot of malignity, which sometimes shows itself in outward gross commissions; but if we only use the Lance or corrosive to these, we may perchance make a man shift a sin (thus it is possible that the *profane* may alter into *Factious*, or contrary, the *profuse* Proud man turn *Covetous*) but till the ground of these be purged away the man's not cured, but only the Disease is changed, and he is as unsound as ever. God's severe Judgments that did lie so long so close upon us, like strong repercussives, may have stricken back the breakings out of former sins or inclinations: But then no care being taken of the Heart, the first heat sent them out again, and Mercy made a restauration of Vices too. But if the Heart once entertain a real and sincere sense of Religion, if it consent to thorough resolutions of Piety, as far as the man discerns, so far the Cure is perfected, and such are fitted for God's goodness; for *truly God is good to Israel, even to those that are of such a clean Heart*; And so I fall upon them both together, first in the former sense proposed.

That *Clean heart* signifies sincere true-hearted men, I have not only the assurance of Translations, and among them the *Syriac*, but the Text itself does evince it, because such only are indeed of *Israel*; for so our Savior says, *Behold an Israelite indeed in whom is no guile*, *John* i. 47. One like the Father of them 〈 in non-Latin alphabet 〉 . *Gen.* xxv. 27▪ a man unfeigned, that did seem nothing he was not, all *Heart*. And such each *Israelite*, each man that does expect an interest in that goodness which the Lord hath for *Israel*, must be, *sincere* and *without guile*.

1. In his Conversation with Men:

I am not here to say, Sincerity is much, most *generous*, when it looks like a disingenuous fear to be afraid of my own mind, when my Heart dares not look into my Face, or speak in my Tongue, but must lurk under a disguise of words, or countenance, that are assumed and not its own. Nor is it Secondly, my business to say it is the greatest *prudence*, or as we call it

Policy, and that not only because it hath most reason to attend and to expect God's Blessing, which other false acts cannot; but because though bold open Truth breeds Anger frequently, yet insincerity breeds hatred and contempt; there being no so ignominious thing as Reputation of Falsness, which yet is unavoidable, for events must discover insincerity, and then how piteous a thing he is when he must turn and wind still in more Mazes, till he be quite lost in his own shifts, and having no clue for his own Labyrinths, betrays himself more by his not knowing where he is; and men must needs be much more angry at pretences when they find them, than they were at displeasing truth at first; when they discern their wants and expectations too deceived, themselves refused and mock'd, find nothing but a Vizard for a Friend: nay, find an Enemy indeed, for so is the Dissembler to mankind. Great Casuists do tell us, that the moral Obligations to speak truth depend upon a right that each man hath who is a member of human society; Man being a sociable Creature merely by virtue of his Speech: But speech could not contribute to cement Society, if there were not an obligation to speak truth; hence they conclude, that Children, Fools, and Madmen who are not truly members of Humane society, and also open Enemies, with whom we are in a state of War, and have broke that society as to all things but Laws and Articles of War; all these and these alone we may deceive, and then surely the false insincere man either esteems all others Fools and Madmen, or holds himself in a state of War with all Mankind, out of all Laws and Obligations of Humane society, and is an Enemy to the World; a Creature by himself, but that there are so many of them. But to pass by such Arguments, God's Precepts of not *lying to one another*, oblige us and all those that require *faithfulness* and his Command that *Love should be without Dissimulation*; that while we speak gently, we should not be hard-hearted, give melting language soft as the airs of Flattery, but yet have crusted inwards, that cannot yearn nor stretch into compassion, *Jacob's voice* but *Esau's rough red hands*; Besides God's reasons do enforce this, *Putting away lying, speak everyone truth to his Neighbor, for we are members one of another*: So that Dissimulation is as great a Treachery as for the Eys to seek Traps to ensnare the Feet, the Hands to sauce stones for a Meal, which may perchance delight the Palate with a transient gust of that they are condited with, but cannot be digested into Nourishment. Go prepare for your hungry stomachs only festival Smells, which may encourage fainting Appetite, but do but mock its emptiness; go warm a cold part with a painted light, cover a naked member with a shadow; when your own parts would take it well from one another to be thus insincerely dealt with, then, not till then, will it be tolerable to Dissemble. *For we are members one of another*; all fellow-members of *Christ's Body the Church*; this *Israel* to which the Text says *God is truly good*, not in presence or color only, he hath not the hypocrisies of kindness. Now such a true good God he will not be to them who are but counterfeit and mock-parts of his *Israel*, for what is there in such a man that he can be good to? To the good kind well-spoken part? Alas, that is but shape and varnish, 'tis not the man that speaks, 'tis all a motion and artifice, he puts it on, and then it vanisheth and dies, is not a subject for God's kindness; or to the heart, but that is hard, and is not qualified for his Goodness, our true good God being only such to those that are of a *clean, true, and sincere heart towards their brethren*.

2. And much more, Secondly, is he such only to them that *are sincere in their Religion to him*. Christ hath nothing but woes for Hypocrites; the 23d Chap. of *S. Matth.* is made up of them; when he would word God's Vengeance to Sinners, he says, *he shall give them their portion with Hypocrites and Unbelievers*. Things strangely coupled sure, that they whose Life does seem all Faith, all Godliness, should be only fit Company in *Tophet* for the Unbelievers, rank'd and condemned with them; that all their strong belief cannot remove them from an Infidel; Sure they are far enough from the goodness of the Lord, when *the portion of Hypocrites* is Rhetoric of *Hell*, is its Torments expressed with Art.

They whose heart is not clean to God in their Pieties, but let their strictnesses take in some temporal aim besides, as Reputation with their Party, or getting Praise, or Wealth; they serve Mammon or Fame with God's Religion, and make the very Worship of the Lord be the Idolatry of Covetousness or of Honor. If *Jehu* in his Executions on *Ahab* and his Family intend the cutting off the *Regal Line* as well as *Baals worship*, and with their Blood to purple his own Royalty, though God did bid him shed that blood, yet does it stain his Soul with crimson guilt; and God will punish him for his Obedience, *I will visit the blood of Jezreel upon the House of Jehu*, *Hos.* i. 4. But he that lets a vicious aim mix with his Virtue, and does good to an ill end, addresses *God's Religion* to the *Devil*, and makes *Christ* minister to *Belial*; he does sin multipliedly, both in his vicious intention, and in debauching Virtue to serve Vice, and he might much more innocently not have been Pious. Neither is that Virtue or Heart sincere whose intentions are not purely and merely virtuous, but intend to compass some Religious end by means that are not lawful; For such intentions are not clean but mixed with Vice; and 'tis sure I cannot please God with such kind of holy meanings. If *Saul* will sacrifice with the Sheep and Oxen he was bid to destroy, his very worship loseth him the Throne of *Israel*: Nor an I serve God with such Pieties. God never does require an action which he sees I cannot compass without sin, for he requires no man to sin, for that were to command me to break his Commands, and I were bound to disobey him in obedience to him, *Shall I speak wickedly for God*, saith *Job*? and then shall I *do so*? Such Religious intentions, the justice of those ends, will never qualify me for God's goodness, when it but makes Damnation just to me, for so *S. Paul* affirms, *Rom.* iii. 5, 6, 7, 8. In fine, if there be any wickedness in the heart, it gives so foul a tincture to whatever pious actions we perform, that they become sin to us. 'Tis true, *Prayer is as the Incense*, *David* says, *and the lifting up of our hands is like the Evening Sacrifice*; but if the heart of him that Prays have any heats of Malice in it, truly that man does light his Incense with *strange fire*, kindles his sacrifice with the *flames of Hell*, for so *S. James* does call those heats. He that gives God any of his performances, and hath a naughty Heart, like *Nadab* and *Abihu*, he presents his Offering in an unhallowed Censer, and all his holy worship will get nothing else from Heaven for him but a consuming fire as theirs did. He that will offer anything to God, must take a care it be not tainted with such mixtures, which spoil all the Religion, making it not *sincere*, and also spoil the Heart by making it not *clean*, and *undefiled*.
The last remaining sense,

A Clean and undefiled Heart.

Of those things which our Savior says *defile* the man, some are merely sins of the Heart, such as may be consummated within the Soul; and for the perpetration of which a spirit is sufficient to itself; such are *Pride*, especially *spiritual pride*, the sin of those that think none holy as themselves, and cast the black doom of Reprobation upon all that do not comply with their Opinions and interests: such also are *uncontentedness with our estates, inward repinings at the dispositions of Providence concerning us, black malice, bitter envyings*. Now in these as the mind does need no outward members to consummate them, requires no accessory Organs to work them out; so neither does it require any outward accessory guilt to make them liable to condemnation: we know 'twas one sin of the spirit only that made Angels Devils. If a foul body be abominable to the Lord, shall a foul spirit be less odious? he that defiles his Soul offends God in a much nearer concern of his, because that speaks nearer relation to him than the Body: this was only his workmanship, made out of Earth, the Spirit was created out of himself; a foul body is but filthy Clay, but he that does pollute his Soul does putresie the Breath of God, and stains a beam of the Divinity.

The other sort of things that are said to come from the Heart, and to Defile, are those which S. Paul calls *works of the Flesh*, such as if they be committed must be committed outwardly, *Murders, Drunkenness, Revelings, Revenge, Wrath and Contentions, Seditions, Factions, Schisms, all Uncleanesses, &c.* In these indeed the Heart can be but partial Actor, the utmost it can do, is to desire and to intend them, and to contrive and manage the designs of compassing them; which yet Providence or the Innocence of others may put out of the reach of man's power, or his own temporal fears may make him not dare to set upon them, though he do cherish the desires. Now if they be obstructed from committing, most men use to conclude gently of their guilts while they do keep within the Heart; the Execution of them is the only thing that does look mortal; and till the *sin be perfected there is no death in it*. And truly I confess that, as it happens many times, on a sudden surprise of soul, when a bright gilded temptation strikes the heart, and dazzles the mind, we see that the Will rushes on it instantly, consents and wishes heartily; yet within a while the Spirit does recover out of the surprise, puts by the thrusts of fancy, and the stabs of the temptation, and that Will languishes and dies like a *velleity*, as if it had been nothing but a wouling; and now the man would not by any means consent to the commission: In this case though there be a guilt to be repented of, and cleansed with many tears, yet this is Innocence in the comparison; but if the Will purpose, contrive, and do its utmost, it is the same to the man as if he had committed. 'Twere easy to demonstrate this, that whatsoever evil thing a man intends and does fixedly resolve, he is guilty of, though he do nothing, or though the thing he chance to do be never so much lawful. Those sayings of St. Paul, *I know, and am persuaded by the Lord Jesus, that there is no meat unclean of itself, but to him that esteemeth anything unclean, to him it is unclean, Rom. xiv. 14. and he that doubteth is damned if he eat, ver. 23.* These could have no truth in them, unless the heart by choosing and pursuing to the utmost anything that it does judge unlawful, incur'd the guilt of that unlawfulness, even to Damnation; and all that merely by itself without the Action, which in that case had nothing sinful in it. A weight that is upheld by a man's hand, and otherwise would rush down to the earth, does surely gravitate as much, it is as heavy though it do not fall quite down, as if it did, and, were it let alone, it would: A settled

tendency, a resolved inclination to sin, that presseth with its utmost agitation is that weight, which though it may perchance be stopped in its career, yet it tends to the *Abyss, its center*, and will not rest but in that Pit that hath nor rest nor bottom; the Heart in this case is as liable as it can be, because here it hath done its worst, and such a Will shall be imputed to its self.

And now I need not tell those who are still designing sin, or mischief in the heart, although it never dares come out of those recesses, how far they are removed from the *goodness of God to Israel*. A Father finds a way to prove such souls have larger doses of God's Vengeance, who when he had asserted that the soul does not die with the body, and then was asked what it did in that long interval, for sure it is not reasonable that it should be affected with any anticipations of the future Judgment, because the business of the day of Judgment should be reserved to its own day, without all prelibation of the sentence; and the restitution of the Flesh is to be waited for, that so both soul and body may go hand in hand in their Recompences as they did in their demerits, joint Partners in the Wages as they were in the Works: To this he answers; The Soul does not divide all its operations with the Body, some things it acts alone, and if there were no other cause it were most just the Soul should there receive without the Body the dues of that which here it did commit without the Body: That's for the former sort of sins, those merely of the Heart: And for the latter sort, the Soul is first engaged in the commission, that does conceive the sin, lays the design of compassing, and does contrive and carry on the machination; and then why should not that be first in Punishment, which is the first in the Offence?

Go now and reckon that thy outward gross Transgressions are the only dangerous and guilty ones and slight thy sins of Heart; but know that while thy flesh is sleeping in the quiet Grave at rest and ease, thy Spirit then's in Torments sor thy Fleshes sins, and feels a far severer Worm than that which gnaws thy Body: Poor Soul! Eternity of Hell from Resurrection to Forever, is not enough to punish it, all that while it must suffer with the Body, but it must have an age of Vengeance besides particularly for itself, to plague it for those things it could not execute, and punish it for what it did not really enjoy; only because it did allow itself to desire and contrive them; and it must be tormented for those unsatisfied desires: And though indeed desires where they are violent, if they be not allayed by satisfaction, are but so much agony, yet do they merit and pull on them more; these Torments shall be plagued, and the soul suffer for its very passion, even from Death to the last Judgment; and 'tis but just that being it usurp'd upon the pleasures and the sins of Flesh, it should also seize on and take possession of the Vengeance appointed for those sins, it should invade and should usurp their condemnation.

But why do I stand pressing aggravations against uncleanness of Heart in an Age, when God knows Vice hath not so much modesty or fear to keep within those close and dark restraints? Instead of that same Cleanness which the Text requires, we may find Purity indeed of several sorts, but 'tis either *pure Fraud*, or *pure Impiety*; the one of these does make a strange expression very proper, *pure Corruption*, for so it is, sincere and without mixture, nothing but itself, no spots of Clean to chequer it, but all stain: The other is pure white

indeed, but it is that of *whited Sepulchres*; a Life as clean as Light, a bright pure Conversation, but it shines with that light only which *Satan* does put on *when he transforms himself into an Angel of Light*, and it is but a *glory* about a *fiend*. But yet this shines however, whereas others do stand Candidates of Vice, and would be glorious in wickedness; and that is such a splendor as if *Satan* should dress himself with the shine of his own flaming Brimstone, and make himself a glory with the streamings of his Lake of Fire. And yet thus is the World, we do not only see men serve someone peculiar vicious inclination, and cherish their own wickedness, but they make every Vice their own, as if the Root of bitterness branch'd out in each sort of Impiety in them, such fertile soyls of sin they are, here insincerity were to be wished; and where there is not *cleanness* that there were a *Mask*, that there were the *Religion of Hypocrisy*. We may remember God was good to *Israel* of old by Obligation and performance; the one as great as he could enter, the other great to Miracle and astonishment; when after seventy years Captivity and Desolation, he did rebuild a Temple where there was no Monument of its Ruines, and raised a Nation and Government of which there was no Relics. And yet at last when the Religion of some turned into *Faction*, of others into *Profaneness*; when the strictest Sect of them, the *Pharisees*, became most holy outwardly, to have the better means 〈 in non-Latin alphabet 〉, to mischief those that were not of their Party, and got a great opinion of Sanctity, 〈 in non-Latin alphabet 〉, so as to be believed in whatsoever they did speak against the King or chief Priests; and that so far as to be able openly to practice against both, and raise Commotions. They are *Josephus's* words of them; and when another Sect, the Zealots, the most pernicious of all, saith *Bertram*, did commit Murders, Sacrilege, Prophanations, and all kind of Villanies, 〈 in non-Latin alphabet 〉, with good Intentions, saith the same *Josephus*; and when those who did not separate into Sects, but were the *Church of Israel*, became lukewarm, supine, and negligent in their Profession, yea, and licentious and Profane, fit only to be joined with *Publicans*, in *Christ's* expressions; when sin grew generally Impudent; when they did live as if they would be *Scandalous* as well as *vicious*, as if they loved the *guilt* as much as the *delights* of sin, and cared not to be *wicked to themselves*, but must *debauch*, as if they did enjoy the ruin of other persons, sinning just as the *Devil* does, who does not taste the sin, but feasts upon the Sinners Condemnation: Then did God execute a Vengeance whose prediction was fit to be mistaken for that of the Day of Judgment, and whose event almost fulfilled the terrors of that day.

I need not draw resemblances, show how God's goodness to our *Israel* does equal that to them; applying to ourselves their Raptures; how *when the Lord turned the Captivity of our Zion*, we also were like them that dream, surprised with Mercy. Indeed as in a Dream; *Ideas* are not always well connected, there is no chain or thread of fancies, and the thoughts are not jointed regular and even; but there are breaches and disorder in them still, the Images of sleep being like *Nebuchadnezzar's*, made of such things as do not well unite. So there is something I confess, like this in our condition, for with our *gold* and *silver*, our precious things that are restored, there is *Iron* and *Clay*, not only meaner mixtures, but such things as will not close, or be soder'd, but do incline to part asunder, and would molder and tend towards dissolution; and just as in a Dream, the composure of things is no so undisturb'd, but that there is some confusedness; neither our affections nor practices do perfectly

cement; but yet I hope it is no *dream of mercy*, 'tis not a *Phantasm* or an *Apparition of God's kindness*, but the Lord will be truly good to us.

Yet if we do proceed as *Israel*, and equal it in provocations:—

But I will make no parallels, public clamors do that too loud; these do display the factions of iniquity among us, and muster up the several parties of our Vices too; and each man is as perfect in the guilts of all sides that he is not of, as if their memories were the books that shall be opened at the Day of Judgment; some men can point you out our *Pharisees* and *Zealots*; others can show you our *profane licentious Professors*, Lay and Clergy both; and indeed we need not go far to seek any or all of these; nor do we want our *Sadducees*. Now if all this be true, then as those were the signs of the Son of Man's coming to them in Judgment, so we may fear they are his Harbingers to us. If they be, I am sure the only way to make his coming good to us, is to prepare for it by cleansing from all filthiness and insincerity; then though he come clothed with a Glory of flaming Vengeance, yet will those streams of Fire find nothing to consume or wash away in us; but through that flame the *pure in heart shall see God*, so as that that sight shall be the Beatifick Vision: Yea, *they shall see the Goodness of the Lord in the Land of the Living, they shall see Jerusalem in prosperity all their life long, and Peace here upon Israel, and in his light hereafter in the Jerusalem that is above, To the state of which glorious Light He bring us all, who is the brightness of his Fathers Glory: To whom be Glory, and dominion forever and ever.*

Amen.

The Third SERMON, Preached at WHITE-HALL. Second Wednesday in Lent.

LEVIT. XVI. 31.

Ye shall Afflict your Souls by a Statute forever.

THE words are one Single Precept concerning one part of the Celebration of a Day: I shall not take the Precept asunder into parts, for it hath none; but shall frame my Discourse to answer three Enquiries that naturally offer themselves to be considered from these words: And they are,

1. What the Importance of the thing commanded is? What is required in this Injunction, *Ye shall afflict your Souls?*
2. What Usefulness and Efficacy this Duty had upon that time in which it was prescribed? what the *Afflicting of the Soul* contributed to the work of that Day? that it should be made so indispensable an ingredient of its performances, tied to it *by a Statute forever?*
3. Whether that *forever* do reach us? which is the Application, and brings all home to us.

First, What the Import of the thing commanded, *the Afflicting of the Soul* is?

The *Arab.* and *Targum of Jerusalem* Translate it *Fasting*; yea, and a Learned *Rabbine* says, that wheresoever these two words are put together, that is meant. And indeed they are often joined in Scripture to express it, *Psalm XXXV.* 13. *I afflicted my Soul with Fasting.* And the Prophet *Isaiah* speaking of this Day in my Text, says, *Is it such a Fast that I have chosen? a day for a man to afflict his Soul? Isa.* lviii. 5. Somewhat a strange expression it is; for Fasting does afflict the Body properly, and yet we find the like too in the other Extream: We read of *pampering the Soul, Psalm lxxviii.* 18. *They required* 〈 in non-Latin alphabet 〉 *meat for their Souls*; not to supply the Hunger of their Body, that they had before; but to indulge the Lusts of their mind; they did not want for food, but variety; Festival diet, and a Table furnished they would have; and this luxuriancy and wantonness of Meat the Scripture calls *meat for the Soul*: Such as God says in other places *the Soul lusteth after.* Indeed forced meats, and things that please merely by being rare and dear, or by being extravagant, these do not feed the Appetite but Opinion, and the Mind; it is the Soul that only hungers after these: Thus when I look after Wine in the glass, and make my Eye a Critique of its accidents, and by the mode and fashion of it teach it to please or displease my judgment, I do not thirst after the cool moisture of it, but the sparkling flame, and do not drink the Wine, but the flavour and color, and this is all but Notion. Now certainly these are not proper objects for our Appetites, *meat for the Body*, says the Scripture, and it is the Stomach and not the Imagination that is hungry; nor is it Fancy or the Soul that thirsts, but 'tis the Palate, so that these are unnatural and monstrous satisfactions.

And yet to bring men's selves to this, is one of the great masteries of Wit and Art, to force themselves to find a relish in these things, and then contrive them, is a piece of Skill which the advantages of parts and fortune are desireable mostly, as they are useful to: And a well studied Epicure, one expert in the mysteries of Eating, is a singularly qualified and most grateful Person.

It were in vain to ask what else such men can be good for? that being their Profession, they are out at most other things: Indeed the Soul that dwells in Dishes, and is stew'd in its own Luxuries, grows loose and does dissolve, its sinews melt, all its firmness of mind forsakes it, the man is strong for nothing but for Lusts, his faculties are choke'd and stifled, they stagnate and are mir'd within him, and there corrupt and putrefie. And then what Cranes will force out thence, and wind up such a Soul into the practices and expectations of Piety? will make it mind and entertain the hopes and Duties of Religion? what macerations, what Chymistry will defecate a Spirit so incarnated, and rectify it into such a fineness as befits that state where all their blessedness have no sensual relish, but are sublimed into Divine and purely Spiritual.

Lord God! that thou shouldst shed a rational Angelic Soul into us, a thing next to the Being of thy Self, to animate only the Organs of Intemperance, and Gluttony, and their appendant lusts! Only inspire us how to be but more sagacious, indeed but more luxurious Brutes, when thou hast set us here to train and discipline ourselves for a condition of such glorious Joys as are fit to entertain Souls of Reason with, and to make them blessed; which to enter upon, our Bodies must drop from us, our Souls must be clarified from Flesh, and Flesh itself refined

into Spirit; that we should make ourselves Antipodes to this, walk contrary to all, and so debase our spirits as that they are qualified for no other satisfaction, but those of dull sense and carnality.

Adam fell his great Fall by Eating, but ever since men fall further by riotous intemperate Eating. He fell from Paradise, and they from Reason; the Man sinks into Beast, and the Soul falls into very Flesh, and hath no other faculties or appetites but fleshly ones.

Such people of all others are not to be raised up by Religion; their fullness gives no place to that, but does exclude it. God did complain of this of old, *Deut. xxxii. 15. Jesurun waxed fat and kicked: that we may see they want to brutish quality, who do allow themselves the appetite of Brutes; they that pamper themselves like to fed Horses, will also neigh like them and kick even him that fed them; thou art waxen fat, thou art covered with fatness; then he forsook God that made him, and lightly esteemed the Rock of his Salvation. When they came once where they did suck honey cut of the Rock, and Oil out of the flinty Rock, they could not mind the Rock of their Salvation.*

Indeed this sensuality as it consumes Estates, eats Time, and all the faculties of the Mind, so it devours all Religion too, it hath not only a particular opposition to someone duty as the other Vices have, but by a direct influence it destroys the whole foundation of Virtue and obedience to God; I mean subordination of the lower appetite to Reason and Religion, which it renverses quite, and breeds an universal cachexy of the Soul as well as Body.

For ever since *Adam* did eat of the forbidden Fruit, the *carnal mind* we know is *neither subject to the Law of God, neither indeed can be*, as *S. Paul* says, *Rom viii. 7.* because God's Commands are restraints upon those things which Flesh desires eagerly. Now therefore while that Mind is unsubdued, it must needs lust against the Spirit for those things that are forbidden, nor endure to be limited; which he that feeds it, is so far from working towards, that he does give it still more provocation and more power, and makes the Flesh more absolute; for it is clear that Plenty does increase all its desires and their unruliness; it ministers both vigor to it by which it is enabled to fulfill its lusts, and it ministers aptness and incitation also, both by custom of satisfaction, and by adding heat which makes it more prone to rebel, and more impossible to be kept under. The progress of this is apparent in the Scripture, *Exod. xxxii, 6. The People sat down to Eat and Drink and rose up to Play: Lusum non denotasset nisi impudicum;* he means, *to play the wantons.* But *Jeremy* is plainer, *Chap. v. 7, 8. How shall I pardon thee for this? thy Children have forsaken me, when I had fed them to the full, they then committed Adultery, and assembled themselves by troops in Harlots houses: Nor stays it there, but does increase as well as feed to an Excess; we may discern that by the Wisemans Prayer, xxiii. Ecclesiast. 6. O Lord, Father and God of my Life, Let not the greediness of the Belly, not the lust of the Flesh, take hold of me, and give not over me thy Servant to an impudent mind, Giant-like he had called it in the Verse before; and sure the Wiseman in the Proverbs apprehended it as such, and dreaded it accordingly; as if Bellies full gorg'd were those Mountainr which the Giants cast up to storm Heaven on: He looked upon this Vice as that which would bid defiance to God, and out him, and therefore thinks it necessary to beseech the Lord not to afford him so much as would furnish Plenty, *Prov. xxx. 8. Give me not Riches, feed me with food convenient for me;* < in non-*

Latin alphabet › with an Allowance, with no more than is sufficient for me, *lest I be full and deny thee, and say who is the Lord.* It seems such persons know no other God besides their Belly; nor is it any wonder if a *Soul made Flesh* cannot well apprehend a *Deity that is a Spirit*, or believe it, but thinks all Notions of such beings to be contradiction, when once by the suffusions of Carnality all the impressions of a Spirit are wrought out of itself: And truly this is the most natural and certain way to become Atheists.

Whether this time that hath been almost always set aside for strict Severities, and to work out Repentance (and if it be not so intended now, I know not what pretence did call us hither) (for though there be some relaxation of the severer Dyet of this time, sure there is no indulgence of that Penitence which the strictness of this time designed) and let some men talk what they please of the Intention of their Statutes, yet these Assemblies certainly were not intended for the increase of Cattel, and advance of Fishing; these were for higher aims of Piety: Now whether we employ if so much towards this as *to afflict our Souls*, i. e. *our appetites*, and to revenge our superfluities upon ourselves, and to teach our desires to be denied: Or whether we do teach the Dyet of this season to be but a variety of Luxury, and if the Law did not command it, and so make it Pressure by giving it the inconvenience and the uneasiness of being duty and obedience; ourselves could make it be one of the changes of our Vice, only another course, a diverse service of the same Riot, and so defeat the Law by our obedience to it: Or whether we do break the Law outright, and to our superfluities add disobedience to Authority, whether we do the one or other is not for me to say. But if the Nation and we ourselves have any sins to be repented of, and we design this season for that use (as sure some season must be so employed, and why not this as well, rather indeed than any other;) if we be not of those that would be glad to see all thrown again into Confusion; glad to see a return of the same Vengeance, as indeed a return of the same sins, and the abuse of Mercies seem to call for it, while men do live as if they thought God had wrought all these Miracles merely to give them opportunity to serve their Vices or their other ends, to put them in a way to get Places, Estates, and Dignities; and by uncharitable gains, hard-hearted griping, yea by false unworthy treacherous Arts, to heap up Wealth, to raise their Families, or feed their Lusts: These, these cry out to God to renew his Commission to the Sword, to pass through all the Land again, and embowel itself in Church and State; these call for it as loud as the hatanguing Prayers of Seditious Men; and the Lord knows there are too many hands that would unsheath it, if God do not interpose to hinder, and well we have deserved he should. But if we would endeavor to engage him by Repentance, that will require the Afflicting of the Soul by some severities. Do not mistake yourselves; Repentance, as it cannot be wrought out amidst our courses, that were contradiction to return, and yet go on; so also it will not be wrought out amidst the Comforts as we call the jollities, of life.

Tertullian is very pleasant with those who did dislike that in their Penitencies, they were by the Church prescribed to put off Mirth and put on Sackcloth, and take Ashes for Bread; *Come*, says he, *reach that Bodkin there to braid my Hair, and help me now to practice all those Arts that are in Mode to attire it; give me the washes of that Glass, the blushes of that Paper, the foils which that Box hath to beautify and dress my Cheeks; come and set out and dress my Table too, let me have Fowl with costly forced and not a natural Fat; or let me have cramb'd Fish, and cram my Dishes also; get me*

cheerful Wine too: and if any one ask why I do thus indulge myself? Why I will tell him, I have sinned against my God, and am in danger of Perdition, and therefore I am in great trouble; I macerate (do you not see the signs of it?) and excruciate myself, I take these fearful careful ways that I may reconcile God to me whom I have offended.

Alas, to *humble* ones self thus in *fullness*, and to *afflict the Soul in cheerful plenties*, is such a thing as none but he that sinks under the surfeit of those *Plenties* understands. I am sure the Lord, when he required his People to repent, required them then to discipline, and use severities upon themselves; they were to *fast or die*: God took the execution, *for whatsoever Soul it be that shall not be Afflicted that same day shall be cut off from among his People, Levite. xxiii. 29.* Even cut off by God himself.

And I do verily persuade myself, that one great cause, why men that have sometimes thought to reform their lives, and do resolve against their Courses, yet repent of their Repentance, their resolutions untwist, and become frail as threads of Cobweb, the first assault of a temptation does break through them, is, they do not use mortifications, to work their aversations high and strong against their sins, and fix their resolutions. The universal sense of the whole Primitive Church gives me confidence in this persuasion, who for that very reason in their penitential Excommunications did inflict such severities, as 'tis almost incredible that Christians would submit to; yet they begged to be censured into; and those had *S. Paul* for their precedent. But now Repentance are but dislikes, little short unkindnesses at our sins, and wouldings to do better: On some moving occasion, if God's Hand or his Spirit lash, it may be Tears will gush out of the Wound, and we in angry sadness do intent against our Vices; but when that fit is over, and the Flesh by indulgences prepared to make or answer a temptation, we fall again, and then it may be shake the head and curse the sin; but yet again commit it, if the invitation be fair: And then are very sorry, account ourselves unhappy, who lie under such a violent infirmity, but act it still. Now if we consider how it comes to pass that we go round like men enchanted, in a Circle of Repenting and of Sinning, we shall find it is for want of Discipline upon ourselves; for had we strove to make our humiliations more low and full of pungent sorrow, the Soul would start and fly at the first glance of that which cost it so much anguish; but who would fear to act that sin which puts him to so little trouble to repent of? as a sad thought, a sigh, a wish, and a loose purpose, thin intentions, and that's all.

Do not complain of the Infirmity of the Flesh for this, and say thou wouldst live Spiritually, but the frailty of thy sensual part betrays thee; its stings and incitations make thee start from duty, and goad and force thee into actions which otherwise thou neither shouldst or wouldst commit. 'Tis thou thyself that arm'st thy Flesh with all its stings; thou givest it strengths, whereby it does subdue the Spirit; thou waterest thy desires with Wines; thou feedest them with strong meat and teachest them to crave; thou cocker'st them with thy indulgence, and thou dost treat Temptations to sin, dost invite wickedness, and nourish the occasions of Ruin; and then it is no wonder if thy resolutions be not strong enough, there is no way but by Austerities to mortify all inclinations that stir against the Spirit, and by

denying satisfactions to thy Appetite, to calm and moderate thy affections to everything below, and then Temptations will have neither Aid nor Avenue.

But Secondly, *You shall Afflict your Souls*, cannot be meant only *that ye shall Afflict your Bodies*; the *Spirit* also must be troubled, and we must *rent the Heart as well as Garments*; that is indeed a Sacrifice fit for a Propitiation day, for it is such a one as God will not despise, *Psal. li. 17.* and without which all others are but vain Oblations.

God may call *fasting* the *Afflicting of the Soul*, because it is the most appropriate and natural means to work it; but when he calls it so he does intend it should produce it. Austerities are *humilificandi hominis disciplina*, as *Tertul. says, Humiliation Discipline*; but yet they have not always that effect. The *Pharisee* that fasted twice a week did not mortify at all, but his Humiliation made him lofty, his emptiness filled him with wind, and puffed him up, and the *Publican* was *more justified* than he. And late experiences have taught us, that Fasting does not always humble, when it did gape for Sovereignty, and did afflict then into Power only, when there attended it a *sacra fames*, an hunger after Holy things, and such as all the relicts of old Sacrilege could not allay, but it devoured Church and State, and yet crav'd still: And *the throat* of these fasting men *was an open Sepulcher indeed*; open to bury, and that could no more be satisfied than the Grave.

But 'tis not only these demure impieties, and those that are devout in wickedness, and act it in Religion and the Fear of God, I have to speak against:

But in the general, If Fasting do not humble, and those severities that wear the Flesh break not the heart too and make it contrite, then they are lost upon us, and do not profit us. All these strictnesses of *bodily* and outward *exercise*, as *S. Paul* calls it, are acts of discipline prescribed to make the Sorrows of Repentance more severe and operative, and so to be the Correctives of the distempers of the Soul, to quell the risings of the Appetite and Passions, and bring the sensual part of us under obedience to Reason and Religion; to make all calm and even in us, and put us in the frame of Men and Christians, of Rational and Pious Creatures. And if they do not work this in us, if the Soul do not meet in the performances, they are not acceptable in themselves at all; These are only the *mint anise* and *cummin* of our Pieties; and as *Origen* says, the *condimenta actuum* the sauces of Religion, not the main standing parts of it, which he therefore that offers solitary gives God a *Sacrifice of Sallads*, and thinks that will be a Sin-Offering. They do mistake themselves who cherish any hope from having spent a day, or *Lent* of abstinence; if the Excesses of their Vices be not made over, and evacuated by it; if they continue still full gorg'd with their iniquity; or who think all is well, they have atton'd by having bowed down the head like a bulrush; if the Soul were not also humbled in them; for as *S. Paul* does say, *I may give all my goods to feed the poor, yet have no Charity*, and *I may give my body to be burnt*, yet in those *Martyr-fires* there may be no heats of Love to God, and then all these profit me nothing, *1 Cor. xiii. 3.* So I may chasten myself too, and yet yet receive correction or be discipline'd, and then God's punishments are still due to me.

That Church indeed which hath found out the easy expiation of Indulgences, that hath the Treasure of Christ's merits and all the supererogations of the Saints at her dispose, and by Commission can issue them at pleasure out, and apply those merits to men's uses not by *Sacraments*, but by a *Bull* or *Brief*, and not require *Gospel conditions* of *Faith* and *Repentance* in the Persons that receive them, but *visiting a Church in Rome, ascending the steps in such a Chapel in the Lateran* on such a day, shall give a plenary remission from sin and punishment; the saying of such a Prayer over daily shall do it for fourscore thousand years (could they but make a Lease for men to live and sin out the indulgence too, that would get them good store of Chapmen) that Church I say, may give encouragement to hope that God may be compounded with at easy rates; that for a Surfeit I may give a Meal and God will pardon it, and let me have Wine too into the bargain (for they allow afflicting of our Souls in Wine) that some weeks change of Dyet may go for a change of Life, for indeed these come up somewhat nearer the just value than some of their Prices. But though there be all the reason in the World they should let men out of Purgatory on what condition they please, when themselves only put them in, and make the breath of a few *Pater noster's* quite blow out those flames which burn nowhere but in their Doctrines: Yet when without any commission from Christ they make *Attrition* able to secure men from *Hell*, and an *Indulgence* able to release them out of *Purgatory*; when they make *new conditions of Pardon*, that is *new Gospel, new ways of application of Christ's Merits*, and though our *Savior God* when he found in his heart to die for us, yet in the Agonies of his Compassion could not find in his heart to give us easier terms of Life than such as do require *Contrition, Humiliation, and Amendment*, which they commute so cheaply with his Vicar: We justly stand astonished at such usurpation on *Christ's Blood and Merits*, that does assign them at these rates.

I make no question but easy expiations get them many Converts. *Rome* from its first foundation grew from being an *Asylum* to the dissolute; but they that go away upon such hopes, 'tis to be feared that easiness betrays them into sins from which those Expiations cannot rescue them, and at once makes them *Proselytes* to *Rome* and *Hell*. Nor are our trusts much more secure, if we rely upon our *opus operatum*, too, our little outward strictnesses, unless the Soul be engaged, and except there be inward life of Religion, all those will not avail: If I deny myself my *meals*, and give myself my sins, that is so far from expiation that it aggravates: I am an argument against myself that my crimes are incorrigible, when I will have them though I cut off the Instruments and fomenters of them, and though I meddle not with the Temptation, yet I seize the sin.

What *S. Austin* does say of Alms, *In meliùs vita mutanda, & per eleemosynas de peccatis praeteritis propitiandus est Deus; non ad hoc emendus quodammodo ut semper liceat impune peccare*. This is applicable to these performances also, our lives must be Reformed, and so on that Repentance and these strictnesses God will be reconciled, and our offenses done away; but he will not be brib'd by these to let us alone in them; he is not gratified by such performances so as to wink at Vices for their sakes, and suffer us in our Rebellions upon such compositions as these; take a Reward to spare the Guilt: Nor is he such a soft and easy God as to take them for payment of that infinite Debt we owe; that which he bought off with the *Blood of God* shall not be ours at such unworthy prices. The Prophet *Micah* seeking for a

Present to appease him with, rejects all the *Jewish rites* though God prescribed them, as insufficient; and in them all things of the like external kind. *Mic. vi. 6, 7. Wherewith shall I come before the Lord, and How myself before the most high God? shall I come before him with burnt-offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, or with ten thousand Rivers of Oil? shall I give my first-born for my Transgression, the fruit of my body for the sin of my soul? If I do offer up whole Hecatombs to God, will that atone for having offered up too plentifully to my Genius? Or if I do remove my Riots from my Table to the Altar, and change my few extravagant Dishes into whole Herds of thousand Sacrifices, shall I by doing so remove the guilt too of my Luxuries? If I give God ten thousand Rivers for my overflowing Cups, will the Intemperance be washed away in those? Or shall I think to expiate an Adultery with a Child? and for that momentary and unclean delight give up the lovely and first issue of my lawful Bed? And who will be content to be his own Priest in such manner? to pay such Sacrifices for sins? But yet that will not do, as it cost more to Redeem Souls, which not Rivers of Oil can cleanse, but streams must flow out of the Heart of Christ to do it; nor the fruit of Mans body make a satisfaction for, but the eternally begotten Son of the Divinity, and none but the first born of God alone, for thus expiation of sins was wrought: Even so to make that expiation mine, besides reliance on it, I must transcribe the Copy of the Sufferings of that Son, transplant the Garden of Gethsemane into my breast. If his Soul be sorrowful even unto Death, my Soul must be afflicted too; Humiliations must prostrate me upon my face to deprecate that Fire and Brimstone, burning Tempest that is the *portion of the Sinners Cup*, saith David: *O my Father let this Cup pass from me!* The lustful Fevers of my blood must excern themselves in cold sweat of fear and grief, in Agonies of Penitence; and my excessive draughts not only make me to cry out *I thirst*, but give me *Vinegar and Gall to drink*; sorrow as bitter as my riotous egestions have been; my Oaths that have struck through the Name of God, must pierce my Soul with grief as pungent as his Thorns and Nails. In a word, I must so afflict my Soul as to crucify the body of sin, and nail it to his Cross. And this is that which in its own proportion was required of the Jews this Day here in the Text, to the work of which Day how the Afflicting of the Soul in both the given senses does contribute, was my Second and the next Enquiry.*

Secondly, What this Day was the Verse before the Text informs us, it was their Day of Expiation or Atonement. Now that the Jews esteem Fasting and Humiliation expiatory Sacrifices, appears from a Form of Prayer which even yet they use on such a day where he that fasted says, *O Lord the Governor of all the World, I have now finished my Fast before thee, thou knowest that when we had a Temple standing, the man that sinned was bound to expiate it by a Sacrifice, the Blood of which was poured out, and the Altar consumed the Fat to make amends for his offense; but now by reason of our many wickednesses, we have neither a Temple, Altar, or Priest to make Atonement for us; I beseech thee therefore O Lord my God the God of my Fathers, to accept of that little portion of my own Flesh and Blood which this days Fasting hath torn from me, in lieu of a Sin-offering, and be thou reconciled unto me for thy mercies sake.* Thus when he cannot give a Lamb for his Transgression, he gives some of himself, he offers *Hunger for Shewbread*, and *Thirst for a Drink-offering*, he consecrates a *Meal* instead of a *Beast*, and sheds a *sower fasting sigh for Incense*; and this he hopes God will accept as Sacrifice. And truly the Text says no day

of Expiation could be kept without it. Nor does the Scripture want great instances of its effect towards Atonement of God's wrath: How when Judgment was given on a Nation or Person, and Execution going out against them, yet this reversed the Sentence; *Ahab* is a great proof of this, 1 King. xxi. 27. *And it came to pass when Ahab heard those words, that he rent his Clothes, and put Sackcloth upon his flesh, and Fasted, and lay in Sackcloth and went softly: And the word of the Lord came unto Elijah the Tishbite saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me I will not bring the evil in his days.* On Fasting-day secured a Life; the weaknesses it brought upon the body, upheld it against all God's threats, Vengeance pronounced and coming out against him falls to ground if *Ahab* humble and afflict his Soul. God's stretch'd out Arm will not strike Sackcloth, nor wound through Fasting Garments: One fit of it removes his Judgments a whole Age; and had it been sincere and persevering, how had it wiped them out to everlastingness?

Nineveh is another instance of the practice and success of this even among the *Heathens*.

Nor should it seem to have less Efficacy among Christians: The Primitive Fathers call these severities *Satisfaction for sin*, and *Compensations*, the *Price with which they are bought off*, the *things that cover them*, and *blot them out*, and which *Propitiate and appease God for them*; not in their sense who force up these Expressions to a strange height of meaning; and yet have quite beat down the Practice as to the public wholesome use of them out of the Church. But though these sayings assign not the Power and just Efficacy of that discipline in itself, yet they do the acceptance and effect of it by virtue of Christ's Satisfaction: A Fainting Body cannot bear indeed the weight of our iniquities, nor will lowest prostrations in the dust bury them in the dust, or Tears alone blot out our Guilt; but Christ having done that which is effectual to all this, and requiring no more of thee to make that thine (as he does everywhere most solemnly avow) but faithful humbling of thyself in an afflictive sorrow for what's past, and so to mortify as to work out Repentance; the doing this is doing what he does require, and consequently will accept: These satisfy the *Command*, and therefore *God*, though not by a *condignity of performance*, yet as *Conditions* which his *Covenant of Grace hath set us*, which when they are fulfilled then God is satisfied, thy sins are expiated, and thou art pardoned: And so in this lower sense these are thy *Satisfactions* with which God is well pleased.

And thus these self Afflictions of the Sinner supply God's Indignation and divert it; *They leave no place nor business for it, and by these short severities upon himself he does make void, he does expunge the Sentence of eternal Torments*, saith *Tertullian*: *As thou becomest severe against thyself, so will the Lord abate of his severities, and he will spare, and he will pity thee in that he sees thou wilt not spare thyself.* How can he choose but be appeased towards thee when he shall see thee executing his Sentence even upon thy own self? and punishing his Enemies although they be thy Members? so that by this means thou dost censure thyself into God's Absolutions, afflict thyself into his Pardons, and dost condemn thyself into eternal Life.

Our Church says the same thing; *That in the Primitive Church there was a Godly Discipline; that at the beginning of Lent such Persons as were notorious Sinners, were put to open Penance, and punished in this World, that their Souls might be saved in the Day of the Lord; and she does wish* (if her wishes

be of any force and value when her Orders and Constitutions are not) *that Discipline could be restored*. But this I shall not press; if all those whom the Primitive Church Condemned, or S. Paul sentenced were so used, if every Schismatic that lies tearing himself and others off from the Lord's Body were rejected, and if the Fornicator that joins himself to his unclean Accomplice were disjoined from Christ, and not suffered to make *his members be the members of an Harlot*; if every scandalous debauching Offender that lies corrupting Christ's Body, spreading Contagion, thrusting the Gangreen forward, were *cut off*, and these and all the rest *delivered up to Satan*, alas what part would Christ have left of his own Body? *Sed illos defendit numerus junctaeque umbone phalanges*, and that I fear too in more senses than the Poet means. Therefore I shall not urge the Churches Wish, but only see whether the Statute in the Text says anything to this, and whether the *forever* do reach us: Which is my Third and last Enquiry.

Thirdly, Divers of the *Jews* Rites are said to be, and be prescribed *forever*, although those very Rites and the whole economy of their Covenant were to be changed and cease; among other Reasons, *as the Fathers say*, because they foreshadow and point at things in the new Covenant, which were to last till Covenants and Rites shall be no more, and so their meaning and signification was to be forever.

Now truly that their Expiation Performances, those which I am upon, did so, the whole Epistle to the *Hebrews* is employed to prove; the Margin of your Bibles in this Chapter so refer you to the places, that I shall not need to make it out. Christ did fulfill the Temple and the Altar part, yea and the refuse outcast part of the Atonement satisfied the Religion and the contempt of that days Offices, He was the whole true Expiation.

Now does this Expiation as theirs did, require afflicting of the Soul in its attendance, or was that but a Ceremony of their Rite? and though a *Jew* must mourn and Fast to see his sin killing a Beast, and when he does behold his wickedness eating up a Goat for a Sin-offering, he must deny himself his daily bread, and suffer thirst if his Iniquities drink but the blood of Bullocks; yet when we behold ours embrew themselves in the Blood of the Son of God, not only lay hands and Confessions on his Head, but drive Thorns into it, make him cry out, almost despair and Die; we need not be concerned so much as to do ought of that either in order to the better Celebration of that Expiation, or on the very day of it.

Indeed if we consider most men's practices, it would appear most probable that if we were to expiate our sins as the *Jews* did by sacrificing of our Flocks not of our *Jesus*, those satisfactions would more afflict our Souls, and more restrain our Vices than that which was made for us by the Death of Christ, and how can this be rectified, unless by some severities upon ourselves, we give ourselves a piercing sense of what our sin deserves, and grateful apprehensions of what our Surety suffered for us? When in sad private earnest I have thought fit to Afflict my Soul with some austere mortifications, and when my fainting Spirits are scarce able to sustain my Body that sinks under the load of itself, then I may have some tender apprehensions of that weight that sunk the Son of God, and 'twas my weight that he fell under. But he that cannot think fit to revenge a year of follies and of Vices with a few weeks severer life, sure thinks his Savior suffered much in vain; *quorsum perditio haec?* why

must the Blood of God be paid for sin, when I cannot afford a little self-denial for it? Why such great Agonies of the Holy *Jesus*, when I cannot find in my heart to bear a little strictness for it?

But I could easily deduce (were I not to suppose it done before) that sure as if the Church had thought a Statute had annexed these two forever, they have been join'd from the beginnings of our Christianity; it was the Fast that did attend our Savior's sufferings that in part caused the Contest about *Easter*, which *Polycarp S. John's* Disciple managed; and then there was a Fast so soon: and he that tells us this, *Irenaeus*, Scholar to that *Polycarp*, says some observed it *many days*, some *forty days* also, if we can take the Antient *Ruffinus's* authority but for a Comma. And if the Antient Fathers do expound aright, Christ himself thought that men were interested so much in his Death, that they would Fast by reason of it; *When the Bridegroom is taken from them, then shall they Fast in those days*: Upon which words they say *the Season was determined to this Duty by the Gospel*.

But they may say so, who knew how to persuade men to take up restraints of strictest discipline and of severest Piety. But we cannot engage them into Order or from Scandal; they made them *fast*, we cannot make them *temperate*. *Blessed Savior!* what kind of Christians didst thou hope for thy Disciples, of whom thou werit so confident they would so concern themselves in thy Passion as to Fast because of it? when in our times Christians will not be kept from their Excesses by it? not in those days of Fasting which thy Primitive followers did Celebrate with abstinencies, that did almost mortify indeed and slay the Body of Flesh as well as Sin, and we in imitation of them, in answer of thy confidences, will not abate a *Meal*, nor an *intemperance*, will *eat* and *Riot* too, and make a *Lent of Bacchanals*: Thus we prepare load for thy Day of *Passion*, sin on to add weight to thy Cross, and yet we ourselves will not be humbled under them. It is in vain to tell men thou expectest they should mortify, that it will spirit their Repentance, for they will have no kind of Penitence for sin, but such as will let them return to sin again, suffer no discipline with which their Vices too cannot consist, for they can scarce live if they make not themselves cheerful with them, even in this time of Sadness, and in sight of the Memorial of thy sufferings for them.

Indeed when I consider how this Season is hodg'd in from Vice by all God's Indignation, *threatened at first, suffered at last*, pronounced in *Commination*, executed in *Passion*: *Ashwednesday* gave us all God's Curses against Sinners, all which *Good Friday* shows inflicted on our Savior. Thus we began, *Cursed are the Vnmerciful, the Fornicators, and Adulterers, the Covetous persons, Worshippers of Images, Slanderers, Drunkards and Extortioners*; and we shall see *the Son of God made this Curse* for them; yea we ourselves said *Amen* to all, as testifying that that Curse is due to all. When I consider this I say, I cannot choose but be astonished to behold how men can break through all *God's Curses* and *their own* to get at Vice, first seal God's Maledictions, then provoke and incur them instantly, as if they loved and would commit a Rape upon Perdition; as if because men have so long in *Oaths begged God to damn them*, and he hath not done it yet, they would now do it in their *Prayers* too; make their *Devotions* as well as *Imprecations* consign them to the wrath of God. He that does *love cursing* thus in the *Passive sense*, surely as *David* says, *it shall come unto him, it shall be unto him as the*

Garment that covereth him, it shall enter into his bowels like Water, and like Oil into his Bones, Psal. Cix. 17, 18, 19. And truly amongst those things which we did Curse, there are that will fulfill all that most literally; the Riots of thy gaudy bravery that make thee gripe, extort, spend thy own Wealth and other men's, undo thyself and Creditors, be sordid and in Debt, merely to furnish trappings to dress thyself for others eyes and, may be, sins; these bring a Curse to cover thee as does thy Garment, yea and they gird it to thee. The draughts of thy Intemperance carry the malediction down into the Bowels like Water, yea like the Wine into the very Spirits: There is another of them too that will convey the Curse like Oil into the Bones, till it eat out the marrow, and leave nothing but itself to dwell within them, yea till it putrefie the Bones, till it prevent the Grave and Judgment too, while the living Sinner invades the rottenness of the one, and torments of the other; and then the *Lents* and *abstinencies* that the *sin* prescribes shall be observed exactly, only to qualify them for more sin and condemnation, may be at the best but to recover them from what it hath inflicted; when •et alas! they are too soft and tender, the Lord knows, to endure any •rities to work out their Repentance and Atonement: and yet sure •se the Sinner does go through have nothing to commend them which these others do not much more abound with. If those are not grievous to thee because they are so wholesome, and though it be a miserable thing to go through all their painful squalid methods, yet, how disgustful soever, by the benefit of their Cure they excuse their offensiveness, and ingratiate the present injury they do the Flesh, by the succeeding health they help thee to, and by the Death they do secure thee from: Why sure (to omit, that the other have all these advantages, none have so calm and so established health as the abstemious and continent, and their mind is still serene, their temper never clouded, but besides this) the Christians bitter Potions do purge away that sickness that would end in Death eternal, his *fastings* starve that *worm* that otherwise would gnaw the Soul immortally; his *weepings* quench the *everlasting burnings*, yea there is cheerful Pleasure in the midst of these severities, when God breaks in in Comforts into them: *The Glory of the Lord* appears in *that Cloud* too that is upon the penitent sad heart; when he is drench'd in *tears* the *Holy Ghost the Comforter* does *move upon those waters*, and breaths Life and Salvation into them; and he who is the *Unction* pours *Oil* into those *wounds of the Spirit*; and we are never nearer Heaven than when we are thus prostrate in the lowest dust, and when our Belly cleaveth unto the ground in humble penitence, then we are at the very Throne of Grace: And this our light *afflicting of the Soul which is but for a moment, does work for us a far more exceeding weight of Glory.* To which, &c.

The Fourth SERMON, Preached at WHITE-HALL. October. 12. 1662.

JOHN XV. 14.

Ye are my Friends, if ye do whatsoever I Command you.

THE words are a conditional Assertion of *Christ's* concerning his *Apostles*, and in them *all Christians*: And they do easily divide themselves into two parts. The

First is a *positive* part, wherein there is a state of great and Blessed advantage, which they are declared to be in present possession of: In these words, *Ye are my Friends*.

In which there are two things that make up that advantage, 1. A Relation, 2. The Person related to. *Friends*, and *My Friends*. The

Second is a *Conditional* part, wherein there are the *terms*, upon which that Possession is made over, and which preserve the Right and Title to them: in these words, *If ye do whatsoever I command you*: in which there are two things required as *Conditions*.

I. Obedience, *If ye do what I command you*.

II. That Obedience Universal; *If ye do whatsoever I command you*.

The first thing that offers itself to our consideration, is the Relation, *Friends*.

It is a known common-place Truth, that a Friend is the most useful thing that is in whatsoever state we are: It is the Soul of life, and of content. If I be in prosperity: We know abundance not enjoyed, is but like *Jewels in the Cabinet*, useless while they are there: It is indeed nothing but the *opinion of Prosperity*. But 'tis not possible to enjoy abundance otherwise than by *communicating* it: a man *possesseth* plenty only *in his Friends*, and hath *fruition* of it merely by *bestowing* it. If I be in *adversity*; to have a person whom I may intrust a trouble to, whose bosom is as open and as faithful to me, as 'tis to his own thoughts, to which I may commit a swelling secret; this is in a good measure to *unlade*, and to *pour out* my sorrow from me; thus I divide my grievances which would be insupportable, if I did not disburthen myself of some part of them: Now there is no bosom so safe as that where *friendship* lodges; take God's Opinion in the case, *Deut. xiii. 6. If thy Brother the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bosom, or thy Friend that is as thine own Soul*. This is the highest step in the Gradation; And there is all the reason in the World; for though *Parent* and *Child* are as near one to other as anything can be to part of itself; *Husband* and *Wife* are but two different names of the same one, yet these may become bitter and unkind: A *Parent* may grow *cross*, or a *Child* *refractory*, a *Mother* may be like the *Ostrich* in the Wilderness, throw off her *bowels* with her *burden*; and an ungracious Son is *constant pangs* and *travail* to his *Mother*, his whole life gives her *after-throws* which are most deadly: Dislikes also may rest within the *Marriage-Bed*, and lay their heads upon two wedded Pillows; but none of these unkindnesses can untie the Relation; that ends not where the bitterness begins, he is a *Parent* still though froward, and a *Child* though stubborn; but a *true Friend* can be nothing but *kind*; it does include a *dearness* in its essence, which is so inseparable from it, that they begin and end together: A man may be an *Husband* without *loving*, but cannot be a *lover*, that is a *Friend*, without *loving*.

And sure to have no one *Friend* in this Life, no one that is concerned in any of my interests or me myself, none that hath any cares or so much as good wishes for me, is a state of a most uncomfortable prospect. The *Plague* that keeps Friends at a distance from me while I live out of the sphere of my infection, and after gives me Death, hath yet less of Malignity than this; that leaves me the *Compassions*, the *Prayers*, all the solitary Comforts, all indeed but the

outward entertainments of my Friends; that, though it shut the Door against all company, yet, puts a *Lord have Mercy* on the Door: But this I now described hath none of that, hath no good wishes, nothing else but hate, is worse than a *perpetual Pestilence*.

Yet neither is this state so comfortless, in respect of this life, as not to have a Friend in the concernments of the Life to come; none that hath so much kindness for my *Soul* as every man hath for his *Enemies Beast*, which if he see fallen in a Ditch he will at least give notice that it may be helped out thence: No one, that when a sin, like to that *Falling sickness* in the Gospel (and it is such indeed without a Parable) is *casting me into the water*, quenching my parts, my Reason, and the Immortal spark within me; or *throwing me into the Fire*, raising Lascivious heats within, which after will break out into Hell fires; none yet that will stretch out his hand to catch me, or to pull me out: None that does care to see me perish to Eternity, or that values my Soul, which yet did cost the Blood of *God*, at a word speaking: This is to be like *Dives* in the Flames, to whom they would not lend *the help of the tip of a finger*, or give the kindness of a *drop of Water*: I am as it were on the other side the *Gulf* already, Here is the use of Friendship, the only noble one, that's worthy of that blessed quality: When I have one that will be an *assistant Conscience* to me, who, when that within me *sleeps*, or is *benumbed*, will *watch* over my actions; will *testify* them to my Face, will be as faithful to me as the *Conscience* should be, hold a Glass to my Soul, show me the stains and the proud tumours, the foul Ulcers that are there, and then will fret, and rub, or prick, lance, and corrode, to cure those Tumours, and do off those spots, such an one is a *familiar Angel Guardian*, is truly of that blessed Heavenly rank, and only less than the *Friend* in the Text, the *Person* related to, and my *next Part*.

My Friends. There are *three* things from which men use to take the measures of a *Friend*.

First, From the good things he bestows on them: He that thinks to keep friendship alive only with Air, that gives good words, but parts with nothing, that entertains only with Garbs and Civilities, is but the *pageant* of a Friend: They that own having but *one Soul*, and seem to clasp as if they would have but *one Body* too, cannot keep such *distinct* and *separate proprieties* in other little things, as not to have communication one from the other. And,

Secondly, The *friendship* of these benefits is rated by the measures of our *need* of them. When *Midas* was ready to die for hunger, his God was kinder to him in a little bread, than in making all that he touched turn into Gold: Great things engage but little where there is but little use of them: And all these,

Thirdly, Are endeared by the *Affection* they are given with. Good turns done with design, what need soever I have of them, are *hire*, and not *friendship*; it is the kindness only that obligeth, the gift without the love does but upbraid and scorn my want.

Now to measure the *Friend* here in the Text, by these, were an impossible undertaking, whose Friendship did exceed all bounds and measures. I shall do no more towards it but read the words before my Text, which were the occasion of it, *Greater love hath no man than this, that a man lay down his life for his Friends*, and then it follows, *Ye are my Friends*. The token therefore of his Friendship, the *gift* he gave them was his *life*, rather that was the least he

gave: He gave his *glory* first, that so he might be qualified to give his life, for 〈 in non-Latin alphabet 〉 *Phil. ii. 7. He lessened himself* from the condition of being Lord of all, into that of a Servant, 〈 in non-Latin alphabet 〉 *Heb. ii. 9. being diminished, made lower, meaner* than his Creatures *for the suffering of Death*. Now with the price of such Divine essential glory to buy only a life, rather only a possibility of Death, that after he might give that life for us, and with his Death purchase us an immortal life, is such a gift as no *Romance* of friendship ever fancied or did aim at: We may have heard of two Companions that would die for one another, that never quarrelled in their lives, but for this, who should suffer first to save the other, and strave only for Execution: But for a Person of the *Trinity* to leave his Heaven to come down to us; to dwell with Agonies that he might be at one with us: and be tied to the Cross, that he might be united to us; this is a friendship fit for *Ecstasies* of *apprehension*. Of all the things that court thy kindness here below, that spread snares, and lay baits for thy friendship, if any bid so fair, so temptingly, if any will give such a price, in God's name let it have thy love, I shall not blame him that engageth his Affection there: But sure *Heaven* cannot give a greater gift than this; for what can God give greater than himself? Yea I may say God could not give so much, for he must be *Man* too, to give his *life*, and this, saith he, *he gave for his Friends*, even in our stead, who must have perished else eternally, which intimates the second thing, the *need* we had of this.

A need great as the gift, necessity invincible, that could break into Heaven, rifle the *Trinity* to serve itself, throw Death into those Regions of Immortality, and which would not be satisfied but with the *Blood of God*.

And now is not the kindness and the condescension of Friendship in his expressions too, when he saith, *greater love than this hath no man*: which was the third Endearment.

There never were such *wounds* of Love as those that tore this Heart; never such meltings of Affection as dissolved this Lover into *sweats of Blood*. There was no motive to all this, but his mere love: For all this he designed to us *before we were*, and therefore sure *before we were deserving*: And O our God! thou that from all Eternity didst lay Contrivances to give thy Life for us, so to redeem, and then to glorify us; what were we then that thou shouldst do this for us? what were we then when we were not? and yet that thou from the Abyss of Everlastingness, shouldst think thoughts of such kindness to us, and such blessedness for us, who then *were not*, and *deserved nothing*; and who since we were, *have deserved nothing but Damnation*.

And as there was no other motive to all this design but *love*, so neither was there anything but *love* in the fulfilling. Look on your Savior in the *Garden*, and upon Mount *Calvary*, and you shall find him there in as great Agonies of *Affection* as *Torment*, and hanging down his head upon the Cross with languishments of *kindness* more than *weakness*. His Arms stretched out and rack'd, as if on purpose to the posture of *receiving you to his embraces*, and his side opened not only to *shed Blood* for you, but to make you a *passage to his very Heart*. Look on him offering up his Tears, his Prayers, and his Soul for Sin, and in the midst of all, projecting happiness to you, as it were praying, O my Father, here I charge myself with all the guilt of

those my Friends, I thy only Son God, one with thee, am content to suffer Torments that they all may be acquitted; Here I lay down my Life that they may have eternal Life, let me be Crucified, so they be Glorified. Which was the purchase and the gift of this his Passion to all his *Friends*, even to those *that do what he Commands*; which is the first Condition that entitles to his friendship, and my next Part.

Ye are my Friends if ye do what I command you.

I shall not urge, that Great men upon Earth will not take any to their Friendship but upon these terms; nor will I plead the reasonableness of this in *Christ*, there being no cause why he should be a Friend to any that will daily disoblige him and dishonor him: Nor will I press the whole Economy of Scripture, which says, all the advantages Christ ever gave or meant us, and all the acts of Friendship that he ever did for us were with this design. He gave his grace that brings salvation to save us into an estate of sober Virtue. *Tit. ii. ver. 11, 12. He gave himself also to Ransom us from our own evil doings, and to redeem us into his Obedience, Tit. ii. ver. 14. Without which no dependence on him will avail. Matth. vii. 21. He will own no acquaintance with, nor services from them who have friendship with sin; though they have cast out Devils in his Name, if they retain their Vices; though they do Miracles, if they do wickedly, he will bid them depart, profess he never knew them, ver. 22, 23. He will not let such have a bare relation to his Name, nor have the friendship of a Title, 2 Tim. ii. 19. All his Rewards also that he will give are promised to none other, but them that do what he commands, Apoc. xxii. 14. that is, do Evangelically, heartily and faithfully endeavor it, and do this with all diligence expressed by words, that import all strife imaginable, as Running, Wrestling, Fighting, Warring. And persevere also by patient continuance in well-doing, Rom. ii. 7. and he hath nothing else but Vengeance for all others, 2 Thes. i. 8. and we have neither Christ, nor Gospel, nor Religion, but with these terms.*

But I shall wave all this, and bound myself within the present words, *Greater love hath no man than this, that a man lay down his Life for his Friends. Ye are my Friends if ye do what I command you.* When Christ is boasting of his love, making comparisons, and vying friendships with mankind, nay more, contriving heights and depths of Mercy, such as Man hath no comprehension, nor fathom for; when he was preparing to do an act of compassion almost equal to his Divinity, when he had resolutions of so much kindness as to give his life that he might show kindness. Yet could he not then find in his heart to offer or declare one jot of kindness to the men that *will not do what he commands*, but in the midst of such Agonies of compassion, he thought of nothing but *infinite indignation and eternal vengeance* to the disobedient. *I have but now given my Body and my Blood even to the Traitor Judas, to one who is a Devil: I am going to give my life even for my Enemies, for the World: But I will give no love to any, have no friendship with any but the virtuous: no, though they be my own Disciples, ye are my Friends, ye my Companions and Apostles are my Friends, only on this condition, if ye do what I command you.*

And then is it not matter of Astonishment, to see men fancy they have a right in all Christ's Actions and Sufferings, presume upon his favor and their own happy condition, though they do nothing, or but very little towards this, and the main of their life be disobedience, as if all

Christ's Commands, appointed them to do *no commands*, and *Christianity* were but a *liberty* from *virtue*? To pass by those that do nothing but Evil, that which the Devil does suggest, or their flesh dictate, and to consider the Demurer sort of Christians, that pretend a respect to Christ, and to Religion, and see what *they* will do.

Why sometimes you may find them troubled at their Vices and themselves; and those troubles breath out in *Sighs*, and in *warm wishes* that they could do that which Christ prescribes; to *will* is sometimes strongly present with them, but to *perform* they know not how. Alas Christ does not tell you that you are his *Friends*, if you *wish well* to him, and his *Commands*, but he requires that you shall *do them*. These are but vapors of a troubled Soul, which howsoever they may chance rise warm, catch a strong sudden heat, breath up in flashing thoughts. They are but *Meteors*, little shooting flames that only do *catch fire* and *fall* and *die*; show fair, but they warm nothing: And so these thoughts do never, heat the Heart into *Devotions* and *holy resolutions*, the fire is not strong nor does it live enough, to melt and work away the filthiness of the Soul: No, though they grow to *aversations*; For you may find such men, when wearied with the pursuit of their sins, *hating* their customs, and the engagements to the practice of them; complaining thus, *I know 'tis ill, and 'tis against my heart, that I obey the motions of my passions or Lusts: The incitations of my Appetite, the usance of the World, the Obligations of Civility or mistaken honor do indeed prevail upon me, but 'tis with great reluctancy of mind that I yield to them, but I cannot avoid it.* There are not few that satisfy themselves with this condition. Now sure Christ does not say, *Ye cannot be my Friends* except you *sin against me and against your Knowledge*, and your *Consciences* too. 'Tis strange that men should think the Heathen instance of a Witch that cried,

—Video meliora, proboque,

Deteriora sequor—

I know, and do approve of better things, but cannot choose but follow these that are the worser) strange, that this *Fury* that had the *Devil for Familiar*, should make *Christ a friend*; that this should be the state of *Gospel Saints*, and of *God's favorites*. 'Tis possible some therefore go yet further to good purposes towards *Obedience*, and have *holy Intentions*, but this is not sufficient neither, if to *do* his *Commands* be necessary: for to purpose and intend to do them, is not certainly to do them. Yet where are any that do aim at doing anymore? and there is none of these but does presume upon his interest in Christ, and satisfies himself and is secure.

Yet is it hard to find a ground of this their confidence, unless it rise from the unhappy use they make of God's *preserving Mercies*, and his kindness to them in the concernments of this life. They see without their cares, and upon very weak entreaties indeed, against all provocations both of God and danger; yet his protections secure them, although they neither mind the asking them, nor mind the walking worthy of them. The man whose Sins, not Prayers, prepare him for his Bed, he sleeps well: perhaps more soundly than he who at his Bedside throws himself on his face into God's Arms, and there bequeaths himself to the Securities of the Almighty: And he, whose Sleeps only refresh him for returns to Sin, does

often live as long, as safely, and as merrily, as he that daily most Religiously does beg Protections from above. And others that afford the Lord some *little homages*, themselves some *Prayers* when their pleasures or occasions permit, God hath a care of them, and their *desires flow* into them, all does succeed well with them. Now they take confidence hence to conclude, these are the Tokens of God's *friendship*, and all his mercies will come in at the like easy rates; that such a *short Petition* as committed them to the refreshments of the *night*, and after which they wak'd into renewed strengths and pleasures, *such another* shall lay them down in safety, to the sleeps of that *long night*, that afterwards will break in *happy Resurrection*: For why? God will not sure fail his own mercies, but be as friendly to their Souls as he is to their Bodies.

And thus God's Preservations here, in mere defiance of our provocations, which are the *arts of his longsuffering*, his *strivings* of Compassion, merely to give us opportunities of being reconciled to him, and to *invite* us to be so, while we make them occasions of carelessness and security, they are so far from being pledges of his *Friendship*, that they have all the aggravations of afforded goodness, become *Temptations* and degrees of Ruin! 'Twere fine indeed it Christ's eternal preparations for his Friends, would come in to us, without care or doing anything, as an accession to our pleasures; if when we had lived many years as in a *Garden*, our days all *flower'd* with delight; we might expire into *Paradise*, and in soft Airs of Music breath into *Hallelujah's* But alas! the smooth *easy way* leads *down the Hill*, and he must strive and *pant* that will get *up* into the Mansions and the Bosom of his Savior, and whosoever will be *his Friend*, must *do that he commands*.

But is there nothing less indeed will qualify? The Scripture saith, *that Abraham believed God, and it was imputed to him for Righteousness, and he was called the Friend of God*, James ii. 23. and then, is Christ more inaccessible, and *harder* to be made a *Friend*?

Why, truly *God and Christ* both are so much *Friends* to all *true Believers*, that the Life of Christ was given for them; for, *God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*, John iii. 16. Nor are there any qualities more signally peculiar to *friendship*, more engaging than confidence and trust, dependence and relying, embosoming myself in him: Now these are but the exercise of Faith; and 'tis most certain if we heartily endeavor to do what he commands, there is employment then for all this work of *Faith*, place for its applications and assurances. My Text does make this good. But when his friendship is made over on Conditions, as 'tis not only in these words, but everywhere in Scripture; (there being not one Promise absolute that does concern *God's favor, justification, and eternal Life*: he does not once offer Remission of sins, but to those that amend their Lives; nay, does express as if he could not give it otherwise, *peradventure they will repent that I may forgive them*, Jer. xxxvi. 3.) The Promises therefore being conditional, Faith must be answerable to the Promises that it does rest on and apply; and at the most, can be but *an assurance that you shall be partaker of what's promised*, that is to say, partaker of the *favor and the life of Christ, if ye do his Commands*. But then if I perform not this Condition, to trust upon his friendship which I am not qualified for; to think by Faith to receive a Pardon, which in that case I am, was never offered me; to apply to myself Promises which were never

made me, for none were ever made to them that do *not do*: and to assure myself Christ will transgress his everlasting Covenant for my Vices sake, merely to give me leave to enjoy my sins; will do that which *God may not do, forgive one that will not repent*: If I believe thus against Promise, and against Decree, am confident whether Christ *will or no*, and will *rely* upon him in *despite of him*, if such a faith will make us friends, affronts do reconcile. This is indeed to *lay violent hands on his favor*, and to invade his friendship, and without Metaphor, *take Heaven by force*.

But sure I am, that this is not the Faith made *Abraham* be called the *friend of God* in that place of *S. James*, but a Faith that was *perfected by doing*, ver. 22. of that Chapter, a Faith that made him *offer up his only Son upon the Altar*, ver. 21. 'Tis true, *he did in hope believe against all hope*, Rom. iv. 18. So that his faith was stronger than a contradiction, but yet his resolutions of obedience seem stronger than his faith; for he did that even to the cutting of the grounds of all his faith, and hope. He trusted God would make his Promise good to him, make *all the Nations of the Earth be blessed in the seed of Isaac*; though *Isaac* had no seed, nor could have, if he should be slain: And he resolved at God's command himself to slay that *Isaac*, so to make him have no seed. His Faith indeed did not dispute the great impossibility; but his obedience caused it. He did not question, how can God perform with me when I have offered up my Son? I cannot look that a large *Progeny* should rise out of the Ashes on the Altar; nor will those Flames that devour all my Seed at once, make my *seed numerous, lasting and glorious as the Stars in Heaven*, which he promised me: But much less did he question, why should I obey in this? He that does his Commands, can but expect what he hath promised; but if I should do this Command and slay my Son, I make his Promise void, and destroy my own expectations: And if I disobey I can but suffer what he bids me do; my own obedience will execute all that his Indignation would threaten to my disobedience. Though *Abraham* had *three days time* and journey to the Altar, that Nature might have leisure the mean while to reason with the Precept thus, and his Affection might struggle with his Duty; yet he goes on, resolves to tear out his own Bowels, and cut off his hopes, will Sacrifice his *only Son*, and Sacrifice *God's Promises to his Commands*.

And then, he that will trust to *Abraham's* example of *believing*, yet will not follow him at all in *doing*, will obey no Commands; that is so far from offering up an *only Son*, he will not slay an *only evil Custom*, nor part with *one* out of the *herd* of all his vicious Habits; will not give up the satisfaction to any of his *carnal, worldly, or ambitious* appetites; not sacrifice a Passion or a lust to all the Obligations that *God* and *Christ* can urge him with, he hath, nor *faith*, nor *friendship*, no, nor *forehead*. 'Tis true indeed, he that hath *Abraham's faith* may well assure himself he is *Christ's Friend*; but 'tis only on this account, because he that believes as *Abraham* believed, he will not stick to *do whatever Christ commands*; which is that universality of obedience, that is the *next* condition that entitles to *Christ's* friendship, and my last Part.

Ye are my Friends if ye do whatsoever I Command you.

There is no quality so necessary to a Friend, or so appropriate to friendship, as *sincerity*. They that have but one Soul, they can have no reserves from one another: But disobedience to one Precept, is inconsistent with sincerity, that hath *respect unto all the Commandments*;

and he that will not do whatever Christ prescribes, hath reserves of affection for some *darling sin*, and is false to his Savior. He is an *Enemy* indeed, so that there is no friendship on either side. S. Paul says so of any of one kind; *the minding of the flesh*, saith he, whether it be providing for the Belly, or any other of the Organs of Carnality, is *desperate, incurable Rebellion*: Now such a Rebel, is, we know, the worst of Enemies. S. James does say as much of any of those vicious affections that are set on the World: *Whosoever will be a friend of the World, is an Enemy of God*, James iv. 4. And he calls them *adulteresses* and *Adulterers*, who think to join great strict Religion to some little bylove of an Honor, or a profit of this World. Such Men are like a Wife, that not contented with the partner of her Bed, takes in another now and then, she must not count herself her Husbands Friend, though she give him the greatest share in her affections; no, she is but a *bosom Enemy*: And so any one Vice allowed is a *paramour sin*, is whoredom against Christ, and our pretended friendship to him in all other *obediences*, is but the *kindness* and the *caresses* of an *Adulteress*, the mere hypocrisy and treachery of love. If it be necessary to the gaining Christ's *friendship*, that thou *do his Commands*, 'tis necessary that thou *do them all*, that thou divorce thyself from thy beloved sin, as well as any other: Because his Friendship does no more require other obedience than it does that, but is as inconsistent with thy own peculiar Vice as with the rest. Indeed it is impossible that it should bear with any, they being all his murderers. If thou canst find one sin that had no hand in putting Christ to Death, *one Vice* that did not come into the *garden*, nor upon *Mount Calvary*, that did not help to *assassin* thy Savior, even take thy fill of *that*: But if each had a stab at him, if *no one* of thy Vices could have been *forgiven*, had not thy *Jesus died* for it, canst thou expect he should have kindness for his Agony, or friendship for the man that entertains his *Crucifiers* in his heart? If *worldly cares* which he calls *Thorns*, fill thy head with Contrivances of Wealth and Greatness, of filling Coffers, and of plating Coronets for thee, as the *thorns* did make him a *Crown* too, wouldst thou have him receive *thee* and *these* in his bosom, to gore his Heart as they did pierce his Head? If thou delight in that intemperance, which filled his deadly *Cup*, which Vomited *Gall* into it, can he delight in thee? That *Cup* which made him fall upon his face to deprecate, will he partake in as the pledge of mutual love? He that sunk under, could not bear this *load* of thine, when it was in his *Cross* upon his *shoulders*, will he bear it and thee in his Arms, when thou fallest under it? When thou wilt *cast a shameful spewing on his glory* too, if he own *such* a Friend? Thou that art so familiar with his Name, as thou werit more his Friend than any in the World, whose Oaths and imprecations, *Moses* says, *strike through that Name*, which they so often call upon, thou mayst as well think his Heart did attract the Spear that pierced it, and the Wound close upon its head with Unions of Love, as that he hath kindness for thee. If Christ may make Friendship with him, that does allow himself a sin, he may have *fellowship with Belial*: For him to dwell in any heart that cherisheth a Vice, were to *descend to Hell again*. But as far as those Regions of Darkness are from his Habitation of Glory, and the Black Spirits of that place from being any of his Guard of holy Myriads; so for is he from *dwelling with*, or being *friend* to him, that is a friend to any wickedness, to him that *will not do whatever he commands*.

And now if these Conditions seem *hard*, if any do not care to be his Friend upon these terms, they may betake themselves to others. Let such make themselves friends of the *Mammon* of

unrighteousness: A Friend indeed that hath not so much of the *insincerities* as many great ones have: For this will furnish them with all that *heart* or *lust* can wish for, all that *necessity* or *wantonness* proposeth to itself to dress out *pomp* or *Vice*: But yet when with enjoyment the affections grow, and become so unquiet, work them so, as not to let their thoughts or actions rest, make them quicken themselves, and like the motions of all things that go downwards tending to the Earth, increase by the continuance, grow stronger, and more violent towards the end, then when they are most passionate, it fails them: And having filled their life with most unsatisfied tormenting cares, it leaves them *nothing* but the *guilt of all*: When their great Wealth shall shrink into a *single sheet*, no more of it be left, but a thin shroud, and all their vast Inheritances but *six foot* of Earth, be gone, yet the *iniquity of all* will stick close to them; and this false Friend, that does it Self forsake them, will neither *go along*, nor will *let its pomp follow them*, raises a cry on them as high as *God's Tribunal*; the cry of all the *Blood*, all the *oppressed rights* that bribery till then had stifled, the groans of all those *Poor* that *greatness*, *covetousness*, or *extortion* had groun'd or crush'd; the yellings of those *Souls* that were *sarv'd* for want of the Bread of life, which yet they paid for, and the price of it made those heaps which will that day appear against their *Friends* and *Masters*, and prove their *Adversaries* to *eternal Death*.

Let others joy in Friends that Wine does get them; such as have no qualification to endear them, but this, that they will not refuse to sin and to be sick with their Companions: Men that do only drink in their affections, as full of *friendship* as of *liquor*, and probably they do unload themselves of *both at once*, part with their *dearness* and their *drink together* and alike. I know not whether in be heats of mutual kindness that inflame these draughts, and the desires of them, so as if they did drink thirst; but sure I am, that these *hot draughts* begin the *Lake of fire*.

Let others please themselves in an affection that *Carnality* cements. These are warm friendships I confess, but *Solomon* will tell us *whence* they have their *heat*. Her house, saith he, *doth open into Hell*, and *Brimstone* kindles those libidinous flames. There are *strait bands*, *fetters* in those affections indeed; for the same Wiseman says, *The Closets of that sinner are the Chambers of Death: That none that go unto her return again, or take hold of the paths of life*; it seems she is a friend that takes most *irreversible dead hold*, she is not only as *insatiate*, but as *inexorable* as the *Grave*, and the Eternal Chains of *Fate* are in those her *Embraces*. But God keep us from making such strict *Covenants with Death*; from being at *friendship with Hell*; or in a word, that I say all at once, with any that are *good Companions* only in *sinning*. Such men having no virtue in themselves, must needs hate it in others, as being a reproach to them, and therefore they are still besieging it, using all arts and stratagems to undermine it: and having nothing else to recommend them in men's affections, but their *managery of Vice*, no way to Merit but by serving *iniquity*, they not only comply with our own evil Inclinations, that so they may be grateful, and insinuate into us, but they provoke too and inflame those tendencies that they may be more useful to us, having no other means to work their ends. And then such friends by the same reason, must be *false* and *treacherous*, and all that we declaim at, and abhor in Enemies, when that shall be the way to serve their ends; because they have no Virtue to engage them to be otherwise: And to be such, is to be constant to

their own designs, their dispositions and usances. These are the *Pests* of all Societies, they speak and live *infection*, and friendship with them is to couple with the *Plague*. These do *complete* and *perfect* what the *Devil* but *began* in *Eden*: Nurse up *Original sin*, chase inclination into appetite and habit, suggest and raise desires, and then feed them into Constitution and Nature: In a word, are a *brood* of those *Serpents*, one of which was enough to destroy Paradise and Innocence. 'Tis true, a man would think these were our Friends indeed, that venture to *Gehenna* for us: Alas they are but more *familiar Devils*, work under Satan to bring us to Torments, and differ nothing from him, but that they draw us into them, and he inflicts them. And when sinful contents come home in Ruin, and pleasures die into Damnation; then men will understand these treacherous loves, and find such Friends are but *projectours* for the Devil; then they will hate them as they do their own Damnation, discerning these are but the kindnesses of Hell. Nay it is possible, I may slander that place in speaking so ill of it. *Dives* will let us see there are affections of a kinder and more blessed strain in Hell, *Luke* xvi. from the twenty seventh Verse; you find he did make truce with Torments, that he might contrive and beg only a message of Repentance for his Brethren; he did not mind at all his own dire Agonies, he minded so the reformation of his Friends. Good God! when I reflect upon these *pieties* of the Damn'd, together with the practices of those who have given their names in to *Religion*, when I see Fiends in Hell do study how to make Men *virtuous*, and *Christians* upon Earth with all their art debauch them into *vice* and ruin; I cannot choose but pray, *Grant me such Friends as are in Hell*. Rather grant us all the *Friendship* in the Text. But then, we must have none with any Vice. Friendship with that, engageth into Enmity with *God* and *Christ* I showed you. And to pass over all those after-retributions of Vengeance Christ hath studied for his Enemies, when he, that now courts us to be our Friend and we will make our *Adversary*, must be our *Judge*: For were there none of this, and should we look no further than this life; yet sure we of this Nation know, what it is to have God our Enemy; who for so many years lay under such inflictions, as had much of the character of his *last execution*; they had the *Blasphemies* and the *Confusion*, the *dire Guilts*, and the *black Calamities*, and almost the *Despair* and *Irrecoverableness* of those in *Hell*. And though He be at Peace with us at present, at least there is a Truce; yet I beseech you in the presence and the fear of God, to think in earnest, whether the present provocations of this Nation do not *equal* those that twenty years ago engaged him into Arms against us, and made him dash us so in pieces: Whether those Actions of the Clergy be reformed that made the People to abhor their *Function* and their *Service*, the *Offerings* and *Ministers* of the Lord, and made God himself spew them out. 'Twere endless to go on the *profaneness*, to the *loose impieties* and the bold *Atheisms* of the *Laity*, especially of the *better sort*; in short, what one degree, or state or Sex is better? Sure I am, if we are not better, we are worse beyond expression or recovery: who have resisted every method, and conquered all God's Arts of doing good upon us, been too hard for his Judgments and his Mercies both.

'Tis true, when we lay gasping under his severe Revenges, we then pretended to be humbled, beg'd to be reconciled and be at peace with him, and vowed to his Conditions, promising obedience, and aliened ourselves from our old sins, his Foes. But then, when Christ came to confirm this Amity, came dressed with all his Courtship, brought all the invitations of Love

along, our *Prince* and our *Religion*, our *Church* and *State*, *Righteousness* and *Peace*, and the *Beauty of Holiness*, everything that might make us be an *Happy* and a *Pious Nation*, thus he did tempt and labor to engage that *Friendship* which we offered him and vowed to him: And we no sooner seized all this, but we break resolutions as well as duty, to get loose from him; and laden with the spoils of our defeated *Savior's* goodness, we join hands with his *Enemies*, resume our old acquaintant-sins, enrich and serve them with his *Bounties*, make appear that we only drew him in, to work such *Miracles*, but to assist our *Worldliness*, *Ambitions* and *Lusts*, to be our opportunities of *Vice* and provocation of him. And being thus affronted and refused, his *Enemy* prefer'd, *not this God, but Barabbas*, any the vilest thing for *Friend*, rather than *Christ*, must he not needs be more our *Enemy* than heretofore? And if he be, that question will concern us, *Are we stronger than God?* It should behove us not to fall out with him till we are. See how he does prepare himself for the *Encounter*, *Wisd. v. Taking his Jealousy for Armor, putting on Justice*, severe and vindicative *Justice*, as a *Breastplate*; and, *his Wrath sharpening as a Sword*; and, *arming all the Creatures* for *Auxiliaries*. Alas! when *Omnipotence* does express itself as scarcely strong enough for *Execution*, but *Almightiness* will be armed also for *Vengeance*, will assume *Weapons*, call in *Aids* for *fury*, who shall stand it? Will our *Friends*, think you, keep it off us, and secure us? did we consider how uneasy *God* accounts himself, till he begin the *Storm*, while he keeps off his *Plagues* from overrunning such a *Land*, we would expect them every moment, and they must come. *Ah*, says he, *I will ease me of mine Adversaries, and avenge me of mine Enemies*; and then in what condition are we, if *God* can have *no ease* but in our *ruin*, if he does hunger and thirst after it, go to his *Vengeance* as to a *Feast*? And if you read the *25th Chapter of Isaiah*, you will find there a rich *Bill of Fare*, which his *Revenge* upon his *Enemies* does make; view the *sixth Verse*. He that enjoys his morsels, that lays out his *Contrivances*, and studies on his *Dishes* so as if he meant to cram his *Soul*, let him know what delight soever he finds, when he hath spoiled the *Elements* of their *Inhabitants*, to furnish his own *Belly*, and not content with *Natures Delicacies* neither, hath given them forced *Fatnesses*, changing the very *flesh* into a *marrow*, suppling the *Bones* almost into that *Oil* that they were made to keep; all •his delight the *Lord* by his expressions does seem to take in his dread *Executions* on his *Enemies, a sinful People*.

And if the vicious *Friendships* of the *World* have so much more attractive than *Christ's* love and favor, and the happy consequences of it, as to counterpoise all the danger of such enmity, you may join hands with them: But if His be the safer and more advantageous, then hearken to his *Propositions* and *beseechings*; for He does beg it of you: As he treated this reconciliation in his *Blood*, so he does in *Petitions* too. For saith *S. Paul*, *We are Ambassadors for Christ, as if God did beseech you by us, we pray you in Christ's stead, Be you reconciled*, and then be *Generous* towards your *GOD* and *Savior*; and having brought him as it were upon *his knees*, reduced him to *entreaties*, be *friends*, and condescend to *him* and your own *Happiness*. If He be for you, take no care then, *who can be against you*. His *Friendship* will secure you not only from your *Enemies* but from *Hostility* itself; for, *when a man's ways please the Lord he will make even his Enemies to be at peace with him, Prov. xvi. 7*. He will reconcile all but *Vices*. And afterwards see what a blessed throng of *Friends*, we shall be all initiated into, *Heb. xii. 23. To an innumerable company of Angels, to the general Assembly, and Church of the First-born that are*

written in Heaven, to God the Judge of all, and to the Spirits of Just men made perfect, and to Jesus the Mediator of the new Covenant, &c. And of this blest Corona, we ourselves shall be a noble and a glorious part, inflamed all with that mutual love, that kindles *Seraphims*, and that streams out into an heavenly glory, filling that Region of immortal love and blessedness; and being *Friends*, that is, made one with *Father, Son, and Holy Ghost*, that *Trinity of Love*, we shall enjoy, what we do now desire to ascribe to them, *All Honor, Glory, Power, Majesty, and Dominion, for evermore.*

Amen.

The Fifth SERMON, Preached at WHITE-HALL. Third Wednesday in LENT.

EZECH. XXXIII. 11.

Why will ye Dye?

THE Words are part of a Debate which God had with the sinful House of *Israel*, in which there are *three* things offer themselves to be considered.

First, The Sinners *Fate* and *Choice*: He will *Die*; That's his End, yea, 'tis his Resolution, he will *die*.

Secondly, God's inquiry for the Ground of this, he seems astonished at the Resolution; and therefore reasons with them about this their so mad choice, and questions *Why will ye die?* Which words are also,

Thirdly, The debate of his Affections, the reasoning of his Bowels, and a most passionate Expostulation with them on account of that their Resolution, *Why will ye die?* which as it is address by God directly to the House of *Israel*, so it would fit a Nation perverse, as that; which mutinies against Miracles and Mercies, is false to God, Religion, and their own Interests; led by a Spirit of *giddiness* and *frenzy*, unsteddy in all things but resolutions of Ruin, that would tear open their old Wounds, to let out Life, and they will die. And though the Lord be pleased to work new prodigies of mercy for us, and to say unto us in despite of all our Enemies both Foreign and Domestic, *Live*: The use we make of all is only to debauch the Miracles, and make God's Mercies help to fill the measure of our Judgments; live as if we would try all the ways to Ruin; and since God will *thus deliver* us from dangers, we would call for them some other way. But to prescribe to these is above the attempt of my endeavors: May the blessed Spirit of Wisdom and Understanding, the Spirit of Holiness and Peace, and Order, breath on their Counsels whom this is committed to. I shall bend my Discourse to the Conviction of Sinners in particular, and treat upon the words as if they had been spoke to us under the Gospel.

The first thing which my Text and God supposeth, is the Sinners *Fate* and *Choice*: He will *die*. Even the *second Death*, for it is appointed for all men once to die, and then cometh the Judgment which shall sentence him to another death that is immortal, in which he and his misery must live forever; that is, he must die everlastingly: Such is first his *Fate*.

That *Sin* and *Death* are of so *near*, so complicated a relation, as that though they were Twins, the birth and Issue of one Womb and moment, yet they are also one another's Off-spring, and beget each other, while *Sin bringeth forth Death*, as *S. James* saith, and is the Parent of Perdition, and yet the *Man of Sin* is the *Son of Perdition*, as *S. Paul* saith, and Iniquity is but destruction's birth, only itself derived. And that this Death and Perdition is Eternal in the most sad sense of the word there are a thousand Texts that say. This is the Message of God in the mouth and Blood of his Son, who useth all the artifice of Words affirmative, and negative, to tell us so, as if on purpose to preclude all doubt and *subterfuge*, calls it *Eternal fire*, and *Eternal punishment*, where *their worm dieth not, their fire is not quenched, Torment forever and ever*, and the like. Your Faith and certainty of which is as strong as your Christianity, and therefore by attempting any farther proof of this, to imply there is reason and necessity for doing so, were to suppose my Hearers Infidels.

But then this being granted that such is the Sinners *Fate* to lay down positively that it is his *Choyce*, and that he doth resolve for Death, is to suppose them worse than Infidels, more than irrational and brutish; Beasts cannot so desire against the possibilities of Appetite, break all the forces and instincts of Nature, as to *will destruction*, and *choose misery*. Yet that the Sinner does so is the ground of God's Expostulation here, *Why will you die? David* enquires as if it were a Prodigy to find, *What man is he that lusteth to Live?* And sure the vicious man does not, for *Wisdom* that is *Virtue*, says, *He that sinneth against me woundeth his own Soul, and all they that hate me love death, Prov. viii. 36.* And 'tis most evident, that they who eagerly, and out of vehement affection pursue and seize those things to which they know destruction is annexed inseparably, they love and choose destruction, though not for itself, yet for the sake of that to which it clings. He that is certain such a Potion, howsoever sweetened and made palatable, is compounded with the juice of deadly Nightshade, if notwithstanding he will have the Poisonous draught, it is apparent he resolves to die.

And that I may evince this is a settled obstinate incorrigible resolution in him, and by what ways and steps it comes to be so, I will lay before you the violent courses he does take to break through difficulties and obstructions that would trash and hinder him: And when the avenues to Death are strongly guarded, how he storms and forces them, overcomes all resistance possible, that he may seize on Sin and Death.

And First, When such persons have entered the Profession of Christianity in Baptism, and by early engagements tied themselves to the observation of its duties, if Principles of probity in Nature, fomented by others, instill'd with Education, have made impressions of duty on the mind, and wrought a reverence and awe of God and of Religion, which is a fence about them, and does keep off Vice, by making it seem strange, uncouth and difficult, while these fears and aversations are rooted in them; why then the first thing that they do, as soon as Youth and the Temptations do stir within them, is to poison these their own Principles by evil Conversation, and from that and Example take infusions, which shall impregnate them with humors of being in the fashion of the World: Thus they labor to strangle the *then* troublesome modesties of Nature and of Virtuous breeding; thus they look out ill Company

to infect themselves: And surely they that seek the Plague and run into infection, we have cause to fear they have a *Resolution to die*. But,

Secondly, If notwithstanding this in the first practices of Vice, their former Principles stir, and ferment within, and fret the Conscience, set that on working; why then if the sin sting gently, do but prick the heart, and make an out-let for a little gush of Sorrow, then in spite of *Scripture*, they do teach themselves to think that grief Repentance, and by the help of that conceit this sorrow cools, and doth allay the swelling of the mind, washes away the guilt and thought of the commission, *they have been sad*, and they believe, *repented*; as if those stings opened *the fountain for transgression*, and those little wounds did flow with Balsom for themselves: And by this means that sting of the old Serpent sin, while it pretends to *cure* by hurting thus, proves indeed the *Tempter to go on*. For if this be all, why should a man renounce all the Contents and satisfactions of his Inclinations, and mortify and break his nature to avoid a thing which is so easily repented for? No, if it be no worse they can receive this Serpent in their bosom, dare meet his sting, and run upon these wounds, and they do so till the frequent pungencies, and cicatrices have made the Conscience callous and insensible, the heart hardened.

But if their first essays of sin were made unfortunate by *Notoreity*, or some unhappy circumstance, and so the wound were deep, and the Conscience troublesome and restless, because this is very uneasy, these inward groans make discord in their cheerful airs, make their life harsh, they therefore find it necessary to confront the shame with Courage of iniquity, go boldly on that so they may outlook it, fear their own Conscience that its wounds may not bleed. And as those Fiends of Men who Sacrific'd their Children in the fire to *Moloch*, that they might not hear their Infants shreek, nor their own Bowels croak, had noises made with Timbrels to out-voice them: So these to drown the cries and howlings of their wounded mind, put themselves in perpetual hurry of divertisement and Vice, make *Tophet* about themselves, and with the noise of Ryots overcome all other, because they will not hearken to those groans that call for the Physician of Souls, and then sure these *resolve to die*.

Nay if this will not keep them quiet, you may see them sometimes ruffle with their own Consciences, desire present Convictions in the very instant of Commission, men so set on Death, that they *Condemn themselves in that which they allow*. And though a man would think there should be little satisfaction in those pleasures which Condemnation thrusts itself into, and which have an alloy of so sad apprehensions; yet such are it seems the satisfactions of sin: For while it slabs and gashes, He brave *Hero* of Iniquity, can charge the wounds and take the Vice.

Yea Thirdly, though the Lord himself appear, and take part in the Quarrel, join with our Principles and Conscience against the sin, and with importunate Calls alarm us, give us no rest, ordain a Function of men by whom he does beseech us, dresses their Messages with Promises of that which God is blessed in, and arms them too with Terrors such as Devils tremble at, and joins his *Holy Spirit* too, that *Power of the Highest*, sends him in Tongues of Fire, that he also may Preach this to our very Hearts, and fright us with more flame: And yet the Sinner breaks these strengths, and vanquishes the Arts and strivings of Divine

Compassion. If these Ambassadors speak Charms, it is but what God tells our Prophet in this Chapter, *ver. 32. And lo thou art unto them as a very lovely Song of one that hath a pleasant voice, and can play well on an Instrument.* And it does die like that, as it there follows, *They hear thy words but they do them not.* And if they flash in Hell against their Vices, in torrents of threatening Scripture, they concern themselves no more than they would in the story of a new Eruption of Mount Aetna or Vesuvius. Yea they do *quench the Spirit and his fires*, do not *like the deaf Adder, stop their ears* against his whisperings, and the charms of Heaven (that were a weaker and less valiant guilt) but are Religious in hearing them, curious that they may be spoke with all advantages to make it harder not to yield and *live*, that so they may express more resolution to perish, and with more courage and solemnity may sin and die.

Nay more, when God hath found an Art to draw themselves into a *League and Combination against their Vices*, bound them in *Sacraments to Virtue*; made them enter a *Covenant of Piety*, and seal it in the *Blood of God*, and by that foederal Rite with hands lift up, and seizing on Christ's Body, and with holy Vows oblige themselves to the *performances*, or to the *Threats* of Gospel, which they see executed in that Sacrament before their eyes, see there *death is the wages of iniquity*, they show themselves its damned consequences, while they behold it *tear Christ's Body, spill his Blood, and Crucify the Son of God*; yet neither will this frightful spectacle, nor their own *ties* hold them from sin and ruin, they break these bonds asunder to get at them.

The Wiseman says that *wicked men seek death and make a Covenant with it*, and so it seems: But sure they are strange willful men, that seek it at *God's Table* in the *Bread of Life*, that will wade through an *Ocean of mercy* to get at Perdition, and find it in the *Blood of Christ*, will drink *Damnation* in the *Cup of blessing*; men that *poison Salvation* to themselves: They that contract thus for Destruction, and tie it to them at the Altar, with such sacred Rites and Articles, are sure *resolved and love to die*.

Fourthly, God had provided other Guards to secure men from sin and Death, the *Censures of the Church*; of which *this Time* was the great Season, and the discipline of abstinence we now use is a piteous relique, all that the World will bear it seem: But as the Lord appointed them they were so close a fence, that our Savior calls them *Keys of the Kingdom of Heaven*, as if they locked us in the Path of Piety and Life; and we must pick or break all that the *Key of Heaven* can make fast, burst *Locks* as well as Vows before we can get out, have liberty to sin. God having bounded in the Christians race as that among the *Grecians* was, which had a River on one side, and Swords points all along the other, so that Destruction dwelt about it on the borders: And God hath mounded ours with the River of Hell the Lake of Fire, and with these spiritual Swords (as S. Cyprian and S. Jerome call the Censures.) But yet a Mound too weak alas! to stand the Resolution and assaults of Vices nowadays; which do not only make great breaches in the Fence, but have quite thrown it down, and *slighted* it; and the Church dares not set it up again, should she attempt it they would *scoff* it down. Men will endure no bar in the way to Perdition; they will have *liberty of Ruin*; will not be guarded from it; so far from brooking *Censures* they will suffer no *Reproof*, nor *Admonition*, not suffer one word betwixt them and Death eternal.

But Fifthly, Though we will not let Almighty God restrain us with his *Censures*, yet he will do it with his *Rod*, and set the sharp stakes of *Affliction* in our walk, to keep us in; thus he makes sins sometimes inflict themselves, and then we straight resolve to break off from them; and while we suffer shame, and feel destruction in the Vice we shrink and uncling: And now the Sinner *would not die*, especially if his Precipitance have thrown him to the confines of the grave; and while he took his full careers of Vice, the fury of his course did drive him to the ports of Ruin, and Death seemed to make close and most astonishing approaches, when standing on the brink of the Abyss, he takes a prospect of the dismal state that must receive him and his Vices, then he trembles and flies, his apprehensions swoon, his Soul hath dying qualms, caused as much by the Nausea of sin as by the fear of Hell: he is in agonies of passion and of Prayer both against his former courses, he never will come near them more; and now sure God hath caught him, and his will is wholly bent another way, now he will live the *new life* if God will grant him any: But alas! have we never seen when God hath done this for him, stretch'd out his Arm of Power, hal'd him from the brow of the Pit, and set him further off, how he does turn and drive on furiously in the very same path that leads to the same Ruin, and he recovers into death eternal?

And now this Will is grown too strong for the Almighty's powerful methods, and frustrates the whole Counsel of God for his Salvation, neglects his Calls and Importunacies whereby he warns him to consult his safety, to make use of Grace in *time*, not to harden his heart against his own mercies, and perish in despite of mercy. And when he can reject God's Graces and his Judgments thus, defy his Conscience and his own Experience too, there is but one thing left wherein this Resolution can show its courage, and that is,

Sixthly, *His own present Interests*; All which the Sinner can break through and despise, to get at Death. It is so usual to see any of the gross wasting Vices when it is once espoused, murder the Reputation, and all those great concerns that do depend upon a man's Esteem, eat out his Wealth and Understanding, make him pursue pernicious ways and Counsels, besot him, and enslave him, fill his life with disquiet, shame and neediness, and the sad consequents of that, Contempt, and all that's Miserable and unpitied in this Life; and yet the sin with all these disadvantages is lovely, not to be divorc'd nor torn off from him, that I were vain should I attempt to prove a thing so obvious. I shall give but one instance of the power of the Will, the violence and fury of its inclinations to Ruin.

The man who for another's inadvertency, possibly such as their own rules of Honor will not judge affront, yea sometimes without any shadow of a provocation, merely because he will be rude, does that upon which they must call *one another to account*, and to their *last account* indeed at God's dread Judgment-seat; whither when he hath sacrificed two Families, it may be all their hopes and comforts in this Life; two Souls which cost the Blood of God, having assaulted Death when it was armed and at his heart, and charged Damnation to take Hell by Violence; he comes with his own and his Brother's blood upon his Soul to seize his Sentence, *Go ye Cursed into everlasting Fire*: 'Tis plain against all Interests of this World and the World to come, this man *will die*. And yet this is one of the laudable and generous Customs of the Age.

Neither doth this man stand alone, the *desperate Rebel* would come into the *Induction*, that without any hopes sets all on fire, to consume all here, and to begin his Flames hereafter.

But I have said enough to prove the *Resoluteness of a Sinners Will*, which is so great indeed that it is this especially which does enhance the guilt of sin into the merit of an endless punishment, this persevering obstinacy does deserve Hell and make it just.

For whatsoever inequality there is betwixt the short-lived pleasures of a sin, which die while they are tasted, and put out themselves, and those eternal never-dying retributions of Vengeance, (As sure there is also betwixt *the life of Man*, and several of those *petty felonies* that *forfeit* it) yet the Law *does not murder* when it *Executes*. (I might have instanc'd in the *gathering sticks upon the Sabbath day in Israel*.) For since the preservation of public safety and propriety is valuable with the lives of many men, and to secure that and affright the Violation, it was necessary to affix such punishments to such offenses; they that know the penalty, and willfully, merely to feed their other Vices, run upon it, justly suffer it: So that Man might not rob himself of that Immortal Glory which God had ordained him when he did see it absolutely necessary, thus to hedge Vice with Eternal Death: And as he set Angels and Flaming Swords to keep him out of *Paradise*, so to set Fiends and Flames to guard Hell from him, and to entail those Torments on Man's sin, which he had prepared for the Devil, and sealed the Deed in the Blood of his Son. If notwithstanding men renounce the blessedness, and against all their Interests and Obligations, in spite of all the Arts and Powers of Heaven, they will have the Torments; and, (what they never would attempt for *Paradise*) invade those flames to get to Hell, 'tis very just that God should let them have it; should not break his Decrees, dispence with Holy Laws so confirmed, merely to gratify those that are obstinate for ruin, and against his whole Gospel quench Hell fires because men are resolved to run into them. This *Will does*, as it were, *even the Scales* betwixt the *Sin* and the *Damnation*, equal the *pleasure* to the *punishment*, and fill the distance from a *moment* to *Eternity*.

But though this Will do clear God's Justice, yet it does not satisfy his Reason, he seems astonished at the choice; God himself cannot find a Ground for such a Resolution; and therefore does enquire, *Why will ye die?* Which is God's question, and my second Part.

It is the present pleasure sin does tempt your sensuality withal, whose agitations are so quick and strong that they surprise or break the forces of your Reason, and your Principles, put the Mind in disorder, and then seize it with such violence as to lead it captive to the Law of Sin and Death? 'Tis true indeed thus both of them had their original, so they prevailed in *Paradise*, for *when the Woman saw the Tree was good for food, and pleasant to the eye, and a Tree to be desired to make one wise, she took thereof and she did eat*, although she knew that God had said, *In the day that thou eatest thereof thou shalt surely die*, *Gen. iii*. But there was generous pleasure here, such as tempted the Soul, assaulted it with the appearances of Wisdom, and divine Knowledge: *Ye shall be as God's*, *Gen. iii. 5*. And sure 'tis no great wonder if the proper pleasures of the mind engage it, therefore when God would give a Precept liable to a Temptation of being broke, he laid it in the sphere of those things that delight the *Soul*, of *Knowledge*; but far be it that those of sensuality should ever have prevailed; Man may yield to the pleasure of being *like God*, but for pleasure to *make himself a Beast* is contradiction to

Nature. For pleasure is but satisfaction of our appetites, and the more natural the inclination is, the higher and more powerful that Nature, and the desire eagerer, so much the more delightful is the satisfaction. Now it is certain that the reasonable faculty, the Soul or Spirit is the highest and most proper nature of a man: In all the rest he's not a step removed from Beasts, unless it be in shape, but in the accurateness of his senses is below them far; and therefore must be so in sensual satisfactions; but in his Soul he borders upon Angels, and does come towards God.

Now then that Soul being man's peculiar nature, the highest part of him, It follows its delights, Spiritual reasonable Joys must needs be the most natural and most proper for it, most conformed to it, and therefore the most taking with it. This may be cleared most irrefragably.

A Beast hath several ingredients of Nature in his making, he is an heavy body, and a Vegetable, and he hath also Sense which is his highest nature. Now though the only inclination of heavy bodies be to fall down to the Earth, and this be also natural to a Beast, we do not find that 'tis his greatest pleasure, sure he had rather feed than tumble in the Pasture; his chief delight lies in the satisfaction of his chiefest faculties, wherein he does excel, his *Senses*; and as Beasts differ and transcend in these, so do their pleasures also differ and exceed. A man also, as *Aristotle* says, does live a threefold Life: At first he is but a *Plant-man*, a growing span of living Creature, and he's born only into Animality, a Life of Sense, and at last *educated* into *reasonable*. Now the delights of his first Stages, whilst only Vegetation and Sense live, although proportioned to those states, yet have no savor to the mind; he grows through Nuts and Rattles to the use of Reason, and the pleasures of it also; these must keep even with the growing faculties and become higher, rational, and manly: Which if they do not, but the man still dwell upon the satisfaction of sense, he does confound the Stages, contradict the progresses of Nature; he hath the age and strength of Reason but to play the Child with, to exert it in those things that are but a Man's Rattles, hath the sagacity of an Intelligence merely to find out how to be a brute with greater luxury and relish.

Come therefore, show me now the sins which the delights of Reason do betray you to, and I will admit the Plea: But if you live your own *reverse* that you may die; renounce all your own pleasures first, that so you may renounce the joys of God and Heaven; and fall from Nature that you may fall into Hell, this case hath no pretence; and those pleasures cannot *toll man* on to death, which till the man be dead, and the brute only live within him cannot be his pleasures. And it is plain they are not pleasures to a Sober man that lives the life of *Reason*, not to say of *Grace*: Nor are they such to any man till he have train'd and exercised himself into an habit of enduring them, and by a discipline of Torment made himself experienc'd for Vice and for Damnation: Nor is there ever any pleasure in some Vices. What is there in the dismal Wishes of man's imprecating passion? there cannot be music in those harsh horrors, and yet the Sinners *will destruction* so as that they *call to God* to pour it on them, and tear it down from Heaven, so that Pain and Disease seem to sauce those delights, and Death to be the tempter to the pleasure; 'tis evident men's reasons and their Practices must be first

debauched, that they may count them Pleasures, and therefore pleasure cannot be the first mover in the Sinners race to Death.

But I will grant, that the Spirit and Flesh of Man by their so strait alliance and perpetual converse, may grow to have the same likes and dislikes, have but one appetite, and this alas! be that of flesh; to whose only satisfactions the man useth himself, by long Custom of which, the Soul doth so imbibe the Inclinations of the Body, that nothing of another kind can possibly be relish'd. In this case sensuality hath pleasures, yet such as cannot answer God's enquiry; for do but consult man's other Choices and you find a present satisfaction cannot work his Resolutions to forego great after-hopes, or run upon a foreseen ruin. Who will exchange his right to the Reversion of a Crown, which from his Father he shall certainly inherit and succeed to if he do out-live him, for a present Scene of Royalty, and choose a painted Coronet, the pomps and adorations of a Stage, and the applauses of a Croud before the real Glories of his Kingdom, the love and the obedience of his Subjects? And yet my Soul, the disproportion of the Sinners terms is infinitely greater; and there is no hazard, which to make his choice of present things more flattering, the others hopes are liable to: For that Heir of the Crown may die before the Crown fall to him; but it is impossible that we should miss of ours except we put ourselves by, by such choices; except we change it thus. And on the other side we know, men will adventure the Sentence of the Law by Robberies and murders to provide for Lusts, while they hope to be undiscovered: But sure a Prison made delightful by all arts of pleasure, and all plenty of it, will not hire a man to own those actions which shall forfeit him to certain shameful Execution the next Sessions, and yet this is the Sinners state exactly, he is ti'd and bound in the chain of his sins, they are it may be chains of Gold and softened with delices, but they reserve him to the Judgment of the great Assise: And yet he chooses these and puts them on as Ensigns of delight and honor.

Once more; Do not men choose a present Agony to keep off an afterevil, they tear their bowels with a Vomit to prevent a Surfeit, they cup and scarify, and with all artifice or pain upon themselves kill a Disease, yea they are well content to prolong torment so they may but prolong life; and though the preservation of it prove only continued pangs, and all they can effect is only this, that they are longer dying, yet they are glad to be so in all cases, except where the prescription is *Virtue*, and the *death* prescribed against *Eternal*.

Now why do you choose thus only in Sin and Hell? 'Tis clear the very pleasure you change Heaven for, cannot invite you from this Life, and then you that will suffer anything rather than you will die, *Why* against all resistance *will you die forever?*

It is Secondly, because you know not what it is to die the second Death? at least your notions of it are so slight and easy, that they cannot fright you from a pleasure or cope with a temptation to it; and so though present satisfactions are not able to engage you upon present ruin they can upon the after-death.

Indeed the Sinner would have reason if it meant no more than hath been taught of late by one that hath gained many Proselytes among the *Virtuosi* of Religion; *After the Resurrection the Reprobates shall be*, saith he, *in the state that Adam and his Posterity were in after his Sin* (i. e.)

the state we are now in, Live as we do, Marry and give in Marriage, and cease to be when they have got some heirs to succeed them in Tophet. Poor unhappy Souls these! that never had any sin to merit being there, nor any Sentence to condemn them thither but this man's: Who must put them there successively one after other, to find employment for Everlasting fire. A Doctrine such as had an Angel Preach'd from Heaven by S. Paul's award he must have been Anathema; when the Devil made Religions, and Theology came from the bottomless Pit, he never found out such an Engine to convey men into it as this pleasant notion of the punishment of sin therein; as if Leviathan were made to take his pastime in that Lake also, by such interpretations, which surely were contrived to make out the Assertion of that Romish Priest, who says, that those in Hell love to be there; nay more, that 'twas impossible for God to do a kinder thing for them than to put them there. Doctrines to be abhor'd as Hell itself; and yet upon these grounds he builds their Church by demonstration, so strong as that the Gates of Hell cannot prevail against it; and in truth they have no reason to assault it on these terms. But to pass by such dotages and frenzies, you will be able sure to check all those presumptions which grow from sleight impressions of the second Death, if you but take that prospect of it which the close of this time gives: look forward through this season, which is designed for you to prepare the way of the Lord to his Passion in, and you shall see the Death that does await iniquity.

If you behold him coming to *Jerusalem* with *Hosannas* and *Palms* about him, as if Death were his *Triumph*, his *Passion* so desirable, that he rode to meet it, which he never did at any other time; and then complaining he was *straitened until it were accomplished*; as he had throws of *Longing* after it, and *singing* when he went out to it, you would believe the Sinner never chose his death, sweetened by his most pleasant sin, with a more cheerful eagerness. But then open the Garden and you see his apprehensions of it *throw him on his Face to pray against it*. See how he sweats and begs, his very Prayer is a *Passion*, the zeal of it is *Agony!* and canst thou choose that he so dreads and deprecates? and when he durst not meet the apprehensions, wilt thou stand the storm? see what a *sting death* hath, when it makes outlets for such clots and globes of *Blood*, and stings the Soul so too, that it pours out itself in *Sweat*. And then he sinks again under the deprecation of it, and prays that *that Cup may pass from him*. Blessed Savior! when thou hadst just now made thy *Death* thy *Legacy*, thy *Sacrament*, dost thou entreat to scape this death? if *this Cup pass from thee*, what will the *Cup of Blessing* profit us? thou hadst but now bequeathed a *Cup* to us which was *the New Testament in thy Blood*, and now wilt thou not shed that *Blood*? But dost thou refuse thy *Cup*? Oh 'twas a *Cup of deadly Wine*, red with *God Indignation*, poisoned with *Sin!* And can the Sinner thirst for the *Abyss* of this, the *Lake* that hath no bottom? and when *he goes again, and prays the same words the third time*, be yet not only so supine as not ask to scape it, seldom and very sleight in any *Prayer* or wish against it, but also so resolved to have it, as to gape that he may swill it down to everlastingness? Follow him from that Garden and you see him even dying under his *Cross*, he cannot bear that when it is laden with sin, who yet *upholdeth all things by the word of his Power*. 'Tis said the time will come when the Sinner will cry out to the *Hills to fall on him*, any weight but that of iniquity, the burden of that is intolerable, 'tis easier for him to bear a *Mountain* than a *Vice*, and yet Christ saith *he hath a beam in his Eye*, and can he shrink at any weight whose part, that is most sensible, tender to an expression, can bear that which

shoulders must fall under, only Pillars can sustain? Oh yes; that which did sink the shoulders of Omnipotence: Then the *Mountains* rather *and the Rocks to cover*; but in vain, they will not cover, for thy very Groans will rent them: Christ's were so sad that his did, *they tore the Rocks*, and that which is much more inflexible, the *Monuments*: Death started at them, and the bonds of the Grave loosened, and the Dust was frighted into Resurrection; and more, the Hypostatick Union seemed rent by them, the God to have forsaken his own Person. And can the Sinner hope to stand this shock? will the courage of his Iniquity make his heart harder than those Rocks, more insensible than the Grave, and better able to endure than he that was a God? and will you die into this state eternally? which it was necessary for him to have the assistance of Divinity in his Person, that he might be able to endure one day, and which yet notwithstanding made one day intolerable.

The sum is this, a Person so desiring Death and yet so dreading it, and sinking under the essays of it, and this Person the Son of God, and that dread merely because there was sin in the Death, (for if this were not in the cause, no Martyr but had born death with more courage but that Son of God) all this as it does leave no Reason for the Sinners choice of death Eternal, so neither doth it leave a possibility of bearing it: And if so, give me leave in God's Name to Expostulate, the last employment of these words, *Why will ye die?*

After this killing Prospect, while the damp of it is on you, let my Bowels debate with you, which yearn more over you than they did over my Beloved Son in whom I was well pleased; when I have sent my only Son, God, one with my own Self, to be made Man, that he might suffer what was necessary to be suffered to preserve you from eternal sufferings; when I have laid on *him that was brought up with me from everlasting, and that was daily my Delight*, all your Iniquities and my own Indignation, that so you might be freed from both: When I have found out, made an Expiation, with which I am more pleased than ever your transgressions offended me, which hath quite blotted out your sins and my Displeasure; when your Redemption from death is made, the Ransom paid, the Price is in my hand, why do you then refuse yourselves, your own Eternal Blessedness which was thus dearly purchased and is ready for you? Why will you seize that Indignation which you are redeemed from, and force those sufferings on yourselves, which have been laid already and inflicted on another? 'Tis a small thing that you refuse me, the return of my Expence, that which I gave my Son for; but do you renounce Happiness because my Love and Blood is in it? and will you die because you may, and I desire you should live? when my Son went from the essential felicities of my Bosom to embrace Agonies, and died for you; why will you also die? as you have slain his Person, will you Crucify his Kindness too? and crucify yourselves rather than have it? and having used him most despitefully, will you therefore use his favors so? and not let his Death and Passion do you any good? contemn his methods of Salvation, his divine Acts of making you forever Blessed? is your Savior and Life itself so hateful to you? and after such Redemption of your persons is there no redemption of your Will from perishing? nothing of value that can bribe your choice against it? nothing that can betroth you into a desire of Life, and take you off from your resolves to die? had I set no advantage on the other side, if sin had sweetened misery to your Palate, it had been no such great despite and contradiction to Appetite; but when Heaven and the Joys of God are in the Scale against it, to *prefer Misery*

is Wretchless beyond aggravation. *Oh why will you rather die?* Those very things that tempt your Wills were they abstracted from the death they do inveigle you into, were they sincere and innocent, if they were set against that Life, that blessed life, immortal Life, would vanish quite in the comparison when you should see they are but frolicks of delight, that never take you but when you are turned up to them, in moods and fits; and the complacencies you take in them are but starts of Appetite, that swells and breaks out to them and then falls again, and so the pleasures die even in the birth, and therefore cannot satisfy; indeed do but disquiet an immortal appetite such as man's is, so that it were impossible to choose a life, these rather, although there were no misery annexed to them, if you considered: For it were to resolve that a few drops were more than an immense Ocean of Delight, a Moment longer than Eternity, a Part were bigger than the Whole, an Atom greater than an Infinite. Now there is nothing then that can prefer these to your choice but the Death only; and *Oh will ye without and against all Temptation, Will ye die?*

O thou *my Soul!* take other Resolutions, thou seest the things that men with so much care and sin provide to make their lives delightful here, although success answer their care, are vain and helpless things, and life itself as vain, and I must die, and drop from Heaven; and therefore be thou sure to take a care their treacherous comforts do not make me die into the everlasting want of them and of all comforts.

The Artificial pleasures of the Palate whether in meats or drinks, forced tastes, that do at once satisfy and provoke the Appetite, will relish ill when I begin to swallow down my spittle; but sure I am, I am invited to the *Supper of the Lamb, to drink new Wine with Christ in my Father's Kingdom;* The *fatted Calf* is dressing for my Entertainment, and shall I choose to be a while a Glutton with the Swine, rather than the eternal Guest of my Father's Table and Bosom? and refuse these for a few sick Excesses which would end in qualms, and gall, and vomits, if there were no guilt to rejolt too, and which will kindle a perpetual Feaver? The Honors and the Glories of this Life will lose their shine when I am going to make my Bed in the Dark, in a black lonely desolate hole of Earth; my Gayeties must die, when I *must say to Corruption, thou art my Father, and to the Worm thou art my Mother and my Sister:* And if there were pride or ambition in them, their Worm will never die, that Pride will make me fall as low as *Lucifer*, that Glory will go out into *utter darkness*, and that Ambition change my Honor into everlasting Shame, Envy, and Torment: But sure I am that there are Glorious Robes, and Thrones, and Scepters in God's Promises; and let thy gayety, *my Soul!* be in the Robe of Immortality, the Throne of thy Ambition that of Glory.

When I shall lie tortured or languishing in my last Bed, Palaces and Possessions will no more relieve me, than the Landskip of them in the Hangings can do it. And if there were Covetousness, Bribery, Sacrilege, or Injustice in them, I shall be carried out of these, and have no other Habitation assigned me, but with the Devil and his Angels, shall inherit and possess nothing but the Almighty's Indignation forever.

But *in my Father's House are many Mansions*, Places prepared for me, and an Inheritance as wide as Heaven, as Endless and Incorruptible as Eternity, and God Himself: And sure if I may

choose, there I will live where there is neither *Will* nor *possibility to die*; where there is *Life*, *fullness of Joy*, *Pleasures for Evermore*. To which, &c.

The Sixth SERMON, Preached at WHITE-HALL.

PSALM LXXIII. v. 25.

Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee:

MY Text is the result of the Pious man's Audit, the foot of the account in summing up his whole that he hath either in Possession or Desire; and instead of nice Division of the Words I shall observe in them these Subjects of Discourse.

First, the different tenure, or condition of Estates in the two different Countries we relate to, this here is a Land only of *desires*, the other is a place of *enjoyments*, *Have in Heaven*, *Desire on Earth*. Yea

Secondly, Though our estate here in this Earth be present, and that other seem removed far off, yet the possessions of that are present and in hand, but the most native satisfactions of the Earth are still at distance, only the object of our aims and expectations *I have, now I have in Heaven, on the Earth I but desire*.

Thirdly, Here is the matter of both these desires and enjoyments to the Pious man; *No Person or nothing* (for so it bears also) *but God: There is nothing upon Earth that I desire besides thee*. And as to *Heaven* the negation is expressed emphatically by a Question, *Whom have I in Heaven but thee?*

Yet least this Question should look like an Expostulation, and he that asks it seem unsatisfied with his Portion, we will therefore,

Lastly, see the Importance of it to the Christian, since our *Savior* is gone up into Heaven, see whom the Christian hath there: And if the Psalmist could find none but *God*, and *David* (if he were the Author) could not see the *Son of David* there, yet since *Christ is set at the Right hand of God*, the Christians present Interest in Heaven is such, that looking with contempt on all that worldly men applaud themselves in the enjoyment of, rejecting all but *thee O Christ*, he justly triumphs in resolving of this question to himself, and being satisfied in *having thee*, he does renounce even the *desiring anything but thee*.

Of these in their order beginning here on Earth, where our tenure even of earthly things is but *desire*, this World does give no satisfactions in hand, but still they are only the objects of our Expectations and wishes.

When God hath given Man an erect Countenance, Eyes that do naturally look towards him, and the very frame of him is such, that Heaven is his constant Object; it were no wonder if his looks and thoughts were always there, since both the duty and necessity of that does seem imprest upon him in his making, and to *desire things above*, is, as it were, *the Law in his members*.

But when he swims in delicacies here upon the Earth, is immersed in the plenties of all kinds, that these should give him nothing but *desires of themselves*, that the delights should not be present to him, but he should still pursue and need that which he is encompassed with, that while with open mouth and in a most intemperate current he swills down the pleasures, yet his open mouth should gape only with thirst, and he be sensible of nothing but the want of these, is strange even to astonishment: Yet such it seems the nature of them is. When S. *John* would enumerate all that is in the World the particular that he gives in is thus, 1 *John* ii. 16. *All that is in the world, the lust of the Flesh, the lust of the Eyes, and the Pride of Life*. He does not say, the objects of these Lusts that are to serve and satisfy them, for there's no such thing as satisfaction, but only lust; and if we make enquiry into the particulars we shall find it.

To begin with that of the Eyes, *Covetousness, or the love of Money*: 'Tis evident that where an Object is not useful to the faculty, it cannot satisfy, for satisfaction is fulfilling of our needs and uses, but Money is not useful to the sight, nor indeed does it prove useful to, or serve any of the Covetous man's occasions or faculties; rather the contrary in every kind, he does bereave himself of good because he hath it; He is in agonies of trouble and solicitude, lest he should need, and not have that, which when he hath acquired he will still need, and will not have enjoyment of. Nor is it possible it should be otherwise, for since there is no natural original or cause of this his Appetite, for 'tis not emptiness that makes him hungry, who is more ravenous the more full he is, whose most empty bowels shrink and cling together, and having learned not to expect repast, while his bags and desires stretch, and are enlarged by being stuff'd.

Nor is it fear of future want that makes him eager to provide so, for why should he be so unsatisfied in his providing against want, that will want more the more he is provided?

And since as there is no natural cause, so there is also no natural measure for this Appetite of his; for Nature's measure is our real uses of the Object. But this man heaps up useful things that he does never mean to use: Since therefore it hath neither bound nor cause in Nature, 'tis monstrous, and must needs be an unlimited lust, uncapable of satisfaction: And all this man's Wealth does purchase nothing for him but *desires*, and is not the *content* but the *Lust of his Eye*.

And the same reasoning will conclude the next, *the Pride of life*, which is the Lust of a Sense as wholly unconcerned in all the Poms and garnishes of Pride, as the Eye is in Wealth: 'tis a Lust of the Ear, all is but the man's passion to hear himself, his trappings, or condition commended. The Learned man that's proud, does think of no return for all his toils and watches, all the present racks and tortures of his mind, and all the after-ones that he does pull upon his body, but to be spoken well of: He fasts, mortifies, and denies himself more than the Covetous man can do, merely to fill himself with wind; he reconciles the *Babel* of all Languages, and Sciences too in his own head but for a word, only to hear an *Euge*, and this with such solicitude that if the breath of men's Applause should fail him he would straight expire, as if his Soul *breathed* only at his *Ear*. If my pride lies in gayeties, all Nature's Wardrobe must be rifled, the beauties of the Universe desloured, the Art and Sweat too of all

Nations employed to attire my person, or to dress my Room, rather indeed to dress the Tongues and furnish, out the talk of other persons, who must entertain mine Ears with the discourse of my own splendors; which is all the use I can make of it; the Eastern Rocks must send me Diamonds, merely to dart a line of light into another's eyes, which may return to me in a report that I have such fine Jewels, and I have nothing else of all my sumptuous glories but the mere *Echo* of their shine, which is reflected and beat back to me in commendations. With so much expense anxiety and sin, I do provide only for other men's discourses, or it may be, envies. Now these are none of my enjoyments, and therefore I have nothing of them but the *Lust* and the *desire*.

As for *those of the flesh*, the third remaining kind, they seem indeed to be exempted from this reasoning; the sensual person gorges his desires, and in *Solomon's* phrase *makes his Soul enjoy good*: Yet the same *Solomon* salves that appearance too, in saying *when provisions increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?* My broad and my cramb'd Tables do not more enlarge or serve my appetite, give me no satisfaction but only that of seeing many Dishes full, and many men consuming them, as if *Luxury* also were a *lust of the Eye*. It hath been said indeed, that the Eye is the Gluttons most unsatisfied and greedy part, and it must needs be so if its lust lie to all that other men devour, and if it crave not only for the man's own stomach, but for throngs of Clients, Parasites, and attendants. And 'tis too plain the other Twin *Intemperance* lusts by the same rules and laws: It does not only claim its seat in the *Eye*, which makes itself a Judge of Liquors for the Palate, and does not choose them by the uses of their moisture, but by their body, by their *air*, and by the *mode*, and other *Rules of the authentic standard Drinkers*; as if men thirsted in the fashion only: But this Eye also, as the Riotous man's did, gapes for company, and thirsts to see the Vice go round, it drinks in nothing with so much delight as the Wine, when a weaker Companion returns it back again in Vomit, at that foul horrid spectacle it sparkles and triumphs. Now 'twere in vain to ask *Solomon's* question, *What good is there in this?* or what enjoyment? to urge that meats and drinks cannot give satisfaction to the Eye that hath no Palate, and then cry out *Oh Prodigy* that it should Lust thus! As for the other kind of Riots, where with arts of Epicurism men contrive to feast and entertain their private Appetites, and put a Patrimony into sauce for their own Palats, men sordidly Luxurious. 'Tis evident that these are studied to provoke, men choose such Wines as they may longest drink, and with elaborate condiments make forced *hunger* as well as *dishes*, so that the Riotous *design only to Lust*, and the whole mystery of *Luxury* is to *create desires*.

Lastly, for that one that hath ingross'd the name of *Lust*, it gives in a full Evidence against itself. For the *Adulterer*, much more irrational than the most *greedy Miser*; is insatiate in *desiring* what he *hath*, and his Lust will not use his remedy, lest so it should allay and quench the Lust: And whilst with so much fever of desire, he courts nothing else but the *change*, and values that alone equal with all the discontents of this life, all the miseries of that to come, and will go to the Devil merely for *variety*, as it is plain: Adultery hath nothing *proper* to itself but the *desire*, is a mere looseness of the Fancy, which ranges in wild lusts, and which hath no enjoyment that's peculiar to it but the *lusting* only; so 'tis also plain that this Lust must be endless, for that principle of Change which gives it all its incitation must never let it rest;

for then 'tis not variety. S. John said therefore most expressly, *All that is in the World is Lust*; men only can *desire here*, pursuing their *desires* just as they do their shadows, no eagerness or hast can bring them nearer, still they only pursue, yea like him that would hug and force a Cloud, his empty arms return upon his breast with strokes; and while they seek to catch the Object wound his Bosom: And thus it must be till we fix our passion there, where only there is satisfaction even on God; the object of the pious man's desire, and my next Part.

Nothing besides thee, or with thee: so it signifies also.

There is nothing upon Earth that I desire with thee.

Had he said, *Nothing without thee*, the emptiness of everything below which the Lord and his Blessing is not in, had made this his determination just and necessary: But sure when God hath put other needs in my making, and hath provided supplies for them, those also are as just and necessary objects of desire, while they are with and under him: But yet, he that had brought all his affections into David's frame, might well say he desired nothing upon Earth *besides*, nothing *with God*; for he had weaned his very Flesh and all the craving appetites of Sense from their own objects, and had fixed them upon God in all their strength and vigor. My Soul, saith he, *thirsteth for thee*, (elsewhere, *my Soul gaspeth unto thee, even as a thirsty Land*;) and *my flesh also longeth after thee*, Psalm lxiii. 1. How! My Soul thirsteth for thee? *with thee indeed is the Well of Life*: But Thirst is an Appetite, gasping a consequent defailance and impatience of the Body; to both which the Soul is a mere stranger, as it is also to the ways by which the Body does desire; •or the Soul is drawn by moral engagements, by persuasions and motives, there is place for deliberation and Choice in her Desires, she can demur in her pursuits, divert her Inclinations, and quench a Desire with a Consideration; but the Flesh pursues in a more impulsive manner, is drawn and spur'd on by such impetuous propensions as are founded in matter: You can no more persuade a thirsty Palate not to thirst, than you can woo a falling Stone to stay its hast, or invite it to turn aside from its direction to the Center. Yea but the Soul also exerts itself in all these appetites of flesh and matter, and with all their violence when it looks on God, when we have once had a taste, or when indeed we but discern our needs of him, whether our Temporal, or Spiritual, those of the Soul or Flesh, all the desires of both then fly at him, and with a tendency most close and uncontrollable, then nothing besides him. For all the appetites of Body crowd into the Soul that they may catch at God, that *Thirsts* and *Gaspes*. And the Soul does put on the violent impetuous agitations of the Bodies Appetites; *My Soul thirsteth for thee*, and *my Flesh also longeth after thee*. What *Longing* is, whether an Appetite or Passion of the Flesh or Mind, whose signatures are more express indeed upon the Flesh than those of any other, yet whose impulses are so quick and so surprizing, as they were Spirit; I shall not now enquire: but sure if the Flesh long it should be for some carnal Object, for that is proportioned to it; Flesh and the Creature use to close indeed, and they imbibe each other, as if they knew to fill and satisfy each other; yea some there are that have brought down their Souls to the propensions of Flesh, have given to their very Spirits an infusion of carnality, for *they mind only fleshly things*. But by the rates of David's practice it should seem the pious man does the just contrary; sublimes his *Flesh* into a *Soul*, drains all the carnal Appetites out of it, weans it from all its

own desires, and teacheth it those of the Spirit only, makes it *long for God*. Now he whose flesh is defaecated thus, and as it were inur'd to the condition which it shall put on, when it awakes from its corruption, as if it were already in that place, whose happiness and desires have no use of Body, and were in that state where their Bodies *neither hunger or thirst*, for these he hath translated from his flesh; 'tis *his Soul only thirsts*, and that *for God*: As if he were indeed *like Angels now*, how can this man *desire anything on Earth besides the Lord*, who is and does already what they are and do in Heaven, *where we have nothing but thee*?

But notwithstanding this *exalted temper*, though we should arrive at this *Seraphick constitution of desires*, and though God hath now made himself to us the proper object of these appetites, for since God struck the Rock for us *which Rock was Christ*; since the *true Bread came down from Heaven*, if our *Flesh long for God* there is a satisfaction ready, he hath made *his Flesh be meat indeed*; if our *Souls thirst for God*, he can furnish *drink for a Soul, the Blood of God*.

But yet while this Soul sojourns in this earthly Tabernacle, the man will still want other supplies, and may be not desire them; or can he choose indeed? For they that tell us stories of some men, whose hungers and thirsts after God as they devoured all other desires in them, so also gave themselves no other satisfaction but *panem Dominum*, that 〈 in non-Latin alphabet 〉 *Supersubstantial daily Bread, the Lord*; these men I say, would find it hard to make out how bare *Species* could nourish and sustain a bodily life. Yea Christ himself when he was upon the Earth did hunger, and although it *was his meat to do his Father's Will*, yet when he was an hungered *Angels came and ministered unto him*, and then may not our earthly needs desire something besides him?

That while we are upon the Earth all those necessities are in our constitution is certain; but that we need not desire for them, or anything besides Him, is as certain: Because to them that desire him *all these things shall be added*, they are annexed by Promise, *Matth vi. 33*. it is for such to be solicitous who would have something they must have *alone*; something that cannot come *along with God*. But if I be assured that all my needs shall be supply'd in him, I need *desire nothing besides him*; now this Promise he must perform; for he that when he put Man in a state of Immortality in Paradise, provided him a Tree of Life that might forever furnish and sustain him: For that Age also that he does design a man a being for his Service here upon the Earth, he must allow him necessaries for his being and his Service, otherwise he can nor serve, nor be: And then if they be certain what need he desire them? 〈 in non-Latin alphabet 〉 saith S. *Chrysostom*; These are not objects for our careful wishes, but our trusts and confidences, we may assure ourselves of these if we have him, these are his Appendages, and then why should I put them with him into my Devotions? when my Soul lies gasping towards God in Prayer, my desires seizing on his Blessednesses, to take them off from him, and to make my desires turn aside to little earthly things and fix them there, is to affront not my *God* only, but my *Prayer* too; and when these things are sure, seems to betray a mind too Earthly and too apprehensive of these needs: Surely I were most strangely necessitous, or strangely greedy, if both *God* and *that which shall be added to him* were not enough for me: More wretched, or else more unsatisfied than Hell, if the Almighty were not sufficient for me; if he be my provision, then I need desire nothing besides him.

But yet Necessities will crave; Hunger does croak aloud, Thirst makes the insensate Earth to gasp; as if with open mouth it gap'd not only to receive but beg God's showers, and God expects to be entreated for these things: *He feeds but those young Ravens that do call upon him, and the young Lions roar to him and seek their meat at God: The eyes of all things wait on him for that; yea, this our Psalmist in this very Psalm desires other things; and Christ himself hath put into his little Summary these needs and these desires, Give us this day our daily bread; and my Text does but regulate not exclude these desires, if we shall read it in the old*

Translation, there is none upon Earth that I desire in comparison of thee 〈 in non-Latin alphabet 〉 *There's none or nothing that I desire or delight in equally with thee, like thee, so we translate the same word, ver. 5. I shall not doubt to beg what my needs crave: But if God, and any the most signal earthly advantage stand in competition, and I cannot have one with the other, his Providence or his Commands have made them inconsistent, that I will not desire with him, then he shall be my Choice alone: Rather Obedience and my God than any satisfaction how desirable soever!*

This is the Touchstone of a Pious man's desires; 'tis not unusual for inclinations to things below, more to possess our thoughts, employ our faculties than any other, and we are far more sensible of their impressions, more busy in the pursuit, and more tender in our cares of them: But if upon contest betwixt God and our inclinations, upon debate betwixt a Pleasure and Command, we can decree for God and for Obedience, pass Sentence with the Precept, we are safe, here the desire is not inordinate. 'Tis a known instance, and you may have seen, a tender Mother spending almost her whole time in caressing her little Infant, you would think she had Eyes for no uses but to view it, and that she had her Arms and Breasts but to embrace and suckle it, to whom these are so wholly given up as if they had no part for any other, as the Husband, had no share in her entertains and caresses of whom are far more sleight and not so pressing: But should it come to this pinch once, that she must straight resolve to part with one of these, however close her Arms would grasp her Child to rescue him (to force whom thence were like the tearing of her bowels from her) yet would she give those bowels to redeem her bosom guest, and the Husband would be the Choice; so that although the other inclinations were more expressive, these are the stronger and the better settled. So it may happen, we may be more sensibly affected to some dear things here below, our thoughts, and Eyes, and our embraces cling and fasten more to these; but if it come to this that we must leave one, break with the Duty or the Passion; if we resolve however not to part with God, but lay hold there and let the other go, then our affections are not only regular when we *desire nothing in comparison with him, but our desires are enjoyments, seize and take possession of him, and we have him: So my Text implies here, Whom have I in Heaven but thee?* importing that *we have him: Which brings me to the other parts that yet remain to be discoursed of.*

Three things are here to be considered.

1. That *Heaven is the place of Possessions* in opposition to this Land of *Desires*.
2. That *God is the possession there*.
3. That *the Pious man hath this possession in present*.

The first of these is so much common place, I shall not stay upon it; those only qualities that make this World to be a Land of Desires, have no place there, to wit, the *instability* and *emptiness* of all things in it, he that lays hold on them does but grasp *Mercury*, which the more he clasps the more he forces it to slip away, and he retains only the soil and the defilement of it, like *Lightning* which but passes by, stays not to cherish, only dazels, and, it may be, scorches: So the shine of Earthly glories startles the mind, amuses us, inflames desires of them, and goes out. But then above the tenure is *Eternity*, and that assures immutability; yea, if it be *nunc stance*, an indivisible Infinity of permanent duration, whose every point does coexist to every point, *a perfect and entire possession, all at once, of an interminable life that never can be all possessed*; then nothing can pass by us, or cease from us, but we shall always every moment have, what we shall have in every any moment: Our enjoyment also being like him that we enjoy, *all in the whole and all in every part*; being not only endless in the mass, but every moment of it is immortal: And then there can be nothing but enjoyment; no place for desire there, where there is nothing absent, where all past and all futurity is always present; and where also the Infinite and all-sufficient God is the Possession; which is my next Proposition, and that God himself affirms.

Gen. xv. i. I am thy shield and thy exceeding great reward. Yea, this he hath present possession of, which my third Proposition and my Text asserts, in saying, Whom have I in Heaven but thee? importing thee I have.

The things we call most our possessions he both personal and real, and our *portions* and *inheritances*: Now *David* claims God under both these dues, *Thou art my portion O Lord and the lot of mine Inheritance*; as other men maintain themselves by these, so I live upon thee: And that we may not think that God is such but in *Reversion*, those are *present* possessions which men reap the uses of *in present* to themselves.

Now what is there of God the Pious man hath not the present uses of? *His Eyes are over him, and his Ears are open to his Prayers*, watch to attend each motion of his heart, and *underneath him are the everlasting Arms* to carry and sustain him, his *right hand* wears him as his *signet*, and his *left hand* pours down Blessings on him; his *wings are spread* for him to nestle in that warm security, and hide him in the *shadow* of; his *bowels found and turn within him* with compassion over him, and *himself self is about his Bed and about all his paths*; not so much to spy out his ways, as to preserve him in them all, and *he waits that he may be gracious*. In a word, all the Securities that God's Preserving Mercies signify, the watches of his Providence, the Blessings that fulfill his Attributes of goodness, all are exerted upon his occasions, are made the present objects and the satisfactions of his nearest senses, and he may *taste and see how gracious God is*.

And then give me O Lord! seizin of this the Pious man's Estate, I shall not envy other men's possessions; though one lay House to House, and Land to Land till he become the Lord of his Horison, and his Eyes cannot travel out of his Demesne: For notwithstanding that we may have known ill Courses or ill Accidents consume all this, or Force throw him out of all, and that great Lord have no House but a Goal, nor Land enough to make a Grave: But sure I am, that I shall be provided for in all necessities, unless there happen such a one for which

there's no relief in God; nor can I be disseis'd, they must void Heaven e're they can disfurnish me: *For thee I have in Heaven.*

But yet, though chance nor violence cannot put me out, yet I may forfeit this Possession too; for *Sin will separate betwixt me and my God*, cast me out of his presence and enjoyments, as sure as it did *Adam* out of Paradise. And then alas! if I had none but him in Heaven, he is now become my Adversary, holds possession against me, as he did that of Paradise with flames; so he does *Rain snares, fire and brimstone thence*, and *this is all the Sinner's portion*, *Psalm xi*. All that I am like to get, unless I have a person that will attribute the cause, or mediate, there is no hopes of a recovery for me if I have *none in Heaven but thee*.

Now here my last Consideration will come in.

If while my Soul lies groveling under fearful Apprehensions of its Forfeiture, casting about for help and finding none upon the Earth, if it look upwards and enquire *whom have I in Heaven?* have I none there but my offended Adversary God? it may resolve itself with comfort he hath other interests there. For,

First, I have an *Intercessor* there, *Rom. viii. 34*. a Master of Requests, one that will not only hand in my Petitions, get access for my Prayers and my tears to God, but will make them effectual: For saith *S. Paul*, *Seeing we have a great High Priest that's passed into the Heavens, let us come boldly to the Throne of Grace, that we may obtain Mercy and find Grace in time of need*, *Heb. iv. 14. 16*. For though my supplications have not strength nor ardour that can mount them into Heaven, and are too impure, however washed in my repenting Tears, to draw nigh to the Lord, yet being put into the High Priests Censor with the Altar coals to give them holy flame, and wrap'd up in his Cloud and Smoak of Incense that will cover all the failings of my Prayers, they may get access into his Ears and his Compassions. Indeed how can they choose when Christ does join his Intercessions? for my requests will go where the High Priests do go; he carries them, now He himself doth *sit at the right hand of God*: The intercessions that are made for me are made upon the Throne, and therefore cannot be repuls'd from thence, and such desires command and they create effects.

But should my Prayers fail, and should God *hide himself from my Petitions*, withdraw himself and *hide his face* from them, although they be even before his face. Yet.

Secondly, I have an *Advocate* there too, *1 John ii. 1, 2*. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins*; one that not only *pleads* for me, but brings the *satisfaction* of my Forfeiture in his hands, makes the *just value plead*; appears there with his Blood, and proves a recompense.

'Tis *Jesus Christ the righteous Advocate*, that does *propitiate* and *atone* son, what he *pleads* for; *purchase* what he begs. 'Tis true, that poor Worm, saith he, hath provoked thee often Lord! but thou didst *smite the Man that is thy fellow* for it; Behold my Hands, and look into my Sides, see there thy Recompence; wilt thou refuse that Satisfaction thyself didst contrive, and thy beloved Son did make? why did a Person of the blessed Trinity descend from Heaven and Divinity to be made Sin and be a Curse; but to Redeem him from the Curse and Sin, and to

entitle him again to the possession of Heaven and God? Why was I Crucified but that thou mightest be aton'd and he be pardoned? Thus he solicits for us there, presents himself in our stead, as our Attorney. He was not a public Person only on the Cross, but he is so at the right hand of God; as he was there our Representative and bore our sins, so he is here our Representative and bears our wants; was there our Proxey to the Wrath of God, is here our Proxey to his Mercies and Compassions. He looks upon himself as in our case, whose Cause and Persons he supplies, and so is prompted to desire and beg for our poor sakes, and he looks upon us as on himself, and so obtains as for his own beloved sake, pleads as ourselves, and then as to himself he does decree Sentence and grant: For

Thirdly, I have there a *Judge*, and this is he, *who sits at the right hand of God to Judge the quick and dead*; I might have said a *Savior*, for he was exalted to a *Savior to give Remission of Sins*: But my *Judge* is as kind a word. For however there be some will cry for *Rocks and Hills to hide them* from his Face, yet this they are afraid of is the Face but of the *Lamb*, *Apoc. vi. 16.*

And it is strange that they who can look upon Hell, and charge Fiends in a sin, should tremble at a Lamb, and fly him so: But to the Faithful and sincere endeavoring Christian though be sins, as his *Advocate* is his *propitiation*, so his *Judge* is his *Sacrifice*; is that *Lamb that does take away the sins of the World*, is his *in-offering*, his *expiation* only removed off from the *Altar* to the *Judgment-Seat*, indeed the *Mercy-Seat*, the *Throne* of his *Atonement*, and his *Absolution*: Where his *Judge* notwithstanding that his *Forseit* shall *Decree Possession* to him, *Come ye blessed of my Father inherit the Kingdom prepared for you.*

Lastly, we have our *first fruits*, for so *S. Paul* does call our *Savior*; and then in whatsoever sense that which is done to the first Fruits is applicable to the Harvest (all this being hallowed in their Consecration) in that sense we ourselves are raised to the right hand of God together with this our First Fruits. And now O Lord! *whom have I in Heaven but thee?* I have *myself* in *pledge* and *earnest* there.

And then they that rather than have these Interests, these Heavenly possessions in present, will have only desires here on Earth, are certainly of a preverse and Reprobate choice. Sure it would make Consideration sick to think of the comparison betwixt the after-expectations of a Pious man, and those things which our worldly persons call present Enjoyments; how for the little spangles of their pride, they are so taken with its rustling Pomp, they reject Glory that can never wither, fade, or sully; forfeit the being clothed upon with Immortality. How they lose all that everlasting Heaven means, for little things that go by in a Whirl-wind, come in storm and so they pass away; refuse immortal *Hallelujahs* for a Song, cast away solid Joys, and an Eternal weight of Blessedness for froth, for the shadow of smoke. Perchance this may be said for them, the nearness of the object does impose upon them, they choose something in present rather than dry future hopes. But then when that advantage to lies on the other side, their Choice hath no Temptation; when the Pious man's possessions are in hand, the others only in desire; in view indeed they may be, he does catch at and pursue them still; But the hinder Wheel of the Chariot that presses and with larger turns and rowlings hastens after, may as soon hope to undertake the first, as that man reach a satisfaction; still it removes, and he does only heat his appetite in posting after it, only get

more desire. Now 'tis prodigious that these great Men of Sense should be men of such Faith and Expectation as to trust and hope in things that have so constantly, so daily mock'd their confidences and desires, yet be not only Infidels to all God's blessed preparations which they have nor reason nor Experience against, but also have no sense nor relish of himself in present: *Not taste nor see how gracious the Lord is.*

'Tis said, that the desires of Earthly sensual things do make the greatest part of the Torments of Hell: Now though this Doctrine be false and pernicious, yet 'tis plain that Torment must attend strong passions, and most infinite desires which are radicated in the Sinner's heart, and which he carries hence and cannot there deposit, and to which yet satisfactions are impossible, against his knowledge to be mad, to have what he knows all the World cannot make it possible for him to have, this tears his Soul. Affections, these that may be said in some sense to fulfil some of the expressions of the Torments of that place, their Envy makes the *gnashing of their Teeth*, and their *Desires* are their *Vultures*. Thus *Tantalus's* riotous hunger that does gnaw his bowels, is his *Worm that never dies*; and his intemperate thirst his *everlasting burnings*; and his Water that he cannot reach or taste of, is his *Lake of fire* without Metaphor; So that desire alone without its satisfaction, is so much of Hell, and yet this is the worldly sensual man's estate exactly here on Earth; for he hath nothing but *desires* and *lusts*; and his condition is not easier at all, for how is *Tantalus* more wretched than a *Midas*, or than any covetous wretch, who in the midst of affluence and heaps, hungers as much as *Midas* did for *meat* and for *Gold* too, and an touch neither for his uses? so that the Worlds delights are very like the miseries of Hell, and men with so much eager and impatient pursuit do but anticipate their torments, and invade Damnation here.

And if the case be so, sure there is no great self-denial in our *Psalmist* here, when he resolves to *desire nothing upon Earth in comparison of his God*: 'Tis no such glorious conquest of my Appetite to make it not pursue a present Hell, and an eternal one annexed to it before a Savior: Yet the World does so.

Some there are that desire Money rather; and although when *Judas* did so, this desire could not bear itself, but cast all back again; and though it did disgorge, it burst him too; the Sin itself supply'd the Law, and his guilt was his Execution. Yet this will not terrify, men will do the like, betray a *Master*, a *Savior*, and a *God*; only not for so little money peradventure. Others, when the *Lord* paid his own Blood for their Redemption, yet if their wrath thirsts for his Blood that does offend them, their revenge makes their Enemies the sweeter blood, though their own Soul bleed to death in his stream. To others the deservings of the Partner of an unclean moment, are much greater than all that the *Lord Jesus* knew to merit at their hands or purchase for them. And it is no wonder they are so ungrateful to their Savior, when they are so barbarous to themselves, as to choose not to have present Divine Possessions rather than not suffer the vengeance of their own Appetites; choose merely to desire here, though that be to do what they do in *Hell*, rather than *have in Heaven*. O thou my Soul! if thou wilt needs desire, propose at least some satisfaction to thy Appetite, do not covet only *needs* thirst for a *fever*, and *desire* merely to *inflame desire* and *Torments*: But seek there where all thy wants will find an infinite happy supply, even in thy Savior; covet the *riches of his Grace* and

Goodness, thirst for the fountain opened for transgression, for the waters of the well of Life, desire him that is the desire of all Nations; yet why should we desire even him? when we have him in Heaven, and we have nothing upon Earth left to desire, but that God who hath exalted him unto his Kingdom in Heaven, would in his due time exalt us also to the same place, whither our Savior Christ is gone before. To whom, &c.

The Seventh SERMON, Preached at WHITE-HALL. Third Wednesday in LENT. 1663/4.

MARK I. 3.

Prepare ye the way of the Lord.

I Shall not break this single short Command asunder into Parts, but shall instead of doing that observe *three Advents* of our Savior in this Life, before that last to Judgment: For each of which as it must concern us, there must be preparation made by us. In pressing which I do not mean to urge you to do that which none but God can do; *It is not in man to direct his own ways, much less the Lord's; The very preparations of the Heart are from him.* Therefore supposing the preventings of his Graces, I shall subjoin, that the Comporting with those graces, the using of his strengths to the rooting out of ourselves all aversation to Virtue, and all love of Vice; and planting other inclinations, even Resolutions of good life, is the only thing that can make way for Christ and for his benefits.

Now of those Advents, the

First was, when he came Commission'd by God to reveal his Will, to propose the Gospel to our belief, the coming of *Christ* as a *Prophet*, which particularly is intended in the Text. *The beginning of the Gospel of Jesus Christ, as it is written, prepare ye the way of the Lord.* The

Second was, that coming which the Prophet *Isaiah* did foresee, and in the astonishment of Vision asked, *Who is this that comes from Edom? with died garments from Bozrah, travelling in the greatness of his Strength? Why is he red in his Apparel, and his garments like him that treadeth in the Wine-fat? And it was the Prospect of him when he came to tread the Wine-press of the Wrath of God, to Sacrifice himself for us upon the Cross, his coming as a Priest.* The

Third is, when he comes to visit for Iniquity, coming coersively as a *King* with his *Iron Rod*, to execute his threats on the rebellious; those *that will not have him reign over them*: This coming also was considered in my Text; for in the parallel place of *S. Matth.* it is said, *Repent, for the Kingdom of Heaven is at hand, for this is he of whom it was spoken by the Prophet Isaiah, saying, the Voice of one crying in the Wilderness, prepare yet the way of the Lord.*

For each of these in order, I shall show you what prepares his way, beginning with the first, His coming as a *Prophet*, appearing in the World to reveal his Fathers' Will, the Gospel.

Now the Preparative for this Appearance is discovered easily; we find both in this Chapter, and the parallel places, that *John* came to make way for it by the *Baptism and Preaching of Repentance*; and it was Prophecied of him, *that he should go before him in the Spirit and power of*

Elias, to turn the hearts of the Fathers with the Children, and the Disobedient to the Wisdom of the Just, (to the minding of just things) so to make ready a people prepared for the Lord, Luke i. 17. And this is a preparative so necessary, that the Nation of the Jews affirm, it is merely for the want of this that he does yet defer his coming: And though the appointed time for it be past, yet because of their sinfulness and impenitence he does not appear; adding If Israel Repent but one day presently the Messias cometh. And it is thus far true, that though it hindered not his coming, yet it hindered his receiving; although it did not make him stay, it made him be refused. I may lay all down in this Proposition.

Where there is not the preparation of Repentance, where there are not inclinations and desires for Virtue; if Christ come with the glad tidings of the Gospel, He is sure to be rejected, his Religion disbeliev'd.

If the Word of the Son of God might be taken in his own case, this would be soon evinced, for when *He came unto his own*, they were so far from *preparing his way*, that *they received him not*, but did reject and would not entertain him as one sent from God; of all this he only gives this account, that he found no other opposition but from vicious humors. *John. viii. 43, 44, 45. Why do ye not understand my speech? even because ye cannot hear my Word: Ye are of your father the Devil, and the lusts of your father ye will do; and because I tell you the truth ye believe me not.* As if he should have said; the reason why you do not regard me or my Doctrine, but reject us both, is not because my Doctrine hath not means to convince your understandings, but 'tis not agreeable to your inclinations: The Works that I have done to make my person be received, and my Words credible, are such as no heart how hard or blind soever can withstand; but the Doctrine I bring along is most unwelcome, ye cannot abide to hear it. Now as he that shuts his Eyes, or turns away his Face because he hates to look upon an object, may not see it though it be all clothed with day; as visible as Sunshine; so your blindness proceeds hence that *ye hate the light because your deeds are evil.* Neither do you love to hear that which you have no mind to practice; and you will not be persuaded to believe that is your necessary duty, which you are not willing to perform; but will rather choose to think I do my Works by a confederacy with *Belzebub the Prince of Devils*; although it be apparent that those Lusts which you will do, and which my Works and Doctrine come to drive out of the World, they are *Lusts of the Devil*; and I, *because I tell you the truth*, truth I confess somewhat severe, and not so agreeable, *therefore you will not believe me.*

And is it not strange when nothing can be acceptable to the Understanding but as it hath appearance of Truth, and when Truth comes with evidence and demonstration, though it be but speculative useless truth, yet it does seize and force assent, that yet Christ's truths, which did not want conviction, for they came to them with that infallibility which Miracles can give, should be therefore not believed because they were truths? not strange at all: for his truths were not for their turns, nor humors.

And therefore he says to them, *Mat. xxi. 32. Ye repented not that ye might believe them.* As if they assented not with their Understandings but their Appetites: And we ourselves have seen too much unhappy evidence of men, whom *Libertinism* hath made *Antimonians*, whom a

desire of being *loose from duty* hath made *Solifidians*, of them whom *sensuality* hath made *Atheists*; men that become Proselytes to their Lusts; the converts of their base affections.

And we cannot expect it should be otherwise. For certainly that men who are averse to the duties of Christianity, and cannot bend their minds to the observance of that which Christ's commands, should not care to believe they are his Precepts or their duty is but very natural, they were unwise should they do otherwise, it being far more reasonable to deny the duty and obligation, than granting both, to trample on that obligation which they do acknowledge, and to renounce that Duty which they do confess. Is it not far more prudent to believe that there is not a God that does regard our foolish actions here below, (which are not more worthy or more likely to enter into his considerations, than the buzzings of flies into the notices and observations of a Statesman;) than if we do believe one does severely mark, will take a strict account of, execute a vengeance for them, yet not incline our minds to leave them? if we did suffer this belief to creep into our minds, to lie close unto our hearts, sure it would fret off our averseness to Piety and inclinations to sin; we durst not entertain them both together, these thoughts would prove very ill company; they would distract and tear the mind, our Souls would tremble and disjoint, and we be sure to put one of them off.

Covetous and Adulterous *Felix* when he began to think that *S. Paul's* Sermon of a *Judgment to come* might be true, straight began to *shake*, and then immediately to turn the Sermon off, *bid S. Paul depart till another time*. Nor can there any other reason be assigned for this; for in the System of Christ's Religion there is not anything but is so suited to the very Constitution of a natural being, that the Soul would instantly embrace and suck in, if the prepossessions of Vices, which the mind will not resolve to part with and repent of, did not infect, taint the Palate with prejudices, did not keep out the belief. For the morality which it enjoins did long before the birth of this Religion make its way into the Tenants and the Faith of every Sect of whole Mankind, it broke through all the oppositions of corrupted Nature and depraved Habits; nor could all the Devils arts (who then governed the World) stifle or quench the Light of Reason, which through all that darkness did discover such deformity in Vice, such strict agreement betwixt that which we call Virtue, and a rational Creature, that they accounted it, and truly, the essential duty of his nature; he that was wicked was reputed false to his own being; as great an aberration from, and contradiction to Nature, as an *Animal* that were *insensible*, or as *cold fire*.

In this all the most distant Factions conspir'd in despite of Principles. The *Stoic*, who by fettering all Events, all Consultations and Designs in the lines of inexorable Destiny does seem to make all Virtue worthless, all endeavors towards it useless, yet requires it with as strict necessity as his Fate prescribes with; his reasons are as ineluctable as her Laws. Nay he does seem to break his *Adamantine Chain*, to make way for this *Chain of Virtues*, though his *Jupiter* were bound by that, yet for the sake of these he leaves 〈 in non-Latin alphabet 〉, our appetites, and actions in our power, 〈 in non-Latin alphabet 〉, that so there may be place for doing well while it is in our choice, and we are free to do it. And on the other side, the greatest enemies to their necessity and to choice too, the Sect that made all actions and

things in the whole World to be, not effects of any Agent that intended them, but merely *sports of Chance and matter*; who taught that their own souls were but the concretion of some Atoms casually met together without any direction and to no end; yet the great Master of it in his *Ethics* would not suffer any of this blind Contingency to have to do in Humane actions, regulating them by strictest Rules and Laws, and in plain contradiction to his Tenants (from which our Age derives the most of their impiety) although he held there was no God looked on, nor after-life attended, none that did see, or would reward or punish any of his actions, yet requires highest Virtue, yea, and lived such too they say. In a word, many of them raised Morality to such a pitch, as if it had arrived at the same heights from whence our Christian Revelation did pretend to come. And there is nothing so peculiar to Christ's Doctrine in the points of Morality, but you may find it recommended by the Heathen as a thing which no external obligation did impose, but the Law of their making did prescribe, which they read in themselves, and Christian Morality is but a fairer and more perfect Copy of the impressions of Reason on our Soul, cleared from the blurs and defects which they had been tainted with; but *Naturales Tabulae* Natures Decalogue, wrote by the Finger of the Lord: So that to quarrel with Christ for requiring it, is the same thing as to be angry with our Savior because *the nature of the Fire is such as does require that it should burn*. Nay many of them were so sensible of the unhappy state of their Corruption, found so great pressures in themselves from the weights of their vicious inclinations, discerned so perfect an antipathy betwixt their being and their actions, that when with all the arts of Reason and the practice of their Philosophy they could not ease themselves, they went to *Sorcery and Magic* for a Cure, received Catharticks, and a discipline of purity from Hell, the Region of uncleanness; the Devil making them believe he would assist in casting out himself: Such were the stress, the restlessness, the groans, the cry of Nature to be rid of its impurity. These poor Souls were mistaken in their Method; but if the Devil by those worships of his which they were used to, had not stopped the avenues, sure one would judge they had *prepared the way for Christianity*; there being no obstruction to it, nothing that can hinder its acceptance, but the low esteem and aversation of Virtue: For if men believe the Moral truths, they have no reason in the world to doubt the Supernatural, these being intended for the most part as encouragements to those other, as God's last attempts to kindle in us love of Virtue by such strong incentives; that, that wherein *Philosophy was ignorant*, and the *Law weak*, as having neither Promises nor Terrors equal to the force of our Corruptions, that the *Gospel* might effect, as having both to the utmost possibility of Divine Contrivance: Now this requires us to believe those Supernaturals mostly for this reason, by believing them to make us perform what it enjoins. And it is apparent that because men would not do this, therefore they will not believe those. Shew me but any one that is sincere and strict in Christian duties that does doubt the Principles; if there be such an one be cannot doubt them long, not only for *Christ's Promise* sake, *If any man will do my Will, he shall know of the Doctrine whether it be of God*, he will soon know that Doctrine is from God that does prescribe such Godlike lives; nor only for the *Churches* judgment, which did make *Synesius* a Christian Bishop before he did believe the Resurrection, upon that confidence they had of him by reason of his Piety: But in reason why should he that does embrace the Piety, disbelieve that which was proposed to his belief only to urge him to embrace, only to crown that Piety? Indeed he that accounts his Vices but

sleight tricks of wit, or folly; only pleasant satisfactions to the desires of his Nature; (for he understands no nature but his carnal one) he hath no reason to believe there was a Passion of the Son of God, *by making him a Sacrifice for sin so to condemn sin in the flesh*; is not prepared to think that there is an Eternal weight of Indignation due and ready for it. He that hath but mean thoughts of Virtue, counts it only *pedantry*, or as it were the *Flatus of the Mind*, making the *Soul Hypochondriack*, it is impossible that he should think God was *Incarnated* and *died* to teach it by his Doctrine and Example, and to purchase graces to enable us to live it; or that there is a Resurrection to reward it, a Trinity engaged in working out Salvation for it. I must confess I would believe, that men persuade themselves that the reason of their disbelief is only this, that these things are not testified sufficiently; because I find *the Man in Hell would have one sent to his Brethren from the Dead, to testify unto them of that place of Torments*, Luke xvi, 28. as if those Truths did want witnessing. But this is not because enough hath not been done for their conviction in the truth of Christ's Religion; for there is hardly anything besides in the whole World that men believe, but they believe upon less grounds. The whole World was convinced in such a manner, as that millions chose to die rather than not confess it; that many Ages proved but Centuries of Martyrdom unto that Truth; all Torments were more eligible than the belief of this Religion, which was confirmed so, that against all arts and power of Opposition, against the Wit and Fury of the World, though all the Subtlety, and all the Strength of Earth resisted it, yet it over-spread the Universe. Besides it is most prudent to believe it too, for *if there be another World what then?* There was enough done therefore; but Corruptions suffer them not to attend to that which hath been done. And 'tis no wonder they should do so at this distance, for they contrasted with Christ's Miracles when present; and they were so uneasy under the conviction of them, that rather than be pressed so by the mighty power of his Works, they did design to rid themselves of him that wrought them, *John xi. 47. you may find them struggling with his demonstrations to keep off the Evidence, What do we? for this man doth many Miracles. Yea, they do conspire against the Miracles themselves, and would put Lazarus also to death, because he was raised from the dead; they could not let the Evidence and the Conviction live, but they must murder that too. Nay more, as if the pertinency of their prejudices could do mightier Works than Christ, and could control, and were above the power of his Miracles, it is said to have bound his hands, and he could do no mighty Works at Nazareth because of it, Mar. vi. 6. At least as saith Theophylact, 〈 in non-Latin alphabet 〉*, he could not do them where men were not capable they should be done. So that Christ did pronounce from Reason and Experience, *If they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead*. Such an amazing argument might probably astonish, but would not convince, unless it met with honest inclinations; for after the surprise of it were over and had vanish'd, then the corruption that Bosom Sophister, would stir, and goad; and urge incessantly; so that to ease himself, the Man must find out some cross Scruple to weaken the force of that Evidence, and the Conviction would vanish like the *Ghost*. And if we should examine the Experience of ourselves and others, we should find that just according to the rate of virtuous inclinations and dispositions of heart to part with sin, so are men prepared for the belief of Christ; so are their cares and regards of his Religion: He that is honestly inclined opens his Soul to Christianity, for it speaks to his heart, 'tis right to the grain of his Soul, he looks upon the

Promises as made to him, and lays them up as God's encouragements of his inclinations, everything in the Gospel fits the temper of his mind. And he that is but pretty well disposed, that loves Virtue for the most part, but does allow himself someone corruption, he always hearkens to Religion where it sets itself against those Vices, which he hates, but as to his own particular evil inclination there he is a little Infidel, cannot persuade himself that God will be so stern against a single pleasure, that one petty indulgence should be so considerable, that it should provoke to those extremities the Bible threatens; and can by no means believe *S. James*, that *he that offends in one point thus, is guilty of all*. And they upon whose constitutions there are weights and Plummetts, that incline them to some vicious courses, and by loose Education have those pronenesses of temper pamper'd; and by having their inclinations followed and indulged taught them to crave, then to get head and to command; and then by conversation with others that mind nothing but satisfaction of those bents of the Brute part, that allow themselves all the desires of constitution, are come to swill the pleasures, profits, and the Honors that do wait on those practices: Or whosoever by whatever steps arrive at an habit of doing thus, and a great liking of them, and so to improbity of Heart, to utter aversations of the strictnesses of Piety, all which they have lived so out of: 'Tis known that not enduring to be bound up in those narrow paths of Piety and Virtue, they burst all the Obligations to them; seek little things to cavil at, or to deride, hoping with those their poisoned Arrows, through the skirts, and the Extremer parts to send a Wound into the very Vitals of Religion; for they aim at the Heart, when they pretend to strike only the out Lap of its Garments; and to say all at once, grow down-right *Atheists*. And though as once at *Corinth*, now again *the World by Wisdom knows no God*; there being Skill and Manage in this Mystery of Infidelity, and it requires Study, Wit, and Parts; yet they proceed just by the Method of King *David's Fool*, first, *he says in his heart there is no God*, before he say it in his thoughts and Opinions: He *wishes* it, and so comes to *believe* it, the *Atheism* is rooted *in the Seat of the Affections*, and it branches thence into the *Mind*, at least into the *Mouth*, and finding Hell the greatest check to their Delights, which they cannot determine with themselves to leave and to repent of; therefore because they will not *quench* it with their *tears*, they study how to put it out with *Arguments*: And merely for this reason, that they will not live like Men, they resolve therefore to believe that they shall die like Beasts. But alas! they must live forever with the *Devil and his Angels*, it that *Christ* whom they reject, does not lay hold on them, and rescue them from thence as he is in his passage to his *Cross*, the *next Way we must prepare for him*; and my *next Part*.

The Solemn days approaching will discover to you this Way, namely, the Passage *from the Garden in Gethsemane to Golgotha*; There you will see he does begin his Journey with the Amazements of an Agony, and ended it in something like the horrors and the outcries of Despair; he travailed under such a load as made his life gush out through all the parts of his whole Body, the weight of it did make his Soul faint by the way; and when he was upon the Tree, crush'd it out, and made it expire sooner than the stress of Nature would have done, and forced it to burst out away *in Prayers and strong Cries*, that so he might sooner escape from under that sad pressure. And then do but consider and look on him under that representation which *S. Paul* does show of him, how all that time that he was creeping under

that dire burden in that dolorous way, he was merely pressing on with all the haste he could to overtake us in our course, and rescue us from Ruin. For that *Journey* was a *Race*, and we the *Prize*. 〈 in non-Latin alphabet 〉 , *I have been laid hold on*, saith he, *Phil. iii. 12.* laid hold on in the *Agonistick* sense, as in a *Race*, he so expresses it: And that he was laid hold on by these sufferings, the Epistle to the *Hebrews* does evince; 〈 in non-Latin alphabet 〉 , saith *Chrysostom*, in that *Way* he pursued me till he caught me; his *Agony* was but his strife to overtake me, his *Sweat* the issue of his *Race*: When he came down from *Godhead* in his *Incarnation*, he pursued us then into our *nature*, he laid hold of our *Flesh*, and followed us from *Heaven* to the *lowest parts of the Earth*. But when he went thus to his *Cross* here, he pursued us then into our *guilts*, he laid hold of our *sins*, and *took them up and bore them on the Tree*, then *he descended into Hell* to follow us. This as it was formally done once for all, so in its virtue, influence, and blessed effects, 'tis still in doing, as to thee, and me, and all of us; and the approaching season is to represent it so. Now sure we need no motives to prepare the way for him *who runs that he may obtain our Salvation*, who though he labored under such a dismal burden, yet still presses on to catch us, so to rescue us from sin and Hell: If he think fit, and can endure to strive thus, I will make all ready, and stand fair to have my guilt seized from me, and to be laid hold on for my Blessedness, to be the *Prize*, the *Crown* of all *Christ's Agonies*, that which he thinks worthy with so much struggling to contend for.

Now the same Preparation is required here, that made way for his other coming, that is, Repentance, in one word, a disposition and sincere desire of heart to part with every evil and corrupt affection, to quit every sin. Sin lying in the way made it so dreadful, God *laid upon him the iniquity of us all*, and that weight threw him prostrate on the Earth, and sunk him into 〈 in non-Latin alphabet 〉 : And yet if any were more galling, 'twas the weight of those that were clogged with Impenitence, this was more heavy, more afflictive to him than his *Cross*. To bewail this and the issues of it he left off to consider his own Sufferings and required others also to do so, *Weep not for me, weep for yourselves*. And sure it was for want of such Tears to dilute and temper his sad Potion that his Cup was so amazing to him: It was for this the Angel that came from God's presence to comfort him, left him still in Agonies, could not do it, because the joys and comforts of that presence are at Sinners that Repent, *Luke xv. 10.* And God himself in *Hoseah* seeing *Ephraim* would not reform cries out, 〈 in non-Latin alphabet 〉 . *Consolatio abscondita est ab oculis meis: Comfort is hidden from mine Eyes*; so the *LXX* also. Now they that refuse to do themselves this Honor that the Angel could not do, to comfort their God in his Agony, how will he *ease himself on them? How will he laugh at their Calamity?* be comforted in their Destruction at his coming as a King in Executions? the next *Way* that we must *prepare*, and my last Part.

A Progress this, I confess, that is not usual to our King, nor is according to the Method of his Government: God called it his *strange Work* under the Law, and much more is it so under the Gospel, when he Governs by the Law of Faith: For *Faith being the evidence of things not seen*, shows us Rewards and Punishments not present, but at distance, out of sight, in the World to come, to keep us in our Duty. And then why should the *Ax be now laid to the root of the Tree?* when as there is to be an universal Conflagration, *where every Tree that beareth not good Fruit*

shall be cast in? And upon this we see events do not discriminate deservings, things happen to the good and bad alike; we may have *seen the wicked in great Power, spreading himself like a green Bay-tree*; like a triumphal Garland, as he were all Ensign of Victory, all verdant spreading Conquest. Yea, and when *the Ax is at the root of the Tree*, we know not whether it designs it for the *Temple* or the *Kitchen*, to make a *Fire*, or to make a *God*. The Day that cometh shall declare all, when the delay both of Rewards and Punishments shall be compensated with interest: And it does scarce seem equal to inflict them twice. But yet *O Lord!* in days when *Scoffers* appear: *that walk after their own lusts, and say, where is the promise of his coming?* For except that the Fathers fell asleep, some men are dead and others risen in their place, all things else continue as they were from the beginning, there always were vicissitudes of Flourish and Decay in every Nation, and in these things there are no footsteps of a Providence or Judgment: In days when men resist and deny thy Hand because they do not feel it; and since thy Judgments are removed out of their sight, defy Thee too, and dash thyself out of the World; in such days 'tis but just that thou shouldst come to their conviction, and confute them with thy Judgments into Ruin. And truly since it must be horrid provocation that makes him come beyond the compass of his Covenant to Revenge, the Executions are mostly very fatal, as if they were what they seem to prevent, the last Day, and the final Doom upon such Nations. For to the *Jews* they look as if they had fulfilled all that the Prophecy was mistaken to foretell, and were as irreversible and utter as the Sentence of the Day of Judgment.

Now to prepare for such Approaches of the Lord our King, there is one only means, that is, resolving Fealty and Allegiance to him, and that not formal only, or but idle Homage, but renouncing all Confederacy with his Enemies, Sin, and the Devil, and serving him with all the heart and all the strength. For he is that King in the 19. of *S. Luke*, who did not only cause his contumacious Enemies, *such as would not have him to reign over them* to be slain before him, v. 27. making his way over their Necks whose Hearts he could not set up his Throne in; not did only cause those Servants who were so far from preparing his Way, that upon confidence *he delay'd his coming they smote their fellow Servants, and did eat and drink with the drunken*; were unjust to others, and indulged themselves in all licentious living, cause them to be *cut asunder, and to have their portion in the Region of weeping*, where these intemperate should have only tears to drink, and for their Riots only gnashing of teeth, Teeth ready to revenge their former Luxuries on themselves, gnashing as to devour one another, *Matth. xxiv. 48*. But he is that King too that Executed *Sloth* as well as *Treason*, in *Matth. xxv. 30*. who having given one a Talent, trusted him with abilities of doing service in the station he had put him in, which for his not endeavoring to do, though he corrupted not his faculties, because he buried them and did not use them, but indulged to idleness, condemned him therefore to *utter darkness*, to the proper Mansion of the slothful, all whose time can be nothing but *night*, since his whole Life is but as sleep. But in a word, *S. Matthew* hath said all, *Repent, for the Kingdom of Heaven is at hand; as it is written, prepare ye the way of the Lord*.

And here to stop, and to reflect at once upon ourselves and this which hath been said: And first, on this *last way* by which he comes as a *King* in Executions.

Here I cannot but take notice, that we have some that do design and act among us as if they were *this King's Harbingers*, his *Pioneers* rather, to prepare the way for his invasion on us; or were his *forlorn hope* sent out to give the onset of his Executions, and were sure of *Him* in the *reserve* to second them: Truly their Threats and their Attempts are big and Insolent, and most men's expectations are not very comfortable.

To say with some, this Confidence of theirs is built on the non-execution of the Laws (which seems slighter than in the old Comparison of Cobwebs) for notwithstanding their fine close contexture, there are holes left for Spiders to creep through; and not the great Flies only, every ruffling and befriended Sinner whether by his Money or Relations, but the lesser too, now they have learned to fly in Swarms, break through, to say that were a Complaint out of my sphere.

And truly when I think on the temper of their fury, how it is hardened in the fire of Execution, charges Death not only in the Field, but on the Scaffold too; I must needs think it hath some stronger Ingredients, and there is something of Religion in it.

Now really there can be nothing else of that but an opinion of the great defection of Virtue in their Enemies: Open Profaneness, public Licence, living without fear of God or Man, makes them look upon them as men designed for excision. *Achior* is said to give this counsel to the Captain of the Host of *Babel*, when he went against *Judea*.

My Lord and Governor, If there be any Error in this People, and they sin against their God, let us consider that this shall be their Ruin, and let us go up and we shall overcome them: But if there be no iniquity in the Nation, let now my Lord pass by, lest the Lord defend them, and their God be for them, and we become a Reproach before all the World. And sure that they who when they were a formidable Body, furnished with Principles as bad as now they can be, and with Weapons too; and flesh'd with Victories and mischief, should at once depart from these advantages, quietly lay them down and all their Interests; and now when they are scattered and disfurnish'd, destitute of every strength but what ourselves afford them, that they should make Attempts which no Courage can sustain, nor Reason countenance; all this I say, admits of no account but this, that they who were amazed at God's exertings of himself, when they saw him appear so visibly on our behalf, and locked upon us as a party purified in the Furnace of Affliction, and the dross and scum gone out of us; (for we had some Reputation then:) Now seeing the return we make to God, as we had been *delivered to commit Abominations*, they are grown confident God is engaged against us, that we have filled up our measure, have been Fatted for a Sacrifice and are ripe to bleed: And if our supineness give them Weapons, and our iniquities give them Courage, there are enough will count our slaughter an *Obligation to the Lord*. O! give me leave to contradict the Counsel of my Text, *prepare Not this way of the Lord*, do not thus make ready for his coming by provoking him to hasten it in Fury; rather Block up all Passages and stop his March; you have wherewith at hand; The duties you are now practicing, those of this Season, *Humiliation* and *Amendment*, are Barricadoes strong enough against him, he cannot break through them. He had sent out his Executions against *Israel*, and *Ahab* did but Fast and put on Sackcloth and they straight retired, were beat off for a whole Life, *Seest thou how Ahab humbleth himself? because he*

humbleth himself I will not bring the evil in his days. The habit of Repentance, if Piety and Virtue get but Countenance, it will divert him in his March; and it must needs, for it *prepares his other way*, that to the place of Expiations, to *the Throne of Grace*, his Cross; the Second thing.

And should we not prepare his Way to that by our Repentance, we were false to our own actions that pretend to do it, unjust to the time that calls for it, but most unkind to Christ and to our Souls.

What in that fatal Race, and under all that load he did stretch and press on so to lay hold upon us, to seize our sins and Sacrifice them in himself, that then we should retain them, should not let him have them, but cling to them still; that when he was upon the Cross with naked Breast and open Arms, as it were ready to receive all wounds sin could inflict, and every wickedness of ours had a stab at his Heart, that we should still reserve the envenom'd Ponyard, keep the malice of the wickedness to Crucify Him to ourselves afresh, and kill ourselves also forever! That we should suffer him to swoon and Die under the burden of our guilt, yet we ourselves resolve to keep and not to quit the guilt! For do not you deceive yourselves, Christ did not take away the guilt of any one sin, from any man that does not part with it, but still retains the sin; that would imply a contradiction: Such men are so far from preparing the Lord's way to his Cross, that that whole Journey was to them in vain: They will not let him have their sins to bear upon the Tree, deny their Priest a Sacrifice for them when he was going to the Altar.

Indeed they that come to the Celebration of his Passion thus disposed, plant troubles in his way to his Cross, and make it more grievous; yea they obstruct his passage thither even when they wait upon him to it: Those that come with indevotion to attend that sad Procession, such as they usually go to their Prayers with; these are so far from making his Way smooth and easy, that 'tis they that throw him in that Journey prostrate on his Face, and cast him into Agonies of Prayer, so to expiate and instruct their little sense of that to which such Sufferings were due, and which must have such deprecations. They that come thither with their swelling scornful Pride's and their Ambitions, lay Hills in his way, and when he is so heavy laden and so weak, they make him climb up Precipices, whence their Scorns too throw him down again with his Cross and Incumbrances upon him. All these heights must be level'd and *the Mountains be brought low*, if we prepare the way for him. The Gaudy people, they that spend the severe hours of this sad Season, and of the preparation for that Passion in the Arts and labors of Attire, that mortify and punish themselves only in cares and in Contrivances to make and dress up Beauties, and the study of these enters with, thrusts out the grand concerns of their own Souls, and the employments of this time, even which they are about: These doubtless are attir'd in Funeral conformity to wait upon him to his Cross, on which he had no other dress but the rags of his own Skin: Come they not rather to expose his nakedness, and shame him from themselves, that so he may go by and not take notice of them in his passage, nor be concerned for them in his Sufferings? The Hypocrites either to God or to their Brethren, that have only the Ceremonies, the Civilities of Honesty of Religion, make show of both, but yet are false to God, and insincere with Man, cruelly betraying or deluding, yea enraging those necessities which with fair speeches they pretend

to smooth and salve; they act over again the treacherous malice of his Persecutors, who under the kindness of the Cup of Consolation which was given to them that were condemned to Die, namely, *Wine mingled with Myrrh* to cheer the Heart and cloud the Understanding, and so lessen sense of Suffering, in scorn and mischief gave him *Vinegar and Gall*, which though it counterfeit the other taste, serves only to prolong life for more future Torment. The Swearer stabs him all along his Journey; and the Men of Black Designs and Malice, they pour Venom in those Wounds.

But why stand I thus to enumerate particulars? All such come not to the Redemption of the Day, but only to the Scene: Amidst other like Entertainments of this Holy severe Time which the Theater affords, they come also to see the *Tragedy of Jesus*, to behold the dead march to *Golgotha*, indifferent and unconcerned in that (as in the rest) whether there were such a procession in earnest, or whether he did come at all indeed; which casts me on his other coming, the last thing, his coming in the first Revealing of the Gospel.

And here I hope I shall have no reflections to make as to preparing for this coming. Christ certainly did find his Way prepared so to this Nation, that we believe he was more early entertained in it, than almost anywhere in the whole *Gentile World*: And ever since his cares for it were so particular, that they, who would fulfil the Revelation in this Church, seem to err with some reason, when as his regards were so peculiar for this, as if he had not concerned himself in any other. And sure none other ever had so long, such opportunities and advantages; so that I cannot press you to *prepare the Lord's Way*, since *he is among us*. *Righteous art thou O Lord!* and *wonderful in thy Mercies!* yet if I might plead with Thee concerning them, I would enquire what hast thou done here all this while after thy so long abode among us? what are we the better? The last attempt of God to reclaim Man, when he had shown the World all other means were fruitless, was by *Thee his Son!* by whom he did convey all the full measures of his Graces; and now what effect of these is there in us? Shew me how all this care and cost hath made us be *more just, sober, or chaste*; in any way *more virtuous* than those *Heathens* whose *Religion came from Hell*? We find Thee saying, *I beheld Satan as Lightning fall from Heaven*, his Power vanishing like that which does but flash and perish, never can be recollected. But alas! that falling flash hath kindled foul heats that will break out into Fire and Brimstone. *Idolatry* 'tis true, is profligated hence; the *Devil* is not worshipped as he was with a Religion of Impieties, Uncleanesses, Drunkenness, and the like: But yet the same things are now made to consist with thy Religion, as well as with that of the Devil, and we can do all those things and be Christians. Some, as if their Profession were a Charm which made them shot-free from God's threats do they what they will, they will adventure any the most desperate Impiety and choose Damnation in a sin, and yet believe, be confident, and so secure. On others it does work indeed the *Form of Godliness*, makes them such perfect *Pageants of Religion*, that they oft fall in love with their own *Vizour*, and please themselves as if their dress were *Nature*, while yet under that *form* there are the greatest falsnesses, and black treacherous designs, the most unjust and Bloody practices that even make the *Form of Godliness* look dismal; and yet all this joined with so much *superciliousness*, with such *difference to Christ*, that you would say the *Pharisees* were now all of *Christ's side*. And is this all the Lord came hither for? to be a *Sanctuary* for the *profane*, a *Cloak for Hypocrites*? Give me

leave to relate a Story I have read of four or five Vessels of Portugals who were Shipwrack'd to the drowning of almost five hundred men, only fifty three escaped, and they were left naked and hurt upon an Island Desolate, as the Israelites Wilderness, which needed the same Miracle to sustain them, and found the like: For God as it were rained Fish upon them; and so did that which kept them alive, till at last they espied a large Boat of Chineses making to the shore to take in Water in that Island, and the people coming all to Land for their refreshment; which they seeing, resolved to make themselves the Masters of their Boat and Goods, and go away in it: A man would have thought their own sad state in that Land of Desolation should have taught them Compassion; at least God's Mercies to them should have taught them Justice to others. But when men have received great signal instances of God's Protecting mercies, they think then that they are his Favorites, and then they may do anything: *They therefore got into a Wood near the Shore and Boat, and it was ordered among them, that when the Captain should pronounce Jesus three times, then they should run out of the Wood and seize the Vessel.*

Lord! would not such a word be a Spell and Charm against unmerciful, inhumane, and unjust Designs? would it not exorcize all impious Contrivances? It is no new thing to preface mischief with an holy Name, and bring in Jesus in the Prologue to Iniquity; to talk of God and act the Devil. *They seized it, and driving from the Land, left the true Owners of the Vessel to possess their misery; Being secure, they search'd and found no person in it but a Child of thirteen years of age, and they fell to what Victuals they met, and having eaten, with hands lifted up they praised God solemnly, and then proceeded to cut out and share the Silks and Riches of the Vessel: The Boy seeing all this, and drowned in Tears would not be comforted by them, who promised him all friendly usage; but he desired rather to go Die with his Father than live with such wicked people: Being reprehended for that Speech, Would you know, said he, why I said it? Because I saw you when you had filled your Bellies praise your God with hands lift up, and yet for all that, like Hypocrites, never care for making restitution of what you have stolen, but be you sure that after Death you shall feel the rigorous Chastisement of the Lord Almighty.* The Captain admiring would needs persuade him to be a Christian: Whereunto earnestly beholding him, he answered; *I understand not what you mean, declare it first, and you shall know my mind: And being told by them of the blessed Author and the purity of our Religion, what God did to Redeem us from our sins, and what holy Laws he hath left us: With Eyes and Hands lift up, he weeping, said; Blessed be thy Power O Lord! that permits such people to live on the Earth that speak so well of Thee, and yet so ill observe thy Law as these blinded Miscreants do, who think that Robbing and Preaching are things that can be acceptable to thee: And so returned to his Tears and obstinacy.*

To see the strictness of the Christians Obligations, and the looseness of their Lives, to see their Practices dash against their Professions! 'Tis such a thing as makes them be the Scorn of honest Heathen Children. And is this all that men are required to *prepare the way of the Lord for?* Is this all he can do after so many Centuries of the abode of him and his Religion among us? While there is no more of his influence appears, I must suspect he is not here, *the Lord is not among us*, but is gone. And certainly if it be possible to drive him out, if there be any Art of doing that, we have Professors of that Mystery, and the Drolls are *they*. That men should sin against him by transgressing of his Laws is no wonder, for there is invitation to it in the Blood: That some did count him an Impostor is not strange, they had not met it may

be, with means of Conviction, or were prepossessed with prejudice; but while men own his Person and Religion, to have a *God* only to make them *sport*, as it hath no temptation, so it hath no measures of its guilt: *Atheism* is an honest refuge from this Vice; it being much more sober and rational to think there is no God, than 'tis to make a mock of him whom they profess to be so. This is indeed to prepare his way to his Cross, for so the *Jews* and *Soldiers* did, they put a *Scepter in his hand* only to take it out and smite him with his Scepter, they bowed the knee and cried *Hail King*, and so humbly spit in his Face, and they put a *Crown*, but 'twas of *Thorns*, on his Head: thus they *Worship'd* him in scorn and *Crucify'd* him with his *Dignities*. And so we serve *Religion*: When we would have a Scene of Mirth, that must be put in a ridiculous disguise to laugh at, the *Son of God* must enter *Travesty*, and our Discourse is nothing but the *Gospel in Burlesque*. And is it not time for him to retire? But O *prepare not this path* for him to go away in. The Heathens thought it much more possible to Chain their Deity, than to be safe if he were gone, Any the strangest contradiction is more easy, than Security without him. Now if you but make up *S. Peter's Chain*, that will hold your God sure: *Add to Faith* (that's the first Link that unites us to him,) *Virtue*, and to *Virtue Temperance*, and the other Graces named there. If he were going; yet *Return unto me, and I will return unto you saith the Lord*: If you do but prepare to meet him in the Duties of this Season, you are sure to find him at his Cross: and if we do but lay hold on him there, and by the mortifications of a true Repentance partake in his Death; He that is *the Way and the Life* will through that dust and ashes from that Death, make a way for us to his Eternal Life. To which, &c.

The Eighth SERMON, Preached at WHITE-HALL. October 9. 1664.

1 JOHN V. 4.

This is the Victory which overcometh the World, even our Faith.

These Words, though they explicitly make only one single Proposition, yet they imply several.

First, That *the State of Christianity is a state of Warfare*; He that is born of God must fight we see, for *he must overcome*; which is the

Second; In this War he must not satisfy himself with being on his Guard; defensive, looking to secure himself, but he must Assault and Conquer, nothing else will serve his turn but Victory.

Thirdly, *The Enemy* which he must have no Peace with, but must vanquish, is *the World*.

Fourthly, *Faith is sufficient forces to assist him in his Conquest*.

Fifthly, *Faith where it is rightly made use of is a certain Victory*.

But I shall not handle these in *Thefi* thus, but for the more practical treating of them shall make and answer three Enquiries.

First, What the way is that the World does wage War in? where its Strength lies? and how it manages that force so as to get advantage over men? and how it does improve each such advantage till it gets a perfect Conquest?

Secondly, What the strengths of Faith are? how it charges, breaks the forces of the World, and does enable the Believer to overcome?

Thirdly, How far the Believer must pursue his Conquest? what must be the measures of his Victory? that he may know how to vanquish it so as that the World may not rebel again; not do like *Joash* smite three times, then leave, but smite until he make an end of danger: Having answered these, I shall endeavor to apply all to ourselves.

Now for the better handling of the first of these, I must show you how the Will of Man may be attacked and taken.

To which purpose I observe, that whatsoever liberty there is in human choice, yet every appetite seems in some sense determined in its tendencies to fix on that which appears simply best for it, for that instant which it chooseth in; I do not say that whensoever Reason peremptorily concludes a thing is best that the Will is determined instantly to that; for by a too unhappy evidence we know, that if the lower Soul does but beckon the *Will* another way, she can suspend and stop her prosecutions, and too oft finds cause to go along with that against the dictates of the Mind: But this I say, that in her last Executive Determinations she always tends to that which hath the fairest and most vigorous appearances of being best for her at that present time. If it seem strange how, since the Understanding can account the certain expectations of an happy everlastingness much better for the present, than a momentary worldly satisfaction; (for we have our Rules and our proportions by which we rate and choose Reversions rather than Possessions, and those of the other World exceed these beyond all the measures of proportion, and the Understanding does inform impartially of this;) How then if the *Will* can let those go and take these it can be said always to choose the better for the present? if it may be said to do so though it let those go, then by what wash or Chymick Artifices does she blanch or paint these so as to make them look better for the present? Now we may discover how these both may be, if we only reflect upon the manner of the actings of our own Souls. Where the things that stand in competition for our choice are both of the same kind, and have one common measure of their good or ill; (as for example, are both painful, or both profitable, or delightful) and no consideration of any other motive comes into the Ballance; here the *Will* must needs choose the best, refuse the worst. For merely out of aversation to pain to run into the stronger Pain, avoid the less; or out of Covetousness to refuse greater Wealth; or for delights sake only to prefer that which is less delightful, are practical contradictions. Where the Objects are of different kinds, one for example, profitable or delightful, but not without sin; and the other Virtuous, and spiteful Reason taking Virtues part, suggests the motives to it, God's Commands, his Promises, and Threats; here, though the inferior faculties prostitute all their baits, they cannot equal those proposals to the *Will* 'tis true; yet by their importunacies still pressing her, goading her by their stings, they can and do prevail with her to call the Understanding off from her attention to those other motives, and employ the thoughts upon the present

Object that does importune her so, and which by the agitations it does cause within the sensual part, puts the mind in disorder presently, distracts the thoughts, then seizes them; so that the Understanding being now intent to this, the better motives are let go and sink, and then the only ones in view are those of sense, which straight the *Will* rushes into the embraces of, and the other being vanish'd and no better than appearing, 'tis plain in those she sixes on the best. But if the mind will not be taken off, but Conscience fly in the Man's Face and will not let him rest, nor his *Will* fix, why then in this unquietness of hers she sets the thoughts on work and will not let them fix till they find out some *salvo* that can satisfy Carnality and Conscience too, that will let the Man have the sin and not deprive him of God's Favor: And if either *application of God's Decrees and Promises without Condition* absolutely to himself, and *the assurances of Faith and trust* will do it, (as we may know it will in some) or if not that, then if *hopes of mercy, resolutions of repenting afterwards and leaving off* the sin, (as this does do with most) then it is evident in choosing to obey his inclinations, with such *salvo* the man chooseth that which does appear best for the present. But if the mind unsatisfied with these, and not daring to trust such rotten planks against the very face of storm, object the uncertainty, at least, of these Principles, and the unsafeness of those after-hopes, not fit to be security against God's Threats, and would convince the man that conscience of resisting a temptation, and by that keeping himself free from the clutches of the Devil, and the fears of Hell, together with present assurance of God's favor, are more satisfying at the present than the pleasures of the sin: Yet those pleasant apprehensions of the Conscience of resisting re-encountering with the seeming impossibility of resisting always that which presses so, and will some time or other seize upon him, and finding the temptation to have sharper stings than his Religious fears of things which are not present, and of which he hath had no experience: And besides, he having never had any great sense of God's favor and rewards, the Landskip of them is but dim and faint upon the mind like those representations blind men have of Beauty (to whom if you discourse of exact features, perfect harmony of colors, of a graceful presence, cheerful air, and a good mine, and all those other know not whats, that being seen commit a Rape upon men's faculties, yet his conceptions of them are but very dark, who never hath had any notices of these but such as his Ears give) and though the Understanding chance to be positive and resolute in its determinations concerning them, yet still the apprehensions of them are not clear; futurity, which is one sort of distance, making objects, as all things afar off do, look but confused, and their *Ideas* not distinct, nor bright or brisk, therefore they move the *Will* but very coldly: Whereas the other pleasure being known, the apprehensions of it are more vigorous, the draught is strong and lusty on the Fancy, there is force in every line, the very image of it lives, and therefore is more efficacious, and by that prevails, that looking fairest and most tempting at that present, so that from this experience of ourselves in every sort of instance thus deduc'd, the *Will* does seem always to fix on that which appears simply best for it, for that instant which it chooseth in; the man still takes what he likes better at that present, and he likes better that which looks better for that present: And things are made to look better by these Arts which I have shown you.

This being now the temper and the disposition of the *Will*, and such the method of her actings, this is the thing the World makes use of, here's its strength, namely, in making things look better for the present. Which how it manages so as thereby to get advantages upon us, how it does improve each such advantage till it get a perfect Conquest, I shall give you in few words; by showing you how the World gets first possession of our Souls, and there raises in us passionate desires that expect present satisfaction, which it hath at hand to serve them with, which by these arts are made look better than any other expectations.

It was observed by the Philosopher most truly, that a Child is born only an *Animal*, is to be *Educated, and brought up into a Man*: His reason is the birth of time and institution, for a while nothing but sense does live in him. Now all that while he is incapable of being affected with any other things, but such as strike the senses, things of this present World; and by that means only such possess his mind and inclinations too, the uses and advantages of everything about him are those he is first sensible of, and those alone: and so the World does make the first impressions on our Souls, it does prevent all other in our inclinations, hath our first love and enjoys our first embraces, from which it must be with great reluctancy that we are torn; and whereas these impressions should be weakened and defac'd by the infusion of other Notions and Principles, and the Soul should be weaned from too great liking of these sensitive satisfactions by the cares of those which should be as *assistant souls* to us, denying us everything that was not very requisite or very moderate, that we might learn to want them, and be taught not to desire them. The contrary alas! is practice'd every way, as soon as e're the mind is capable of being trained into the World's snares we betray it into them, we teach it how to understand and be affected with the bait, and those pomps which we but just before made them renounce, we make them before any things know, and be pleased with; and the first blossom of the mind wherein the Soul exerts itself for the most part is Pride: And for the rest the old complaint is true, *ante palatum eorum quàm os instituimus*, we teach their Palates sooner than their Tongues, and they can cry for what they cannot name; and yet among their first half words they can name Dainties; and what will he not lust for when he is grown up, that is taught to desire provocatives e're he can chew them? Thus we teach the gayeties and the delights of the World how to insinuate into and take the heart; we water and keep warm the seeds of Worldly Inclinations that are there, make them sprout and cherish them, nurse up original propensions into temper: And as Understanding grows up, we impregnate it with Principles and arts of serving them, turn Reason into a sagacity and skill of catering for those Inclinations, making them like *Aristotle's* observation backwards, educating them into Creatures of mere sense, teaching them to be *rational understanding Brutes*. Yet the World thinks *sic fiunt homines*, this is called *making them Men betimes*: And when they are thus made, when the age of satisfying all their inclinations is come, and when Temptations are understood, and multiply by Conversation, and the World hath Objects for them all at hand; Objects, that what ever way they turn their Eyes are still before them and thrust themselves into the mind and the advantages that do attend them, and by constant importunacy stir and work desires and serve them too; then we are in that state in which the World hath those advantages I told you of, whereby it does not only war against the Principles of Reason and Religion in us, but it also leads the Will

into Captivity, and enslaves her to itself. For it is plain the World hath got possession of the heart, and hath a strong party of heady passions, which whensoever a Temptation does alarm them, presently are up, raise a mutiny, and with the heat of Fancy and commotion of affections they disorder the Understanding so, that it cannot rally up considerations against the assault, but either it concludes, or disputes very faintly: If it do make an effort and struggle, it is but with a slender company of thin weak notions of things afar off, which the man hath had no proof of, nor hath any great confidence in; which while it is in recollecting and enforcing, the World hath its powers ready, seizes on the Will by the means of a corrupted fancy that does give it earnest, foretaste, even the possession of the well-known pleasures that it does invite to, and so melts him down into the sin. Now while the present Profits, Pleasures, Honors that I have from the World fill me, while they feed and clothe me, and provide me all that my necessity or wantonness can wish, and furnish me in hand with whatsoever any of my natural or my forced Appetites do gape for, and lull me with that constant variety of those delights which it procures, the use of which hath so drunk up my Spirits, and my Soul hath so imbib'd the joys, that I know not how to retrench from them, nor from that which is to furnish them. Must I leave all these for things that I have had no taste nor relish of? leave all in present for some future hopes which I have no great confidence of compassing if I should try? and which I also see that very few venture for? Whereas Mankind is swallowed up in the pursuit of these, and to be stored with them does not only serve my needs and Luxuries, but it is the only state of Reputation and Honor. 'Tis not from a rich stock of virtuous qualifications, nor from great and glorious Actions that Esteem and Dignities do generally grow, but from worldly advantages, these constitute conditions, and these are their only Characters. And being it is so, they that are in a Sphere above the ordinary ranks of people, must contrive those things that are become essential to their condition; and they must have worldly Poms although with the expense of Piety, or Charity, and Justice, yea, of every Christian Duty; of Morality indeed, and Heathen virtue, of Humanity itself: They will extort, be ravenous and cruel, will be false and treacherous, cheat and betray to get, and purchase at the price of the most disingenuous, sneaking and unmanly sins: To undermine another they will dig to Hell, as if they meant to give fire to their Mine with the flames of that place whence they have the malice and the arts to do it: And as if they did not care to sink him thither who stands in their way to stop their rise; they are content to die their purple with their own most guilty blushes, and the blood of any one that is their Rival or Competitor.

Add to this, that when these pretences of Condition have got footing in the heart, besides those passionate desires which they stir for themselves, they work out most unquiet Emulations, Envies, Discontents at others. In whatsoever any other does exceed me, his Abundance is my want, straight I am in necessity, not from my own needs, but from his possessions, and I suffer his enjoyments; I labor, fret, and sink under the burden of his Honors, and his greatness is inflicted on me. Nor can I ever be at rest till I am got from under the sad pressure of that deep necessity of having what I see another have. And thus it will be, till Ambition have no further Object, till there be no greater heights to mount. And now this Lust is in its pride, and the victorious World in its Triumphal Chariot. Not that I dare

pretend that I have shown you all the Chains by which it drags captive Souls after it, or all the Arts of Tyranny that it does execute: I could name many more, but he alone is able to discover all, that *in the twinkling of an Eye did once show all the Kingdoms of the World, and all the beauty of them, and who promised to bestow them all for but one single act of Worship*, and whose gift the Glories of it are for the most part, and purchased by those very means. My business is to pull it down from this great height, and show you how to triumph over these Conquests; which my Text says is done by *Faith, for this is the Victory that overcometh the World even our Faith*: Which how it does, is my second next Enquiry.

It seems a prejudice to this Assertion of my Text, that the great pretenders to Faith, the men that lay the whole stress of their Everlasting Being on believing only, have been branded to be very Worldly; and the Factions of Godliness were the mysteries and arts of Thriving; as if their *Faith* laid hold *indeed upon the Promises of this Life*, and if it *overcame the World*, it was for them to *seize* and be *possessors of*. But this is not the Victory my Text secures, a Conquest for the Faith only of *Mahomet* to make: And while Christian Votaries do only mind such Conquests, and are candidates of *Turcism*, do they not call it in, and make way for their Sword and their Religion? But the Faith that lays hold on Christ's Promises cannot consist with any such affections. For since Christ's Promises are made only to those that overcome all such desires, and that do it to the end, and none other can be safe; It is impossible for him that does not overcome to trust upon those Promises, and to apply them to himself by Faith: For at once to believe I shall be saved, and yet believe those sayings which affirm none such can be saved, these are most inconsistent. It being then as casie to make contradictions be at peace, as *Faith* and *Worldliness*, they cannot suffer one the other; it follows: He that hath this Faith in sincerity must needs overcome the World. And to show you in a word how it is done, you need not but to consider, that Faith is as *S. Paul* saith, *the substance of things hoped for, and the evidence of things not seen*, Heb. xi. 1. Which as the *Syriac* translates, does say, that Faith is such a certainty of those things that we hope for, as if we actually had them; and it is the revelation of those things that are not seen, it hath so strong a confidence in God, that the Believer assures himself of all God's Promises and Threats, as much as if they were in sight; and though *we see them through a glass but darkly*, yet we see them by it, 1 Cor. xiii. 12. it being 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉 . It represents the things of which we have no demonstration from Sense or human reasoning, as convincingly to the mind as if they were before our Eyes: And it is 〈 in non-Latin alphabet 〉 , the substance, the subsistence and the very being of things that are not yet in being, but in hope: So that the Eye of Faith, like that of God, does see those things that are invisible, and futurity is present to it. Now by this alone it is of force to break the powers of the World, which as we saw while the things of the other World were looked upon as at a great distance, afar off, taking advantage of their absence storm'd the mind with present forces, and had supplies at hand for fresh assaults, so overcame it. Whereas, had the powers of the World to come been present (now by Faith they are made so we see) the other which are so inferior that there is no more comparison than of immensity to a point, a moment to Eternity, could not stand before them. 'Tis too notorious that this is the case: For should a man cry fire in the House, how it had seized the strengths of it, were blotting out the glories of it in thick Smoak,

devouring all their shine in flame, we would leave our Devotions, our most eager pleasures to prevent this, and no speed were swift enough to serve our cares and fears. But though a Prophet of the Lord cry *Tophet is prepared, the pile thereof is Fire and much Wood, and the Breath of the Lord like a stream of Brimstone kindling it*, and do this till his Lungs crack, not one heart is moved, nor brings a drop of tear to quench the flame, because these fires are not present as the other, neither have men any sense of them, were they alike convincing, alike present to the apprehension, 'twere impossible according to what we have demonstrated (that the Will in her choices and her aversations, where the Objects are of alike kind, and have one common measure of their good and evil, is determined to avoid or take that which appears the greatest always; 'twere I say impossible) not to fly these which the *Devils do believe and tremble at*, with greater dread wherever they appear: Now a strong lively Faith must paint them out and show them in each sin the World insnares into. Neither would any of those rotten planks, which, while the Will does fluctuate betwixt her worldly inclinations and these fears, and is tossed about, offer themselves, as I declared to you, for her to escape upon, though she does dash herself upon God's Threats choosing the present sin; such as the *application of Decrees or Promises made absolutely to himself without any condition, confidence in God's Mercies, hopes of Pardon*; none of these would be security to one that were convinced in earnest. He that did believe and as it were discern that height which his ambition goads him to aspire to, were upon the brink of the bottomless Pit, whither when he arrived, that very sin that tempts him with the glories of the prospect, would then tumble him down headlong into that Abyss, he would no more dare to ascend it by such false and guilty steps upon such hopes of mercy, trusts on Promises or Decrees, than he would dare to throw himself off from a Pinnacle in confidence God was *Almighty and Almerciful, able enough, and kind enough* to stretch out his right hand and catch him in the fall, or trusting to that Promise, *He will give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone*: Or leaning upon any such Decree as makes the term of life *immovable* and fatal; neither to be hastened or retarded; none of these will make him mad enough to break his Neck, neither would the same presumptions encourage him to cast away his Soul, had he but equal apprehensions of the danger. And it is plain, all the temptations of the World, and all these false encouragements cannot work upon a man, when Death once looks him in the Face; and the great Champions of Profaneness are tame then, not that God's Threatenings are more true, or made more evident to sense or reason than they were before, but their Faith is active, and they apprehend more strongly then.

To see myself trampled upon by pride and malice, or worse yet, begging of him whom my blood it may be helped to streams of plenty, begging like *Lazarus* the portion of his *Dogs*, Dogs that are taught to *snarl and bite, and make more sores, not lick them*; this is a state more killing than my want, able almost to tempt a man to any courses. But then if with the Eye of Faith I do but look beyond the gulf, and there behold the Rich man in his flames begging for water, and although it be the Region of eternal weeping, yet not able to procure one drop of his own tears to cool his Tongue. O then I see 'tis better to be *Lazarus*, although there were *no Abraham's bosom!* But if my Faith look through that bosom also into that of God, and there behold the *Son of God* leaving all the essential felicities of that Bosom to come live a life of

Virtue here on Earth, and to teach us to do so; choosing to do this also in a state of the extremist poverty, consecrating want and nakedness, contempt and scorn, making them thus the Ensigns of a divine Royalty.

And to encourage us not to sink under any of the Worlds assaults, he hath proposed Rewards of Virtue, such as God is blessed in; did my Faith give me but a constant view of all this, sure the paint and varnish of these little things below, the twinkling exhalations of the glories of this World could not dazzle my mind and captivate my Soul, I should burst these entanglements to catch at those. 'Tis evident, and 'tis acknowledged, that when our belief shall be all Vision, and our expectation possession, when our Understanding shall become all Sense in Heaven, and we see and taste and have those glories, then we cannot sin, cannot be tempted from them: And therefore by the measures of the nearness of these Objects, of our sight, and of our interest, so are our strengths to stand and overcome Temptations. Now Faith is *sight*, gives *presence* we have seen, and it gives *interest* too, *He that believes is born of God*, saith the Apostle, and therefore hath a right: Now to be born of one is to receive from him a principle of life: He then that hath received from God a Principle of life such as he can derive, life like his own, such as is led in Heaven; when he does consider his original and looks upon himself as *born of God*, and consequently *heir of God's possessions*, which his Faith gives him a prospect of, how will he look down on the tempting glories of this World, on all that makes it grateful and desirable, as upon abject things, and sleight and undervalue whatsoever worldly men, poor Souls! do fear or hope, or long for, and pursue? The Mathematics say that the whole Globe of Earth to one that looks upon it from the Firmament is but as a point, and sure it is demonstrable it must be so: And then how low and how contemptible must it needs seem to him that looks on it as from the Region of the Blessed, from God's Mansion? and when his Soul having defecated and freed itself from all earthy, muddy, gross affections, and become expedite and light, expatiates through those unbounded, unfathom'd extensions of Heaven and glory, and looks upon all as his own, that he is very shortly to come to take the full enjoyment of, and hath already seisin of it by his Faith, how will he despise those narrow, those ridiculous bounds which the great ones of this World with Fire and Sword contend for? when he sees this little point half covered with the Sea, almost as much too hid from us and not to be discovered by our arts or industry; of that which is, much Desert, some parts Frozen, some burnt up, and not inhabited; and then the little remnant of this point to be the strife and the vexation of Mankind, while multitudes of Nations tear one another's bowels, spill the Blood and Souls of Myriads for some little patch or other of it; and those that are not doing so, yet in their sphere too they oppress, deceive, do anything to get; and all the rest are in perpetual hurry of vexatious employments, or of toilsome pleasures, or of ruining Vices: Will he not look on this more unconcerned than we do on the busy labors of a little World of Ants about a Mole-hill, which Philosophers compare us to? The spectacle is much more to be pitied indeed; the crowds and Squadrons of those Ants, though they should have as many traverses and walks as men have, they have not Soul enough to have their guilt: Probably had they Humane understandings, they would then divide their Mole-hill into Empires, would be false and treacherous to one another, Cheat, Defraud, Oppress and Murder one another for the present share; and had they Reason, they

would be more Brutes, than now they are but Pismires: For Beasts have less folly too because they are not Men. But he whose Faith mounts him to Heaven his Birth-place, where he nestles in the secret Bosom of his Father, he needs not be concerned in any of the carriages of this World, he is above them all, without the sphere of their attraction or magnetism, without the dangers of temptations from them: The World is but as his slave, and it hath no command upon him, he treads it all under his feet, and therefore certainly hath overcome it: the *Condition* and *degree* of which Victory is the next and last thing we are to enquire into.

If you ask the *Stoic* who is this great Conqueror that overcomes the World, he will answer somewhat to this purpose. It is not any of those great successful Robbers that with Armies forage Nations; it is not he that people's the whole Sea, filling it with his Navies; nor he that sets his Confines on the remotest parts of the Inhabited World, that can call all his own that the Sun views, so that it shines not out of his Dominions: But the Man that hath conquered his own Inclinations to the things below; he that hath raised his mind above the Crosses or Contents of this World, that can march among them both dreadless and unconfus'd; the man whose Soul is nothing dazzled by the brightness of Wealth, it shall not blind his Eyes, but through the varnish or the glory that the shine of it does shed, he can discover and will hate an evil action: he that can severely look on all those blandishments that Prosperity furnishes and decks out pleasure in, and can sit continent and abstemious in the midst of its delights, that when it is all Halcyon day with him, nothing but Sunshine, and he swims in the calm streams of flowing Plenty, is not melted by one or other, does not become loose and dissolute at all; the man also that is not shaken by the tumults of Adversity, when like an Earthquake she renverses all, his mind then stands unmov'd, that does not so much suffer, as receive and welcome all that happens, as if he would not have it happen otherwise: In a word, it is the man that hath raised his mind above all casualties, the man that does but remember that he is a Man, that is, considers if he do abound, and the World prostitute itself to his Delights, that this cannot continue long; or if the World conspire to make him miserable, remembers that he is not so, except he think he is so, a man greater than his perils, stronger than his desires: And thus far the *Stoic's Wiseman* is victorious. *Christ's Believer* goes a little farther: That man hath the World *Subject* to him; but the Christian does not stay at that, he must not treat it as a *Subject*, but a *Traitor*, one whose Service is Conspiracy, that does attend on us only to watch and to betray us, to know our weak part, and to storm us there. Therefore as the Lord commanded *Israel* concerning *Amalek*, that did by them as the World doth with us in our journey to *Canaan*, comes upon advantages and smites the feeble, *Deut. xxv. 17, 18, 19. Therefore said the Lord, remember what Amalek did to thee by the way, how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, therefore thou shalt blot out the remembrance of Amalek from under Heaven, &c.* So must we also with the World, put all to death, not spare the best and goodliest as *Saul* did; yea more, put all to the pomps and cruelties of Death as *Gideon* used the men of *Succoth*, *tear their flesh with thorns and briars*; or as *David* used the *Ammonites*, *put them under Saws and Iron Harrows*; so the Christian must serve the World: Whatever Instruments of Tyranny that used upon his Savior on the Cross, those he must exercise on it again, those *Thorns*, those *Nails*, that *Spear* he must employ like *Gideon's Briars*, and like *David's iron Harrows*, it must be

Crucified, and then he is a glorious Conqueror, Gal. vi. 14. *God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the World is Crucified to me and I unto the World.* He that does march under the Banner of the Cross that *Conquering Ensign*, as he thereby declares himself upon such terms of enmity with the World that he does look upon himself as one despised by it, counted as an accured thing, for so was that that was Crucified, as it is written, *Cursed is everyone that hangeth on the Tree*: So also he does look upon his Standard as the Instrument of Execution to the World, on which *it must be Crucified unto him*, and so it is: He is so taken off from finding any stirring delights in the glories of it, that he accounts it a dead thing, that hath no more attraits than a Carcass; yea, he does look upon this World as on a detestable and accursed thing, as it was indeed; whose Thorns and Briars do not only scratch and tear, and do it most when we embrace it most, but also are a Refuge for the cursed Serpent to lurk in, and add his Stings to their sharps, that *Devil Serpent* that was doom'd into it, and is always in it, and then *most* when it is *most Paradise*. Now he that hath thus used the World, he that hath nail'd it to the Cross of Christ hath *overcome the World*.

Should we now cast an eye at once upon ourselves and that which hath been thus deduc'd tracing all back again; then

First, It would appear so evident that I were vain, if I should stay to prove that those which have such desires to any of the profits, heights or pomps, or any dear thing else whatever of this World, as that they are impatient if they miscarry in them, and full of strange complacencies if they do answer their desires, these have not *overcome the World* to any such degree. For had I overcome and Crucified it, sure I should not be so affectionate as to desire, court, and pursue what I had Executed; I should as soon adore the Paintings of my Enemies Tomb, embrace and make love to his Carcass: And were *I Crucified to it*, had I but one Thorn of my Savior's Crown struck through my Head, but one Nail in my Foot of those that nailed him to his Tree; were my Soul fastened to a Cross, how were it possible I should run gadding after the gay follies of the World, hasty in my desires of it: Nor could I be impatient if the World do not answer my desires and expectations, disquieted and discompos'd, if I be disappointed, when anything in it is not subservient to my heights, and I miss of those respects I looked for; were the World vanquished, Crucified to me, should I look for services from my dead Enemy whom I had slain? or be troubled if the person on the Cross did not do fitting reverences to me? or be impatient if I had not respects and the Attendances of Pomp from one upon the Gibbet? or if *I were Crucified to it*, certainly these heats would not warm the dead; these are none of the troubles of an Executed person when he is rack'd upon that instrument of Death, he is not grieved because the Nails were not of Silver, the Spears head not bright, or the Cross was not hung with Arras: Aud suppose it were, sure I were very weak if I should please myself with that, and let such poor contents thrust out all the just sadness of my Sentence and demerit: And yet it is as strange to find delights in having any of the Worlds advantages, and pride myself in the possession if *I be Crucified to it*. But much less is it Crucified to them that will do actions of injustice for the sake of any of the Pomps or profits of the World; there are that grind, and screw, and rack all that they have to deal with; others that deceive and rob in Vizours, plunder in the disguises of fair words and of false arts; Some that dress their Pomps in none of their own trappings, such as they never mean to have a

right to, because they never mean to satisfy for them if they can avoid it; they furnish the grandeur of their own condition with the goods of others which they never care to make their own by any recompense, at least not in such ways and seasons as the needs of those that owned them, and the rules of Justice do require; they cram and sauch their Dishes with the vital Blood indeed of those who starve for want of, and who own all that which does provide them their excesses. Now would a man do this to entertain, and feed, and dress the Carcass of his vanquished, his dead Enemy? would he be so vain, so guilty to provide to deck the Cross on which he Crucified his Foe? least of all would he retrench from the proportions of Charity or Piety, deny the calls of Mercy and compassion or Religion for his profits sake, or to furnish out the trains of Pomp, take *the Lord's portion* to serve the dead World with? If it were *overcome and Crucified*, they would not feed it with *hallowed things* (and the Poor's portion is such,) nor rob the Altar to give it excesses, take Consecrated things to make a cursed Carcass gay and proud, strip Christ's Body, starve their Savior (so He does interpret to deny a portion to the naked and hungry) to make Pumps and Riots for an Executed World. In any of these cases he is far from being overcome: And if so, the

Second Proposition will apply itself to such, and must conclude they have no *Faith*; for if they had that were a *Victory*; and however goodly they pretend, they are but Infidels: But it may be they will boldly own the Consequence, for nowadays it is not gentile to believe anything of *Christ's Religion*. And sure 'tis for the Reputation of the gallantry and courage of our love unto this World, that when the covetousness of the *Gadarenes* would not suffer *Christ* in their *Coasts*, and for their *Swines* sake drove him out, when that of *Judas* would not let him be upon the *Earth*, but for thirty Silver pieces did betray him up to Death; that of this Age proceeds, and will not let him be in *Heaven* neither, but it *scoffs him thence*, and his *Faith from the Earth*: And because they like this World so well, they will not suffer there should be any other. It is not my part to Combat these; I undertook only to show a way to *overcome the World*, if they will not use it let them enjoy their Bondage. And yet without all doubt these candidates of Infidelity and Atheism have faith enough to do the work in good degree; for certainly there's none of them but does believe but he shall die, and it is easy for his Faith to look through that *thin vapor* which our life is styled by, to the end of that *small span*, and there see a *Bed*, though gay now and soft as the sleep and sins it entertains, then with the Curtains close, the gayety all clouded in a darkness, such as does begin the desolateness of the Grave; if you draw the Curtain to his Faith it sees a languishing sad Corps which nothing in the World can help or ease, forethrowed in his own dead hue, himself prelude to his winding-sheet, in which within a little while he shall be cast from the society and sight of men, and shall have nothing else of all his Wealth and Pomp: To see all this is no great monstrous difficulty for his Faith. Now though while he is in his prosperity and health, and the World serves every of his desires, and if I should tell him all his superfluities, all that is beyond a mere convenience are but empty things, mere shadows of delight, that only mock his fancy; should I tell him that the silver furnitures of his Tables, and those more wealthy shining ones those in his Cabinet, and the Silken ones of his Rooms, and the more exquisite pieces of rich Art which people must have skill to understand the pomp of, must have been the Disciples of the Pensil to discern how they do serve Pride; tell him these are phantasms,

only dreams of Pomp, advantages nowhere but in imagination, I shall not persuade him, but he will despise me. But then if he will ask his Faith how all these will look to him in the state which is now before his thoughts, what his opinion of them will be then? he knows he may as well go to his Pictures now, and entertain his Mirth and Luxuries with them, and hearken to their painted sounds, and dine upon the images of Feasts, as hope in that sad hour from all his Wealth to find comfort or ease, though his hand sweat under the weight of Winter Jewels they will not heal one aching joint: His Plate the greatest Riot of his Table will not make one morsel taste savory; yea more, he knows that then all the worldly uses of these superfluities such as *satisfying curiosity*, and *emulation*, and the *estimation of the World, to be the talk of people*, and the like; these will appear most evidently to be insipid things, mere conceits of delights; things of which there can be no real enjoyment or advantage any time. And if it then appear evidently that in themselves they are so, then they are so always; and a constant Contemplation of that time will make them always seem so. So that a Faith that cannot see into another World, that will but look through this, must needs take off our hearts from the entanglements of those advantages, when it appears how small a thing can dash them all so as that we cannot enjoy them while we have them, and that the enjoyment of them while we do is but imaginary.

And really when we consider how unquiet and disturbed a thing Man is, except he raise himself above the Power of all these, how till the Mind escape out of the whirl and circuit of the Worlds allurements, it cannot but be in perpetual agitations; at every ebb or flow of things without, there is a tide within of swelling or sinking affections; every change abroad does make a change of thoughts and of designs, cross Accidents have cross Passions, and I am as much an Universe of various thwarting contradictory affections, as the World is of motions.

How the Beasts are free, serene and quiet Creatures in comparison, for they not understanding many Objects, consequently have few inclinations, and their satisfactions very obvious; whereas the Comprehensive mind of Man that looks into a world of things, and out of them creates a world of temptations, finds out varieties of Pleasures or of Profits, and then starts as many eager affections in himself to pursue them; his copious understanding does but procure him various Lusts, and his Reason does but make him sagacious in searching out occasions of disquiet. Nor is it possible it should be otherwise, for while my inclinations are chain'd to those external movements, and my slavish mind attends upon those inclinations, I must needs suffer as many servitudes as the world hath changes of temptation: And then putting these two Considerations together, how unsatisfying and how uneasy too it is to be engaged in the Advantages of this World, which are merely Dreams of good things that disturb our rest and make our sleep unquiet, with the working of Imagination, yet do but delude the Appetite, and we find we have had nothing when we awake; sure if I thought there were no other World, yet would I not be greedy after the great things of this, when 'tis more easy far to want them, here would I indulge myself the sensuality of a Contented mind, the luxury of an Ataraxy, of an indifference as to all these things, of being quiet and untroubled by not having them, free from the hurry and disorder of them. The *Moralists* did so account it certainly, when they called this living according to

our Nature, as if all the other were a Violence upon us; and upon the same ground they accounted it not hard to overcome the Allurements of this World, it was only not to invade and use a force upon themselves and vanquish their own natures: And sure we that are *Christians*, and are so no farther than as we have *this Faith* here in the Text, we must not count it hard; we who have the Revelations and Example of the *blessed Jesus*, all that he hath done to make it easy, now saith he 〈 in non-Latin alphabet 〉 Courage, for I have overcome the World: They are but broken forces we are to resist, we have the Strengths of Heaven on our side, and therefore sure we may adventure to encounter them; and if we do begin to faint, we have an *Almighty Captain of Salvation*, and if we have but Faith to lay hold on him, and be not false to our own selves, but keep our hold, if we be foiled, Christ must be vanquished too, and we may fear impossibilities as well. When those poor Heathen march'd on naked, had none of our Weapons to assault the World, or to defend themselves, had neither *Shield of Faith*, nor *Helmet of Salvation*, no *Sword of the Spirit the Word of God*, and yet master'd it in great degrees, shall we that are *harnessed turn ourselves back in the day of Battle?* and confute this Scripture; and make good that *they do overcome the World most easily who never heard that Jesus was the Son of God?* 'Tis not only base for us to faint most who have most advantage, but it is a contradiction for them to be overcome that have the Victory: Now *this is the Victory that overcometh the World even our Faith*; the Victory that overcomes both Worlds indeed; it tramples upon this, and lays hold upon that to come, out-doing what *S. Paul* sings of it in his 〈 in non-Latin alphabet 〉, *Heb. xi.* His Heroes *through Faith subdu'd earthly Kingdoms*, but by Faith we overthrow the Kingdom of the *Prince and God of this World*, and the Kingdom too of the Almighty suffers violence from it, and our *Faith takes that by force, forces even a right to it*: By it *they stopped the mouths of Lions in the Wilderness*; by it *we stop that roaring Lion's mouth that compasses the Earth seeking whom he may devour*; by it *they quenched the violence of Fire, we the Everlasting burnings*; by that *Women received their dead raised to life again*: by it *we shall rise to Immortality of Life and blessedness*, receive all that we do believe, more than we can comprehend, receive the *end of our Faith the salvation of our Souls*: Which God of his Mercy state us all in for the sake of *Jesus Christ the Author and the Finisher of our Faith, and the Captain of our Salvation*:

To whom with the Father, &c.

The Ninth SERMON, Preached at WHITE-HALL. Sixth Wednesday in LENT, 1664/5.

GAL. II. 20.

I am Crucified with Christ.

THE Ancient Observation of this Time would justify my Choice, make the Text Seasonable in the most Severe sense it can put on, when in their *Exomologeses* they ate only the Bread of Sorrow, and tears were their Drink day and night, so as that in the Agonies of their Repentance they did *Crucify* without a Meraphor, and *mortify* the Body of *Flesh* as well as *Sin*. But it seems to have happened in our Sins as in our great Diseases, men are grown more skilful, and have found out much more grateful ways of Cure, there is no need of going

through a discipline of Torments, a whole course of Medicinal Cruelty, but they can heal, at least palliate with more ease and speed. Besides that, Christianity is now of a more delicate and tender make, and cannot bear austerities, neither come I here to call for them, or to provoke their Constitutions; if they have found a softer and more pleasant way to Heaven, on God's Name let them walk in it; only in our walk we are now coming within ken of *the Cross of Christ*, and we can bear commemorations of his Passion; they make the closing Ceremony of this Season, which was set aside on purpose by the preparations of Humiliation to fit us for the performances and expiations of that Day, by Repentance to *put off our Old Man, the whole Body of Sin*, that we may hang it on his Cross as we go by. That is the only use of this time, and the only application of that Day. Which I crave leave to show you how to make at once: And without this that Ceremony howsoever solemn, will be merely Pageantry, not Worship; the observation but dramattick; and we shall have no part in the Atonement, only in the Scene of that days Tragedy, rather than Sacrifice: He only Celebrates that Passion, only he partakes that Offering, who can say with S. Paul, *I am Crucified with Christ*.

In which words we shall first endeavor to discover what this Person is,

Secondly, What the Nature is of that Condition and estate which S. Paul does affirm here of that Person; and that

First, In itself, *Crucified; I am Crucified*.

Secondly, In its adjunct; *with Christ*, Which because it cannot signify conjunction in time, he is not now upon the Cross, that I might say, now *I am Crucified with him*, nor when *He* was, was *I*, that I might say then *I am Crucified with Christ*; but we shall find it hath other importances. First it implies a likeness to Christ's Passion, *I am Crucified as he was*, so it means through the whole Rom. vi. and the being *crucified with Christ* is what S. Paul elsewhere expresses by the being *made conformable to his death*.

Secondly, It imports more, even Communication and partaking with him in his Passion, *being planted together in the likeness of his death*, Rom. vi. 5. and *I am Crucified with Christ*, does mean *I have a fellowship of his Sufferings*, as he words it Phil. iii. 10.

Thirdly, It means also a conjunction of causal Relation, that there is a Virtue and Efficacy in the Cross of Christ to work the Sinner into Crucifying of his sin so the particle must needs import, Ephes. ii. 6. *〈 in non-Latin alphabet 〉 he hath set us together with him in heavenly places in Christ Jesus*. Where we are neither in conformity, nor fellowship, but only in our head and in our cause; so *I am Crucified with Christ* does mean his Passion hath an influence to Crucify and cause in me the death of Sin.

Of these in order; and

First, *what* this Person is? I say not *who*? we know it was S. Paul, but *what*? and the reason of the Enquiry is because we find indeed elsewhere *crucifying the Flesh with the Affections and Lusts* required, and we are also bid to *mortify our members that are on the Earth; such as*

*Fornication and Uncleaness, Covetousness and the like. But these are not I, how am I mortified in these? Is it because it may be they are grown so dear to me, that I am Crucified in their destruction? and long practice and acquaintance hath riveted them into my very heart? Now the Wen we know though an excrescent tumour, but an accessory bag of noxious humors, yet if it lay hold on any noble part, take in some Nerve or Artery, then he must cut the thread of Life that cuts it off: So he must rent my heart indeed that tears my pleasures from me; Life itself does seem to have so little satisfaction without them, that it is a death to me to part with them. Or else hath the *Old Man* no Soul? is he all Flesh? and hath Iniquity debas'd the whole of him, so that his very Spirit is become *Body of Sin*, so as that Wickedness should be our very Being, be all one with us, and I, and my *corruptions* prove denominations of one importance, signify the very same? so it is indeed: Besides the carnal part that is *sold under sin*, and consequently does deserve the *Cross*, that punishment of *Slaves*, the part also that is in the quite opposite extreme, that *lusts against the flesh*, that must be made away. Be ye *ansform'd by the renewing of your mind*, Rom. xii. 2. And if there be any sublimer and more dedicated part in that, it must submit to the same Fate, *in the spirit of your mind*, Ephes. iv. 23. Corruption hath invaded that: To *the diviner ruling part*, is grown a slave to the *Beast* part of him, it hath debauched its notions whereby it should discriminate good from evll, so that now it can discern no natural difference between them, but does measure both merely by his present inclinations and concerns, and the eternal Laws of Honesty are blotted out, and principles of interest and irreligion raised there in the place, and buttress'd by false reasonings and Discourses. Now all these Fortresses of Vice that maintain and secure a man in sin must be demolish'd, all such *imaginations cast down, and every high thing that exalteth itself against the knowledge of God, and every thought brought into Captivity to the obedience of Christ*: That Spirit of the mind must be destroyed, and we transformed into persons of new notions and reasonings. But above all the remaining part of Man, his own Will must be mortified, which besides its natural *and*, by perverse inclinings to solicitations of flesh is most corrupted, and most dangerous, in that which way soever it inclines, it draws the whole Man after it: If anything in us be crucified in a Conformity to Christ, it must be this; for in that death wherein Christ offered up himself upon the Cross (where although the Divine Nature gave the value, 'twas only the Humane Nature made the Offering) there it was the *crucifying his own Will*, that above all other the ingredients made his Death a Sacrifice, and the price of our Redemption. God that had given him his Blood and Life, might call for it again when and how he saw good, and being due, it was not properly a price that could be given him for sin; but his free voluntary choice, his being willing to endure the Agonies and Contempts of the Cross, his stabbing his own natural desires with a resolute determination, *Not my will, but thine be done*: This his own Will was his own Offering; and such is ours, *if we be Crucified with Christ, made conformable to his death; if we present ourselves a Sacrifice acceptable to the Lord*; for our will is not given up to him, till it do perfectly comport with his; but that it cannot do, till we renounce our own desires, till we have brought ourselves to an indifference in outward things, to such a resignation as she is storied to have had, who being in her Sickness bid to choose whether she rather would have Health or Death, made answer, *Vehementissime**

desidero ut non facias voluntatem meam Domine, this above all I desire, that thou wilt not do my will, I would have thee not do what I desire and would have. So that 〈 in non-Latin alphabet 〉, the whole of us, *the Spirit, Soul and Flesh*, go to make up this Person; and the *body of Sin is the Old man entire*. I, whole I am nothing but a mass of guilts, my Senses are the bands of wickedness, that procure for my evil inclinations, my members are the weapons of unrighteousness, my Body is a Body of Sin and Death, and the affections of my Soul are Lusts, its faculties are the powers of Sin, yea, and the Spirit of my mind, that Breath of God is putrefied; that 〈 in non-Latin alphabet 〉, that Angel-part of me is fallen and turned Apostate; and however I be partly Son of Man, and partly Son of God, yet I am wholly Child of Wrath, and so fit to be *Crucified*.

Which calls me to the next Enquiry, to the nature of the duty here intended, I am *Crucified*.

What is designed by it S. Paul does perfectly declare *Rom. vi. 6. Our old man is crucified with Christ that the body of Sin might be destroyed, that we should no longer serve sin*: So that it means a through Repentance, and abandoning of former evil Courses: A Duty which there are few men but in some instants of their life think absolutely necessary, and persuade themselves they do perform it. At some time or other they are forced to recollect and grow displeased and angry at their sins, and have some sad reflections on them, beg for mercy and forgiveness, and do think of leaving them; and when they have returned to them again, they shake the head, and chafe, and curse at their own weakness, and renew their purposes it may be; and do this as oft as such a Season as this is, or other like occasions suggest it to or move them: And with this they satisfy themselves, and hope if God do please to take them hence in some such muddy, gloomy fit of their Repentance, all's well. Now shall we call this being *Crucified*? are there Racks and Tortures in this discipline? hath a Spear prick'd them to the heart, and no blood nor no water, no tears gush out thence? hath it made no issue for some hearty Sorrow to purle out?

Indeed I must confess, the Scripture does sometimes word the performance of this Duty in expressions that are not so sower, but of an easier importance; as first, *put off the Old Man*, as if all were but *Garment*; put it off I say, not as they strip'd our Savior in order to his Scourgings and his Cross, but intimating to us what an easy thing it is to cast off Sin for them, who do begin with it betimes, before it get too close to the heart. 〈 in non-Latin alphabet 〉, &c. saith *Theophyl*▪ even as easy as putting off thy Cloaths, and thy Repentance is but as thy Shift, thy change of life like changing thy Apparel.

But alas! for all the easiness which this expression hints, where the sins also lie in the Attire, as besides emulation, pride, vainglory, great uncharitableness and inhumanity, cruel injustice and oppression often do, when many are undone through want of those dues which do furnish other men with the excesses of this kind: when the sins therefore lie in the Attire, and they may *put them off* without a Metaphor, yet it is so hard that it cannot be done; sometimes the worth of a whole Province hangs upon a slender thread about a Neck, a Patrimony thrust upon one joint of one least Finger, and these warts of a Rock or a Shell-fish with the appendages eat out Estates and starve poor Creditors; for whom indeed they should

command *these stones to be made bread*; but that's a Miracle too stubborn for their Virtue. And then how will they proceed to the next expression of this Duty? *Circumcise yourselves to the Lord, and take away the foreskin of your hearts*, Jer. iv, 4. These are harder and more bloody words, they differ in the pain and anguish that they put us to, as much as to *uncloath* and *flea* would do. It appears indeed this punishment of fleaing often went before the Cross. To 〈 in non-Latin alphabet 〉 saith *Ctesias* of one, *having his Skin pulled off he was Crucified*: And the *scourges* in some measure did inflict this on our Savior, when they put off his Cloaths they strip'd his Skin also; left him no covering but some rags of that which whipping had torn from his flesh. Yet this expression sounds harsher, when it bids us *circumcise the foreskin of our hearts*, and tear it from thence, *flea* that: When long Conversation with the pleasures of a sin hath not only given them Regallias, but hath made them necessary to us, so as that we cannot be without them; when Custom craves with greater fever than our thirst; when if we want it, we have qualms, saintings of Soul, as if the *life* were in that *blood of the grape*, when men can part as easily with their own bowels, as the *Luxuries* that feed them; if you take away their *Dishes*, then you take their *Souls which dwell in them*; when the sins of the *Bed* are as needful and refreshing as the *sleeps* of it; when to bid a man *not look*, not satisfy his lustful eye, is every jot as cruel as that other, *I• thine eye offend thee pluck it out*: For if he must no more find pleasure in his sight, he hath no use of it; yea if this be indeed a kindness not to leave him Eyes to be to him the same as *Appetite* to *Tantalus*, that which he must not satisfy, and is his hell: 'Tis easy if the Lust be got no further than the Eye to pull them out together; but if through that it shoot into the Blood and Spirits, mix heats with those, if it enwrap the heart, twist with its strings, and warm the Soul with its desires; so that it Spirit all the motions, all the thoughts and wishes of the heart; when it is thus, to make the heart to stifle its own motions, stab its thoughts, and strangle all its wishes; to untwist and disentangle and to tear it thence, if this be *to be Circumcised with the Circumcision of Christ*, and he that hath not the sign of this, *the Seal of the New Covenant*, as he that in the Old had not the other, was, must be *cut off*; our long habituated hardened Sinners must not think that there is anything of true Repentance in their easy, perfunctory, sleight performances; there is something like Death in the Duty, which yet is required of us farther under variety of more severe expressions; for we are bid thirdly to *slay the Body of Sin*, Rom. vi. 6. *to mortify our members*, Col. iii. 5. and to *Crucify*, Gal. vi. 14. which how it may be done, the next consideration of *S. Paul's* condition in the Text, and my next part declare. *I am Crucified with Christ*, that is, first *as he was*, by being *made conformable to his Death*.

And truly should we trace him through all the stages of his Passion, we should hardly find one passage but is made to be transcribed by us in dealing with our sins.

First he began it with *Agony*, when *his Soul was exceeding heavy*, for it labor'd with such weight of indignation as did make the Son of God to sink under the mere apprehension: And he was *sorrowful unto Death*, so as that his whole Body did weep Blood. The Sinners passion, his Repentance is exactly like it, it begins always with grief and sense of weight, whoever is regenerate was conceived in sorrow, and brought forth with pangs, and *the Child of God* too is *born weeping*. And for loads, the Church when she does call us to show forth this Death of

Christ, as if she did prescribe that very Agony, requires that we should find that *Garden* at the *Altar*, makes us say *we are heartily sorry for our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable*. So that the *Sinner's Soul* must be *exceeding heavy* too.

Secondly, There he is betrayed by his own domestic, sold for the poorest Price imaginable, as a *Slave* for *thirty pieces of silver*. I shall not mind you what unworthy things the love of Money does engage men to; to sell a *Christ*, a *Savior*, and a *God!* and rather than stand out, at such a base rate, as we scorn to buy a *sin* at; every single act's engagement to Damnation, costs more than the Ransom of the World is sold for; and the Blood of God is purchased cheaper than any one opportunity of Vice does stand us in! But I only mind you here, that he shall have a better hire that will but be a *Judas* to his own iniquities: do but betray the Regent sins, deliver them up and thou shalt have everlasting Heaven.

Thirdly, We find him next carried before the *High Priest*. And the strictest times of Christianity would serve their sins so, to receive his doom upon them, to be excommunicated into Reformation: But I shall not urge how we can discover to a *Physician* our shames, all our most putrid Guilts as well as Ulcers, and make him our *Confessor* in our most secret sins; neither will I be inquisitive why the *Physicians of our souls* are balk'd; but will pass this part of the Conformity, and follow *Christ to Pontius Pilate*. And for this part we ourselves are fitted, the whole furniture of a Judicial Court, all that makes up both Bench and Bar is born within us. God hath given us a *Conscience* whereby *we are a Law to ourselves*, Rom. ii. We have 〈 in non-Latin alphabet 〉, which the *Jews* did want; *such evidence as is sufficient to condemn us*; the same Conscience that is privy to our doings, and stands by our thoughts, and sees through our intentions, is a *thousand witnesses*: And that there may be a *Prosecutor*, *our own thoughts accuse us* saith *S. Paul*; and if we will give them way, will aggravate each Circumstance of guilt and danger, bark, and howl, and cry as loud against us, as the *Jews* did against *Christ*, for Sin is of so murdering a guilt it will be sure to slay itself: and that he may not want his deserved Ruin, the Sinner makes his own *Indictment*, yea, and his own *Sentence* too, for *our own heart condemns us*, saith *S. John*: And when ever it does so, Oh that we would follow it through all the gradations that brought Christ to Death! and use our wickedness as he was used; *strip* it from its Cloaths, bare it from its fair pretexts it useth to be dress'd in! Lay our *anger* naked from all those excuses which our provocations, that either wrath or humor will be sure to think intolerable, do make for it! strip our *Pride* and *Vanity* from those paints and dresses which the Custom of the Age, that does require and warrant strange things, dawbs the sin with! use our *Luxuries* and *Intemperances* so, and the other greater and more *thirsty dropsy*, that of Wealth, and of unjust unworthy gains, which there are richer Luxuries in too! And there are none of these but have their pleas, their colors which they set themselves out in, to please the Appetite and to deceive the Mind, all which we must strip off; and then when we have laid them naked, *spit upon them*, vomit all our spleen and contumelious despite at that which hath made us so ugly in God's sight; *scourge* it with Austerities, and *buffet* it as they did Christ, and *S. Paul* did *himself*, 1 Cor. xvi. 27. And when the Body of Sin is thus tamed and weakened, it will be easy then to *lead it out and crucify it*. A Crucifixion this that does make our Good-Friday be a day of Expiation and

Atonement to us: A sight which next to that of his own Son upon the Cross, is the most acceptable to the Lord; when he does see us execute his Enemies although they be ourselves, and Crucify the dear Affections of our bosom as God did. This is indeed to *be conformed unto the death of Christ*.

If I might have leave to go before you and to let you into the Example, draw the Curtain from before the Passion, I would call my Sins out, drag them to behold that Prospect, hale them into the Garden, show them how he was used there. You my *Extravagancies of my youth* my mad follies and wild jollities, come see my Savior yonder, how he swoons when guilt began to make approaches towards him! and can I make myself merry with nothing else but that which made him die? tickle, cheer, and heighten myself with Agonies? You my *intemperate Draughts*, my full Bowls and the riotous Evenings I have past, look yonder what a sad night do these make Christ pass! look what a Cup he holds, which makes him fall lower to deprecate, than ever my Excesses made me lie. You my *lazy Luxuries, Fulness of Bread, and Idleness*, whereby I have control'd God's Curse, and only in the Sweat of others Faces eat my Bread, and in that dew drank up the Spirits of those multitudes that toil to faintings to maintain my dissolute life, see how he is forced to bear the whole Curse for me! how the *Thorns* grow on his head, and how he *Sweats* all over. You my *supine Devotions* which do scarce afford my God a knee, and less an heart, not when I am deprecating an Eternity of all those Torments which killed Christ! look yonder how he prays, behold him on his Face petitioning, see there how he sweats and begs. You my little *Malices* and my vexatious *Angers*, that are hot and quick as Fire itself, and that do fly as high too, that are up at Heaven strait for the least wrong on Earth! look how he bears his, how his patience seems wounded only in a wound that fell upon his Persecutors! and when one that came to apprehend him wrongfully was hurt, as if the Sword of his defense had injured him, he threatened and forever curs'd the black deeds of that angry Weapon, and made restitution of what he had not taken, made his Adversary whole whom he had not hurt! See how with his cruel Judges he is as a *Sheep*, that not *before his shearers* only, but *before his Butcher too, is dumb*. You my *Scorns*, and my *high Stomach* that will take no satisfaction but Blood and Soul for the faults of inadvertency, for such as not the *wrong*, but *humor* makes offenses: look how they use him, they *buffet*, and *revile and spit upon* him. Ye my *dreadful Oaths* and bitter *imprecations* which I use to lace my speeches with, or belch out against any one that does offend me in the least, making the *Wounds and Blood of God*, and other such sad words, either my foolish modes of speaking, or the spittings of my peevishness. There you may see what 'tis I play with so, you may behold the Life of Christ pouring out at those Wounds which I speak so idly of, and what I mingle with my sportive talk is Agony, such as they *that beheld afar off struck their breasts at*, and to see them only was a Passion. Ye my *Atheisms* and my *Irreligion*—but alas you have no prospect yonder, it's but faint before you who out-do the Example; whatsoever *Judas* and the rest did to the *Man Christ Jesus*, you attempt on *God*, you invade Heaven, *Sentence, Crucifie Divinity itself*.

And now having shown my Sins this Copy of themselves, what they are in their own demerits, when my bowels do begin to turn within me at that miserable usage which Christ underwent, it will be a time to execute an act of Indignation at myself, who have resetted in my bosom all these Traitors to my Savior; made those things the joy and entertainment of

my life which had their hands in the Blood of my God; and what a stupid senseless Soul have I, that was never troubled heartily at that, which did make him almost out of hope? and if this be the effect of sin, then it is time for me to throw it off, *O my Jesu!* sure I am, I am not able to support the weight of that thou didst sink under. Thou didst come *to bear our sins in thy own Body on the Tree*, therefore in thy Body they were nailed to the Cross, and then certainly I will not force and tear them thence: No, there I leave them, and will never re-assume them more; which resolution is the effect of that *virtue and efficacy* which is in *the Cross of Christ* to the *crucifying of sin*, which is the second sense in which the Christian does profess with *S. Paul, I am Crucified with Christ*.

There are some Learned Men, that when they would assign reasons sufficient to move God to lay the punishment of our iniquities upon his Son, and execute that Indignation that was due to us on the most innocent, most *Holy Jesus*, give this only, that this was the highest and most signal way imaginable to discover God's most infinite displeasure against Sin, and by consequence to terrify men from the practice of it: For if anything in Heaven or in Earth could *make us fear, and from henceforth commit no such evil*, it was surely this, to see Sin sporting in the Agonies of Christ, Iniquity triumphing in the Blood of God: To see those dire instances of the deservings of a Sinner, those amazing preclusions to his expectations; and consider it was easier for God to execute all this upon his Son than suffer Sin to go unpunish'd. Indeed they make all that is real in the whole account they give of satisfaction made to God for sin to consist in this, that *the temporal Death of Christ* (which God by virtue of his absolute Dominion may inflict on the most innocent, taking away that which himself had given, especially since Christ who had that right over his own life, which none else had, did of his own accord submit to it; and he *laid down his life, who had a power to do so.*) That Death I say, *might justly be ordained by God for an Example of his Wrath and Hatred against Sin, and then might be accepted in the stead of their death, who were warned by that example, and affrighted from committing sin.* And truly there is color for it, for all satisfaction seems either of a loss sustained, which is acquired by compensation, or the satisfaction of our Anger, which is commonly appeased by the sufferings of the injurious party; or else the satisfaction of our fears and doubts, that we may be secure not to sustain the like again, which is most likely to be best provided for by punishment: For sure one will not venture upon that which he must suffer for the doing.

Now of all these the first, the satisfaction of *compensation*, as it cannot properly be made to God who could sustain no real diminution by Man's sin: For *though thy wickedness, saith Job, may hurt a man as thou art, yet if thou sinnest what doest thou against God? or if thy transgressions be multiplied, what doest thou to him?* but only as the *breaking of his Law* does in *S. Paul's* expression *dishonor him* amongst men; so also it were easy to demonstrate that this one example does exalt more of God's attributes, and to a greater height, than either if his Law had been obeyed or executed, if that either were our business, or if this sort of satisfaction did not properly belong only to the offended party, not the supreme Judge or Governor as such, under which notion God is here to be considered. As neither does the second satisfaction, that of *anger*, the Judge being to be like his Law, that hath no passions or affections. And truly ••e the things that do satisfy our angers and revenges are no real goods,

the satisfactions of them are unnatural, and therefore surely not Divine: Monstrous appetite that hath learned to desire mischief, hath also taught us to delight in misery, and be satisfied with the griefs of others, which being nothing to us cannot be our good: And although we are stilled Children of Wrath, as if our portion were to be only Plagues, our inheritance Perdition, and the fearful issues of God's Fury: Yet since to be angry signifies in God no more than this, to testify what great abhorrency he hath to sin, how contrary to him, how not to be indur'd it is: It was impossible for God when he had once resolved to pardon sin, to testify that more than by resolving not to pardon it without such an Example; so that it did satisfy his anger perfectly. But all true satisfaction lies in the *provision that is made by punishment against future offenses*.

This is that which the *Magistrate* and *Law* requires, *nec enim irascitur, sed cavet*; for by Punishment they cannot call back the offenses that are past, undo or make them not have been: but they can make men not to dare to do them again, nor others by their example.

This is the end why they annex Penalties to their Laws, expressly said so, *Deut. xix. 20*. Which end therefore when they attain by Punishment, the *Law* and *Magistrate* is *satisfied*. For it is not so much the Death of the Offender that is satisfaction of the Law, as the Example of Terror that it gives; and therefore human Lawgivers have oft thought fit to change the Penalty; and where Death was appointed, to assign other sufferings that consist with Life, and prolong Misery and Terror, as Proscription, and the Gallies, &c. Accordingly to propose an Example of Terror to us, God laid all the severe inflictions of the Passion-day upon his own Son. Now it is evident that the example of a Man suffering for the breach of Laws does certainly hedge in those Laws, keep them more safe from violence; therefore we see those Laws are best observed which the Magistrate's Sword does most guard; and Experience would quickly make it good, a Land would prove but a mere Shambles, and a Man's life cheaper than a Beast's, if *Murderers* and *Duellists* shall get impunity more easily than he that *steals an Horse* or *Sheep*. When on the other side, that Nation from whom we most receive the *fashions* of our *Vices* also, whom the *honor of that sin* is most peculiar to; though they seemed to value it above Estate, and Life, and Family, and Soul, yet we know could be beaten from it be some sharp Examples. And then when our Lawgiver, as he spake his Laws at first with Thunder and with Lightning, as if they brought their Sentence along with them, and the very promulgation was a Copy and Example of their Execution: So also he did write those Laws in Blood, to let us see what does await transgression, how he that spared not his own dear Son, will certainly not spare any impenitent, this could not choose but have some influence, if 'twere considered. Should we call to mind the kindness God had at this time to lost Man, how he so longed to pity him, that he resolved not to pity himself; how yet in all those turnings of his bowels within him, his repentings over Man, when his Compassion was at such an height as to give his well beloved Son to satisfy for our transgressions; in the midst of all those inclinations to us, at that very time how yet he did so hate our sins, that nothing else could satisfy him, but *the Blood of God*: How he made the Son of God *empty himself* of his Divinity and of his Soul, and all to raise a sum only to purchase one example of that Indignation that attends a Sinner; it will be easy then to recollect how unsupportable that Wrath will be to the impenitent in the Day of his fierce Anger; when he shall have no

kindness left for them, but the Omnipotence of Mercy will become Almighty Fury: Who shall be able to avoid or to endure the issues of it? shall I think to scape them when he spared not his own Son? or shall I venture upon bearing that to all Eternity which that Son was not able to support some hours? Thus as *S. Paul* expresses, *God sending his own Son in the likeness of sinful flesh, a Sacrifice for sin, condemned sin in the flesh*, that is, he shown what did await iniquity, that men by so great an example of his Wrath, might be frighted from the practice. *Et si quis morte Christi admonitus paeniteat, iste per mortem Christi peccato mortuus esse dicitur*, saith *Origen* on *Rom. vi. 1*. He who seeing that Example of Christ Crucified for sin is warned by it into Repentance, he is *crucified with Christ*. God dealing with us as Men do with a young Prince, that must be discipline'd by the correction of another for his faults; and in this sense also, our chastisement was upon Christ, and by his stripes we are cured.

And now though I propose not this as if I thought this Reason were sufficient of itself, which seems to give no good account how any could be ransomed e're Christ suffered: (which yet certainly they were, the virtue of his Death extending to all former Ages, as it proved most evidently *Heb. ix. 25*. a place which *Crellius* himself does give no satisfaction to) if the satisfaction, of his Death consisted only in its being an Example, it could no more satisfy for the sins of former Ages, than it could be an Example e're it was in being: If that Death were accepted in the stead of their death, who by that Example are frighted into Repentance, what was accepted for their sins, who had no such vision of it, as that it could not or did affright them, yet repented? Yet to them that have beheld it in its vigor, they that can control this check to Vice, and when to show us an Example it cost God the life of his own Son, after the prospect of whose Cross he hath not any Terror to propose, this being the contrivance of the Divine Mind, and the stress of all his most Almighty Attributes conjoin'd in one compounded Miracle, can yet make all this vain and fruitless and have no effect, are not feared nor warned by it; but as if it signified no peril to their sins, they can come once a year to entertain themselves with the Example and go from the Agonies unconcerned to the sins that inflicted them, and that show forth themselves in them: Who act as if those were the only soft and pleasant things that crush'd his Blood and Soul out, as if those which did make the Son of God cry out as if he did almost despair, were the only fit things to make men jolly: And do thus as they did it in despite to this great method of Salvation, as if they did *enjoy the indignation of the Wrath of God*, as if those *Agonies* like the other *difficulties* of their sins did more provoke to them, or like the *Paschal bitter herbs* that typified them, were as *sauce* to the Riots of their Vices. These certainly are men of a most desperate appetite and courage. But 'tis much more to be lamented that the Law of God does not seem better guarded by this dire Example than it was of old among the *Jews*, when it showed the Sinner his deservings only by the dying of his Breast, and had no other sense nor satisfaction than the *blood of Bulls and Goats*: It is not very visible that it hath wrought upon consideration so as to make us *more fear and beware*; nay, we may question whether the example of my *Bullock dying for my sin*, would not restrain and terrify me more than that of *Jesus crucified* for it: If I were to expiate the Blood with which I word my *Anger* and my *Oaths*, with the blood of my own Flocks, if that *Luxury* which pluriders every Element and brings a little Universe at once upon my Table to treat itself withal, were but to kill one *Heiser for the Temple*, and I to expiate

each *surfeit* by one such *Religious Riot*: Were I to quench the feavers of an *Intemperance* with a *drink-offering*, 'tis possible I should not be so prone to sacrifice to my *Genius*, if I must sacrifice to *God* for doing so, and I should be more tender of my *Beasts* than I am of my *Savior*. Now how comes this to pass? It is impossible that we should be so apprehensive of our own demerits, should we see them represented in the suffering of a *Beast*, as when they are shown to us in those of *the Son of God*. What is it then? Should we account *ourselves* to suffer in our *Beast*? His *Death* were our own *loss* and *punishment*: And had we no *communion* in this *Death of Christ*? was not that *our own*? or account we our concern and share in that *less valuable* than in that of our *Beast*? Far be this from us, we are no further *Christians* than we can affirm with *St. Paul* (who challengeth a *fellowship in all Christ's sufferings*, and boasts it, saying) *I am Crucified with Christ*. Which brings me to the last sense of the words; *I have a share and am a Partner in that Cross, and all the satisfactions that were wrought upon it*.

This is that 〈 in non-Latin alphabet 〉 *Phil. iii. 10. a partaking in Christ's Passion, having his Sufferings communicated to us, made our own, as if we had been crucified with him*: as much as he that offered a *peace-offering* was said to be 〈 in non-Latin alphabet 〉 *1 Cor. x. 18. to communicate with the Altar, and partake the Sacrifice* which he really did. We read indeed there in the *sixteenth verse*, that in the *Sacrament* there is 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉, *the shedding of Christ's Blood* is there *communicated, reckoned to us*, but it is communicated in a *Cup of Blessing*.

And is this to be a *Partner* in his *Crucifixion*, to partake only the *Sacrament of Crucifixion*? not to receive the *Wounds* and *Torments*, but the *Benefits*, the *pledge* of the *satisfactions* of the *Cross*, the *Seal* of the *Remissions* that he purchased on it? *Blessed Jesu!* we should have born thy pangs, and all the dire things thou didst suffer, ought to have been ours eternally; that *Agony* which an *Angels* comfort could not calm, that *dreadful Terror* which expressed itself in the cold *Sweat* of clotted *Blood*, that greater *Terror* which came so near *Despair* as to make thee cry out, *My God, my God, why hast thou forsaken me?* all should have been our portion to everlastingness, and spent their fury on our *Souls*: And wilt thou have us *bear no more* of this than the *remembrance*? All our *Mount Olivet* and *Golgotha* be only *the Lord's Table* and *his Entertainment*? dost thou *communicate thy Agonies in Eucharistick wine*? and is this to be *Crucified with Christ*? so he does account it seems. He that by *virtue of the Cross of Christ hath crucified his body of Sin*, *Christ's satisfactions* are accounted to him, he is esteemed to have a *fellowship in all the sufferings*, to have had an hand in all that was done for *Man* on the *Cross*, they are all reckoned his: And as *Christ* bore the *guilt* of all our doings on the *Tree*, so he will have us bear the *name*, and *merit*, and *reward of his*; for as *S. Paul* does express, *Rom. vi. 5. We are planted together in the likeness of his death*, by being made conformable to that in crucifying of our sins, we are inoculated as it were, and both together engrafted in into the *Cross*, and so there is derived to us the *virtue* of that *Stem*, that *Root of Expiation* and *Atonement*; and by this insertion being as the same *S. Paul* says, *Phil. iii. 9. found in him, we have his Righteousness*. That poor *Soul* that does throw himself down in the strict humiliations of *Repentance* at the *footstool* of the *Cross*, and there beholds his *Savior* dying for him, and that is himself by *Penitence* incorporated into him, grafted into his *Death*, and planted in his

very Passion, as *Origen* and *Thomas* interpret. He may take confidence to say, *Behold Lord, if the satisfactions of thy Eternal Justice be acceptable to thee, if the blood of God that is offered up without spot be a well-pleasing Sacrifice, look down at once on thy Messiah and on my poor Soul! turn not thy face from me, for whatever my guilts are, I have an equal Sacrifice, those are my satisfactions, and that blood my Offering, the Passion and propitiation of the Cross are* 〈ϕ〉 . *I am Crucified with Christ.*

We have gone through all the Parts, all the Considerations of this Expression, and have no more now to take notice of but this, that all of them must go together, that they never are fulfilled asunder, but he only whom the efficacy of the Cross of Christ hath wrought on to the Crucifying of sin, he only hath the satisfactions of the Cross imputed to him, he is planted with, engrafted into Christ: For *if any man be i Christ, he is a new creature, old things are done away*, 2 Cor. v. 17. Whosoever is not such he hath no interest in the *Jesus* of that day. He may perchance in someone of those easy Savior's which these times afford, wherein Opinions called *holy*, or a *sanctify'd Faction* give such interests, and to *be in a party* is to *be in Christ*; or else he may *depend* upon that Christ, that may be had with mere *Dependance*, that is *ours if we persuade ourselves he is so*. Now sure, he that is persuaded he is Christ's, is either truly so persuaded or else falsely; if but falsely, that will not advantage him, for God will never save a man for believing a lie; but that he should truly be persuaded so without this Duty is impossible, for *he that is Christ's hath crucified the Flesh with the Affections and Lusts*: therefore by good Logic *he that hath not crucified them is not Christ's*, and evidently *whosoever is not crucified at all, he is not crucified with Christ.*

And sure I need not put you in remembrance, that the man in whom sin reigns, and whensoever his Lusts and Passions bid him go he goeth, or come he cometh, or do this he doeth it, that *the body of sin is not crucified in him*; that which were nailed and fettered on the Cross and slain there could not command and rule him so.

Or if sins dominion be not so absolute but God hath got some footing, so as that his Law hath power in the man's mind so as to make him make resistances against his sin, and he dislikes it but alas commits it still, yet what he does allows not, but returns to do it at the next Temptation, afterwards would fain be good yet does not find how to perform, something governs in his members, *leading that Law in his mind into captivity to the law of sin*, this man although he hath *the body of death*, yet 'tis not *crucified and slain*; for it does *live* and exercise the greatest tyranny upon him, forces him to serve and to obey against his mind, it overcomes his own heart, and all inclinations to good, and conquers God within him: Till men have left off the custom of the works of sin, and all gross deeds of the flesh it were as vain to prove *they are not crucified*, as that *he is alive that walks and eats*. Those works they are the *fruits of the flesh*, the offspring of its lusts, and were that crucified, and we by likeness to Christ's death planted into the Cross, we could no more produce them, than that *dead Tree* the Cross *could bear fruit*, or than a Carcass could have heat to generate, the Grave become a Womb, or the dust bring forth.

Secondly, Yea more, they perform not the outward actions of life who have but the image of death on them; and a man asleep works not, yet is alive, his fancy and his inwards work; and

if sin be only kept from breaking out, and men commit not gross deeds of the flesh, but yet indulge to these things in imagination and the heart, cherish them in fancy, and design, and wish, only restrain the practice, or indulge to spiritual wickednesses; you may as well say that a man is dead because he does not walk abroad, because he keeps within doors, and lives only in his Closet or his Bed Chamber, as say that sin is crucified, which while it *stirs but in the heart, it is not dead.*

Thirdly, Once more, we part from all acquaintance with the dead, the Corps of one that had the same Soul with us; howsoever we may have some throes of grief to leave it, yet we put it from us, we admit it to no more embraces; but if 'twere the loathsome Carcass of a Villain Traitor that was Executed, we turn from the sight as from a Fiend, it is a detestable and accursed spectacle. And so he that hath put his Body of sin to death would have great aversations to it, yea how dear soever it had been, he would no more endure the least acquaintance with it, than he would go seek for his old conversations in the Chambers of Death; he would shun the sight of any the most bosom custom, as he would the Ghost of his dead Friend, he would abandon it as a most ghastly dreadful spectacle; he would also *bury these his dead out of his sight.* Thus he must needs be disposed that hath *crucified his Old man.*

And they that are thus *dead with Christ shall also live with him,* yea those that are thus *crucified with him, he hath already raised up together, and hath made them sit together in Heavenly places in Christ Jesus.* There already in their cause, and in their right and pledge, and there hereafter in effect and full enjoyment.

The Tenth SERMON, Preached at CHRIST-CHURCH IN OXFORD, Novemb. 5. 1665.

LUKE IX. 55.

Ye know not what manner of Spirit ye are of.

THE state of that great Controversy which the words suppose between the *Jews* and the *Samaritans* as it then stood, seems briefly thus: Those that were planted in the Regions of *Samaria* by *Salmaneser*, however great Idolaters at first; having admitted in a while the *God of Israel* among their *God's*, and after having an *High Priest* of *Aaron's Line*, a *Temple* too built on that place where *Abraham* and the *Fathers of the Hebrews, friends of God*, did choose to offer Sacrifice; and on that very place where God himself enjoin'd the Law and all the Blessings of it to be published to the People, on *Mount Gerizim*; which therefore seem to have pretences to vye with *Mount Zion*, for *there also the Lord commanded the Blessing.* An *Altar* too, saith *Benjamin* in his *Itinerary* made of the *same stones that God commanded to be taken out of Jordan and set up for a memorial of his Peoples passage through it:* And besides all this having the *Law of Moses* too; when they had all these pretensions to the *God of Israel*, they clave to him alone, and wholly threw off their Idolatry. So *Epiphanius* does affirm expressly. And *their Country being* as *Josephus* says, *the receptacle of all discontented fugitive Jews*, a great part of it too planted with them by *Alexander*, they espoused the Worship of the *Jews*, and came to differ very little either in the Doctrine or the practice of Religion, 〈 in non-Latin alphabet 〉 ,

having all things as it were the very same, the only distance seems to be betwixt their Temples, 〈 in non-Latin alphabet 〉 , just as the Woman states it to our Savior, Joh. iv. Our Fathers Worshipped in this Mountain, but ye say that in Jerusalem is the place where men ought to Worship: So that if we audit the account of the Samaritan guilt, they separated from the place of Worship which God had appointed, and set up another; in a word, they were Schismatics.

Whether this be such a guilt as should make those terms equivalent *He is a Samaritan and hath a Devil*, I shall not say; but it is such as makes our Savior say somewhat exclusively, *Salvation is of the Jews*. All the Blessings and Salvations of the Law did indeed hover on Mount Gerizim, were given thence, that was the place of them; but they were cut away when Schism came: The Church is not a place of blessing when 'tis built against the Church; The Altar hath no Horns to lay hold on for refuge, but to push and gore only, when it is set up against the Altar; And Gerizim is Ebal when it stands in competition with Mount Zion. Well; this only thing does breed the greatest distances imaginable in the Nations, nothing more divides than Separation and Schism; and then these Samaritans as all Separatists do, grew such Opiniastres and so violent in their way, as to deny humanity to those that would not join with them; they would not grant the Civilities of Passage to one that intended for Jerusalem to Worship: They refuse it to our Savior here because his Face was thitherward, ver. 53. A Schismatic will reject a Christ if his Face be fromward their new Establishment, if he but look towards the Antient Worship: At this the Sons of Zebedee are offended, zealous for their Master, as being most particularly concerned in him, two of his nearest intimates; and their zeal would needs break out into flame. And why not? a rudeness to Elijah was revenged by him with Fire from Heaven, which consumed twice fifty Soldiers and their Captains, though they came to do the King's Command: And shall these hated Schismatics be rude to Thee? and reject the Messiah, and yet go unpunished? Lord, shall we command fire to come down from Heaven to consume them, even as Elias did? Which our Savior answers with this sharp rebuke, *Ye know not what manner of Spirit ye are of.*

Not to divide but to explain my Text, and so instead of parts present you with some Subjects of Discourse.

By Spirit here is meant that disposition and complexure of Christian Piety and Virtues, that course and Method of Religion which the Spirit does prescribe to Christ's Disciples, and does guide them in; or in a word, *the temper of the Gospel* is so called: And this in opposition to the Law, the difference of these being expressed by a diverse manner of Spirit; the one is called *Spirit of Bondage*, the other *Spirit of Adoption*; so here *Ye know not of what Spirit ye are*, ye do not judge aright, if you believe the temper of the Gospel is like that of the Law: The course that I prescribe to my Disciples differs much from that of Prophets under the Old Testament, you must be guided by another Spirit than Elijah's was in calling for Fire, if my Spirit dwell in you, For I came not to destroy men's lives on any such account. In this sense it affords these Propositions.

First, To destroy Men's lives, or other temporal rights on this account merely, because they are Apostates, Schismatics, or otherwise reject the true Religion, or Christ himself, is inconsistent

with the temper of the Gospel, This is that which Christ reproves here, telling them that would do so, *Ye know not what manner of Spirit ye are of.*

Secondly, Because the *Spirit of Elias*, which the *Gospel Christian Spirit* here is set in opposition to, opposed the *Magistrate*, destroyed those that came commissioned from the Prince, and Christ designedly does say ye must not do now what *Elias* did, therefore, to attempt upon or against the Magistrate, on the account of *Christ*, or of *Religion*, is inconsistent with the *Spirit of the Gospel*.

First, Of the first that to destroy men's lives, &c.

But here I must observe, that since these fiery Disciples that did give occasion for our Savior's rebuke, here were no Magistrates, nor did Christ himself that gave the rebuke assume, but renounce openly all such Authority; therefore no observation grounded on these words can control the Magistrates just Power in punishing Offences done against his Laws, although pretences of Religion and Conscience give color to those offenses; the Gospel does diminish no rights of the secular Powers: Now Supreme Magistrates, though as such they have no right to *judge in Articles of Faith*, to define what is true Religion, what not; for then the Pagan Princes who had never heard of Christ, and yet are as much Magistrates as any, would have right to judge what Doctrines Christ delivered down to be believed.

But certainly when Christ Commission'd his Faith to run through all the World not only independently from all the Powers of it but in perfect opposition to them, they can have no right to judge in that, which whatsoever they shall Judge we are alike bound to receive (the Faith of Christ) without any the least difference to their judgment. But though they have no right to judge of this, they have *Authority to determine what Faith shall have the privileges of their State and what shall not; which shall be publicly professed, and which they will inhibit with Penalties:* For sure the Privileges of the State and power of Penalties are the proper rights of the Supreme Power, and therefore none but that can judge and determine of them. In a word, since it is most evident that the tranquility of a State does depend upon nothing more than the profession and priviledging of Religion; it follows that those Powers to whose Judgment and Decrees the care and Tranquillity of the State is committed, must have the power to judge and to determine what Faith shall be publicly professed and privilege'd by the State: In which Judgment and administration if they err, and privilege a false Faith and inhibit the true; they use their Power ill, and are responsible to God for doing so, but they do not invade or usurp a Power that is not their own. Rather 'tis most certain if the Principles of any Sect, or else if not they, yet the pursuance of any Principles do tend directly towards, or are found to work Commotions and Treasonable enterprises, the Supreme Power hath as much right to restrain, yea and Punish them, although with Death according to their several merits, as he hath to punish those effects in any other instances wherein they do express themselves.

Nor must Religion secure those practices which it cannot *sanctify*, but does *envenome*. For by putting an everlasting concern into men's Opinions and actions their undertakings are made by it more desperate and unreclaimable. What Wounds and what Massacres must the State

expect from them that stab and murder it with the same Zeal that the *Priest* kills a *Sacrifice*? that go to act their Villanies with *Devotion*, and go to their own *Execution* as to *Martyrdom*?

'Twere easy for me to deduce the practice of this Power from the best Magistrates in the best times, if that were my business; who had only this temptation to say thus much, that I might not seem to clash with the Magistrates Power of coercion in Religious causes when I did affirm, that *to destroy men's Lives or other temporal Rights on this account merely because they are Apostates, Schismatics, or otherwise reject the true Religion, or Christ himself, is inconsistent with the temper of the Gospel.*

If you would discover what the temper of the Gospel is, you may see it in its Prophecy and Picture in the Prophet *Isaiah*, *The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, the sucking Child shall play on the hole of the Asp, and the weaned Child shall put his hand on the Cockatrice den, and the Serpent shall eat the dust.* Whatever mischief these have in themselves, there's nothing of devouring, or of hurt to one another in this state; 'tis like *Paradise restored*, the prospect of the Garden of the Lord. Rather whereas *there* these Creatures only *met*, *here* they *lie down and dwell together*: And the *Asp* and *Serpent* that could poison *Paradise* itself, have now no venomous tooth to *bite*, no not the *heel*, nor spiteful tongue to *hiss*.

But to speak out of Figure, the Gospel in itself requires not the Life of any for transgression against itself, it calls all into it, and waits their coming; those that sin against it, it useth methods to reform, hath its Spiritual Penalties indeed, whereby it would inflict amendment and Salvation on Offenders: But because final impenitence and unbelief are the only *breaches* of the *Covenant* of this Religion, therefore it does wait till life and possibilities of Repentance are run out; and then its Punishments indeed come home with interest, but not till then. The Law 'tis true was of another temper, it required the *life* of an *Apostate* to *Idolatry*, whether 'twere a single Person, or a City, *Deut. xiii.* To the *Jew* that was a *Child*, as *S. Paul* says, and so not to be kept in awe by threats of future abdication, things beyond the prospect of his care, but must have present punishments, the Rod still in his eye; and was a refractory Child that seemed to have the *Amorite* and *Hivite* derived into him, a tincture of *Idolatry* in his Constitution, that was as ready to run back into the *superstitions* as the *Land of Egypt*, as eager for their *Deities* as their *Onions*, and had the same appetite to the *Calf* and to the *fleshpots*, to make the one a *God*, the other a *Meal*; to such a People Death, that was the only probable restraint, was put into the Law by *God* who was himself *Supreme Magistrate* in that *Theocracy*, against whom 'twas exact Rebellion and Treason to take *another God*, and therefore was by him punished with Death. But the Spirit whom Christ sends breaths no such threats, for he can come on no Designs but such as Christ can join in, but saith Christ, *I came not to destroy men's lives.*

Secondly, The temper of the Gospel is discovered in its Precepts. I shall name but one, *Matth. v. 43, 44. Ye have heard that it hath been said, Thou shalt love thy Neighbor and hate thine Enemy: But I say unto you, love your Enemies, &c.* Where if *Enemy* did not mean the man whom private quarrel had made such, and Him it could not mean, it being said to them that they must love that *Enemy*, *Exod. xxiii. 4, 5.* But, as the *Jews neighbor* was *everyone of his Religion*, and he lived

near him that lived in the same Covenant with him, so *enemy* being opposed to that, must signify one *not of his Religion: An Alien*, an Idolater, with any of which they were indeed to have no exercise of love or friendship, no commerce: and to some Enemies, the *Canaanites*, no mercy, but they were to hate them to destruction, *Deut. vii*. If so, then our Savior's addition here, *But I say unto you, love your Enemies*, does say that *we must love even these*; the *Christian* hath no *Canaanites*, but the most prosligated adversaries of his Religion he must love, and pray for them although they persecute him: (Which makes appear it does at least include Enemies of Religion, for Persecutions seldom were on any other ground, and Religion which should have nothing else but Heaven in it, as if it had the malice and the Flames of Hell, breaths nothing else but Fire and Faggot to all those that differ in it.) But whether it be an addition and mean thus or no, since it is sure that both they and we are bound to *love the Neighbor*, and Christ hath proved, *Luke x.* that the *Samaritan*, he whom our two Disciples would consume, that *Schismatic* and *rejecter of Christ* is yet a *Neighbor*, therefore *him* also we must *love* and *pray for*. Now 'tis a strange way of affection to destroy them, to *love* them *thus to the death*, to get admission to their *hearts* with a *Swords point*, to *pray for them* by *calling for Fire down from Heaven* to consume them. *S. Greg. Nazian.* calls the founder of that Faction that began this practice in the Church, 〈 in non-Latin alphabet 〉, and if so, we know well of what Spirit he is that does call for fire to devour those that differ from him in Religion; 'tis sure one of this Legion, or it rather is the leader of them, that did dwell in Tombs, and does in flames, things which he loves so to inflict; one that was the first Rebel too, which leads me to my second Observation: That

Secondly, *To attempt upon, or against the Prince on the account of Christ, or of Religion, is most inconsistent with the Spirit of the Gospel.* For it was the Spirit of *Elias* who destroyed those whom the Magistrate did send, that Christ opposes here the Spirit of the Gospel to, in this severe rebuke, *ye know not what manner of Spirit ye are of.*

The other warm Apostle meets a greater check in the like case, *S. Peter's* zeal, that they say made him *chief of the Apostles*, as it made him promptest to *confess* the Lord, so it did heat him to be readiest to *defend* him; as fiery to use his *Sword* as his *Tongue* for his Master: But his Master will not let a *Sword* be drawn in his own cause; *put up again thy Sword into his place*: The God of our Religion will not be defended by Treason, and from Murder by the wounding of another, nor will his Religion suffer a *Sword* out of the sheath against the Power of the Magistrate, no not in behalf of *Christ himself*; but goes beyond its proper bounds to threaten things that are not Gospel punishments, even excision in this life, to them that do attempt it, *They that take the Sword, shall perish with the Sword.* Here the *Gospel* becomes *Law*, and turns *zealot* for the Magistrate though persecuting *Christ himself*. Our Savior does not think it sharp enough to tell *S. Peter* that he *did not know what Spirit he was of*, for when this Disciple would have kept these sufferings from his Master only by his counsel, he replies to him, *get thee behind me Satan*: He was then of that manner of Spirit; therefore now that he does so much worse, when he attempts to keep them from him with a *Sword*, and drawn against the Power, as if Christ did not know how to word *what Spirit* such attempts did savor of, he does not check and rebuke now, but threaten and denounce. And 'tis obvious to observe, that this same *Peter* who would needs be fighting for his Master, in few hours with most cursed

imprecations forswears him: And so irregular illegal violences for Religion usually flame out into direct opposition to that they are so zealous for; fly in the face of that Religion they pretend to strive for; to let us see they do not rise from Divine Zeal, and from true Piety, but from Hypocrisy, Ambition, Revenge, or Interest; and that *warm shine* that kindles there pretended *Angels of Light*, is but a *flash of Hell*, a *glory about a fiend*. Therefore afterwards none was more forward than S. Peter was to press submission to the Magistrate, though most unjustly persecuting for Religion; talks of no Fire but the *fiery trial* then, in *Epist. 1. Cap. iv.* and *If ye suffer for the Name of Christ the Spirit of glory and of God resteth upon you*, he knows what *manner of Spirit such are of*: When they are in the place of *Dragons*, then the *Holy Ghost* and *God is with them*; when the *darkness of the shadow of death* is on their Souls, even then the *Spirit of glory resteth on them*. Accordingly the after-Fathers urge the same not only towards Heathen Emperors, but relaps'd Heretics and Apostates: As *Julian*, and *Constantius*, *Valens*, *Valentinian*; and upon the same account S. *Ambrose* says, *Spiritus Sanctus id locutus est in vobis, Rogamus, Auguste, non Pugnamus: The Holy Spirit spake these words in you, we beg O Valentinian, we oppose not*. And S. *Greg. Nazianzen* says, to do so was the *Christian Law most excellently ordained by the Spirit of God, who knew best to temper his Law with the mixture of what is profitable to us, and honest in itself*. They knew what *manner of Spirit* that of Christianity was: It does assume no power to inflict itself: 'Tis not commissioned to plant itself with violence, or destroy those that refuse or oppose it. It wages War indeed with Vices, not with men: And in the Camp of our Religion as once in *Israel*, there is no *Sword found but with Saul and Jonathan his Son*, only the Princes *Sword*. Our *Spirit* is the *Dove*, no Bird of prey that, nor indeed of gall or passion: If *Christian Religion* be to be writ in *Blood*, 'tis in that of its own confessors only; if men's false Opinions make no parties nor mischiefs in the State, we are not to make them Martyrs to their false Opinions; and if they be not so happy as to be *Orthodox*, send them down to *Hell* directly: tear out one another's Souls to tear out that which we think an Error. Sure they must not root out *smutted Corn* that must not root out *Poppy*; we may let that which is a little blasted grow, if we must let the *Tares* and *Darnel* grow. The Soldiers would not *crucify Christ's Coat*, nor make a *rent* there where they could find no *seam*: But now men strive so for the *Coat*, that they do rent his *Flesh* to catch it, and to gain an inclosure of the *name* of Christians tear all other *members* from the *Body of Christ*; care not to sacrifice a Nation to a supposed Error; will attempt to purge away what they call dross in a *Furnace* of consuming flame: The *Christian Spirit's fiery Tongues* must kindle no such heats, but his *effusions* called *Rivers*, came to quench such fires: *Effusions* that were mistaken for *new wine* indeed, but never looked like *Blood*. Nor are they that retain to this Spirit, those that have him called down on them in their Consecration, impowered for such uses. When Christ sent his Disciples to convert the World, *Behold saith he, I send you forth as Lambs among Wolves*: And sure that does not sound like giving a Commission to tear and worry those that would not come into the Flock: The Sheep were not by that impowered to devour the Wolves. Our Lord's directions to his Apostles when a City would not receive their Doctrine was *shake off the dust of your feet*; let nothing of theirs cleave to you, have no more to do with them; cast off the very dust that settled on your Sandals as you passed their Streets. And surely then we must be far from animating to give ruin to, and seize the *Sword*, the *Scepter*, and the *Thrones of Kings*, if they refuse to receive Christ or his Kingdom, or his Reformation, or his Vicar. If I must not have

the dust of any such upon my feet, I must not have their Land in my possession, their Crowns on my head, their Wealth in my Coffers, their Blood upon my hands, nor their Souls upon my Sword. It will be ill appearing so when we come to give an account how we have executed our Commission; and shall be asked, did I send you to inflict the Cross, or preach it? to save men's Souls or to destroy their lives, yea and Souls too? And when in those Myriads of Souls that have perished in the desolations which such occasions have wrought their Blood shall cry from under the Altar, as being sacrificed to that Duty and Religion which was the utmost that they understood (if so be that there were no Treason to discolour it) and they that did inflict all this appear but *Christian Dioclesians*, and stand at that sad Day in the train of the Persecutions, on the same hand: O then those Fires which these Boutefeus called for and kindled shall blaze out into everlasting burnings!

And now it may seem strange that they who most of all pretend the *Spirit of Christ*, are yet of the most distant temper in the World from that of *Gospel*; always endeavoring to do that which our Savior here checks his Disciples for proposing, and did threaten *Peter* for attempting. There are among ourselves that seem to live by Inspiration, that look and speak as in the frame of the Gospel, as if every motion were impulse from Heaven: and yet as if Christ had fulfilled his promise to them without Metaphor, *baptized them with the Holy Ghost and fire*, only that they might kindle fire, and *the unction of the Spirit* did but add Oil to those flames; as if *the cloven Tongues* of fire in which the *Spirit did descend*, were made to be the Emblems of Division, and to call for fire; these men's *life*, their *garb*, their very *piety* is *faction*: they *pray*, *rebel*, and *murder*, and all by *the Spirit*. 'Tis true indeed they plead now what we seem to say, that they should not be persecuted for not being satisfied in their Conscience; so they mince their breaking of the Laws for which they suffer. But do these know themselves *what manner of Spirit they are of?* or are we bound not to remember when they had the Power how they persecuted all that would not do at once against their *King*, their *Conscience*, and the *Law*? And we do thus far know *what Spirit they are of*, and if they have not yet repented of all that, then it is plain if they can get an opportunity they will do it again, nay they must by *their Spirit* think themselves obliged to do it.

But these are not all: those that above all the World pretend to the Infallible assistance of the Spirit, our Church is bold in her Offices of this day to say, *do turn Religion into Rebellion*; she said it more severely heretofore, and the attempts of this day warrant the saying, when not like our Disciples that would call for *fire from Heaven* on the Village that rejected Christ, these will raise up *fire from Hell* to consume their own *Prince* and his *Progeny*, the *whole line of Royalty*, the *Church* and *Nation* also in their Representative; and all this only for refusing him that calls himself *Christ's Vicar*. There are, I must confess, among them that renounce the practice, and say *'twas the device only of some few desperate male-contented, wicked Catholics, and designed by the Devil*: And they will allow their Father *Garnett* to have had no other guilt, but that he did not discover it having received it in Confession. And this gives me occasion to propose a story to your patience and conjectures.

Not long before the time of this Attempt, a Priest of the *Society of Jesus* in a Book he published, does propose this case of Conscience, *Whether a Priest may make use of what he hath*

learned in Confession to avert great impendent mischiefs to the Government? as for Example, One confesses that himself or some other had laid Gunpowder, and other things under such an House, and if they be not taken thence the House will be burnt, the Prince must perish, all that pass throughout the City will be either certainly destroyed or in great peril; and resolves it thus. 'Tis the most probable and safe Opinion, and the more suitable to Religion, and to that reverence which is due to the Sacrament of Confession, that it is not lawful to make use of this his knowledge to that end. That his Holiness Clement the 8. had just before by a Bull sent to the Superiors of the Regulars commanded most studiously to beware they make not use of anything which they come to know by Confession to the benefit of the secular Government. He adds, that in cases of Confession the Priest must not reveal though death be threatened to him, but may say he knows it not, nor ever heard it, *quia reverà non scit nec audivit ut homo, seu pars reipub.* Yea he may swear all this if he but mentally reserve, so as to tell you. 'Tis *Del Rio* in 6th. Book of his *Mag. dis. 1. Cap. Sec. 2.* It seems 'tis safer to break all the Obligations to Allegiance and to truth, his duty and his Oaths, the Princes and God's bonds, than the Seal of Confession.

But I did not mention this to let you see the kindness these men have to Princes and their Government: I shall avoid producing any the Opinions of particular persons howsoever horrid in my arguments this day; but I only ask whether it be not very probable this instance was the thing to be attempted on this day? Whether the resolution was not published, the Pope's Bull if not made yet produced at least to caution any Priest that should receive it in Confession, and should be so honest as to abhor the Fact, yet from betraying it and hindering the Execution of it. If it were the case, this was not then any rash attempt of some few desperate malecontents; but a long contrivance and of many heads, and its taking its effect was the great care of their Church.

Well they are even with us yet▪ and lay as horrid Projects to the charge of Protestants. Among our other Controversies this is one, whether are the worse Subjects? bloody sayings are produced from Authors on both sides; yea there is the *Image of both Churches, Babel and Jerusalem*, drawn by a Catholic Pen, and then you may be sure all *Babel's* divisions and confusions make the draught of ours, and are said to be the issue of the *Protestant Doctrines*: Whereas such things are countenanc'd by some particular Authors of their Church, were never owned by any public Act, or Doctrine of a general Council to which they provoke us. I must confess our Calendar can show a *thirtieth of January*, as well as a *fifth of November*. There are indeed that say, *the Romanists hatched that days guilt*, and challenge any man to call them to account for saying so. But whether so or not; which Churches Doctrines such things are more suited to, I will now put to trial, that we may know *what Spirit each is of*: And I will try it by the public Acts and most established Doctrines of the Churches, and here undertake to show the Church of England most expressly does declare against all practices against the Prince for the cause of Religion. But the Romish in those acts wherein she hath most reason to expect infallibility of Spirit, also in the public Acts of the Church representative, in General Councils does abett the doing them, not only for Religion, but for the cause of Holy Church.

First, If the Church of Rome have reason to expect infallible assistance of the Spirit in any case, it is as much in *Canonizing of a Saint* as in any other, it being as unhappy to determine a

false Object for Religious Worship to their Church as a false Article of Faith; there is as much need that there should be an infallible proposal of the one as other; for when she does Decree by the Authority of the Omnipotent God such a one is a Saint, received in Glory, and so renders him the Object of their Worship, if he should chance to be a Reprobate; to cause the People to fall prostrate to the Shrine of one that's damned, and call his flames to warm God's Altar and the Votaries breast, to make the whole Church worship one that is in Hell, is liable to greater aggravations of impiety than an erroneous Opinion in very many of their points of Faith can be.

But it is known their Church hath Canoniz'd one of this Nation, *Becket*, who though he was indeed illegally and barbarously Murthered, yet *'tis not the Suffering, but the Cause that makes the Martyr*, now he did not fall a Sacrifice for his Religion, but was slain because he did disturb the State by suspending all the Bishops that upheld the Kings just cause against him, so that neither King nor State could live in peace for him; for opposing also those Laws which himself had sworn to, Laws that were not only truly Sovereign Rights, but are maintained even unto this day as *Privileges by the Gallican Church*, and they not branded for so doing: In a word, he was slain for those actions which his own Bishops condemned him for, as a perjur'd man and a Traitor: And for persisting in them to the death he was Sainted.

Now whatever the estate of this man be in the next World, (I meddle not with that;) Yet for Disobedience and Rebellion to place one in Heaven, whence for those things *Lucifer* did fall; does seem to show *what Spirit they are of* that Canonize such Saints: For the Church to pray to Christ that *by the wounds of this Saint he would remit their sins*, does express what rate their Church does set upon the merits of resisting Princes, and disturbing States in the behalf of Holy Church: When such actions make men fit to be *joint purchasers with Christ in the Redemption of the World*. But when the *French Histories* say *'twas disputed long after in Paris whether he were Damn'd or Sav'd*, that the *Church in her public Offices should pray to go thither where he is gone to have his Society*; though it express their most infallible assurance of the condition of those men, who for their sakes resist the Secular Powers, yet *O my Soul! enter not thou into their counsels in this world, neither say a Confederacy to whom they say a Confederacy*: much less pray to be in their Society, who *by resisting S. Paul says, do receive unto themselves Damnation*.

Secondly, It is notorious that in their first *General Council at Lions, Anno 1245*. the Emperor *Frederick the second*, by the Sentence of the Pope and the whole Council after long deliberation and producing several Arguments which they say are not sleight, but effectual to prove the suspicion of Heresy, *is deprived of his Empire, all his Subjects are absolved from their Oath of Allegiance, and by Apostolical Authority forbidden to obey him*: Therefore that such things may be done in the cases of Religion hath the Authority of a *General Council*, *'twas that Council that Decreed Red Hats to Cardinals*: Hats red it seems not only with the *Royal Purple*, but with the *Blood of Kings* and of *Royalty* itself.

Thirdly, I should have urged the well known Canon of the *General Council of Lateran*, (the greatest their Church ever boasted of) which says, *That if the temporal Lord shall neglect to purge his Territories from such as the Church there declares Heretics, he shall be Excommunicated by the*

Metropolitan, and if he do not mend within a year complained of to the Pope, that so he may declare his Subjects absolved from their Allegiance, and expose his Lands to be seized by Catholics; who shall exterminate the Heretics, saving the right of the chief Lord: Provided he give no impediment to this. But the same law shall be observed to those that have no chief Lord's; that is, who are themselves Supreme.

This I should urge, but that some say that penal Statutes which are *leges odiosae, tantum disponunt, quantum loquuntur*: Therefore this Canon since it does not name Kings, it does not, they say, concern them, although 'tis plain it do sufficiently enough. But that there may be therefore no evasion,

Fourthly, In the *General Council of Constance*, that part of it I mean that is approved by their whole Church. The Pope and Council join together in commanding all Arch-Bishops, Bishops, and Inquisitors to pronounce all such Excommunicate as are declared Heretics in such and such Articles (and that of *Transubstantiation, half-Communion, and the Pope's Supremacy* are among them) or that favor or defend them, or that Communicate with them in public or in private, whether in sacred Offices or otherwise; *etiamsi Patriarchali, Archiepiscopali, Episcopali, Regali, Reginali, Ducali, aut aliâ quâvis Ecclesiasticâ, aut mundanâ proefulgeant dignitate*: And Commands them also to *proceed to Interdicts, and deprivation of Dignities, and Goods, and whatsoever other Penalties, vias & modos*. Thus that Council though it took away the Peoples right to the *Blood of Christ, denying them the Cup in the Sacrament*, gave them in exchange the *Blood of their own Kings*, making them a right to that.

And that they extend the force of these Canons to the most absolute Princes, even to him that pleads exemption most, to the *King of France* is plain, because when *Sixtus the fifth* thundered out his Bulls against the then *King of Navarre*, afterwards *King Henry the fourth of France*, and the *Prince of Condé*, depriving them not only of their Lands and Dignities, but their Succession also to the *Crown of France*, absolving their Subjects from their Oaths, forbidding them to obey them, he declared he did it to them as to *relapsed Heretics, favorers and defenders of them, and as such fallen under the Censures of the Canons of the Church*. Now there are no other Canons that do take in *Kings* but these which can touch him, for that of *Boniface the eighth* which says the Pope hath power to judge all temporal Powers, is declared not to extend to *France. Cap. meruit de privilegio in extravag. communibus*.

Thus by the *public Acts of their Church*, and by the *Canons of their General Councils* we have found in causes of *Religion Deprivation of Princes, Wars and Bloodshed*, and the other consequent Miseries are established; *Rebellion* encouraged by a *Law*: And if *Rebellion* be as the *sin of Witchcraft* then we know what manner of *Spirit* they are of that do encourage it; sure *Witches* have no *spirit* but the *Devil* for familiar.

But the *Church of England* on the other side, in her public Doctrine set down in the *Book of Homilies*, established in the 39. *Articles* of her Religion, says in express words, that *it is not lawful for Inferiors and Subjects in any case to resist and stand against the Superior Powers: that we must indeed believe undoubtedly that we may not obey Kings, Magistrates, or any other, if they would command us to do anything contrary to God's Commands. In such a case we ought to say with the*

Apostle, we must rather obey God than Man. But nevertheless in that case we may not in any wise withstand violently, or Rebel against Rulers, or make any Insurrection, Sedition, or Tumults, either by force of Arms or otherwise, against the Anointed of the Lord, or any of his Officers, 1 Book of Hom. 2 part of the Serm. of Obed. Not for Reformation of Religion; for what a Religion 'tis that such men by such means would restore, may easily be judged even as good a Religion surely as Rebels be good men, and obedient Subjects. 2 Book of Hom. 4 part of the Serm. against willful Rebellion. The very same thing is defined in the first of the Constitutions and Canons Ecclesiastical of the year 1640. for Subjects to bear Arms against their King, offensive, or defensive, upon any pretence whatever, is at least to resist the Powers which are ordained of God: and though they do not invade but only resist, S. Paul tells them plainly, he that resists receives unto himself damnation. This was the Doctrine of the Church in those her Constitutions; and although there was no Parliament then sitting to enact these Canons into Laws, yet since that time the Law of England is declared to say the same; and we obliged by it to acknowledge, that it is not Lawful upon any pretence whatsoever, to take up Arms against the King, by this Parliament, whose memory shall be forever blessed.

And now it is not hard to know *what manner of Spirit* our Church is of, even that *Spirit* that *anoints the Lord's Anointed*, that is, which *Commissions them, God's Spirit*, as we find it phras'd in Scripture: And 'tis obvious to each eye that there is much more resemblance betwixt present *Rome*, and the *Image of Babylon*, as *S. John* hath drawn it in the *Revelations*, than there is of *Babel* and the *Church of England*, as to those Confusions which seditious Doctrines make, as the *Romanists* pourtrai'd her.

But far be it from me to conclude hence that all of their Communion do allow their Doctrines: Though they stand on the same bottom that their Faith of *half-Communion*, and *Transubstantiation* do; even *Acts of the same Councils*, yet I doubt not multitudes of loyal Souls of this our Nation do abhor the Tenants, by what Rule of theirs I know not I confess. Nor shall I enquire what *Security* a Prince can have of the *Allegiance* of those, who by the most infallible Rules of their Religion can be loyal only on Condition, by the leave of those who are his Enemies, on whose will and power all their *Oaths* and *duty* are depending. If the most essential interest of Princes will not move them to consider this, sure I am I shall not undertake it: But I shall take the confidence out of the premises to infer, that *no Religion in the World does more provide for the security of Kings, than the Christian as it is professed in our Church does*. And when we see the Interest of the *Crown* and *Church* were twisted by God in the preservations of this day, nor could be separated in the late dismal Confusions, but died and revived together in the Resurrection, they that hate the execrable mischiefs of those times, or love the *Crown*, or do not come to mock God when they come to give him thanks for his great glories of this day, cannot choose but have *good will for our Zion*, cannot have an unconcernedness for this Religion, a cold indifference to it or any other; which where-ere it is, alas I fear betrays too openly *indifference* and *unconcernedness* for *Religion itself*. For if I should appeal to our most Sceptic Statists, and not beg one Principle of a Religion, but take their own: *Religion was contrived*, they say, *by pretending to engage a God to uphold his Vicegerent, and by putting after, everlasting punishments before men's fears*, (for they saw present ones restrained not Treason) was contrived I say, *to uphold States*: Then that must be the best with them that *best upholds*, and then I have evinced the *Christian* is secure, as 'tis *prosess'd* by our

Church. But then shame to those who to gratify their lusts merely, labor to persuade themselves and others there is no such thing in earnest as a *Resurrection to punishments*: who by public raillery in sacred things, and turning all to merriment, endeavor to take off the sense of all Religion, and have done it in great measure; and so thrown down the best-Basis on which Government subsists: which they themselves confess was necessary to be framed on purpose for it. For *if there be no after fears, he that is stronger than to need to fear the present may rebel, kill Kings.*

These *Atheists* are *Fanatics*, I am sure in Politicks; more traitorous than our mad *Enthusiasts*, or than the *Canons of the Popish Councils*: To these Sadducees in Christianity we may say, *ye know not what spirit ye are of, who know not whether there be any Spirit.* But it is indeed because they are all flesh themselves: But then *if the works of the flesh be manifest, Adultery, Fornication, Seditions, Heresies, Murders, Drunkenness, &c.* we know *what manner of Spirit they are of*; even the *spirit* that did *enter into the Swine*, the *Legion* indeed of *Spirits*, one Spirit is not Devil enough to animate the flesh into so many of those works. But *the fruits of the Spirit* that Gospel Spirit which we Christians are of, are *love, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, joy in the Holy Ghost*; and they that do bring forth such fruits are *baptized* indeed *with the Holy Ghost*; and if *with fire, fire that came down from Heaven* too, 'twas only to consume their dross that they may be pure metal, fit as for the *King's Inscription, meek Christians, good Subjects*, so for *God's Image* to be stamp'd upon, that is, *renewed in Righteousness and true Holiness.* *Fire* this that will sublime our very flesh into spiritual body, that we may begin here that *incorruptible* which our *corruptible* must put on, *when our vile Bodies shall be made like to the glorious Body of our Savior*: To which state that *Spirit* which raised up *Jesus from the dead* bring us, by *quicken*ing our mortal Bodies.

To whom, &c.

**The Eleventh SERMON, Preached at CHRIST-CHURCH IN OXFORD, Novemb. 8. 1665.
Being the Monthly Fast-day for the Plague.**

LUKE XVI. 30, 31.

Nay Father Abraham, but if one went unto them from the dead, they will repent.—

And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.

THAT *God* who purchased for us the possibilities of Repentance with the Son of his Bosom, and requires nothing more in exchange of the Blood and Life of Christ, but some unfeigned tears and reformation of our lives, that *He* should be contriving methods to bring men to Repentance is nothing strange; for this is but to take care that all that ever he hath done for them be not in vain and lost: But that in *Hell*, a place which nothing but Repentance can destroy; there should be such designs seems stange, yet not if we consider the condition of the place, whose Torments are not only of so dire a nature, that he that is condemned to them wou•• be alone in them, but were made so dire on purpose that they mig•• be

preservatives against themselves; nothing being judged more effectual to terrify men from those pains, than the exceeding greatness of those pains, which he that feels thinks the relation alone will do; for he said, *Nay Father Abraham, but if one went unto them from the dead they will repent, &c.*

The words do willingly suggest occasion for several Inquiries, and some of those of the nicer and more curious kind, but truly I shall not attend to those suggestions, but shall choose to handle some few of the most obvious and popular Considerations that the words break into, and they are three.

First, The Rich man's Charity to his Brethren, his unsatisfied desire and care that they may be brought to Repentance, expressed in these words, *Nay Father Abraham, though they have Moses and Prophets, yet let them have one method more.*

Secondly, We have here his choice of that *method*, that which he thought would do though nothing else would; in these words, *If one went unto them from the dead they will repent.* In the handling of which, we shall examine what the grounds were upon which this Rich man was so confident that that would work upon them; and here we find he chose with several advantages.

First, *One from the dead;*

Secondly, That one *Lazarus;* and he

First, *One out of Abraham's Bosom:*

Secondly, One that had seen him also in his Torments and could *testify* of them, v. 27.

Thirdly, We have here these fancied hopes all dash'd in *Abraham's* answer, *And he said unto him, if they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

First of the first, the Charitable, careful contrivances this Rich man in Hell had for his Brethren upon Earth: *Nay Father Abraham, &c.*

It is commonly reported of men who know themselves infected by the Plague, that they desire to infect as many others as they can; they contrive to spread the Contagion, and love society of Ruin; and we are sure it is so in that Plague of the Soul, *Sin*. This humor did not content itself to debauch *Heaven*, and unpeople *Paradise*, but all the Ages of the World make up its Triumph, and every sin that ever was, and misery that shall be, is its issue. *Lucifer's* pride would have a train of *Angels* and *Mankind* to wait upon him in Destruction: And in such an attendance, though to his everlasting cost, he does still pride himself; he feeds upon that Envy that devours him, and cheers himself with adding fuel to his flames that do torment him; and upon this account *enjoys* his own *Agonies* and *God's Indignation*: And then it is no wonder if his Agents upon Earth enjoy the sport; and if the Devil does not more please himself to see his Dominions enlarged and the business of Hell go forward, than wicked men do in having others become like themselves; as if they did derive to themselves, and possess

the pleasure, as they do the guilt of those whom they draw in; and the delight like the sin, were *all in all, and all in every part* of the whole Company that join in wickedness. But it should seem 'tis otherwise with the Sinners in Hell. Our Rich man here when he saw his own estate remediless, so vast a *gulf* betwixt him and a Bosom of Comfort, that not the least drop of refreshment, no 〈...〉 hopes nor wishes of it could pass thence to him; but Torment sealed upon him by an irreversible Decree; he begins then to contrive for his Brethren, how their falling into the like estate with him might be prevented, *ver.* 27, 28. Nor satisfied with this, when *Abraham* replies, they are provided well enough, *they have Moses and the Prophets*, the one Preaching the Law to them, whose *Rules* they have made as familiar to them as their *dress*, they *put on* daily God's Commandments, and their duty; make his Precepts their *frontlets* and their *wristbands*. And the other the *Prophets*, are Commissioned from God to lay before their eyes the issue of transgressions, give them a *vision* of the Judgments that await their sins, and come to them burdned with the foreknowledge of the Sinners expectations; so that except they will resolve to choose destruction willfully to assault their own perdition, there is no fear they should come thither; those tell them as much as any from the dead can do: Ah! but thinks he, all those methods I had, yet I am here; and then let them have one other; for as now after this little taste of Torments were I to live again, I should most certainly avoid this place, and lead another kind of life than that which does expire into this *Tophet*; So if one went to tell them how it is with me, sure then they would repent and not come hither; therefore I pray thee send; *Nay Father Abraham, &c.*

I cannot here assent to Cardinal *Cajetan's* account that all this earnestness was only pride in our Rich man, and a desire to have the glory of his Family advanced; which as he labored to raise here by Wealth, so now finding by sad experience that was but a weak foundation to build a lasting House upon, and that all the shine of it was but false treacherous light, such as did end in flame with him; and having made discovery of other greater glories, that *Abraham* and *Lazarus* possessed, he would have his Family as high and bright as they; and this their Repentance, which he took such care for, was but in order to that exaltation.

If it were so, truly it is the first pride I ever read of that would content itself with no meaner a dress than the Robes of Immortality, and was ambitious of the Throne of Glory. I have heard I confess of a proud lowliness, where the humility is but the manage and the art of being lofty, is only assumed condescension whereby men but descend to be extol'd, and stoop to take advantage for their mount: But never heard of any pride that aimed to raise itself by the humiliations of Repentance, that laid its groundwork in that dust and ashes, clothed itself in the sackcloth and neglected rudenesses of a pious penitent sorrow: The prides of this side Hell are of a different garb I am sure, if theirs be such; if they design by those just means to settle the inheritance of Heaven in their Families, sure the *vices of Hell* may be fit patterns for our *Religious performances*, and 'twere to be desired that all Christians had this man's ardencies and flames in their affections to their Houses.

Yet neither can I from this one particular instance draw any general proposition concerning the kindness of that place to Sinners upon Earth, although all those that make this History not Parable would give me color for it: But waving that, since Christ hath so framed the 〈 in

non-Latin alphabet › , (which is a relation of such words as they would have spoke, had they spoke on this occasion) I shall take that as ground enough to apply it to the conviction of those who are so far from these Charitable designs to the Souls of others, that they contrive nothing more than how to have the company of their Friends in those ways that lead to this place of Torment; prevail with them to join in sinning, and show a Vice how to insinuate into them.

The kindnesses of our man here in the flames were divine God like Charities compared to these. Our Savior says, *Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their Angels do always behold the Face of my Father which is in Heaven*, Matth. xviii. 10. Which one expounds, *if we neglect to do what is in our power to preserve the meanest Christians from Vice, and sleight their sinning, their Tutelary Angels that have continual recourse to God, and are high in his favor, will make complaints of us in their behalf*, at least they will if we offend them, and any action of ours prove an occasion of their sins. And if a favourite of Heaven shall accuse us to the Lord for that, Then how will he complain of us when we tempt? when he shall have to say against us, that we have ensnared and drawn such a Soul into a Custom that will ruin it eternally; and when he shall bring against us an instance out of Hell here, and the kindnesses of one among the Devils shall come in Judgment against us; where we see the Rich Man thought not of his own condemnation so much he thought of the averting that of his Brethren. We might suppose a man in his condition could not consider anything but his own Tortures. O yes, to preserve others from them; yet, when the man in Hell does so, the men on Earth do think of nothing more than to entice others into them. And is it not a strange Age then, when to tempt is the only mode of kindness, and men do scarcely know how to express themselves civil to their Friends but by pressing them to sin and so be sick with them? as if this were the gentile use of Societies, to season Youth into good Company, and bring the Fashionable Vices into their acquaintance.

And 'tis well if they stay there; it happens so that Parts and Wit, Faculties and Acquisitions do ingratiate men into these treacherous kindnesses, and qualify them for the desires and friendships of such persons as entertain them by softening them into looseness and then into profaneness; debauch their manners, and then their Principles; teach them to sport themselves with Vice, and then with Holy things, and after with Religion itself; which is a greater Luxury than that their Riots treat their Appetites withal, the Luxury of Wit. And thus they educate them into Atheism, and these familiar Devils are called Acquaintances and Friends: And indeed the Companions in sin a man would think should be dear Friends, such as pour an heart into one another in their common Cups, shed Souls in their Lusts, are friends to one another even in ruin, and love to their own Condemnation, are kind beyond the Altar-flames, even to those everlasting fires; such communications certainly cement affections so that nothing can divide them: And let them do so, but *Lord send me the kindness of Hell rather*, one that will be a friend like this man in his Torments, that with unsatisfied cares minded the reformation of his Friends, *Nay Father Abraham, but if one went unto them from the dead they will repent*; which brings me to the Choice, the second thing.

If a Ghost should indeed appear to any of us in the midst of our Commissions, it would certainly hurry us from our Enjoyments; and there are no such ties & unions by which the advantages of sin do hold us fixed and jointed to them, but the shake and tremble we should then be in, would loosen and dissolve them all, and make us uncling from them, if we may believe discourses that tell us such a sight is able to startle a man however he be fixed by his most close Devotions; for what the *Jews* were wont to say, *we shall die because we have seen an Angel of the Lord from Heaven*, most men do fear if they should see the *Spirit of a dead man from the Earth*. Indeed the affrights which men do usually conceive at the mere apprehension of such an Apparition, do probably arise from a surprise, in being minded hastily of such a state for which they are not then prepared so as they would wish or hope to be, to which they think that is a Call, for *we shall die* said the *Jews*.

But not to ask the reason of this now, but find the reason why our Rich Man thinks when *Moses and the Prophets* cannot make a man repent, such a *Ghost* should: We have it in *ver. 28*, they do but *discourse* to us, but one from the dead could *testify*, he could bear witness that it is so as they say, speak his own sight and knowledge, and therefore though *they hear not Moses and the Prophets*, yet if one went unto them from the dead they will repent. For

First, One from the Dead could testify that *when we die we do not cease to be*; and he would make appear that our departing hence is not annihilation, and so would dash the hopes of *Epicures*; such as I was, and I may fear they are; who as they live like Beasts do think to die so too: and who are *rational* in this alone that they desire to be but *Animal*. And all the rest of men whether worldly or sensual, that enclose their desires and enjoyments within this life, and above all the *Atheist* that dares not look beyond it, all these would be convinced by such an evidence. Indeed this would take away the main encouragement of all ungodliness, which upon little reasonings how thin soever, that there's no life after this does quicken and secure itself, *Wisd. 2.* and therefore every Sect of men that did prescribe Morality did teach an after life, nothing was more believed among the Heathen; Their Tribunal below, where three most severe Judges were appointed, meant the same thing with our *last Assize*, and their *Elizian fields* were but *Poetical Paradise*, their *Phlegethon*, River of Fire, was set to express our *stream of Brimstone flame*: Thus *Resurrection in fable made them virtuous*; the guess at it made *Socrates* die cheerful, and though his hopes had *faint weak Principles* they had *Heroic almost Martyr resolutions*.

And on the other side, of those that among them denied an after life, though we are told that *Epicurus* was a virtuous man, yet his Sect did give name to Vice; and is still the expression for it, and all that did espouse the Tenants of it, did the Vices too; the *Sadducees* among the *Jews* are called *Epicures*, not only for Opinions sake, because they did make *God a body*, and totally denied his Providence, as *Zakuth* says, but *Epicures* also for their practice sake; For they used to scoff at the *Pharisees* for afflicting themselves by Fasting and Austerities in this life, 〈 in non-Latin alphabet 〉 *when there is nothing at all of recompense for them in any life to come*. Yea and *Josephus* says of them *they were the worst of all Sects, living like savage Beasts towards one another, and uncourteous to their own Sect as to strangers*; and this, says he, was but a natural effect of their Opinion, which wholly denied the Immortality of the Soul, and all Rewards and Punishments

after this Life; which Principle one coming from the dead would rectify, and so contribute to Repentance. Especially if

Secondly, That one were *Lazarus*, if he that at the *Supper of the Lamb* sits next the *Father of the faithful*, and *the friend of God*, in one of the higher Seats of *Paradise*, in *Abraham's Bosom*; if he would go and speak his knowledge of the Pleasures of that Bosom which he tastes, and of the glories of that Place, and but compare them with the little gayeties of my Fathers House; show them the difference betwixt their *Structures* and *that Foundation whose builder and maker God is*, betwixt the entertainments of their riotous Palats, and the Festivals of the Blessed Trinity, then sure they would disrellish those, and catch at these, which do exceed them by a whole Infinity, and will out-live them an Eternity. And here should I attempt, what he would have had *Lazarus* perform, to dash out the blessedness of that place, making the *first draught* of them with notions of delight, not such as the Understanding cannot apprehend, but such as seize the heart with pleasure in this Life, and that give it the strongest agitations here; and sweetening that by those transcendencies which I could fill it up with, and should I *raise* it then with *shadow*, evince that reason, though it cannot fathom, can yet by sure Discourse conclude the greatness of those Glories, which I would leave for your expectations to loose themselves into; should I attempt all this I were an insolent undertaker. Yet were it very easy to describe them so as that viewing them with the things below, these would vanish in the comparison. And to do so much was the utmost that our Rich Man could design by sending *Lazarus*, who if he could have been believed might probably have done the work; for if *Faith* did but do what *Lazarus* did, *look into Abraham's Bosom*, were it but turned into a little *Vision*, and but as clear an *evidence of things not seen as eye-sight* hath of its temptations, had the *spiritual* Object but that advantage the *carnal* hath of being *present*, (now it is the work of *Faith* to give it that advantage) sure it would be impossible for the sensitive Objects, the pleasures or the Profits of this World, which ae so far inferior to the other in desireableness, and only make advantage of their being present, when the other is so far off, 'twould be impossible for them to gain our wills consent at any time; and therefore when those glories shall be present to the Soul, 'twill be impossible for any other Object to steal, or ravish, any way to engage one thought away from them: In Heaven they cannot wish to sin. Nay the flash alone of that glory fascinates the heart; *Peter, and James, and John*, saw but a *glimpse* of it, and that *transfigur'd* too, (only the other way that *Moses* and *Elias* were, for the glory suffered an *exinanition*) and they but wak'd into the sight of it, so that 'twas but an *apparition of Heaven*; and yet they never would have left the place which it once lightened, *Master it is good for us to be here*, let us go down no more, never converse with anything beneath *Mount Tabor*, but let us build three *Booths*, such *Tents* would be like that which *He* hath spread, and such *Booths* be some of the many *Mansions of his House*, who spreadeth out the *Heavens for a Tent* for himself to dwell in. But the truth is while men do only hear of Joys above, and have but thin neglected notions of them, and on the other side a sense of present profits, pleasures, honors which the World affords, they will not be affected with the future dry hopes of those as with all these in present, will nor have as effectual a taste of the *Supper of the Lamb*, as of their own *delicious daily fare*, nor be as much wrought upon by the Promises of being *Cloath'd upon* with the white *Robe of Immortality*, and by the mentions of a *Crown*, although of *Glory*, as

they are pleased with their own *Royal Purples*, they have much surer Conviction of the delights of present things, than of those far removed futurities; but now if *Lazarus* would go from *Abraham's Bosom*, he might Convince them from his own Experience, and then *they would Repent*. Especially

Thirdly, because *Lazarus hath seen me in my Torments*, and can give account of them, wherefore *I pray thee Father Abraham send him*, for if *such an one* went unto them from the Dead, one that could testify of this place, he would tell them such sad stories of my condition here, how in lieu of all my *sumptuous fare* I have nothing now but *gnashing of teeth, streams indeed of Brimstone, and a lake of fire*, but *everlasting fever of thirst* for my delicious intemperate Palate; my short-lived sins turned to eternal Agonies; sure this would prevail with them to cut off their sins by Repentance, before Death cut off their sin and them together; and so they might prevent the coming hither. And very probably it might have taken; for upon such Conviction 'tis hard not to resolve to change, for who is he that can resolve thus with himself, *well I will now content myself with everlasting Condemnation and this sin, for I see they are consequent, now this I cannot leave therefore let the other come*; they that were once affected with the apprehensions of the greatness and the certainty of that Damnation cannot resolve thus, and therefore we see fewer men adventure to transgress *Man's Law*, whose Punishment is near and most assured, than *God's Commandments*. And when their fears of the Lord's Judgments stare them in the face, they quickly tremble into the terrors and the agonies of Penitence. For who dares sin, and who does not repent upon his Death-bed? he sinks at the remembrance of his former draughts, when he does apprehend his next is like to be in the Infernal Lake, he hath the frost of the Grave on him when he but thinks of his lascivious heats, and does think too that his hot lustful Bed will turn him off straight into *Tophet*: And then if *Lazarus* could raise these apprehensions in them, *sure they would repent*. 'Tis plain these were the grounds our Rich Man built this his request upon, I do not lay them as infallible, I make no question but that men are able to defy their knowledge, and charge through their own belief to sin and to destruction; but commonly men do not lay things deep enough to their heart to be thoroughly convinced in earnest, and thus he believed; for had *Abraham* granted his desire, and *sent Lazarus* to *testify* the Glories he had tasted in himself, and the Torments he had seen their Brother in, all he could hope from this was but to make them more believe the one and other; therefore he thought for want of this they would miscarry, and this alone would do it; so that we may conclude, that in the judgment of one that died without Repentance, having resisted all God's Methods, and knew upon what score he did it, and suffered the deserved pains of so doing; the reason why men do not repent, is because they are not sufficiently convinced of the next Life, and of its two Eternities of Joy and Torment, they do not credit them, but notwithstanding all that God hath done his truths want witnessing, for *if one went unto them from the Dead*, one that could *testify, they would Repent*.

I should now make reflections on this and ourselves together, and truly all this would bespatter foully such as go on in a Vice, for it does conclude concerning them that they do not believe God's Truths, but in the midst of their professions of Religion are Infidels; 'tis plain they are so in the acknowledgments of one of their own Tribe, who in the anguish of his

Torments does confess this of them from his own experience: But worse things will appear when we have seen that God hath done all this to us with more advantage than this man in Hell did think sufficient, or indeed desire; which was my next undertaking, and I shall manage it in the same order.

First, *If one went unto them from the dead, says he, they will Repent.* And now to answer that, *Christ is come from the dead;* an Article this is that made its way through all the Swords, and all the Racks, and torturing Engines that the powerful witty malice of a whole World could find out and execute: And shall it find its death among the softs and glories of its own victorious profession? when it was instant Ruin to acknowledge the belief of it, then Myriads ran into the flames, at once to own and to partake *Christ's Resurrection:* but now they that profess it are so well here in this Life, that in defiance of their own profession, they will not think there is another Life.

It is not out of Principle they doubt (as it were easy to demonstrate) but out of improbity; They have an aversion to severe Piety, and are uneasy under anything that does engage to it, and must therefore work themselves out; and here they storm; Unkind men to themselves! not only in imprudence, who adventure all upon such hazards; but in disparaging themselves, who being men of reason, and that set it up to such an height as to make it contend with God, and dispute out his Power of raising them again, yet can think such a reasoning Soul was given them for no other end but to procure for, and to animate the Organs of their sensuality. But this is dash'd if *Christ be risen, because His Resurrection did make Faith that he would Judge the World in Righteousness, on purpose to make them Repent;* Acts xvii, 20, 21. So that this his first expectation is most fully answered to us.

But Secondly, if *Lazarus* would go, one out of *Abraham's Bosom* then *they would Repent.* And hath there not a *greater* than *Lazarus* been with us? one not out of *Abraham's* but *God's Bosom?* even the Son of his Bosom, one that himself prepared those Joys for them that would believe him and obey him: one that from all Eternity *enjoyed* them in the Bosom of the Divinity. And who could better reveal them to us than the Author and the God of them? who knew them more than he that did create them and possess them? Yea when this Son of God would be Incarnate and take Flesh, and was to carry it through all the Miseries that Sin deserved and God's Wrath could inflict, he thought these Joys encouragement enough to do it willingly, these Pleasures were worth Agonies which none but a God could suffer, *Heb. xii. 2.* Now sure he that prepared these Joys did understand them, and he that is the *Word of God* knew best how to reveal them too. And now how poor a wish was that of our Rich Man? Let *Lazarus* go tell them: why a *Person of the Trinity* hath told us; indeed how could God do more than come himself to reveal the truth of them, and himself die for them to reveal the greatness of them? Good God! that nobody could serve thy turn to tell us of the pleasures of thy Bosom but the Son of thy Bosom! that thou shouldst think it worth an Incarnation to reveal them, and we not think it worth a little Reformation to have them; that he should part with Blood and give his Life for those Joys, and we not be content to forsake a Custom, to give away the pleasures of a Lust, the neither pleasures nor profits of an Oath, the sick delights of an

Excess, nor the vexations of a Passion in exchange for them! what will *Hell* say to us when one there said, if *Lazarus will go they will repent?* If

Lazarus, Thirdly, one that saw me in *Hell*, and so can testify the Torments of this place, yet God hath out done this too. Our *Creed* will tell us who *descended into Hell*, and the *Psalmist* saying concerning him, *God should not leave his Soul in Hell*. S. Austin asks, *Quis ergo nisi infidelis negaverit fuisse Christum apud inferos?* 'Twere easy for me to produce enough besides that say so. *Clem. Alex, Origen, Hier. Greg. Naz. Fulgent. Euseb. Emissenus. Caesarius. Anastas. Jobius. Damascenus. Oecumenius, &c.* But because we are not agreed what he did there, I will take a surer *medium*. That no *Lazarus* can decipher the condition of a Sinner after the pleasures of his iniquity have left him to the recompenses of it, so well as *Christ* who not only did *prepare* the Plagues, and therefore can describe them, but also himself *bore* the pains, and found a few hours bearing them to be too heavy for him, is most evident. His *Agonies* will give you a relation beyond the skill of *Lazarus* that saw the Torments, or of *all* that *suffer* them. Look but into the *Garden*, and see if you do not behold there a more dismal Landshape than that which *Lazarus* had beyond the Gulf, and was desired to give account of? there you shall find *Christ* at the first approaches saying, *my Soul is exceeding sorrowful unto death*, Matth. xxvi. 38. As if the only apprehension of his sufferings had inflicted them, and he could not live under the thoughts of them: and then *he went a little farther and fell upon his face and prays, saying, O my Father if it be possible let this Cup pass from me*. And what was there in this Cup which so empoyson'd it as to make it dreadful to the Son of God? Oh 'tis the Sinners potion that he must swill to everlastingness, and when he was in this condition *there appeared an Angel from Heaven strengthening him*, Luke xxii. 43. yet v. the 44. we find him *still in an Agony*. Angels cannot comfort one that is sensible of the guilt of sin upon him; and *he prays more earnestly* in that same place, *Abba Father all things are possible with thee, take away this Cup from me*. He does not leave an Attribute unattempted, he does adore the *Majesty*, for he falls upon his Face and Prays: A Person of the Trinity prostrated in the dust to deprecate those pains; he woos him to it, *Abba Father*, canst thou deny thy well beloved, only begotten Son, thy Son that is thyself, when he comes to thee with such tender compellations of kindness? with words of so much bowels? *Abba Father*: he takes hold too of his *Omnipotence*, *all things are possible with thee*; and he does it with all the earnestness possible to such a Person: for saith St. *Luke* there, *he does it more earnestly, and his sweat was as it were great drops of Blood falling to the ground*, and what *Agony* is there in the Torment, when there is *Agony* in the deprecation of them? such a *Passion* could not be prayed against with earnestness enough, but that that very earnestness will prove a *Passion*: Yea and he *goes again the third time and prays the same words*, as if, if nothing else, importunity should prevail, and when we shall consider that the Person doing this is the Son of God, to whom nothing could be truly insupportable, yet that he should not be able to bear sin; the weight of that we see makes him cry out *My God, my God, why hast thou forsaken me?* as if God could forsake that Person in whom the Godhead was of his Person: Or indeed as if the condition did even separate between him and himself.

And now could any *from the dead* have given such a frightening account? is there not as much warning in this prospect, as if ourselves had tasted all of it? for is it not more that these Torments should be so terrible to him than that they should be insupportable to us? Blessed

Savior! if the first apprehensions did assault thee with such killing fury, can we resolve to stand the storm? if we do not resolve that, then if all this will not scare us, but notwithstanding all these fears we will have our delightful, yea and our tormenting sins, what other method will be able to reclaim us? *they that hear not Moses and the Prophets, nor yet Christ, neither will they be persuaded sure though any other come unto them from the dead.* And so I fall on my last part in these words.

If they hear not Moses and the Prophets neither will they be persuaded though one rose from the dead. Here the expression should be first taken notice of: For that is changed, it should go regularly thus, as in the proposal, *Nay Father Abraham, but if one went unto them from the dead they will repent,* so in his answer, *if they repent not for Moses and the Prophets, neither will they repent though one rose from the dead.* But here 'tis otherwise; as if to repent and be persuaded, yea and to hear *Moses and the Prophets* were the same things. And if it were our Age had got a fair pretence for bringing all Religion to the Ear; but sure Repentance costs the eyes and heart more than it does that part, and yet the Scripture useth oft the like expression: So in 1 Tim. iv. 16. it is said of Timothy, that *by continuing in his Doctrine he should save them that hear him.* So also 1 Cor. xv. 2. *by which ye are saved if ye keep in memory the things which I have Preach'd unto you.* 'Tis pity when the Ear and Memory are so privilege'd, that the Tongue hath not the like advantage; but *not everyone that saith Lord, Lord, shall enter into the Kingdom of Heaven;* yet to know hath as great, for *this is Life eternal to know thee the only true God and Jesus Christ whom thou hast sent,* John xvii. 3. Which Life Eternal, and the being saved, or justified, we may not think are so attributed to these, as if to hear, or to remember, or to be persuaded, that is to believe or know, any or all of these alone, shall be rewarded so; or that these necessarily do produce all the rest that is necessary to attain those ends: But only that it is so reasonable that they should produce them, that the Scripture does presume they will; and therefore affirms, *He that says he knows God and keeps not his Commandments is a Lyar.* 1 John ii. 4. *and he that sinneth hath not seen him neither known him,* 1 Joh. iii. 6. Nor heard of him it seems by the Text here: For it is so irrational that they who have had notice of the advantages of serving God, and the sad issues of Iniquity, should not reform; that the Scripture does not suppose them guilty of it, but does choose to word it thus, *they hear not:* A sharp rebuke for them all whose Religion is much hearing without doing; the men whose Soul dwells in their Ear, and that dwells by the Pulpit, that these should be adjudged as men that never heard; and so they shall in every respect indeed, but in the innocence of not having heard, that they do hear so much shall aggravate their Sentence: and yet their Crime is that *they hear not Moses and the Prophets,* and then *neither will they be persuaded though one rose from the dead.*

Where I note Secondly, that our Savior does not intend here to commit *Prophecy* and *Miracles*, and set them one against the other, to show which were most efficacious in begetting Faith: for Predictions being God's exerting of his *Omniscience*, as *raising from dead* is the exerting of his *Omnipotence*, the one a miracle of *Knowledge*, as the other is of *Power*, *Prophecy* therefore is not to be opposed to *Miracle*, because it works merely as one; indeed it is a miracle in *Expectation*, or at *distance*, and the other *present*: Nor are they to be made to vie, since both conspire, and both are best in different cases: Besides our Savior is not talking here of *begetting Faith*, but *making men repent*, and the whole meaning of the words is briefly this. Thy

Brethren being Jews have *Moses and the Prophets*, those contain all the *motives of Repentance*, God's *Commands*, his *Promises*, and *Threats*; even *Heaven* and *Hell* as themselves confess, all these have been confirmed already by great Miracles, and as such have been long since received by the whole Jewish Church, with so immovable an Opinion of the truth of them, that there needs no new Miracle to give accession of credit to them. And then what can one coming from the dead persuade? new motives he can bring them none; Man's nature is not capable of any other kinds, for he can act but from his *affections*, or his *Reason*; all which are baited to the height by those *motives* they have; the Understanding and the Appetite whether it *love*, or *hate*, or *hope*, or *fear*, (which set on work whatever we perform) all these I say *Heaven* and *Hell* are Object for even to the utmost possibility of motion; If he can bring no new ones, those they have when they are once truly believed then they have all the vigor they can have; *belief being the application of those active motives to their work*, but all the *strength* to act being in those *motives themselves*; all I mean in opposition to the *miracle*. I know that there are other strengths of *Grace*, but those do help as well the Miracle as Motive; those have influence on the believing too, by their *exciting* and *assisting*: (But this strength which may be common to both is not to be considered when one vies with the other:) What therefore shall he go for who can give no new motives nor strength to those they have? If any should not be confirmed enough in that which *Moses and the Prophets* say, how shall they be convinced that this Ghost is of more credit than they were? but if he should be so far heeded, as to add new Confirmation to them, yet if improbity hath been able to dead the force of the activity of all that *Moses* says, although acknowledged, with that veneration which the *Jews* receive *Moses* with, whose *credit* they themselves do say *no Miracle can be wrought so great as to be able to add to, or diminish from*: why then that same improbity within a while will with more ease work off the force of this new Confirmation, so that it will be vain. Indeed 'tis possible that the surprise of such a Miracle just as any other sudden and amazing accident may make a man consider, what though he did afore believe, yet he did not *mind* nor *lay to heart*; yet when the astonishment of that is over, the motives then are left to their own strength, and can work only by their own activity, which we see hath been able to do nothing; so that a Miracle at most can be but a *more awful remembrancer*.

Now sure to bring this to ourselves, we want none such, nor do they prove much useful: Occasions of astonishment and such *fatal remembrancers* have come and taken up their habitation in our Land, and make approaches towards, hover over every place. *Long Bills of mortality*, and *sad knells*, and *dreadful passing bells*, these are all *messengers from the dead*, that come posting to us swift as *God's Arrows*: And one would think we should take notice of their message, hear them when they pass so near us, when they seem to call out to ourselves, *when a thousand do fall besides us, and ten thousand at our right hand*; wherefore should not an *Army of such Carcasses* become as moving as one *Ghost*? should *Lazarus* come forth with all his sores, they would not be so terrible as these *carbuncles* and *ulcers of the Plague*: And the *destroying Angel* out of *Heaven* with his *Sword* drawn, one would expect, should be as efficacious as a *Preacher out of Abraham's Bosom*. And yet men do not seem to hearken anymore to these than they do to us, when we either *Preach*, or which they think much less, when we read *Scripture* to them, that is, when *they hear Moses and the Prophets*. Men have the

same security as to their sins which they had in the freest times, whatever fears possess them, they are not the fears of God, *those that make men depart from evil*, none of those that fright into Repentance; we have no Religious cares upon us now more than at other times, but Vice as if that also had a Sanctuary under *the Lord's wings*, and might retire *under his feathers to be safe*, dreads no *Terrors of the Night*, nor *Arrows of the Day*, but walks as open and as unconcerned as ever. And now should we behold a mad man on his deathbed spending his only one remaining minute in execrations; the paleness of a shroud upon his face, but Blood and crimson Sins upon his tongue; the frost of the Grave over all his parts, but a lascivious heat in his discourse; in fine, one that had nothing left alive of him but his Iniquity; would not an horror seize you at that sight? and the same frost possess you but to hear him? and yet his madness is his excuse, and his disease his Innocence. Should we see one that had no other madness, no other sickness but his sin do thus, would it not be more horrid? and is it not the same to see a Nation as it were upon its Death-bed, visited with all the treasures of God's Plagues, his tokens on it, and every place and man in fearful expectations, and yet no allay of Vice? Wickedness as outrageous as ever? while it is thus, with what face can we beg of God to *keep from us this Plague and grievous sickness*? when we do only mean to make this use of such indulgence, to cherish another Plague in our own hearts? What can we say to prove it would not be a mercy to us to be suddenly cut off, even in the midst of our iniquity? when by our going on in sin in the midst of Destruction, we make appear if he should let us live, yet we would only live to finish our iniquities: And longer time would have no other use but to fill up a greater measure of sin. What answer do we make to all these Messengers of Death that come so thick about us? what do we that may justify God's care in sending us so many warnings? But 'tis no Wonder if the only neighbourhood of Death have not been able to prevail upon us; have you not seen one whom his own iniquity, or God's immediate Hand, hath by a Sickness, or by some sad Accident cast to the very brink of Death, so as the Grave seemed to begin to take possession of him? and all his hopes sickned and di'd? so that recovery from that condition may be well, as 'tis in Scripture often called a Rising? have you not seen him in that state, when he supposed that sinning was now done with him, and the next thing was Judgment, when God's Tribunal seemed to be within his view, and Hell to gape for him as wide as the Grave, both opening to receive their parts of him at the same time, and himself ready to divide himself into those two sad Habitations? With what effectual Sermon will he then Preach to himself against his sins? and that you may be sure shall work upon him; he instantly resolves against his Vices, he will not carry them along with him out of this Life, but cast them off as too sad dangerous Company, nor yet if God shall lend him life will he retain them, but it shall be a New Life which he will lead: And yet when God hath raised him up, after a while he returns to his Vomit, his Sins recover with his Body▪ he owes his Innocence but to his Weakness, nor is it more long-lived; his holy purposes decay as his strength grows, and die as soon as settled health does come: And he who never would commit the Sin again when he was Dying, mends into it again: And then what hopes is there in this mistaken Method? when we see men come themselves from the Dead unto themselves, yet cannot make themselves Repent. But if we are not all concerned in this, take a more spreading and more visible experiment. If ever one came from the Dead, this *Church and State* came thence: And by as great a Miracle of *Resurrection*. But where is the

Repentance such a Miracle may have flattered our Expectations with, as I am confident the resolutions of it did in that sad dying state? are not some men as violent in those *wicked practices* that *merited* our former Ruin? and others in those cursed *Principles* that did *inflict* it, as they ever were? 'tis said by many that *have evil will at Zion* (and it is our concern to take a care they speak not truth) that in the Church some that are risen up again have still the *silence of the Grave upon them*, and are as dumb, as if their mouth were yet full of their monument Earth: And yet as if it were not full of Earth, nor had been satisfied with it in the Sepulcher, they gape still like the Grave that never can be satisfied. And we see others who as if this Resurrection were but a start out of a sleep, or lucid interval of former madness, have their hands ready not only to tear off the hair, the unessential accessory beauties of the Body of the Church and State, but to scratch the Face, pull out the Eyes, and tear open those Wounds which their last fit of Fury did inflict, so to let life out again. And as for the Community of the Nation, 'tis true we are as it were risen from the Grave, but have we not brought up with us the Plague sores? are not the Spots upon us still? the Venom, Ulcer, and infection about us? Yea more contracted Stench and Putrefaction? such as Death and the Grave do add? and coming from the dead we will not yet part with these, but dress ourselves in those infected and defiled grave-clothes, and *rise into corruption*, and so confute God's Method of a Resurrection. 'Twere happier if we would so far confute the Text, that coming ourselves from the dead, we would renounce communion with all Deaths adherencies; begin the *incorruptible*, which shall be consummated when we shall rise again a Church triumphant: when *Death shall be swallowed up in Victory*, and neither *Sin* nor *Repentance* shall be anymore, but Holiness, and Life, and Glory too shall be Immortal and unchangeable.

To Which, &c.

The Twelfth SERMON, Preached at CHRIST-CHURCH IN OXFORD, Decemb. 31. 1665.

LUKE II. part of the 34. verse.

Behold this Child is set for the Fall and Rising again of many in Israel, and for a sign which shall be spoken against.

AND Simeon Blessed them, and said, &c. A Benediction sure of a most strange importance: If to bring forth one that is to be a large Destruction, if to be delivered of a Child that must be for the *Fall of many*, and the killing of the Mothers self, be *blessed*; if Swords and Ruins be Comforts, then my Text is full of these: But if this be to *Bless*, what is it to *forespeak* and *abode ill*? Yet however ominous and fatal the words are, they give us the *event* and the *design* too of the Blessed Incarnation of the Son of God, the Child of this Text and of this Season: A short view of God's *Counsel* in it; and the *Effects* of it. The *Effects* in these Particulars.

1. This Child is for the Fall of many.
2. For the Rising again of many.
3. For a Sign: *With the quality of that sign; he* is for a sign that shall be spoken against.

2. The *Counsel* and *Design* of this is signified in the word here 〈 in non-Latin alphabet 〉 : he is *set*, and preordain'd to be all this.

First of the first Effect, *This Child is for the Fall of many.*

And here I shall but only name that way whereby many men set this Child for their own Fall, while they make his holy Time to be but a more solemn opportunity of •••ing: We know many celebrate this great Festival with Surfeits and Excesses, the usual appendages of Feasting, Oath• and Curses the ingredients of Gaming; Dalliance and Lasciviousness the attendants of Sporting; of all which this seems as it were the *Anniversary*, a set time for their return. Thus indeed the *Israelites* did solemnize the Birth of their *Idol-Calf*, *They sate down to Eat and Drink, and rose up to Play.* And must we celebrate *this Child* too like that *Calf*, because he was born among *Brutes*? And must his Votaries also be of the *Herd*? And he live and be worshipped always in a *Stable*? Because *God* became *Man*, must *Men* therefore become *Beasts*? Is it fit to honor that Child with Iniquity and Looseness, that did come into the World upon designs of Holiness, to settle a most strict Religion? Nothing can be more incongruous than this; and certainly there is nothing of God's Counsel in it. But to you whose time seems nothing else but a constant Festival, always hath the Leisure, and the Plenties, and the Sports of one, who as to these things keep a *Christmas* all your life, this Season as it does not seem to challenge those things to itself peculiarly, so I shall not now insist on them; but proceed to those ways by which *Simeon* did Prophecy, *This Child would be for the fall of many in Israel.* And they are three,

1. *This Child* whom I but now declared *God had prepared to be the Glory of his People Israel*, yet his Birth was so inglorious, and his Life answerable to it shall be so mean and poor, and his Death so full of shame and curse, that these shall prove a *scandal* to his People, who shall be *offended* at them; and being prepossess'd with prejudices of a Pompous Royal *Messiah*, they will not believe in this, but reject a Savior that comes upon those disadvantages, which will therefore prove occasions of falling to them.

That is was so is expressly said, *Behold, I lay in Zion a Chief Corner-stone, a stone of stumbling, and a Rock of offense.* And that it was so upon this account is clear, the Great ones cry out of him, *This fellow we know not whence he is:* They that seemed to know whence did upbraid him with it, *Is not this the Carpenter?* And therefore with a deal of scorn they question, *Do any of the Rulers or the Pharisees believe in him?* Yea Christ himself knew this would be so great a Scandal, that in the 11. Chapter of S. *Matthew*, in the close of many Miracles which he wrought on purpose to demonstrate he was the *Messiah*, he adds *verse. 6. and blessed is he that shall not be offended in me.* As if he thought his mean condition would prove a greater argument against him than his mighty Works were for him: And it were a vaster Prodigy to see the Savior of the World, the promised *Messiah*, poor and abject; than to see one *cure the Blind*, and *heal the Lamé*, and *raise the Dead*; and they might think they had a stranger Miracle to confirm their unbelief, than any he would work to make them believe in him.

And really, that the Kingdom of the *Messiah*, which the *Prophets* did express in terms as high as their own Extasies and Raptures, in transported words, as if it vied with God's Dominion,

both for extent and for duration, should prove at last an Empire only over *twelve poor Fishermen and Publicans*, and one of them a *Traitor* too: And that *He* that was born this *King*, should be born in a *Stable*; while he lived that he should not have an *hole to put his Head in*, nor his *Corps* in when he *died*, but his *Grave* too must be *Charity*; this would startle any that did wait for the *Redemption of Israel* in those glorious expresses which the *Prophets* trac'd it out in. To you indeed that are *Votaries to this Child*, are confirmed *Christians*, these seeming disadvantages can give no prejudice: However mean and abject his condition were, that cannot make you to despise him, who from that must needs reflect how dear you were to *God*, when for your sakes merely he became so mean an abject. *He became poor*, saith *S. Paul*, *that you through his poverty might be made rich*: He was made the *Child of Man*, that you might be made *Sons of God*; it was to pay the price of your *Redemption* that he so *emptied himself*; thus he valued you; and men do not despise merely *because*, and by *those measures* that, they are esteemed, these are not the returns of love; its passionate, obliging, ravishing effects do not use to be thus requited; this his great descent cannot occasion your fall, who know he descended only to assume you up to glory. But 'tis worth inquiry, why, since it was certain that for this *this Child* should be *the fall of Israel*, that for this they would reject him; and the meanness of his condition would prove an unremovable obstruction to their belief, as it is to this day; Why yet he would choose to be born in a condition so in the utmost extreme to his own nature, so all contradiction to his *Divinity*, and so seemingly opposite to the very end of his coming.

The *Jew* indeed will find no excuse for his *Infidelity* from this condition: For whatever that were, yet those *Miracles* that made the *Devils* to *confess* him, brought conviction enough to make *Jews* *inexcusable*. And it was obvious to observe, that *He* who *fed five thousand with five Loaves and two Fishes*, till they left more than was set before them, needed not to be in a condition of want or meanness, if it were not otherwise more needful he should not abound. *God*, that when *he brought this first begotten Son into the World*, said, *Let all the Angels of God worship him*, might have put him into an estate which all *Mankind* most readily would have done homage to: As easily have dress'd his *Person* with a *blaze of Pomp and Splendor*, as his *Birthday* with a *Star*; if there had not been necessity it should be otherwise. And such there was. For *when the fullness both of Time and Iniquity was come*, when *Vice* could grow no further, but did even cry for *Reformation*, and when the *Doctrine* that must come to give the *Rules* of this *Reformation*, was not only to wage *War* with *Flesh and Blood*, with those desires which *Constitution* gives, but which *perpetual universal Custom* had confirmed; and which their *God's* also, as well as *Inclinations* did contribute to; which their *Original sin*, and their *Religion* equally •omented; for *Vice* was then the *Worship* of the *World*, *Sins* had their *Temples*, *Theft* its *Deity*, and *Drunkenness* its *God*, *Adultery* had *many*, and to *prostitute their bodies* was most •acred, and their very *Altar-fires* did kindle these soul heats, whence *Uncleanness* is so often called *Idolatry* in *Scripture*: And besides all this, when all the *Philosophy*, and all the power of the *World* were engaged in the belief and practice of this, and resolved with all their wit and force to keep it so. When it was thus, the *Doctrine* that must come to oppose, control, reform all this, must come either armed with *Fire and Sword*, design to settle itself by *Conquest*, or come in a way of *Meekness* and of *suffering*: The first of these *Religion* cannot possibly design,

because it cannot aim to settle that by *violence*, which cannot be *forced*; and where 'tis *force*, is not *Religion*. One may as well invade, and hope to get a Conquest over *thoughts*, and put a *Mind* in *Chains*, and *force* a man to *will against his will*. All such motives are incompetent to demonstrate *Doctrines*, for however successful their force proves, yet it cannot prove the *Doctrines* true; for by that *Argument* is proves that *Religion* that it *settles* true, it proves that which it destroys was true before, while it prevailed and had the *Power*. Had *this Child* come so, he had only given such a testimony to the truth of *Christianity*, as *Heathenism* had before, and *Turcism* hath since: He might indeed, have drowned the wicked World again in another Deluge of their own Blood: But sure, never had reformed it thus. Therefore that *Religion*, that must oppose the *Customs* and the *Powers* of the World, upon *Principles* of *Reason* and *Religion*, must do it by *Innocence* and *Patience*, by *doing good*, (and which was necessary, then by consequence as the World stood,) by *suffering evil*: parting with all, not only the *Advantages* but the *Necessaries* of this life, and life itself too, where they stood in competition, and were inconsistent with men's duties, and their expectations: And by this means they must show the World that their *Religion* did *bring in a better hope* than that, which all the profits, pleasures, glories of this World can entertain and slatter.

Thus they did, and thus they did prevail. For the first Ages of the Church, were but so many Centuries of Men, that entertained *Christianity* with the Contempt of the World, and Life itself. They knew that to put themselves into *Christ's* Service and *Religion*, was the same thing as to set themselves aside for spoil and Rapine, dedicate themselves to Poverty and Scorn, to Racks, and Tortures, and to Butchery itself. Yet they entered into it; did not only renounce the Poms and Vanities of the World in their Baptism, when they were new born to God; quench their affections to them in those waters; but renounced them even to the death; drowned their affections to them in their own heart blood: ran from the World into flames, and fled faster from the satisfactions and delights of Earth, than those flames mounted to their own Element and Sphere: In fine, they became *Christians* so, as if they had been *Candidates of death*, and only made themselves *Apprentises of Martyrdom*. Now if it were not possible it should be otherwise than thus, as the World stood, then it was necessary that the *Captain of Salvation* should lead on, go before this *noble Army of Martyrs*; if it were necessary that they must *leave all who followed him*; then it was not possible that he should be here in a state of Plenty, Splendor, and Magnificence; but of Poverty, and Meanness; giving an Example to his followers, whose condition could not but be such. To give which Example was, it seems, of more necessity, than by being born in Royal Purple, to prevent the *fall of many in Israel*, who for his condition despised him.

I am not so vain as to hope to persuade any from this great Example here to be in love with Poverty, and with a low condition, by telling them this Birth hath consecrated meanness, that we must not scorn those things in which our *God* did choose to be install'd; that *Humility* is, it seems, the proper dress for *Divinity* to show itself in. But when we consider, if this Child had been born in a condition of Wealth and Greatness, the whole Nation of the *Jews* would have received him; whereas that he chose proved an occasion of *falling* to them: Yet that *God* should think it much more necessary to give us an Example of Humility and Poverty below expression; then it was necessary that that whole Nation should believe on him. When of all

the Virgins of that People, which God had to choose one out to *overshadow*, and impregnate with the *Son of God*, he chose one of the *meanest*, (for *he hath regarded the low estate of his Handmaiden*, said she,) and one of the poorest too, for she had not a *Lamb to offer*, but was *purified, in formâ pauperis*. When he would reveal this *Birth* also, that was to be *the joy of the whole Earth*, he did it to none of that Nation, but a few *poor Shepherds*, who were laboring with midnight-watches over their Flocks; none of all the great Ones, that were then at ease, and lay in softs, was thought worthy to have notice of it: Lastly, when the Angels make that *poverty* a sign to know the *Savior* by. *This shall be a sign unto you, You shall •ind the Babe wrap'd in swaddling clothes, and laid in a Manger*: As if the *Manger* were sufficient testimony to the *Christ*, and this great meanness were an evidence 'twas the *Messiah*: From all these together, we may easily discover what the *temper* is of *Christianity*. You see here the *Institution* of your Order: the *First born* of the Sons of God, born but to *such an Estate*. And what is so original to the Religion, what was *born and bred* with it, cannot easily be divided from it. *Generatio Christi generatio populi Christiani, natalis Capitis, natalis Corporis*. The Body and the Head have the same kind of Birth, and to that which *Christ* is born to, *Christianity* itself is born. Neither can it ever otherwise be entertained in the heart of any man, but with *poverty of spirit*, with neglect of all the *scorns* and the *Calamities*, yea, and all the *gaudy glories* of this World, with that *unconcernedness* for it, that *indifference* and simple *innocence* that is in *Children*. *He that receiveth not the Kingdom of Heaven as a little Child, cannot enter thereinto*, saith *Christ*: True indeed, when the *Son of God* must become a *little Child*, that he may *open the Kingdom of Heaven to Believers*. Would you see what *Humility* and *lowliness* becomes a Christian? see the *God of Christians* on his *Royal Birth-day*. A *Person of the Trinity*, that he may take upon him our Religion, takes upon him *the form of a Servant*; and *He that was equal with God*, must *make himself of no Reputation*, if he mean to settle and be the Example of our Profession. And then, when will our high spirits, those that value an hu• of Reputation more than their own Souls, and set it above God himself, when will these become Christian? Is there anymore uncouth or detestable thing in the whole World, than to see the *great Lord of Heaven* become a *little one*, and *Man* that's less than nothing *magnify* himself? to see *Divinity empty itself*, and him that is a *Worm*, swell and be puffed up? to see the *Son of God* descend from Heaven, and the *Sons of Earth* climbing on heaps of Wealth, which they pile up, as the old Giants did Hills upon Hills, as if they would invade that throne which he came down from? and as if *they* also were *set for the fall of many*, throwing everybody down that but stands near them, either in their way or prospect? Would you see how little value all those interests that recommend this World, are of to Christians? see the *Founder* of them choose the opposite extreme: Not only to discover to us that these are no accessions to felicity▪ *This Child* was the *Son of God* without them: But to let us see that we must make the same choice too, when ever any of those interests affront a *Duty*, or solicit a good *Conscience*; whensoever indeed they are not reconcilable with *Innocence*, *Sincerity*, and *Ingenuity*. It was the want of this disposition and temper that did make the *Jews* reject our *Savior*. They could not endure to think of a Religion that would not promise them to *fill their basket*, and to *set them high above all Nations of the Earth*, and whose appearance was not great and splendid, but looked thin and maigre, and whose *Principles* and *Promises* showed like the *Curses* of their Law, *called for sufferings*, and did

promise persecution; therefore they rejected him that brought it, and so this Child was for the fall of many in Israel.

2. *This Child is for the fall of many by the holiness of his Religion: while the strictness of the Doctrine which he brings, by reason of men's great propensions to wickedness, and their inability to resolve against their Vices, will make them set themselves against it, both by word and Deed: For they will contradict and speak ill of, yea, they will openly renounce, and fall away from it and him.*

1. For that reason they will *contradict, speak ill* of him and of his Doctrines: This is said expressly in the last words of my Text, *He is for a sign that shall be spoken against; that is, that very holiness both of his Life and Doctrine, that shall make him signal, it shall make him be derided and blasphemed.* As if his being a 〈 in non-Latin alphabet 〉 for an *Ensign lifted up, a Standard* for all Nations, were not for them to *betake themselves to*, but to level all their batteries against. Accordingly we find they called him *Beelzebub*, because *he cast out Devils*. And all this was foretold? For although he were *fairer than the Children of men*, Psalm xlv. Yet *Isai. liii.* It is said, *He hath no form nor comeliness, when we shall see him, there is no beauty in him, that we should desire him, he is despised and rejected of men.* Surely because his holiness did cloud and darken all his Graces. *Devotion* in a Countenance does writh and discompose it, prints Deformity upon it; and Eyes lifted up with ardency, look as bad as eyes distorted, set awry. Nay *Majesty* when it was most severe and pious, never yet could guard Religion from these scorns. *David*, that great and holy King, says of himself, *I wept and chastened myself with fasting, and that was turned to my reproof;* as if Repentance were among his Crimes, and he must be Corrected for his Discipline. *I put on Sackcloth also, and they jested upon me, they that sate in the gate spake against me, and the Drunkards made songs upon me.* Sure these jolly men are not companions to those Angels, *in whose presence there is joy over one sinner that repenteth;* that his Virtue should be a *rejoicing*, and a *song* to them too: Certainly the penitent man's tears do not fill their Cheerful bowls, nor his groans make those Airs which they set their drunken Catches to. But that we may be sure it never will be otherwise, *S. Peter* tells us, *That in the last days there shall come scoffers, walking after their own lusts.* Now the men of our days have the luck to obey Scripture thus far as to make that Prophecy to come to pass; for those *scoffers* are come in *power and great glory*. The Psalmist tells us of a *Chair of Scorners*, as if these were the only men that speak *ex cathedra*: And sure *scoffs* and *taunts* at Religion are the only things that may be talked with *confidence, aloud*: They imprint an Authority on what is said, and conversations that are most insipid on all other scores, get account as they come up towards this practice: Hence they *gain degrees; commence ingenious* as they border on these Atheistical and irreligious Blasphemies; and when it is pure *scorn*, then it is in the Chair.

But it stays not there; For Secondly, Upon the same account of strictness of Religion, men will fall off from, and openly renounce both Christ and his Religion. This is that our Savior himself found, *Light*, saith he, *is come into the World, and men loved Darkness rather than the Light, because their deeds were evil.* And he said of the *Pharisees*, *They repented not that they might believe*, as knowing it impossible that they could venture to believe that Doctrine which condemned those courses that they would not repent of.

And if I should affirm, that it is nothing else but men's unwillingness to be obliged to those things, which if there be a *God*, and a *Religion* which this *Child* was set to institute, they must account themselves obliged to; nothing else I say but this, which makes them so *unwilling to believe a God or Christ*; yea, openly renounce them both, and their *Religion*; I should have for proof of this, not only the late instance of a Nation in the *Indies*; which, by institution of the *Portugals*, was easily persuaded to embrace the Christian Creed, and was Baptized into our Faith; but when they were required to lead their lives according to Christ's Precepts, and renounce their *Heathen Licences*, they chose rather to renounce their *Creed* and *Savior*, and returned instantly to their indulgent *Heathenism*. But to this experience, give me leave to add this Reason, that it is not the Difficulty of the *Mysteries of Faith*, and their being above our Comprehension, which makes them not to be received; because there are as great difficulties in things that we are certain of. For in the very *Sphere of Reason*, within the lines and measures of their own *Infallibility*, in things of which she does assure herself by *Diagrams* and *sense*, yet she is as much amazed, as at those Objects in the highest and remotest Regions of *Faith*; and *Mathematics* hath her *Paradoxes* that stand in as great danger of a contradiction as any of *Religions* Mysteries; while Reason cannot cape what she demonstrates, but is to seek how those things can be possible which she proves most *certain*; and they are *incomprehensible* to her, even when they are most evident: And then sure if we can think there is a *God*, we must needs think *He can* do things which we cannot comprehend, when it is plain our Reason cannot comprehend what she herself does find out and create. It is not therefore contradiction to *Reason*, but to *Appetite*, that makes things of *Religion* so *incredible*; which I thus demonstrate to the *Atheist*.

Those very difficulties, to avoid which he *denies a God*; to wit, *Those of an Eternal Being that is of himself*; those very things he *must* and *does acknowledge* in the being of the *World*, if that either be it *self* Eternal (as the *Atheist* of the *Peripatetick* Tribe will have it) or else if its *atoms*, out of which it was concreated, were: (as those of *Epicurus* herd assert.) In a word, if they say the *World* or its *materials* were made, they grant a *God* that made it; If they say they were *not made*, they assert then an *Eternal Being of itself*; that is, they allow those difficulties for which they pretend to *deny a God*.

There being therefore the same difficulties, (Greater I could prove them, from the diverse natures of corporeal and spiritual beings; for we are sure, in *bodies* that are still in *motion*, and so subject to *succession*, those things are impossible; but if there be a *Being* that is *not in motion*, and by consequence, not subject to the *laws of our time*, all these knots untie themselves, those difficulties vanish and have no place: But to say no more than I have shown, *there being the same Difficulties* in the *Atheist's Hypothesis* as in the *other*, 'tis apparent, not the *difficulties of belief*, but *practice*, make him fix upon his own against the *common notions* of the *World*. So that 'tis not his *understanding*, but his *Appetite* frames his *hypothesis*; and without figure, 'tis his *Will* that he believes with. And it is most evident, that because men do not love the Precepts of Religion, would not have them be their *duty*, therefore they would have the *Doctrines* of it not be *truths*; and in this they are the Disciples only of their Lusts, and because they cannot resolve to be otherwise, therefore they resolve not to be

Christ's Disciples, but reject him for his holy Doctrines sake: And so *this Child is for the fall of many*.

But it were strange if upon this account, Christ should be for the fall of any of us; who have learned a trick to reconcile his *severe Doctrines* and our *Sins* together. Where Vice most abounds, though it be willful, and men persevere in it, they are so far from finding any reason to *fall off from him*, or from his *Gospel* for this, that they therefore take the *faster hold of it*, rely upon Him with the *bolder, stronger confidence*. As if good old *Simeon* were mistaken, when he thought, because men would not leave those sins which Christ so threatened, therefore they would leave him: Because they could not bear those his hard sayings, to *pull our the lust and the Eye too; cast away the treasures of unrighteousness*, and the *right hand* that receives them also; therefore they would cast off him: For, for this reason they betake themselves to him more eagerly, devolve and cast themselves upon him with assurance. 'Tis possible indeed that the new Christian'd *Indians* might believe themselves obliged to lead their lives according to the Vow that they had made in Baptism, knew not how to live a contradiction, to be *Christian Pagans*; therefore they thought it absolutely necessary to renounce the one; and to reject *Christ and his strict Religion was easier* they thought. Our Savior also might suppose, that when he brought *Light* into the World, men would not receive that *Light*, because their deeds were evil: But our modern wickednesses that are of the true Eagle kind, are educated, bred up to *endure*, and to *defy* the Light: Our deeds of Night have learned to face both Sun and Men, yea and face the *Sun of Righteousness*, and the *light* of those *flames that are to receive them*. Our Savior told the *Pharisees* indeed, *that they repented not, that they might believe*; for thinking it impossible they could assent to what he did affirm, except they would consent to what he did Command, He therefore thought they were not able to believe, because they would not purpose to amend. But there is nothing difficult in this to us, who at the same time, are so perfectly resolved that every threat of Gospel is so *Divine truth*, as that we assure ourselves, that we could be content to *die Martyrs* to the truth of them, rather than enounce one little of them; yet even then are *Martyrs* to those *Lusts and Passions* which those Threats belong to: Who, at once, believe this Book of God, that says, *except ye repent ye shall all perish*; and believe also, that notwithstanding we do not Repent, yet by *Believing* we shall *scape*; not perish, but be saved. And is not this directly to believe ourselves into *Damnation?* the *third* and the *great fall*, which *this Child is set for*.

3. *This Child is for the fall of many*, to wit, of all those who on these, or any other grounds do *not believe in*, or do *not obey him*; who shall *not obey him*: who shall therefore *fall into Eternal Ruin*.

this our Savior does affirm, S. *John* iii. 19. *This is the Condemnation that Light came into the World*, &c. This does aggravate the guilt, and Sentence. We were fallen before indeed in *Adam*: And I dare not undertake to be so learned to say *whether*; to determine with some *men* that was but a fall from *Paradise* into the *Grave*, and we were forfeit to *Death only*: But I may adventure to affirm, that in the *second Adam*, Sinners finally impenitent shall fall much farther than we did in the *first Adam*: Now their *pit* shall have *no bottom*, but *this light that came to lighten them*, shall be to them *consuming fire and everlasting burnings*. And all reason in

the world. For, upon that fall of ours in *Adam*, help was offered us: an easy way not only to repair those ruins, but to better infinitely that estate which we were fallen from; and a way that cost God dear to purchase; cost him, not this *Incarnation* only, but the *Death and Passion of his Son*, and divers other blessed methods of *Salvation*: Now if we *refuse* the mercy of all this, and scorn these miracles of condescending goodness, and defy those methods, that he makes use of to raise us from our Fall, it is apparent we provoke and *choose deeper ruin*; this refusal hath in it such desperate malignity, as to poison this great mercy of the *Incarnation*, and all the rest. 'Tis but a small thing to say, that they who *Stumble at this Rock of their Salvation*, spurning at it by their willful disobedience, that these make an infinite mass of loving-kindness to be lost upon them, so as that *Salvation cannot save them*; for alas *Salvation ruins them the deeper*, and *this Child is for their fall*. The condition they were forfeit to before by reason of their breach of the first *Covenant* was advantage, comfortable in comparison of that which Christ does put them in: *This is the Condemnation*, that he came into the World; And it had been infinitely better for them, that *this Child too had never been born*. The unreformed have the least reason in the world to solemnize this Festival, they do but celebrate the *birth of thie own Ruin*: bow down, and do reverence to their *Fall*: Had it not been for this, they had not gone to so severe an Hell. So that they do but entertain the great occasion of their greater Condemnation. Such it proves to them, and that it might be so, *He was fore-ordained for it*: 〈 in non-Latin alphabet 〉 ▪ *This Child is set for the fall of many*, which does lead me to *God's Counsel in all this*: My next Part.

This Child is set for the fall of many, even by *God's direct appointment*; for saith *Grotius*, *Accedo its qui putant non nudum eventum sed & consilium Dei significari*. I am of their opinion, who understand not the success alone, but the design of this Childs coming, and *God's Counsel in it is intended here*. And without disputing of *God's antecedent Will*, and *consequent*, this is safely said: *God designed this Child should be such an one*, that they who had no inclinations for *Virtue*, would not entertain the love of it, but counted it a *mean pedantick thing*, and all its Rules and Laws unreasonable servitude, these loose men would certainly *reject Him* and his *Doctrines*, which were so severe and strict, That those who did pretend *friendship* for *Virtue*, and a service for *Religion*, but withal must be allowed to maintain correspondence with the World, seek the Honors and advantages of Earth, and will trespass on *Religion* where it interferes with these, break with *Virtue* when their interest cannot consist with it, that these false *hypocritical pretenders*, should be *offended* with the *mean condition of this Child*, and of his followers in this World, and with the *poor spirited Principles* of his Religion. In sum, they that upon these, or any other grounds *finally disbelieve*, or *disobey* him, *God designed this Child* to be a means of bringing *sorer Punishments*, even to everlasting ruin upon such.

A *black Decree* this, one would think. He that had so much *kindness* for Mankind, to give away the *only Son* both of his *Nature*, his *Affections*, and his *Bosom* to them; could he then design that Gift to be the *Ruin of the greatest part of men*? *This Child*, *Simeon* said but just before my Text, *is God's Salvation, which he had prepared before all people*; and does he now say *God hath set him for their fall*? The *Angels* preached this was a Birth that brought *glad tidings of great joy that should be to all people*; and is there so much *comfort in destruction*, that most men should rejoice at that which is ordained to be the *great occasion of it to them*?

But we have no reason to complain: 'Tis not unkind to *deny Mercy* to them that *refuse the offers* of it; that will not *accept Salvation*, when their *God himself* does come to bring it to them: tenders it upon condition of *accepting and amending*: Which if they despise, and prefer *Hell* before *Repentance*, choose *sin* rather than *God's blessed retributions*, 'tis but reason to deny them what they will *not have*, and let them take their *chosen Ruin*; to *will* their Judgment which they *will themselves*; set and ordain Him to be *that* to them, which themselves do *ordain*, and make him to be to themselves. So *S. Peter* says expressly: *He is a Stone of stumbling and a Rock of offense to them who being disobedient stumble at the Word, whereunto they were appointed, Disobedience*, where it is obdurate, alters so the temper of our God, that it makes Him who *swears he would not have the Sinner die*, yet set out his *Son* to make *such sinners fall into eternal Death*. Makes Judgment triumph over *Mercy*, even in the *Great contrivances and executions* of that *Mercy*; and while God was plotting an *Incarnation* for the everlasting Safety of Mankind, prevails with him to *decree Ruins* by the means of that *Salvation*; to Decree even in the midst of all those strivings of his *Mercies*, that that *Issue* of his kindness should be for the *fall* of such as they. Oh! let us consider, whether they are likely to escape that which is set and ordained for them by God? Whether they can hope for a *Redemption*, when the only great *Redeemer* is appointed for the *Instrument* of their *Destruction*; and God is so *bent on their ruin*, that to purchase it he gives *this Child his Son*. Yea, when he did look down upon this *Son* in *Agonies*, and on the *Cross*, in the midst of that sad prospect, yet the *Ruin of such sinners*, which he there beheld in his *Sons Blood*, was a delight to him, that also was a *Sacrifice*, and a *sacrifice* of a *sweet smell* to him. For *S. Paul* says, *We are unto God a sweet savor of Christ in them that perish*, because *we are the savor of Death unto death to them*: As if their *Brimstone* did ascend like *Incense*, shed a *perfume* up to God, and their *evllasting burnings* were his *Altar-fires*, kindled his *holocausts*; and he may well be *pleased* with it, for *he ordained* it.

'Tis true indeed, *This Child riding* as in *Triumph*, in the midst of his *Hosannas*, when he saw one City whose *fall* he was *set* for on this very account; He was so far from being pleased with it, that he *wept over it* in pity. But alas, that only more declares the most *deplored* and *desperate* condition of such sinners. *Blessed Savior!* hadst thou no *Blood* to shed for them? *nothing* but *Tears?* or didst thou weep to think they very *Bloodshed* does but make their *guilt* more *crimson*, who refuse the mercy of that *Bloodshed* all the time that is offered? Sad is their state that can find no *pity* in the *Tears of God*, and remediless their Condition for whom all that the *Son of God* could do, was to *weep* over them, all that he did do for them, was to *be for their fall*; too sad a part indeed for *festival Solemnity*, very improper for a *Benedictus* and *Magnificat*. To celebrate the greatest act of kindness the *Almighty* could design only by the *miseries* it did occasion: to magnify the vast descent of God from *Heaven* down to *Earth*, only by reason of the *fall* of Man into the *lowest Hell* of which that was the cause. My Text hath better things in view: The greatness of that *fall* does but add height to that *Resurrection* which He also is the cause of: *Behold this Child is set for the rising again of many*: My remaining Part.

Rising again, does not particularly and only refer to the foregoing *fall* here in the Text, which *this Child* did occasion, as I shown you; but to the state wherein all Mankind, both in its *nature* and its *Customs*, lay ingul'd, the state of *Ignorance* and *sin*: A state from which recovery is properly 〈 in non-Latin alphabet 〉, a *resurrection* and a *reviving* in this Life, and so called

in Scripture often; as *Ephes. v. 15. Wherefore he saith, Awake thou that sleepest* 〈in non-Latin alphabet〉 and *arise from the dead.* And *Rom. vi. 13. Yield not your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive form the dead.* Now to raise us from the death of sin into the life of Righteousness, by the amendment of our own lives, to recover us into a state of Virtue, is the thing *this Child* is said here to be set for. This was that which God thought worth an *Incarnation*: Neither was there any greater thing in the prospect of his *everlasting Counsel*, when he did decree his Son into the World, than that 〈in non-Latin alphabet〉, He is set for this. The *Word was made Flesh*; to teach, practice, and persuade to Virtue: To make men *Reform* their lives, was valued at the price of a *Person of the Trinity*. *Piety* and his *Exinanition*, yea his *Blood and Life*, were set at the same rates; All of him given for our *recovery*.

The time would fail me if I should attempt only to name the various methods he makes use of to effect this. How *this Child* that was the *brightness of his Fathers Glory*, came to lighten us; shining in his *Doctrine* and *Example*: How he sent more light, The *fiery Tongues*, Illuminations of the *Holy Ghost* to guide us in the ways of *Piety*: How he suffered *Agonies* and *Death* for sin to appale and fright us from it. How he *Rose again* to confirm *Judgment* to us, to demonstrate the *rewards of Immortality* to them that will repent and leave their sins, and *everlasting Torments* to those that refuse this *Grace*; *Grace purchased with the Blood of God*, to enable them to repent and leave. Besides all these, the *Arts* and *Mesnage* of his Providence, in preventing and following us by *Mercies* and by *Judgments*, *importuning* us, and *timeing* all his blessed Methods of Salvation to our most advantage. Arts, God knows, too many, if they serve us only to *resist*, and turn to *wantonness* and *aggravation*; if we make no other use of *Grace* but this, to *sin against*, and overcome all *Grace*, and make it *bolster Vice*; by teaching it to be an encouragement to go on in it, from some hopes we entertain by reason of *this Child*, instead of doing that which he was set, *Decreed* to make us *do*.

And really I would be glad to see this *everlasting Counsel* of the Lord had had some good effects, some, though never so little, happy execution of this *great Decree*, and that that which God *ordained from all Eternity*, upon such glorious and magnificent terms, were come to pass in any kind, Now, certainly there are no evident signs of any great *recovery this Child* hath wrought among us, in the World that's now called *Christian*. After those Omnipotent inforcives to a virtuous life, which he did work out, if we take a prospect of both Worlds, it would be hard to know which were the *Heathen*; and there would appear scarce any other notice of a *Christ* among us, but that we *blaspheme* Him or *deride* Him. Sure I am, there are no Footsteps of him in the lives of the community of Men: And I am certain that you cannot show me any *Heathen* Age outgoing ours, either in *looseness* and *foul Effeminacies*, or in *sordidness* and *base injustice*, or in *frauds* and *falness*, or *malignity*, *hypocrisy*, or *treachery*, or to name no more, even in the *lowest*, most *ignoble*, *disingenious* sorts of *Vice*. In fine, men are now as *Earthly*, *Sensual*, yea and *Devilish*, as when *Sins* and *Devils* were their *God's*.

Yea, I must needs say, that those times of *dark* and *Heathen* Ignorance, were in many men times of *shining* Virtue; and the little spark of *Light* within them, brake out through all obstructions into a *glory of Goodness*, to the wonder and confusion of most Christians: 'Tis

true, we are pretty well revenged on them for setting us Examples so reproachful to us; calling their Heroic Actions, *splendida peccata*, only *beauteous sins*, and *well-fac'd wickednesses*; and we have a reason for it; because they never heard of Christ, whose *Name* and *Merit* 'tis most certain, is the only thing that can give *value* and *acceptance* to men's best performances: While on the other side, we *Christians* comfort and secure ourselves in our transgressions from *this Child*, and form his *Name*. But if *this Child* were set to raise us up from *sin*, and to establish *stronger arguments* for a *good life* than the *Heathen* ever heard of, more *especial Divine engagements* to *Virtue*; then if their *Virtues* were, because they never heard of these engagements to them, *sins*; what censure will be past upon their *Actions* that *know* all those engagements and *despise* them? a sharper certainly unless to *defy knowledge*, and *provoke* against all *Divine Obligations*, all that *God* could lay, shall prove more tolerable than to labor to obey *without them*, *without knowing why*. 'Tis true, they had not heard it may be of the *Name*, than which there is *no other Name under Heaven given unto men whereby they may be saved*. Yet they endeavored in some measure to do that, which He that owns that *Name*, and wrought the *Covenant* of those *Salvations*, does require. We know that *Name*, and have it called upon us, and know too, that *he that names that Name*, (that calls himself a *Christian*, owns the being a *retainer* to the *Holy Jesus*) *must depart from iniquity*, otherwise it is no *Name* of *Salvation* to him, yet we never mind the doing that; and then which hath the better *Plea*? the *Heathen's* sure were better, though he were *not virtuous*.

And if so, give me leave to tell you, how not only *this Child*, but this *Resurrection* too is for our *fall*.

In the first Chapter to the *Romans* we shall find, those *Heathens*, when they did neglect to follow the direction of that *Light* within them, by which they were able to discover in some measure *the invisible things of God*; when they did no longer *care to retain God in their knowledge*; then they quickly left off to be *Men*: And when they cease'd to hearken to their *Reason*, they soon fell into a *reprobate sense*. What was it else to change *God* into *stocks and stones*? and *Worship* into most *abominable wickedness*? to make the *Vilest creatures Deities*? and the foulest *Actions Religion*? to turn a *disease* into a *God*, and a *sin* into *Devotion*? a stupidity, which nothing else but *God's* desertion and reasons too, could have betrayed them to, and made them guilty of.

And then, if by how much greater *Light* and means we have resisted, we shall be proportionably *more vile* in the consequents of doing so; keep at equal rates of distance from those *Heathens*, that the aggravations of our guilt stand at from theirs; Whether, *alas!* are we like to fall?

'Tis an amazing reflection, one would tremble to consider, how the *Christian World* does seem to hasten into that condition which *S. Paul* does there decipher: You would think that Chapter were our *Character*: But that we have reason to expect we shall fall *lower*, into much more *vile affections* than those *Heathens* did, as having fallen down from a *greater height* than they.

Consider whether men do not declare *they like not to retain God in their thoughts*, when they endeavor to *dispute* and to *deride* him too out of the World! 'Tis true, they have not set up any *sins* or *monsters* in their *Temples* yet, as they did: But if they can empty them of God and Christ, and their Religion, and make room, we may imagine easily whose Votaries they will be, that live as if they thought themselves unhappy that they had not lived in those *good Pagan days*, when they might have *sinned* with *devotion*, been most wickedly Religious, and most *God-like* in *unchastities* and other Villanies; I dare say none of our *fine Gentlemen*, or our *great Wits*, would have been *Atheists* or *irreligious* then.

Think whether those are not already in that *reprobate sense* S. Paul does speak of, who have case off all *discriminating notions* of *good* or *evil*, who say in their hearts, and affirm openly, there are none such in *truth* and *nature*: It would appear they were if we should try by those effects, *verse 29, 30, 31.* or by that essential signature, *verse. 32.* they not only *commit such things*, but *have pleasure in them that do them*; which because they cannot have from those Commissions when they do not commit them, therefore their debauched minds must be satisfied there is no evil in those doings, and must reap the pleasure only of such satisfactions: That is, have the satisfactions and pleasures only of a Reprobate sense. In fine, (because I dare not prosecute the Character) Men sink so fast, as if they were resolved to *fall* as far below *Humanity*, as *this Child* did below his *Divinity*.

O do not you thus *break Decrees*, *frustrate* and *overthrow* the *everlasting Counsel* of God's Will for good to you. He *set, ordained this Child* for your *rising again*: Do not throw you selves down into Ruin in despite of his *Predestinations*. He hath *carried up* your nature into Heaven, placed *Flesh* in an union with *Divinity*, set it there at the *Right hand of God in Glory*: Do not you *debase* and *drag* it down again to Earth and Hell by *Worldliness* and *Carnal sensuality*. Make appear this *Child* hath *raised* you up, already made a *Resurrection* of your *Souls* and your *affections*; they converse, and trade in Heaven: And that you do not degenerate from that nature of yours that is there. Then *this Child* who is Himself the *Resurrection and the Life*, will raise up your Bodies too, and make them *like his glorious Body*, by the *working of his mighty Power*, by which he is able to *subdue all things to himself*. To whom with the *Father*, and the *Holy Ghost* be all *Blessing*, *Power* and *Praise*, *Dominion* and *Glory* for evermore.

The Thirteenth SERMON, Preached at WHITE-HALL. Novemb. 17. 1667.

St. JAMES IV. 7.

Resist the Devil, and he will flee from you.

These Words are easily resolved into two parts: The *first*, a Duty; and the *second*, to encourage the performance, an assurance of an happy issue in the doing it.

The First, the Duty in these words, *Resist the Devil*; the happy issue in those other, *he will flee from you*.

For the more practical and useful handling of these parts, I shall endeavor to do these three things.

1. View the Enemy we are to resist, *the Devil*; see his Strengths, and what are his chief Engines, his main Instruments of Battery, whereby he shakes, and does endeavor to demolish the whole frame of Virtue in men's lives, shatters and throws down all Religious, holy Resolutions, and subjects men to himself and Sin.
2. See what we are to do in opposition to all this; and how and by what means we must *resist*.
3. Prove to them that do *resist*, the happy issue which the Text here promiseth.

First of the first.

Though no man can be *tempted* (so as to be foiled by the temptation) but *he that is drawn away by his own Lust, an enticed*, James i. 14. and all the blandishments of this World, all the wiles and artifices of the *Prince and God* of it, the *Devil*, are not able to betray one into sin, till his *own Lust conceive* that sin, and *bring it forth*; Man must be taken first in his own Nets, and *fall into that pit himself hath digged*, before he can become the *Devil's* prey: Yet Satan hath so great an hand in this affair, that *the Tempter* is his Name and Office, *Matth.* iv. 3. And the War which is now before us is so purely his▪ that we are said to fight, *not against flesh and blood* (those nests and fortresses of our own Lusts) *but against Principalities and Powers, against the Rulers of the darkness of this World, against spiritual wickednesses in high places*; that is, against the Enemy here in the Text, the *Devil*.

Now to bring about his ends upon us he hath several means. The first that I shall name is *Infidelity*. With this he began in Paradise, and succeeded by it: for he had no sooner told the Woman that she should *non surely die*, and so made her *doubt of, not believe, and consequently nor fear*, that which God had threatened, but *she took of the forbidden fruit, and she did eat, and gave it to her Husband* too, and *he did eat* Now if a Serpent siding with her inclination could so quickly stagger and quite overthrow her Faith; if she, because she *sees and likes* a pleasing Object, can, in mere defiance of her own assured Conviction, when the *Revelation* looked her in the face, and *God* himself was scarce gone out of sight, straight give credit to a *Snake*, that comes and confidently gives the lie to *God*▪ her *Maker*, offers her no proof at all of what he says, but only flatters her desires with promises and expectations of the knows not what *Ye shall not die, but ye shall be as God's*; if in spite of Knowledge she turn Infidel so soon and easily: 'Tis no great wonder if that Serpent do, at this distance from Revelation, prevail on men, whose conversation being most with Sense (their satisfactions also consequently gratifying of their Sense) they do not willingly assent to anything but that which brings immediate evidence and attestation of the Senses, which the Objects of our Faith do not (especially if it give check to and restrain those satisfactions, as those do) on such men, I say, that do not care, no• use, in things that are against their mind, to apply the Understanding close and strongly to reflect on those considerations which should move assent, and work belief. Considerations which I dare affirm, if with sincerity adverted to (if there be no improbity within to trash their efficacy, no sensual inclination cherished that must hinder their admittance, as not being able to endure to lodge in the same breast with those persuasions) would make disbelief appear not only most *imprudent*, but a thing next to impossible. But in those that give themselves no leisure, have no will thus to advert, 'tis not strange if, *through*

Satan's arts, in things of this remote kind they have only *languid opinions*, which sink quickly into *doubts*, and by degrees into flat *Infidelity*.

S. Paul does fetch the rise of unbelief of Charistianity from hence, 2 Cor. iv. 3, 4. *If our Gospel be hid, it is hid to them that are lost; In whom the God of this World hath blinded their minds*: That is, if the Christian Doctrine do not appear to be the truth of God to any, 'tis to obstinate persons only, whom the Devil hath besotted so with the advantages and pleasures of this World, that their affections to these will not let the other be admitted. For,

The Carnal prejudice can cast a mist before the mind, or that a bright an glittering Temptation of this World may dazzle it so as that it cannot see that which is most illustriously visible, we have this demonstration.

Those Works which Christ and his Apostles wrought, which made the whole World that was *Heathen* then, so many Millions of such distant Nations as could never meet together to conspire an universal change in their Religions, made them yet agree to lay aside their *dear gods* and their dearer vices, and do that to embrace a *Crucified Deity*, a God put to a vile ignominious death, as one *worse than the worst of men*; and a Religion that was as much *hated*, counted as *accursed* as that God of it, *He and Doctrine* crucified alike; and a Religion too that had as great severities in its Commands as in its Persecutions, that did itself enjoin as hard and cruel things to flesh and blood as they that hated it inflicted, the *duties* and the *punishments* equally seem executed on its followers; and a Religion whose performances had no retributions here but fatal ones, no otherwise rewarded but with *fire* and *faggot*, and whose after-promises were most incredible: Those *works* that could produce all this, had certainly *Omnipotent conviction* in them; sure we are there must be prodigy of *Miracle* either in the *causes*, or in the *effect*. And yet the *Scribes* and *Pharisees* are not wrought on by them. Their carnal Prejudices would not be removed, not by the *Finger of God*: The mean and despicable, and, as to all their worldly expectations and affections, the unsatisfying condition of our *Savior*, had so clouded all his Works, and their own pride so blinded them, that they could see no *argument* in *Miracle*.

Now 'tis the Devil, that *God of the World*, that hath the power of its Glories, and the managery of its temptations, who, by raising these affections, dazzles so and blinds the minds of men, that they should not believe. S. Paul affirms it: And 'tis plain that *unbelief* is no one's Interest but Satan's. For it is not Man's. Not the virtuous man's certainly: He's concerned as much as Happiness amounts to, to believe there is a *God*, whose *cares* and *Providence* watch over him, whose Ears and Arms are *open* to him, whose *Bowels* yearn for him, whose *Blood* did purchase him, whose everlasting Blessednesses do await him. 'Tis his Interest to trust that *Virtue*, which the World so scorns or pities, was yet worthy God should be *Incarnated* to teach it, *die* to purify us into it, and will *raise* us up again to *crown* it. Neither is this Unbelief *Man's real Interest*, abstracting from these prejudices of Religion. For if it were *Man's real Interest*, then it were every man's wisest course to pursue that Interest. But if every man did so, and should persuade himself into *Infidelity*, and that Religion and a Deity were but *dreams* or artifices, and so arrive so far as to have *no fear of God*, nor *sense of Honesty* or *Virtue*, the whole World must needs return into the first confusions of its *Chaos*: *Villany* and *Rapine* would have *right*.

When those Mounds are thrown down, there is nothing that can hinder but that every man may lawfully *break in upon and invade everything*. There is no fence to guard thy Coffers nor thy Bed, no not thy very Breast: Rather indeed there can be nothing thine. This is, 'tis true, *Leviathan's state of Nature*; and 'tis so indeed with the *Leviathans* of Sea and Land, the wild Beasts of the Deep and of the Desert. But to prevent the necessary and essential mischiefs of this state amongst us Men, he will have Nature to have taught us to make *Pacts and Oaths*: But if there's no such things as *Virtue or Religion*, then there is no Obligation to *keep Pacts or Oaths*. And why should he observe them that can safely break them? *Here* it is indeed that *Doctrine ends*; to this their *Infidelity* does tend. And therefore 'tis no Interest of *States or Princes*. This the *Atheist* will confess; *God's and Religions*, he says, were invented for the mere *necessities* of Governors, who could not be secure without those higher Obligations, and these after-fears. And are they not *kind Subjects* then who, by promoting *Atheism*, labor to break down that fence which themselves account *necessary*? Or are they not good rational Discourers too, who labor to throw out a thing as *false and vain*, because 'tis *necessary*? So necessary sure, that they who weaken these bonds of *Religion*, quite dissolve those of *Allegiance*, all whose Sinews are made of those Sacred Ties, which if you untwist, the other Cords are burst as easily as *threads of Cobweb*. Nay these *Doctrines lay Principles* that justify *Rebellion and King-killing*. Nor if there's no such thing as *Virtue or Religion*, then those are no Crimes. And it is no wonder *Treason* hath been loved, when *Blasphemy* hath been so. They that hear men *droll on God Almighty*, *raille their Maker*, and *buffoon with Him*, will quickly learn to speak with little reverence of their *Superiors*. There's no Kingdom but the *Devil's* that can have support from *Infidelity*; 'tis the Interest of that indeed. His work goes more securely on, when there are no Religious apprehensions to check it: *Allow'd Vice* cannot be at ease if it but think those things are true. It is the infinite concern of *wickedness*, that the Laws of *Virtue and Religion* should be only *Spiders webbs*, Snares for innocent and lesser *Flies*, while *venomous Spiders*, can pass safely through them, and the *Wasps* can burst them; are Entanglements only for the *Weak*, the *Phlegmatick*, and *Hypochondriack*: and that there should be *no God* that can bring them to an afterreckoning. They that *flatter and betray*, that hug and then trip up, or that *plot villainies and ruins* under fair and *godly vizards*; must needs be unwilling to believe that there is one who *tries the reins*, and *serches hearts*, and *that will render everyone according to his works*. The *Drunkard*, who nor must nor can keep the remembrance of his Cups, cannot endure to apprehend he must be called to an *account* of them. The man whose Lust prevents the Grave, that putrefies alive, and drops by piecemeal into rotten dust ere he return to Earth, must needs be loath that there should be a Resurrection, to collect the scattered, the soul atoms of his Sin and his Disease, and show them at that dread Tribunal, before *God*, his holy *Angels*, and *Mankind*. Such as these are the only men that are concerned against Religion. Here we see whose Interest such promote who promote *Infidelity*. And truly 'tis so much the Devil's Interest, that by those very measures that he weakens Faith, he strengthens every sort of *Wickedness*: By the steps and degrees of *Infidelity* men ascend towards the heights of sin: And when they have surmounted all Religious apprehensions, then they are upon the Precipice of Vice. When the Flood-gates are removed, the Torrent must break in impetuously. For what is there that can hinder? nothing certainly, if *present Interest* be not able: But 'tis plain that *Thieves*, and *Murderers*, and *Rebels*,

in fine, everyone whom we call *Sinners*, do pursue that which they account their *present Interest*: That therefore if there were no other, would not be sufficient, since the Devil does make use of that to work with under *Infidelity*. This indeed he *batters*, makes his spreading ruins with: Therefore S. Paul calls him 〈 in non-Latin alphabet 〉 ,*the spirit that works in filiis diffidentiae*, saith the Vulgar: In the *Unbelievers*, so it bears: *in filiis insuasibilitatis, in the men that will not be persuaded to believe*. In these 〈 in non-Latin alphabet 〉 they are his 〈 in non-Latin alphabet 〉 , *Possess'd and agitated by him*: 'tis *he spirits* what they do: *their actions are his incitations and motions*: In sum, as to wickedness, they are mere *Demoniacks*. This therefore is his chief and the first Engine.

The second Instrument by which he does demolish whatsoever hopes of Virtue we are built up to is *Want of Employment*: And in order to this, he hath so far prevailed on the Opinions of the World, that they believe some states of men not only have no Obligation to be busied, but to have *no Calling* is essential to their condition; which is made more eminent upon this account that they have *no business*. Wealth, how great soever, if with an employment or Profession, makes a man only a more *gentile Mechanic*: But Riches and nothing to do make a *Person of quality*. As if God had made that state of men, far the most generous part of the whole kind, and best appointed for the noblest uses of the World, to serve no other ends but what the *Grashoppers* and *Locusts* do, to sing and dance among the Plants and Branches, and devour the Fruits; and Providence had furnished them with all advantages of Plenty for no better purposes. Such persons think not only to reverse *God's Curse*, and *In the sweat of others faces eat their bread*, but reverse *Nature* too; for *Job* saith, *Man is born to labor as the sparks fly upwards*; in his making hath a Principle to which *Activity* is as essential as it is to fire to mount; from which nothing else but force can hinder it: As if man did *do violence* to his making when he did do *nothing*; and it were his hardest work and pressure, not to be employed; it were like making *flame go downwards*. I am sure it is one of the busiest ways of doing *Satan's* work. Our Savior in a Parable in the 12. *Chap.* of S. *Matth.* from the 43. *ver.* saith, *When the unclean spirit is gone out of a man, he goeth through dry places, seeking rest, and findeth none: Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there.* Where, under the similitude of a man cast out of his habitation, who, while he wanders through none but desert places seeking for a dwelling, he is sure to meet with none; but if he find an House that's empty, swept and garnished, he hath found out not a receptacle only, but an invitation, an house dress'd on purpose to call in and to detain Inhabitants: He signifies, that when a Temptation of the Devil is repel'd, and himself, upon some working occasion, by a resolute act of holy courage thrown out of the heart, as he finds no rest in this condition, every place is *desert* to him but the heart of man, is indeed *Hell* to him, for he calls it *Torment* to be cast out thence; yea he accounts himself bound up in his eternal Chains of *darkness*; when he is restrained from working and engaging man to sin; so while he goeth to and fro, seeking an opportunity to put in somewhere, if he find that heart from which he was cast out, or any other heart, 〈 in non-Latin alphabet 〉 , (so the word is) idling, not employ'd or busied (so it signifies) such an heart is *empty, swept, and garnished* for him, 'tis a dwelling that's dress'd properly to *tempt*

the Devil, fitted to receive him and his forces too, prepared for him to Garrison, and make a strong hold of, whence he cannot be removed; *for he takes unto him seven other spirits more wicked than himself, and they enter in and dwell there.* No doubt they are the Patron-Guardian spirits of the seven deadly Sins, their *Tu•elary Devils*. Some of those good qualities that are the attendants of Idleness you may find decypher'd in the Scripture. S. Paul says, when people learn to be idle, they grow tattlers, busy bodies, speaking things which they ought not. 'Tis strange that Idleness should make men and women busy bodies, yet it does most certainly in other folks affairs. Faction, than which nothing in the world can be more restless, is nurs'd by it. Where are States so censured, so new model'd, as at certain of our *Refectories*, places that are made merely for men to spend their time in which they know not what to do with? At those Tables our Superiors are dissected; Calumny and Treason are the common, are indeed the more peculiar entertainments of the places. In fine, where persons have no other employment for their time but *talking*, and either have not so much Virtue as to find delight in talking good things, or not so much skill as to speak innocent recreation, there they talk of others, *censure*, and *backbite*, and *scoff*. This is indeed the only *picquant* conversation; Gall is sauce to all their Entertainments: And that you may know these things proceed from that *old Serpent*, they do nothing else but *hiss* and *bite*. 'Tis the *poison of Asps* that is under their lips which gives relish to their Discourses; 'tis the *sting* that makes them *grateful*, *venom* that they are condit'd with.

More of the brood of this want of Employment you may find at *Sodom*; namely, *Pride* and *Luxury*: For saith Ezekiel, *This was the Iniquity of Sodom; Pride, fullness of bread, and abundance of Idleness was in her and in her daughters.* And indeed the Idle person could not possibly know how to pass his hours, if he had not Delicacies to sweeten some, Wine to lay some asleep, and the solicitous deckings of *Pride* to take up others: But the studious gorgings of the inside, and the elaborate trimmings of the outside, help him well away with them.

Good God! that for so many hours my morning eyes should be *lift up* to nothing but a *Looking-glass!* that that thin shadow of myself should be my *Idol*, be my *God* indeed, to which I pay all the devotions I perform! And when with so much care and time I have arrayed and marshall'd myself, that I should spend as much more too in the complacencies of viewing this! with eager eyes and appetite surveying every part, as if I had set out, exposed them to myself alone, and only dress'd a prospect for my own sight! and since Nature, to my grief, hath given me no eyes behind; that I should fetch reliefs from Art, and get vicarious sight, and set my back parts too before my face, that so I may enjoy the whole Scene of myself! And why all this? for nothing but to serve vain Ostentation, or negotiate for Lust, to dress a Temptation, and start Concupiscence. And that the half of each Day should be spent thus! the best part of a reasonable Creatures and a Christians life, be laid out upon purposes so far from Christian or reasonable!

And truly *Luxury* will easily eat the remainder up, that sure Companion of Idleness. For when the *Israelites* were in the Wilderness, where they could not eat but by *Miracle*, and the *Rock* must give them *drink*; yet, having no Employment, they made *Feasts*: *They sate down to eat and drink and rose up to play.* Nor would eating to the uses of their nature serve them, but they

must have entertainments for their wantonness. Had they been employed to get their Bread, their labor would have made their morsels sweet: But since God, as the Wiseman says, *sent them from Heaven bread prepared without their labor*, they must have varieties to sweeten it; they require *him to prepare a Table also in the Wilderness*, and furnish them with choice. And although they had the *food of Angels, able to content every man's delight, and agreeing to every taste, and serving to the appetite of the eater, it tempered itself to every man's liking*, and what could they fancy more? The latitude of Creatures, the whole Universe of Luxury could do nothing else; in every single morsel they had sorts, Variety, all choice; as if that *Desert had been Paradise, that Wilderness the Garden of the Lord*: Yet so coy is Idleness, so apt to nauseate, that they abhor the constancy of being pleased. And though they were not sated neither, *he that gathered much had nothing over, only to his eating*, God as well providing for their *Health and Virtue, as Necessity, and dieting their Temperance as he did their Hunger*: Yet their very liking does grow *loathsome* to them. When their Bodies were thus excellently well provided for, having no employment, nothing to take up their Minds and Entertain their Souls, they require *〈 in non-Latin alphabet 〉 meat for their Souls*, meat not to serve the uses of their bodies, but to feed their *fancies, their extravagant minds*. Thus *Idleness* requires to be *dieted*. And all this but to pamper and feed high men's inclinations, so to make Temptations *irresistible*, and by consequence *Vice necessary*.

It were easy to recount more of those ways by which the Devil does make use of men's *want of Employment* to debauch their lives, and ruin all the hopes of Virtue in them. *S. Jude* finds more of its effects at *Sodom: They gave themselves over to Fornication, and went after other flesh, and are set forth for an Example, suffering the vengeance of Eternal fire*. Indeed these are most certain consequents of not being employed: *Quaeritur Aegysthus*—is too known an instance: and *great holy David* is another. But its dire influence is sufficiently visible in that which it rain'd down upon those Cities. Since it did fulfill the guilt of *Sodom*, and made *Heaven* furnish *Hell* for it, and God himself turn Executioner of *fire and brimstone* to revenge it; this shall serve to prove it is one of the Devil's Master-pieces.

3. Next succeed his *fiery darts*, as *S. Paul* calls them, namely, *Persecutions, or Calamities* of any kind: Which he manageth either by inflicting pressures, and he was so confident of the force of these, that he did tell God he would make *Job curse him to his face* with them: Or if he find men in necessities and pressures, then by tempting them to get from under them by methods which he shall direct; and he had such assurance of the strength of this Temptation, that by it he tried our Savior, to find out whether he were the *Son of God* or no, believing none but he that was so would be able to resist it.

Indeed the trials are severe which this Temptation does present, to draw men from their Duty, and to overcome their Constancy; Whether it solicit by inflicting punishment (as on the Mother and her Children, *2 Maccab. vii.*) or by offering to withdraw it, if they will submit to their unlawful terms (and so they tried her youngest Son there, *verse 24.*) or at leastwise by some feigned act, some ambiguous words or practices, will pretend compliance; (so they dealt with *Eleazar, Chap. vi. 21.* whom they would have had to bring flesh of his own provision, such as he might use without offense, and so only seem to eat forbidden meat.)

Each of which is as great a trial also, and to stand against them reckoned up amongst as vigorous acts of Faith, as those that held out in the greatest tortures persecuting malice could invent: *Heb. xi. 17. They were stoned, sawn asunder, were tempted.*

Now to fetch an instance of the sad success of these, I shall not need to go so far as to those Persecutions of *Antiochus*, nor those of the *primitive times of Christianity*; when they had no other choices but these, to deliver up their *Bibles* or their *Lives*; either to *sacrifice* to *Idols*, or at least procure a *Ticket* which should certify that they had done it, or to be themselves an *Holocaust*, and give those *Idols* a *Burnt-offering* with their *martyr-flames*. Which made the *Traditores*, *Lapsi*, the *Thurificati* and the *Libellatici* to be so numerous. Through God's blessed mercy there is no use of such instances, as there is no fear of such a trial; 'tis not death to be a Christian now: For if the *Son of Man* or *Satan's* self should come to try us at those rates, 'twere a great doubt whether the one or other would *find Faith upon the Earth*; whether they would sacrifice a *life* to our Religion, who are not content to sacrifice a little *interest* or *pleasure* to it; whether they are likely to *resist unto blood fighting against sin*, who will not resist to *tears* nor *sober resolutions*. Alas! what Religion should we be of, if God should raise a *Dioclesian*, come to tempt us with the *fiery trial*? *Martyrs* as we are to nothing but our *Passions* and our *lusts*! Nor shall I produce more known and near experiences, when, by reason of such *storms* of Persecution, men *made shipwreck*, if not of *their Faith*, yet of good Conscience. When by order or permissions of Providence they were brought to such a straight, that either they must let go their *possessions* or their *honesty*, acting against Principles, and Conscience of Duty: I shall not remember, how, when God did shake his angry hand thus over them, they fled to the Devils kindness, and made *Hell* their refuge, to save them from their *Fathers rod*: how they grew so *Atheistical*, as to believe a Perjury or other crime greater security, that would preserve their selves and their condition better than all God had promise'd; were such *Infidels*, that they did rather trust their being here to the commission of a sin, than to the Providence and the Engagements of the Almighty. For indeed what need I instance in these greater cases, where the trial was so sharp, as not to offer any easier choice than this, either to part with *Conscience* or with *all they had*? God knows, we find less Interests will do: The Devil by no more than this, driving the *Gadarenes swine* into the Sea, was able to drive *Christ* out of their Coasts. You have the story *Matth. viii. from the 28. verse*. A legion of those evil spirits did possess two men; and finding *Christ* would cast them out, and by that Miracle so far show forth his Power, that in probability the whole Country would believe on him, they fall upon this project to prevent it; they besought him, if he would cast them out, to suffer them to go into an herd of Swine there feeding; hoping by destroying them to incense the Owners against *Christ*: And, to try them, he permitted this. The possessed Swine ran violently down into the Lake, and perished. Now a man would think the virulency of these Devils, which were so destructive when they were at liberty and not restrained, would have endeared the mercy that had cast them out of the poor men, and came to dispossess the Country of them; and that their astonishment at so great a Miracle would possess them all with Reverence and belief of him; and that they would therefore seise and possess him also, and not let the mercy go: But, on the contrary, the whole City and Country came out to meet *Jesus*, and in consideration of the loss of their Swine, desire him to

depart out of their Coast. Lo here an equal Enemy to Christ and all his Miracles, that was indeed too hard for them. The Senate of Hell had no project to keep out Religion like to this, to make Religion thwart an Interest. Rather no Christianity than lose an Earthly satisfaction by it: *Rather have the Swine than Christ himself.*

4. But if he chance to fail in this Assault (as by our Savior he was beaten off) he hath yet a reserve in which he places his last, strongest confidence; with which he ventured to charge Christ, when it is probable he knew he was the *Son of God. He takes him up into an high Mountain, and shows him all the Kingdoms of the Earth in the twinkling of an eye, and the glory of them, and says, All these things will I give thee.* He thought it was impossible for such a Prospect not to make impression on the Appetite, raise some desire, or stir one Covetous or Ambitious thought: which if it could but do, he made no scruple then to clog the Gift with such conditions as that there, *All these things will I give thee. if thou wilt fall down and worship me.* 'Tis said indeed, the *Covetous man is an Idolater:* And here we see the God he does do *homage to, and worship.* The Devil does require, that those whom he gives Wealth to (now 'tis *he* that gives it to the *Covetous*, to all indeed that get it with *injustice* or with *greediness*;) he requires, I say, that these should pay all their Religion to Himself: And the *Ambitious*, in however high a place he sets them, must *fall down to him.* And truly these two dispositions can give worship to no other God but such an one as is *Abaddon*, the Destroyer of Mankind. For all the great Commotions of the World, all those Convulsions that tear Provinces and Empires, all Seditions and Rebellions with those Armies of Iniquities that attend them, and that wage their Designs, which are upheld by legions of Villanies as well as men, all the Disturbances of States and Church, are but attempts of Covetous and Ambitious spirits, men that are unsatisfied with their condition, and desire a change, and care not how they compass it: They can charge through Seas of Blood and Sin, over the face of Men and Conscience, to get out of that condition, which they therefore are not well content with, because something they like better beckons their ambitious and their covetous Desires. Would you see what one of these will venture at? When Christ our Savior was to be betrayed, when a Person of the Godhead was to be delivered up and Crucified, the Devil had no passion to employ on that Design so fit as the *desire of getting money;* and when that desire was once entertained, we see he enters *really in person,* and *possesses* such a Soul: and when he is there, he designs no farther but to warm and stir that passion: 'Tis sufficient fruit of his possession, he hath done enough in such an heart wherein he *dwells,* if he but keep alive that desire of Money; For he knows that will make the man adventure upon any guilt; for it made *Judas* undertake to betray *Christ.* And as for the other passion which the Devil did design the glories of his prospect to give fire to, though he could not stir it in our Savior, yet he knew it vanquished him himself when he was *Angel.* What height is there which *Ambition* will not fly at, since it made this spirit aim at an equality with the *Most High?* Heaven itself was not sufficient to content him, while there was a God above him in it. And since this affection peopled Hell with Devils, 'tis no wonder if it people Earth with *Miseries* and *Vices.*

5. The remaining Trial with which Satan did assault our Savior, when he tempted him with *Scripture* and *God's Promises,* and sought to *ruin* him with his own *privileges:* with that also,

6. His being a *lying spirit in the mouth of all the Prophets*; by which long ago he did destroy an *Ahab*, in the 1 Kings xxii. 22. But since by sad experience we know, he ruined the *best King*, purest *Church*, and most flourishing *State*, by the same Stratagem. But these, with those other which *S. Paul* does call his *wiles*, I must omit; sufficient hath been said already to enforce the necessity of *resisting*, which is the *Duty*, and the next considerable.

Resist the Devil: That is, do not you consent to his Temptations: for there is no more required of us, but this only, not to be willing to be *taken and led captive by him*. For let him *suggest, incite, assault and storm* us, no impression can be made upon us till we yield, and till we *give consent* no hurt is done. It is not here as in our other Wars: In those no resolution can secure the Victory, but notwithstanding all resistance possible, we may be vanquished; yea, sometime men are overpress'd and die with Conquering, and the Victor only gains a Monument, is but buried in the heaps of his slain Trophies. But in these Wars with the Devil, whosoever is *unwilling* to be vanquished, *never can be*: For he must first *give consent* to it, and *will* the ruin; for men do not sin against their *wills*. Only here we must distinguish betwixt *Will* and thin *Velleity* and *Woulding*. For let no man think when he commits deliberate iniquity with averseness and reluctancy of mind, allows not what he does, but does the evil that he would not, what he hates that he does; that this is not to be imputed to the Will; that in this case he is not willing, but here the *spirit is willing, but the flesh is weak*, and yields through mere infirmity: For, on the contrary, the Devil finds the Flesh so strong in this case, that with it alone he does assault the mind, and breaks through its reluctancies and aversations, bears down all its resolutions, triumphs over all that does pretend to *God* or *Virtue* in him. Where 'tis thus, let no man flatter or persuade himself he *does what he would not*, when it is plain he does impetuously *will the doing it*. Let him not think that he *allows not*, but *hates* that which he does; when it is certain, in that moment that he does commit, not to *allow* that which he does *resolve and pitch upon and choose*; to *hate* what with *complacency he acts*; or to do that *unwillingly* which he is wrought on by his *own Concupiscence* to do, and by his *inward incitations*, by the mutiny of his *own affections* which the Devil raises, and when it is the mere *height and prevailency of his appetite* that does make him do it (as it must be where there is reluctancy before he do it, his desires and affections there are evidently too strong for him) or at last, to *hate the doing* that which 'tis his too much *love* to that makes him *do*, are all impossibilities; the same things as to *will against the will, desire against appetite*. But do but keep thyself sincerely and in truth from being willing, and thou must be safe: For God expects no more but that we should not voluntarily yield to our undoing. He hath furnished us with his own complete Armor for no farther uses of a War, but to encourage us to *stand*. *Take unto you the whole Armor of God, that ye may be able to stand against the wiles of the Devil*: And again, *Put ye on the whole Armor of God, that ye may be able to withstand in the evil day, and having done all, to stand*. There is no need to do more than this, not to be willing and consent to fall; for no man can be beaten down but he that will fall.

It were very easy for me to prescribe you how to fortify against those Engines of the Devils battery which I produced to you. But that I may not stay upon particulars, directing those whom he prevails upon through *want of Employment* to find out honest occasions not to be idle (and sure it is the most unhappy thing in the World, for any man to be necessitated to be

vicious by his having nothing else to do, and because, while the World accounts it a *Pedantick* thing to be brought up by Rules and under Discipline, he cannot learn how to employ himself to his advantage) to pass by these, I say, the universal strength against this Enemy is *Faith*. *Your adversary the Devil, like a roaring Lion, goeth up and down seeking whom he may devour; whom resist steadfast in the Faith*. And that not only as it frustrates all that he attempts by means of *Infidelity*, but it also *quenches all his fiery darts*; whatsoever bright Temptation he presents to draw us from our Duty, or whatever fiery trial he makes use of to affright and martyr with. For the man whose Faith does give him *evidence* and *eye-sight* of those blessed Promises *eye hath not seen*, and gives *substance, present solid being* to his *after-hopes*, and whose heart hath swallowed down those happy expectations which *have never entered in the heart of man to comprehend*; what is there that can *tempt* or *fright* him from his station? To make all that which Satan gave the prospect of prevail on such a Soul, *the Kingdoms of the Earth* must out-vie *God's Kingdom*, and their *Gauds* out-shine his *Glory*, and the *twinkling of an eye* seem longer than *Eternity*: For nothing less than these will serve his turn, all these are in his expectations. Or what can fright the man whose heart is set above the sphere of terrors? who knows calamity, how great soever, can inflict but a more sudden and more glorious blessedness upon him; and the most despiteful cruel usage can but persecute him into Heaven. 'Tis easy to demonstrate that a Faith and Expectation of the things *on Earth*, built upon weaker grounds than any man may have for his belief of *things above*, hath charged much greater hazards, overcome more difficulties than the Devil does assault us with. For sure none is so *Sceptical*, but he will grant that we have firmer grounds to think there is another World in Heaven, than *Columbus* (if he were the first Discoverer) had to think there was *another Earth*; and that there are far richer hopes laid up there in that other World, for those that do deny themselves the sinful profits and the jollities of this, and force them from their inclinations, than those Sea-men could expect who first adventur'd with him thither. For they could not think to gain much for themselves, but only to take soism of the Land (if any such there were) for others covetous Cruelty; could get little else but only *richer Graves*, and to lie *buried* in their *yellow Earth*. Nor are we assaulted in our Voyage with such hazards, as they knew they must encounter with; the *path of Virtue* and the *way to Heaven* is not so beset with difficulties as theirs was; when they must cut it out themselves through an unknown new World of Ocean, where they could see nothing else but swelling gaping Death, from an Abyss of which they were but weakly guarded, and removed few inches only: And as if the dangerousest shipwrecks were on shore, they found a Land more savage and more monstrous than that Sea. Yet all this they vanquished for such slender *hopes*, and upon so uncertain a *belief*. A weak Faith therefore can do mighty works; greater than any that we stand in need of to encounter with our Enemy: It can remove these Mountains too; the golden ones that Covetousness and Ambition do cast up: Yea more, it can remove the *Devil* also; for if you *resist him steadfast in the Faith*, he *flies*; which is the *happy issue*, and my last Part.

Resist the Devil, and he will Fly from you. And yet it cannot be denied but that sometimes when the *messenger of Satan* comes to *buffet*, though *S. Paul* resist him with the strength of *Prayer* (which when *Moses* managed he was able to prevail on *God* himself, and the Lord articted

with him, that he might be *let alone*) yet he could not beat off this assailant, 2 Cor. xii. 7, 8, 9. When God, either for prevention, as 'twas there, v. 7. or for exercising or illustrating of Graces, or some other of his blessed ends, gives a man up to the assaults of Satan, he is often pleased to continue the temptation long; but in that case he does never fail to send assistances and aids enough against it. *My grace is sufficient for thee*, saith he to S. Paul there. And when he will have us tempted for his uses (if we be not failing to ourselves) he does prevent our being overcome; so that there is no danger in those Trials from their stay. But yet it must not be denied but that the Devil does prevail sometimes by importunacy, and by continuance of Temptation; so that *Resistance* is not always a *Repulse*, at least not such an one as to make him draw off and fly. It is not strange to find him siding with a *natural Inclination*, with the *bent of Constitution*, still presenting Objects, laying Opportunities, throwing in Examples, and all sorts of Invitation, always pressing so, that when a man hath struggled long he does grow weary of the service, not enduring to be thus upon his guard perpetually, watching a weak heart with strong inclinations, busy Devils do lay siege to; and so growing slack and careless, he is presently surprised: Or else, despairing that he shall be always able to hold out, lays hold upon a tempting opportunity, and yields; by the most unreasonable and basest cowardice that can be, yields, for fear of yielding; lest he should not hold out, he will not, but gives up; and puts himself into that very Mischief which he would avoid, merely for fear of coming into it. For which fear there is no reason neither; For 'tis not here as in our other Sieges, where, if it be close, continuance must reduce men to necessity of yielding, Strengths and Ammunitions will decay, Provisions fail, and, if the Enemy cannot, their own Hunger will break through their Walls, and make avenues for Conquest, time alone will take them; but in these Spiritual Sieges, one Repulse enables for another; and the more we have resisted, the Temptation is not only so much flatter, and more weak and baffled, but the inward Man is stronger: Victory does give new forces, and is sure to get in fresh and still sufficient supplies. For *God giveth more grace*, saith S. James: And, *they shall have abundance*, saith our Savior. So that where the Devil after several repulses still comes on with fresh assaults, we may be sure he does discern there is some treacherous inclination that sides with him: And although the man refuse himself the satisfaction of the sin, the Devil sees he hath a mind to it, his refusals are but faint, not hearty; though he seem afraid to come within the quarters of the Vice, he keeps, it may be, correspondence with the incentives to it, entertains the opportunities, plays with the Objects, or at best he does not fortify against him. Now this gives the Tempter hopes, and invites his assaults, and does expose the person to be taken by him.

But where he sees he is resisted heartily, his offers are received with an abhorrency, discerns Men are in earnest, watch to avoid all opportunities and occasions, and prepare, and fortify, and arm against him, there he will not stay to be the *triumph of their Virtue*. We may know th^o by his *Agents*, those that work *under the Devil*, whom he hath instructed in the *mysteries of waging his Temptations*. Where they are not like to speed (and as to this they have *discerning spirits*) they *avoid*, and *hate*, and *come not near*, but study *spite* and *mischief* only there. The intemperate men are most uneasy with a person whom they are not able to engage in the debauch; the *rudeness* and *brutality* of their excesses are not so offensive to the

sober man, as his *staid Virtue* is to them; they do not more avoid the crude egestions, shameful spewings of their overtaken fellows Riot, then they do the shame and the reproach that such a man's strict Conversation casts on them, which does in earnest make them look more foul and nasty to themselves. In fine, every Sinner: shuns the Company of those whom he believes Religious in earnest; 'tis an awe and check to them; they are afraid, and out at it, as their *Great Master* also is, who when he is resisted must be overcome: And as they that are beaten have their own *fears* also for their Enemies, which are sure to charge close, put to slight, chase and pursue them; so it seems he also is afraid of a sincere and hearty Christian, for he flies him: So he did from *Christ*, *Matth. iv. verse 11.* and so the Text assures, If you resist him, *he will fly from you.*

And now, although we all did once *renounce the Devil and his works*, were listed Soldiers against him, took a *Sacrament* upon it, and our Souls, the immortality of life or misery, depend upon our being true and faithful to ourselves and Oaths, or otherwise; nor is there more required of us but *resolution* and *fidelity*, only not to be *consenting* to our Enemies Conquest of us, not to will Captivity and Servitude: Yet as if, in mere defiance of our Vows and Interests, we not only *willed* the ruin, but would *fight for it*, we may find, instead of this *resisting of the Devil*, most men do *resist the Holy Ghost*; *quench not the fiery darts of Satan*, but the *Spirit* and his flames, by which he would enkindle love of God and Virtue in them. If he take advantage of some warm occasion to inflame their courage against former follies, heat them into resolutions of a change; as soon as that occasion goes off, they put out those flames, and choke these heats until they die. If he come in his *soft whispers*, speak close to the heart, suggest, and call them to those joys of which himself is *earnest*; to all these they shut their ears, can hear no whispers, are not sensible of any sounds of things at such a distance, *sounds* to which they give no more regard, than to things of the same extravagance with the *Music of the Spheres*. Nay, if he come with his more active methods, as the *Angels* came to *Lot*, send *mercy* to allure and *take them by the hand*, as they did, to invite and lead them out of *Sodom*; if that will not, *Judgments* then to *thrust them out*, as they did also, come with *fire and brimstone* to affright them; they not only like the men of *Sodom*, do attempt a *violence and Rape upon those very Angels*, but they really ally debauch the Mercies, and profane the Judgment, having blinded their own Eyes, that they might see no *hand of God in either*: using thus unkindly all his blessed methods of reclaiming them, till they have *grieved him* so that he forsake and leave them utterly. As if they had not heard that when the *Holy Spirit* is thus forced away, the *evil spirit* takes his place, 1 *Sam xvi. 14.* As if they knew not that to those who *close their eyes and stop their ears* against the Holy Spirit's motions, till they are grown *dull of hearing* and *blind* to them, God does send a *spirit of slumber*, that they should not see nor hear; and that for this dire reason, *that they may not be converted, nor be saved.* Five times he affirms it in the Scripture. Yea, once more in words of a sad Emphasis, 2. *Thess. ii. 12, 13.* *He sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness:* And that, *because they received not the love of the truth, that they might be saved.* Blessed God! Is it so easy for such Sinners to *believe* and be *converted*, that thysself shouldst interpose to hinder it, and hide the possibilities of mercy from their eyes, that they may never see them, nor recover! What can then become of those

for whom God does contrive that they shall not escape? when instead of those bowels that did make him swear *he would not have the sinner die, but would have him return and live*, he puts on so much indignation at such Sinners, as to take an order they shall not repent, and take an order that they shall be damned.

And yet all this is only to those men, who, being *dull of hearing* the suggestions of the Spirit, and not willing to give entertainment to his holy motions, *grieve* him so, that they repel and drive him quite away; and so by *consequence* only make way for the Devil: Whereas there are others that *directly call him, force* him to them, *ravish* and *invade* occasions to serve him. Some there are that *study* how to *disbelieve*, and with great labor and contrivance *work out arguments* and *motives* to persuade themselves to *Atheism*: Others *practice, discipline, and exercise* themselves to be engaged in *Vice*. Some *dress* so as to *lay bai•s, snares, to entrap Temptation*, that they may be sure it may not pass them: Others *feed high to invite and entertain the Tempter*, do all that is possible to make him come, and to assure him that he must prevail, when they have made it most impossible for themselves to stand and to *resist*.

Some there are indeed whom he does not overcome so easily, but is put to *compound* with them, takes them upon *Articles*: for when he would engage them to a sin to which he sees they have great *inclinations*, with some *fears*, he is fain to persuade them to *repent* when they have done; to lay hold upon the present opportunity, and not let the satisfaction escape them, but be sorry after, and amend. For where these resolutions of Repentance usher in transgression, there we may be sure it is the Devil that suggests those resolutions. But if he can get admittance once thus, by prevailing with a person to receive him upon purposes of *after-Penitence*; he is sure to prosper still in his attempts upon the same condition: For Repentance will wash out another sin, if he commit it; and so on. And it is evident that by this very train he does draw most men on through the whole course of sin and life: For never do they till they see themselves at the last stage, begin repenting. When they are to grapple with *Death's forces*, then they are to set upon *resisting of the Devil*: And when they are grown so weak that their whole Soul must be employed to muster all its spirits, all their strength, but to beat off one little spot of phlegm, that does besiege the *avenues of breath, the ports of life, and sally at it, and assault it, once, again, and a third, many times*, and yet with all the sury of its might cannot break through, nor beat off that little clot of spittle; when it is thus, yet then are they to *wrestle with, and Conquer Principalities and Powers, all the Rulers of the utter darkness, pull down the strong holds of sin within, cast down imaginations, and every high thing that did exalt itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ*; and with those feeble hands that they are scarcely able to lift up in a short wish, or prayer, they must do *all this; resist the Devil, and take Heaven by force*.

Now sure to put it off to such a fatal season is a purpose of a desperate concern. In God's Name let us set upon the doing it while there is something left of *Principle* and vigor in us, ere we have so *grieved God's Spirit*, that he do resolve to leave us utterly; and before the Devil have so broke us to his yoke, that we become content and pleased to do his drudgery. We deceive ourselves if we think to do it with more ease when Constitution is grown weaker; as if then Temptations would not be so •rong: For the Habits will be then *confirmed, Vice* grown

Heroical, and we wholly in the *power of Satan*, dead and senseless under it, not so much as stirring to get out. But if we strive before he have us in his clutches, we have an Enemy that can vanquish none but those who consent to, and comply and confederate with him, those that will be overcome: So that if we *resist*, he must be *Conquer'd*; and Temptation must be conquered too, for *he will fly*, and then by consequence must cease to trouble and molest us. This is the sure way to be rid of Temptations, to put to flight the great *Artificer* and *Prince* of them, subdue and overcome *him* and *ourselves*: And to *him* that *overcometh* thus *Christ will grant to sit with him on his Throne*, as *He also overcame*, and *sate down with his Father on his Throne*.

To which, &c.

The Fourteenth SERMON, Preached at WHITE-HALL. Last Wednesday in LENT, 1667/8.

PHILIPP. III. 18.

For many walk of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ.

Though many by *the Cross of Christ* here understand any sort of Suffering for the sake of Christ or Religion (it being usual with the Scripture to entitle *Christ* to every evil that befalls a man for doing of his duty,) yet others looking on it *properly* as that on which *Christ* himself suffered, by the *Enemies of the Cross* understand those that set themselves against the whole design and influence of *Christ's* death upon it.

Now to name that in few words, the Cross of Christ not only is one of the greatest Props on which our Faith of the whole Gospel leans, which it establisheth the truth of as *Christ's* Blood shed upon it was the sanction of the Covenant on God's part, who by that federal Rite of shedding Blood engaged himself; and we may certainly assure ourselves, he cannot fail to make good whatsoever he hath promised in that Covenant, who would give the Blood of his own only Son, who was so holy, and who was himself to Seal that Covenant; and his Blood is therefore called *the Blood of the Everlasting Covenant*.

But besides this extrinsic influence of it, all the blessed Mercies also of the Gospel, are the Purchase of this Cross, and all the main essential duties of the Gospel are not only Doctrines of the Cross, such as it directs and does enforce, but the Cross also hath an immediate efficacy in the working of them in us: For *S. Paul* saith by *the Cross of Christ* *the World is Crucified to me and I unto the World*. On it *the Flesh* is also crucified with the *Affections and Lusts*: And to say all that comprehensive Duty of the Gospel, *Self-denial*, is but another word for *taking up the Cross*: And then as for the Mercies of the Gospel on the Cross the satisfaction for our sins was made, the Price of our Redemption paid, and that effected: There was wrought our Reconciliation with our God; Lastly, that was the consideration upon which Grace was bestowed whereby we are enabled to perform our duty: With good reason, therefore *S. Paul* calls the Gospel 〈 in non-Latin alphabet 〉, *the word or Doctrine of the Cross*; so that the *Enemies of the Cross of Christ* are in a word the *Enemies of Christianity*, and so the blessed *Polycarp* in his Epistle to these same *Philippians* seems to understand it: And they that walk as

Enemies to it, are such as do not only hate the Duties of the Gospel, those especially which the Cross directly does enforce; but their course of life is ordered so as to break the very Frame and Power of Christianity, they set themselves against all that Christ came to do upon and by the Cross, resist, and wage War with the *Doctrines*, and by consequence oppose the *mercies* of it.

The words being thus explained, I have no more to do but only answer two Enquiries which they give occasion for.

The first is, What sort of men those are that *walk as Enemies to the Cross*, and wherein their hostility does express itself?

The second is, What the danger and the sadness is of that condition, that they should make S. Paul think it necessary frequently to warn them of it, and to do it now with so much passion? *For many walk*, saith he, *of whom I have told you often, and now tell you even weeping, &c.*

First for the first. And here I shall not strive to give you in a perfect list of all that walk as Enemies to the Cross, but shall take that which S. Paul hath made ready to my hands in the next words.

And first the Enemies which he brings up in the front, are the Sensualists, the *Men whose God is their Belly*.

Secondly, *They whose glory is in their shame*.

Thirdly, *Who mind Earthly things*, to which as being their confederates, and near Allies I shall add

Fourthly, Those that he reckons up in the 1 Cor. i. *the wise men of this World*.

First, The *Sensualists*.

That Men who diligently mind the serving of their appetite in Meats and Drinks, that study and contrive its pleasure, and with industry have learned, and practice Arts of Luxury, and in those have set up their delights, that these should be accounted Enemies of the Cross of Christ there is but too much reason. For their course of life is perfect opposition to that Cross, and to the whole *design of Christianity*, and to the very *being* of all *Virtue*. For since *Virtue* is but moderation and restraint of Appetites and Passions, and since sensuality indulges, and does raise and heat them: since the whole *design of Christianity*, is to *mortify the deeds of the Body*, those *our members upon earth*, that *Body of Sin and Death*; and since Voluptuousness quickens, pampers and does make them vigorous; lastly, since the *Doctrines* and the Influences of *the Cross of Christ* do aim at *Crucifying the flesh with its Affections and Lusts*, and Luxuries do gorge and make them ramping, sure the Enmity is too apparent to be proved.

It is the business of Religion to instruct and frame men into reasonable Creatures: God himself chose to die upon the Cross that we might live like Men here, and then afterwards die into Sons of God, and become equal to the Angels.

He suffered on the Tree, that we might be renewed into that constitution which the Tree of Knowledge did disorder and debauch. Before Man a•e of that, his lower Soul was in perfect subordination to his mind, and every motion of his appetite did attend the dictates of his Reason, and obey them with that resignation and ready willingness which our outward faculties do execute the Wills commands with; then anything, however grateful to the senses, was no otherwise desired than as it served the regular and proper ends and uses of his making; there was a rational harmony in all the tendencies of all his parts, and that directed, modulated by the rules and hand of God that made them: In fine, *then Grace was Nature, Virtue Constitution.*

Now to reduce us to this state as near as possible is the business of Religion (as it had been in some kind the attempt also of Philosophy.) But this it can in no degree effect, but as it does again establish the subordination of the sensual to the reasonable part within us: That is, till by denying satisfactions to the Appetite (which is now irregular and disorderly in its desires) we have taught it how to want them, and to be content without them, and by that means have subdu'd its inclinations; or by taking down the Body have abated of its powers and its provocations; and where it is stubborn, heady, and rebellious, there by cutting off provisions from the flesh, and by sharp methods vanquished and reduced it into a condition of Obedience; and (whenever that is also necessary) weakens so that insolent untamed part of ourselves, that we make it lie fainting, groveling at our feet (these are the Doctrines of the Cross, and this the method of its Discipline:) And withal by those rational and divine heavenly encouragements which above all Doctrines in the World our Christianity suggests and furnisheth with infinite advantage, have so fortified the mind that it resumes its principality, governs, and carries on the lower Soul in its obedience to Duty easily without resistance, as they say the higher Heaven moves the inferior Orbs along with it although their proper tendencies are contrary: At leastwise if impressions from without or inbred inclinations stir, raise passions, and mutinies, yet the mind keeps so much power that they shall not beat it off, and force it from its prosecutions of good; nor shall, unless by a surprise, engage its consent in the pursuit of evil. This is that which Religion aims at, thus to make us men, teach us to live according to our nature, to put Reason in the Throne, and vindicate the Spirit from the tyranny of its own Vassal flesh.

But sensuality is most perfect opposition to this whole design; for it renverses that subordination without which there is no possibility of Virtue as I showed you; and it puts that whether Lust or Passion in the Throne, which either constitution, conversation, or whatever accident, did give possession of our inclinations to: And makes the strangest prodigy of *Centaure* where the *Beast is uppermost and rides the man*; where the *Beast is God* indeed; for the sensual man acknowledges no other *God* but his own *belly*, so *S. Paul* does character him here. And truly if we look on the attendances, and careful services he gives it, and how studiously and wholly he does consecrate himself to please it, one would think it most impossible he should have any other *God*: but if we number the *drink-offerings*, and *meat-offerings*, the whole *Hecatombs* he gives it, and whereas other Deities had only some peculiar appropriate Creatures for their Sacrifices, how this Votary rifles the Universe, goes through the whole latitude of beings for Oblations, one would think he did out•number all

the Heathen Legions in his God's; and yet all this is only for his Belly. Now he that deifies his Appetite, and that is so attent and so solicitous in its service, he that sets up such an *Antigod* as this to Christ, appears a scornful insolent Enemy to *Him*, his *Cross* and his *Religion*, near the state of those men whom the Wiseman couples with the sensual, persons of an *impudent mind*, the very disposition of those Enemies of the Cross of Christ whom S. Paul brings up in the *second* place,

Those that glory in their shame.

Amongst the uses of the Cross of Christ, one chiefly meant, was by the ignominy of that most accursed infamous punishment to represent the vileness of Iniquity; to which shame and confusion were so due, that there were to be Contumelies as well as Agonies in the Death that was to expiate it; And it seems not sufficient that *the Blood of God* be shed for it, but that Blood must be stained too with the *imputation of a Malefactor*; Christ was to suffer the insulting scorns and vilifyings of his Crucifiers, his Honor must be sacrificed as well as his Life, *Barabbas* must be preferred even before that *Pers'n of the Trinity* to whom sin was to be imputed, and who was to bear the just shame of it, such infinite debasement and contempt being a most essential ingredient in the wages of Iniquity, of which this Cross of Christ was the express.

And then how is it possible for men to wage a more professed hostility against the Cross of Christ, than by endeavoring to put *Reputation* on the thing on which that Cross was set to throw *Disgrace*? by raising *Trophies* to themselves for that which raised a *Gibbet* to their Savior? giving themselves a *value* for the thing which hath such infinite diminution in it, that it made the *Son of God* esteemed worse than *Barabbas*.

These men are too successful Enemies of the Cross that thus triumph over it, and when it was erected as an Ensign to display the vileness of iniquity, and to shame sin out of the lives of mankind, vindicate and rescue sin from that contempt, and throw the Cross and shame upon Religion itself; while they exult in their commissions as in commendable things, and too truly verifying the Apostles aggravations against willful Sinners, *Crucify to themselves the Son of God afresh and put him to an open shame*, while they put scorns on that contempt he suffered: For the Agonies and Contumelies he endured on that account of sin must needs be most ridiculous to them who count Sin gay and Honorable. Thus they trample and insult upon his Passion, thus tread underfoot the Son of God even on his Cross, and upon that footstool they exalt themselves by putting sin in countenance and credit with the Age▪ For it is plain it is so when men once can *glory* in it▪ For our actions raise a glorying in us only in relation to the sentiments of others, that growing from a confidence of having praise and value for them in the World. So that they must assure themselves that most men or the most considerable will applaud their Vices; otherwise they could not glory in them, but would be ashamed. And such a judgment we may safely pass upon an Age or Nation, where great Crimes not only have impunity but Reputation; and men glory in them. Had it been so in the Heathen World when Christ and his Cross first appeared there, Christianity had wanted one of its convincing pleas. *Tertullian* in his Apology for our Religion to them that blasted it with all imaginable imputations of Impiety, discourses thus:

Omne malum out timore out pudore Natura perfudit: Nature hath dash'd every Vice with fear or shame; all Malefactors labor to lie hid, and if they are laid hold upon they tremble, and deny when they are accused, hardly confess it to the Rack; and when they are found guilty they bewail, upbraid themselves, and aggravate confessions of their Crimes. *Christianus vero quid simile?* But what does the Christian like this? None of us is ashamed of his Religion, or repents, except it be because he was not sooner of it: If he be branded for it he rerejoyceth, if you accuse him of it he does own it, triumphs in it; if he be condemned for it he calls his Execution his Martyrdom, his sufferings his Crown. *Quid hoc mali est quod naturalia mali non habet?* Now what strange kind of impiety is this that hath none of the natural affections of it? not the shame nor fear, tergiversations or repentance, or deplorings of it? *Quid hoc mali est cujus reus gaudet, cujus accusatio votum est, & poena faelicitas?* What a kind of evil's this, which he that is found guilty of is glad? to be accused of it is his ambition? to suffer for it is his happiness?

Alas, the World hath taught Vice nowadays to use this plea with a much greater confidence, and he that would apply this argument to our experiences might plead thus for the Religion of sin. For now they are but piteous puisny sinners who feel those things which in *Tertullian's* days were natural and essential to sin, *to blush*, and *be ashamed*, and *have regrets*. Men do not only own it as those primitive persons did their Christianity, but they out-vie the Martyrs heats; for they accuse themselves, and boast of their performances in Villany, yea falsity, bely themselves in sin, and usurp Vice, steal the glorious Reputation of exceeding sinfulness, as if the impiety were meritorious.

And truly as that Christian Confidence and Magnanimity brought in the World as Proselytes to the Cross, so this other confidence brings Sholes of Votaries to Vice: For when once there is no need to be ashamed of it, there are but very few but will venture to commit it. And indeed this sort of men do manage their hostility so dexterously, as to use those very Weapons Christianity was successful with, against itself. 'Twas by a *discipline of shame* (for that was the great strength of the *Church Censures*) that our Religion did at first prevail almost to the exterminating Vice out of the World: The temporal Sword was never so victorious as this *weapon of our Spiritual Warfare* was, which yet in those times drew no blood, unless it were into the face, *in blushes*. But since men have found or made pretexts to glory in iniquity, and several Crimes are become honorable; Virtues are dress'd up as mean, poor spirited, sneaking qualities; some look *melancholic*, *sad*, are *hypocondriack*, some *pedantick*, some *unmanly*, some *irrational*, and worse; so that men are now ashamed of Duty; 'tis a disparagement to own the doing it: Thus they have as it were *excommunicated Religion*. It is accounted a contemptible, or at best foolish thing; which is the very sentence of the *third* sort of Enemies the *Wise men of this World*, though in non-Latin alphabet *that mind earthly things* (the fourth sort) in which all their wisdom lies. Which two last sorts of Enemies I shall attack together.

The Cross of Christ amongst its other ends was set to be an instrument *whereby the World is to be Crucified to us, and we unto the World*; to be the means whereby we are enabled to prevail upon and overcome our worldly lusts and inclinations; and to sleight, yea and detest all the

temptations of its Wealth, Delights, and Heights, when they attempt to draw us into sin or take us off from Duty. Now to this it works by these three steps.

First, showing us *the Author and the finisher of our Faith* nailed himself to that Cross; his joints rack'd on it, his whole Body strip'd, and nothing else but Vinegar and bitter potions allowed his thirst: and thus convincing us that *if we will be his Disciples we must take up his Cross and follow him*, at leastwise we must have preparedness of mind to take it up when ever it is fixed to Duty; to renounce all profits, honors, and delights of this World that are not consistent with our Christian profession: This is the Doctrine of the Cross of Christ; it being otherwise impossible to to be the Disciples of a Crucified Master. And when this great *Captain of our Salvation* was himself *consecrated by his sufferings*, and had for his Standard his own Body lifted up upon the Cross, we that are listed under him, and with that very badge the Cross too; *crucis Consecranei*, Votaries and fellow Soldiers of that Order, if we shall avoid our Duty when it is attended with a Cross, or straitened any ways, and the provisions of this World are cut off from it, and betake ourselves rather to the contents of Earth; we do not only shamefully fly from our Colours; Fugitive, and Cowards, Poltrons in the Spiritual Warfare; but are Renegadoes, false and traitors to ourselves too, such as basely ran away not only from our Officer, but from Salvation, which he is the Captain of; and which we cannot possibly attain, except we be resolved to follow him, and charge through whatsoever disadvantages to attend Religion, vanquishing all those temptations with which the World assaults us in our course to Duty. Thus the Cross of Christ first shows us the *necessity* we have to renounce and *Crucify the World*.

But to encourage and enable us to do so, it does also show us

Secondly, The *certainty of a good issue* in the doing it, assures us, that those who deny themselves forbidden satisfactions here, that will be virtuous maugre all the baits and threats of Earth, will embrace Duty when it is laden with a Cross, although so heavy as to crush out life, and kill the body; assures us that those lose not, but exchange their lives, shall save their Souls, and that there is another World wherein their losses shall be made up to them, and repaired with all advantage. To the truth of this the Cross of Christ is a most pregnant and infallible testimony. For as by multitudes of Miracles Christ sought to satisfy the World that he was sent from God to promise all this, and justified his Power to perform it by experiment, raising some up from the dead; so when they said he did his Miracles by *Beelzebub*, he justified it further with his Life; affirming that he was the Son of God (no 'tis impossible but he must know whether he were or no) and consequently sent and able to do all he promised, and resolved to do it also for our more assurance in himself, that he would raise himself up from the dead within three days; and saying this when he was sure he should be Crucified for saying so, and sure that if he did not do according to his words, he must within three days appear a mere Impostor to the world, and his Religion never be received.

Now 'tis impossible for him that must needs know whether all this were true or no to give a greater testimony to it than his Life. For this that Blood and Water that flowed from his wounded side upon Cross, which did assure his Death, is justly said to bear witness to his

being the Son of God, and consequently to the truth of all this, equal to the testimony of the Spirit (whether that which the Spirit gave when he came from Heaven down upon him in his Baptism, or the testimony which he gave by Miracle;) for *there are three that bear witness upon Earth, the Spirit, the Water and the Blood*. Thus by his Death Christ did bring Life and Immortality to light: his choosing to lay down his own life for asserting of the truth of all this, was as great an argument to prove it as his raising others from the dead: and *Lazarus's* empty Monument, and walking Grave-clothes were not better evidence than this *Cross of Christ*.

4. Once more, this Cross not only proves the certainty of a future state, but does demonstrate the advantage of it; and assures us that it is infinitely much more eligible to have our portion in the life to come than in this life: That to part with everything that is desireable in this World rather than to fail of those joys that are laid up in the other, that to be poor here or to be a spoil, to renounce or to disperse my wealth, that so I may lay up treasures for myself in Heaven, and may be rich to God; never to taste any one of these puddle transient delights, rather than to be put from that right hand where there are pleasures for evermore; to be thrown down from every height on Earth, if so I may ascent those everlasting Hills, and Mount Zion that is above; that this is beyond all proportion the wisest course it does demonstrate; since it shows us him who is the *Son of God*, who did create all these advantages of Earth, and prepare those in Heaven, and does therefore know them both: Who also is the *Wisdom of the Father*, and does therefore know to value them, yet *for the joys that were set before him choosing to endure the Cross and despising the shame*. On that Beam he weighed them, and by that his choice declared the Poms of this World far too light for that *exceeding and eternal weight of Glory*; that the whole earth was but as the dust upon the Ballance and despised it, and to make us do so, is both the Design and direct influence of the Cross of Christ.

But as at first the *Wise men of this World* did count the *Preaching of the Cross mere folly*, to give up themselves to the belief and the obedience of a man that was most infamously Crucified, and for the sake of such an one to renounce all the satisfactions, suffer all the dire things of this Life, and in lieu of all this only expect some after Blessednesses and Salvations from a man that they thought could not save himself, seemed to them most ridiculous: So truly it does still appear so to the carnal reasonings of that sort of men, who have the same objections to the Cross of Christ, as it would Crucify the World to them, and them to it; as it would strip them of all present rich contents, and give them certain evils, with some promises of after good things, which they have no taste for, nor assurance of.

Now this being in their account folly, then the contrary to this they must think Wisdom: as it is indeed *the Wisdom of this World*; which Wisdom since it does design no further than this World, and hath no higher ends than Earth and its Felicities, it must needs put men upon minding the acquist and the enjoyment of these Earthly things, for that is only to pursue and to achieve their ends, to catch at and lay hold on their felicity; and accordingly we see it does immerse them wholly in those cares. So that it is no wonder if their God and Religion can get no attendance from them, it being most impossible they should, when Mammon

hath engaged them in the superstitious services of Idolatry; and when they sacrifice their whole selves to pleasure and make their bodies the burnt offerings of their Lusts, and when Ambition, even while it makes them stretch and climb and mount, causes them also to fall low, prostrate, make their temper, nature stoop, lie down to every humor, and to every Vice they think themselves concerned to court and please.

And though a man would think these so great boundless cares are very vain and foolish upon several accounts; for common sense as well as Scripture does assure us that *this life* and the Contents of it do *not consist in the abundance of the things that we possess*; that it is all one whether my draught come out of a small Bottle or an Hogshead; the one of these indeed may serve excess, and sickness better, but the other serves my Appetite as well; the one may drown my Virtue, but the other quenches thirst alike. And every days experience also does convince us, that the least cross accident, pain or affliction on our persons or some other that is seated near our hearts, or the least vexation or cross passion will so sour all those advantages, that we cannot possibly enjoy them while we have them; sickness makes the richest plenty only a more nauseous trouble, a more costly loathing; then the poorest Soul that is in health is that great rich man's envy.

And there's no man also but does see so far into futurity as to satisfy himself that he shall die, and then the shadow of Death will cloud and put out all these Glories. And universal Reason also does tell every man that to deny himself or want his present satisfactions of this helpless dying kind, and suffer present evils, is in prudence to be chosen for avoiding of a future evil or achieving of a good to come which do transcend those other infinitely, and to all Eternity continue. Sure as no man pities the poor Infant in the Womb because he lies imbrued in Blood, hath no inheritance there at all, is fettered, confined as it were in that dark Cell; if he be to be born to an Estate, to live a full age here in gaiety of mind, and health of body, in Reputation, and all plenty of delights, we never are concerned or troubled at his other nine months Dungeon. So if this life be to the next as the Womb is to this; and if our hopes be no more on the Earth than in the Belly; and we have no inheritance or abiding place here, as we had not there; although the waters of affliction, and to be in our blood should be as natural to us as to the Child, yet if we thus press forward to the other birth, to be delivered into immortality of joys, this state were not to be lamented, but endeavored for with all our powers. Lastly, the same reason does assure us, that if those futurities (which are most certain) were but only possible, yet to part with everything, and suffer anything here to prevent miscarriage in relation to those two Eternities is certainly the safest course, and then by consequence the wisest. And this does appear a truth to all men when they go to die: And if it be the truth then, 'tis always so.

Yet notwithstanding all this, he that minds these earthly things, whose heart is set upon them, whose desires the World serves, provides to satisfy every imagination of delight: His heart is so entangled in affections to them, and in prejudices for them, and hath so imbib'd the impressions of them, that he hath no taste for any other, and by consequence no satisfying notions of them: And if he hath not then it is not possible that he should really and from his heart, out of conviction and inward sense value these beyond the earthly ones:

and it is plain we see he does not; and if he do not, to deprive himself of all the sweet contentments of his life, and tear out his own bowels that yearn after them, and cling to them; and instead of those embrace a Cross, and do this for things which he cannot value more, and counts uncertain, he must needs think a mad folly: Consequently to contrive and seize the present to the best most plentiful advantage is the wisest course; and therefore they that by whatever arts do thrive, advance themselves, live high and in delights, they are Wise men; because they do attain their ends, by means appropriate to those ends.

And now the enmity betwixt *the Cross of Christ* and the *wisdom of the World* appears: *first*, their *designs* are most directly opposite; the cross designs to take us up from earth and from its satisfactions, which have also *thorns* and *briars* in them, that *Earths Curse*, things that pierce and wound as fatally as the *Nails* and *Thorns* and other cruelties of *Christ's Cross*; and to lift us towards Heaven, to direct our hearts and our affections thither as our harbingers, to take possession for us of those joys the Cross did purchase for us, but no Cross can ever trouble. But the Wisdom of this World designs to lay out all its cares and its contrivances within this World, minds nothing else but earthly things, and does not lift an eye or thought to any other.

Secondly, Their *Principles* wage war: For earthly good things being the design, the main end of this worldly wisdom, consequently that does justify all courses without which men cannot gain those ends, by which they do, though they be never so unlawful by the Rules of that which we call Virtue and Religion; it does justify, I say, all such as prudent. But the Principles of the Doctrines of the Cross of Christ are positive, that we must renounce all earthly satisfactions, when they cannot be enjoyed without transgressing Christ's Commands, and embrace Duty even when it executes itself upon us.

But Thirdly, there's no enmity so fatal to the Cross of Christ as is the *practice* of those men who minding Earthly things, and all their wisdom lying as to them, they therefore think themselves concerned to represent the Doctrines of the Cross, which does so contradict their wisdom, as mere madness, and the Cross itself as the Ensign of folly; And accordingly they do, treat it *en ridicul*; and make the proper Doctrines of it, the strict duties of Religion, matter for their jests, and bitter scoffs: They character Religion as a worship that befits a God whose shape the Primitive persecutors painted Christ in, *Deus Onochaetes*, as if Christianity were proper Homage only to an *Asses person*, as *Tertullian* words it; And the Votaries transformed by this their service and made like the God they worship, were what they were called then *Asinarii* creatures only fit for burden, to bear, what they magnify, a Cross and scorns. No persecutions are so mortal as those that Murder the reputation of a thing or person; not so much because when that is fallen once then they cannot hope to stand, as because those *murder after death*, and *poison memory*, *killing to immortality*. They were much more kind to Religion and more innocent that clothed the Christians in the *skins of Bears and Tigers*, that so they might be *worried into Martyrdom*; Than they that clothe their Christianity in *fools Coat*, that so it may be *laugh'd to death*, go out in ignominy and into contempt. If to sport with things of sacred and Eternal consequence were to be forgiven, yet to do it with the Cross of Christ: Thus to set that out as *foolishness* which is the greatest

mystery the *Divine wisdom* hath contrived to make *mercy and truth meet together, righteousness and peace kiss each other*, to make sin be punished, yet the Sinner pardoned: Thus to play and sin upon those dire expresses of God's indignation against sin, are things of such a sad and dangerous concern, that *S. Paul* could not give a caution against them but with tears, *For many walk, saith he, of whom I have told you often and now tell you even weeping, &c.* Which calls me to my last Consideration.

Indeed the Cross of Christ does represent Almighty God in so severe a shape, and gives the lineaments of so fierce displeasures against sin, as do exceed all comprehension. There was a passion in Christ's Prayer to prevent his Passion, when he deprecated it with strong cries and tears, yea when his whole body wept tears as of blood to deprecate it; and yet he cried more dreadfully when he did suffer it; The Nails that bor'd his Hands, the Spear that pierced his Heart and made out-lets for his Blood and Spirits, did not wound him as, that sting of death and torments, sin did, which made out-lets for God to forsake him, and which drove away the Lord that was himself out of him. Neither did his God forsake him only, but his most Almighty attributes were engaged against him: God's Holiness and Justice were resolved to make Christ an example of the sad demerit of Iniquity, and his hatred of it: Demerit so great, as was valuable with the everlasting punishment of the World, fallen Angels and fallen Men; for to that did it make them liable. Now that God might appear to hate it at the rate of its deservings, it was very necessary that it should be punished, if not by the execution of that sentence on Mankind as on the Devils, yet by something that might be proportionable to it, so to let us see the measures God abhors it by, to what degrees the Lord is just and holy by those torments, torments answerable to those attributes.

Now truly when we do reflect on this we cannot wonder if the Sinner be an enemy to the Cross, and hate the prospect of it, which does give him such a perfect copy of his expectations, when our Savior's draught which he so trembled at shall be the *everlasting portion of his Cup*: For if God did so plague the *imputation* of Iniquity, how will he torment the *willful and impenitent commission* of it.

But then when we consider those torments were the satisfaction for the sins of man, methinks the Sinner should be otherwise affected to them: Christ by bearing the Cross gave God such satisfaction, as did move him in consideration thereof to dispence with that strict Law, which having broken we were forfeit to eternal Death, and to publish an act of Grace whereby he does admit all to pardon of sins past, and to a right to everlasting Life that will believe on him, forsake their sins and live true Christians. He there appears the *Lamb of God that taketh away the sins of the World*, for that he does as being a *Lamb slain*, then he was our *Sacrifice*, and that Cross the *Altar*. And the humbled Sinner that repents (for, notwithstanding satisfaction, God will not accept a Sinner that goes on; by all those Agonies his holiness would not be justified, if when he had forsaken and tormented his own Son for taking sin upon him, he should yet receive into his favor and his Heaven, Sinners that will not let go, but will retain their sins: but the penitent) may plead this expiation: Lo here I poor Soul prostrate at the footstool of the Cross lay hold upon the Altar, here's my Sacrifice on which my fins are to be charged, and not on me, although so foul I am, I cannot pour out tears

sufficient to cleanse me, yet *behold Lord, and see if there ever were any Sorrow like the sorrow of thy Son wherewith thou didst afflict him* for these sins of mine: And here is Blood also, his Blood to wash me in: and that Blood is within the Vail too now, and that my Offering taken from the Cross up to thy Throne, thou hast accepted it, and canst not refuse it now my *Advocate* does plead it, and claims for me the advantage of the Cross.

Now that men should be Enemies to this, and when they are forfeit to eternal Ruin, hate that which is to redeem the forfeiture; that they should trample on the Cross whereon their satisfactions were wrought; tread down the Altar which they have but to lay hold on and be safe; wage war with, beat off, and pursue a Lamb, that *Lamb of God* that comes to *take away their sins*: and make a spoil and slaughter of their Sacrifice; hostilely spill upon the ground that Blood, that was appointed for their Blood upon the Altar, for their *blood of sprinkling*, and was to appear in Heaven for them. If men resolve to be on *terms of Duel* with their *God*, and scorn that *Satisfaction* shall be made for them by any other way than by *defiance*; and although their God do make the satisfactions for them to himself, yet not endure it, but choose quarrel rather; this is so perverse and fatal an hostility as no tears are sufficient to bewail.

But possibly men sleight these satisfactions because some terms are put upon them which they know not how to comport with; the merits of the Cross must not be accounted to them but upon conditions which they are not able to perform; they are required to master all their wicked Customs, their untamed appetites, and settled habits, to keep under their Concupiscence, to calm their inclinations and their passions: Now on such severe articles friendship with the Cross they think is too hard bought.

But therefore *Secondly*, the Cross was the consideration upon which Grace is offered us, whereby we are enabled to perform all this; *tho' power to will and strength to do*, all necessary aids from Heaven are granted to us as Christ merited them for us by his Sufferings; and that Blood he shed upon the Cross it is the Fountain, 'tis the Ocean of all Grace: And if temptations storm thee, lay hold on that Cross, it is the Anchor of Salvation thou hast hold on; tell thy God although thou art not able to resist and stand, thou hast the price of strength, that which did purchase it was paid down for thee on the Cross, and is at his right hand, he hath it: give me therefore grace for it, let me have the value of that Blood, the *Blood of God* in spiritual succors, which may make me able to resist thy Enemies, and do thy will. Now God will never be unjust to deny any man those aids that were so dearly purchased for him, and for which he hath received the price.

And then that men should be Enemies of the Cross which is their Magazine of strength against their Enemies! As men that do resist the having Grace, lest it should change their inclinations! as men that will not be impowered against Vice, but will oppose the Aids of Heaven, fight against the succors that are given them, and destroy their own forces, lest with them they should be able to encounter sin and overcome it! Thus willfully to run against and charge their Anchor of Salvation; to poison to themselves the Fountain the whole Ocean of their graces, is the state of them only that do resolve and that had rather perish.

Once more, on that Cross was wrought *a reconciliation betwixt God and Man*; and that upon such terms of honor to us Men, that God does seem to condescend as far in this his Treaty, as in coming down from Godhead into Flesh; there is Exinanition in his yieldings and compliance. He sent his Son to move us to be reconciled, as if he did acknowledge us the offended party; and as if he meant to give us satisfaction, in his Blood, he dies upon the Cross to effect that Reconciliation. When our Savior would magnify a Love he thus expresses it, *Greater love than this hath no man, that a man lay down his life for his friend*: But behold here is greater love, for *Christ commended his love to us in that when we were Enemies he died for us*, only out of hopes to make us friends; *Love strong as doath* indeed, that brought him to the Grave who could not die. 〈 in non-Latin alphabet 〉, affection violent as Hell, that brought God to 〈 in non-Latin alphabet 〉, and made him *descend to Hell*: For so low he stoop'd; thus he humbled himself to persuade us to be reconciled, and to prevail with us to be at peace with God.

And is a Reconciliation with the Lord so hateful to us, that we will be Enemies to the Cross that works it? are we so assured of worsting God Almighty, that we will resist whatever makes towards a peace with him? are the Sinners expectations so tempting? do we look for such advantage from the *Covenant we have made with Death*, and the *agreement we are at with Hell*, that we will have the League defensive and offensive? will be foes to their foes? and will have War with God because he is their Enemy? are we thus resolved to be revenged upon the Triumphs of the Cross? and because our Savior *spoiled Principalities and Powers, triumphing over them on it*; therefore set ourselves against that Trophee of his Victories over our friends the Devil and his Fiends? is the love of Christ so injurious to us that we will be Enemies to the Expresses of it? and when his affection threw him down so low for our sakes, humbled him to Hell to beg and to procure our friendship, will we go to trample on him there rather than not go thither, and rather than we will not be forever there?

W•• 〈...〉 for this! *O blessed Savior*, that thou didst pray against thy Cup 〈◇〉 earnestly, because of Man's ingrateful 〈◇〉 to it• because th••ast to 〈◇〉 God Almighty's Indignation in it, and the Si••ers hatred for it? because it was the Cup of the Lord's 〈◇〉, and 〈...〉 squeezed into it all the d•egs of his Wrath, and 〈...〉 into it? and when the one will make thee drink it up, the 〈...〉 it in thy face? was it not because thou wert to take a Cross up which thou couldst not bear the Torments of, and 〈◇〉 will not endure the blessings of? but most despitefully treads down that 〈...〉 thou art sinking under it laden with their weight? this is, alas, a state so sad that neither *S. Paul's tears*, nor *Christ's blood* hath sufficient compassion for.

And yet though one *wept* the other *died* for them, these men have neither tears nor pity for themselves. Yet one would think this were a subject worthy of them: 'Tis storied of *Xerxes*, that when he took a view of his vast Army which he went to Conquer *Greece* with (an Army such as the Sun never saw, and it could scarce see that, which the Historian says did *Coelo minitari tenebras*, as it covered and drank up the Sea, and took up and devoured the Earth, so it did seem to darken Heaven too: An Army which consisted, saith *Herodotus*, when mustered

at *Thermopylae*, of Five Millions, Two Hundred Eighty Three Thousand, Two Hundred and Twenty Men, besides Laundresses, Harlots, and Horses; and it had Twelve Hundred Gallies for Sea-fight, besides Twenty Hundred Ships for carriage.) When upon this view he had for a while gloried in his happiness to behold and command so many Nations, and so Powerful a Fleet and Army: notwithstanding on a sudden he burst into tears on this Consideration, that in one Hundred years there should not one survive of that great marvelous multitude: (And truly through his folly in one hundred weeks scarce any one but was the prey of Enemies, and Death and Infamy.) But 'tis a sadder Contemplation to reflect on the far greater Army of the Enemies of the Cross, who, if they do not end that quarrel, will in fewer years be all dead and in Hell. I know not whether such a sad reflection called out *S. Paul's* tears, but sure I am it does deserve their own: And there is nothing will avail in their behalf without their tears. It may be tears are piteous things for such brave Sinners: But then what will these insulting Enemies of the Cross do, when they shall see *that Sign of the Son of Man coming in the Clouds of Heaven?* When this Cross shall usher in the great Assize? When they shall look on him that they have pierced and Crucified upon it? And when that Crucified offended Enemy shall come there to be their Judge? That takes himself to be offended much more in his kindness, than his Person; and will judge this more severely that we would not let his Cross and Passion do us any good, than that we Crucified him on it.

Let us then be caution'd in the fear of God to be no longer Enemies to that which is to reconcile our judge to us. If we have his Friendship on the Cross, we may be sure to have it on the Judgment Seat. He that on the Cross parted with Godhead and with Life for us, will on the Bench adjudge us that Inheritance which his Cross did purchase for us. He sits there to pronounce happiness upon all faithful $\langle \diamond \rangle$ Christians, to proclaim *Come ye blessed of my Father inherit the Kingdom prepared for you.*

To which, &c.

SERMON XV. WHITE-HALL. Novemb. 15. 1668.

MARK X. 15.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.

THE *Kingdom of God*, especially as it is concerns the forepart of the Text, signifies nothing else but that of the *Messiah*, or in one word, *Christianity*; and that both as to the profession and the practice, the Doctrine and the life of it: For so the \langle in non-Latin alphabet \rangle , by which *Theophylact* expounds the words, the Preaching of the Doctrine is itself called the *Kingdom of God* by our Savior, *Mat. 21. 43.* 'Tis not delivering of a message only in weak empty words, 'tis Jurisdiction and exercise of Sovereignty: And the Commission that authoriz'd to it was the delegation of the Powers of Omnipotence: *All Power*, saith our Lord, *is given to me both in Heaven and in Earth, And* (which the *Syriac* adds in that place also) *as my Father sent me, so send I you, go ye therefore and teach all Nations, teaching them to observe whatsoever I have Commanded*

you. As if this were execution of the greatest and most Kingly Power, and every Doctrine had the force of Proclamation, every denunciation were Sentence; as it will be certainly to them that do not give obedience to it.

Which *obedience* is Secondly, and that most properly entitled the *Kingdom of God*; Rom. 14. 17. for by that he Reigns; without this our great universal Lord were a *Prince of no Subjects*, had a *Kingdom* but of *Rebells* only: So that to receive the *Kingdom of God* is by the obedience of Faith to submit to the Gospel, to receive the Doctrines of it by believing, and the Precepts by obeying them: The duty which our Savior here directs, and which with such severity he threatens non-performance of, even with exclusion from that blessed Immortality of Joyes which the *Kingdom of God* imports, which is that sense it bears in the last words of my Text. In which we must consider,

First, the Object both of the Duty and the Threat a *Kingdom*, and that the *Kingdom of God*.

Secondly, our concern and duty in relation to that Kingdom we have only to receive it. *Whosoever shall not receive the Kingdom of God.*

Whatever bustle men are well content to make to get possession of any Earthly Dignity or Power, sometimes to wage War with their Conscience and all obligations, violate all Rights both Humane and Divine, and assault greatest difficulties and yet greater guilts, to invade men's Crowns, and other rights, there's no such need in this; we have no more to do but let *this Kingdom come*, and not resist the having it. For therefore also,

Thirdly, the manner we are by our Savior here prescribed to receive this Kingdom in is, as a *little Child*. *Whosoever shall not receive the Kingdom of God as a little Child*, as one that cannot stand against the power of a Kingdom when it comes; that hath not strength nor malice, neither force nor will to oppose; which they that do must needs keep themselves out of it; Which is,

Fourthly, the thing threatened, *they shall not enter therein*; there being neither reason, nor indeed a possibility men should possess that which they will not receive.

Lastly, Christ's asseveration is added to all this, *Verily I say unto you whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.*

But because the main thing Christ intended in the Text (which he so oft repeated upon several occasions) was by the significative emblem of a *little Child*, visibly to inform us of some dispositions that are absolutely necessary to the entertaining Christianity, either in our minds by Faith, or in our lives by practice; I shall therefore wholly attend that design of his in the words, and handle them particularly as they seem here to be spoken in relation to the Doctrine of it. This being most of use now in an Age when men not only tear Religion with disputes, but aim to baffle it with reproaches quite out of the World: Now against such the Text is positive, *Whosoever shall not receive the Kingdom of God*, the Doctrine of Christianity as a *little Child*, be cannot enter therein, neither into the possession of the Promises of Christianity, nor indeed into the profession of it.

And here I need not labor much to find that in a Child which Christ requires of those that come to be Disciples in Religion; for it is plain that Children being impotent, unable to sustain or to direct themselves, they give themselves up to the aids and the directions of others, those especially whom they are committed to, and with whose cares of them they are acquainted; to whose guidance they resign themselves entirely, laying hold on them in any dangerous appearance, and not trusting to themselves at all: And when their Age first makes them capable of having anything infus'd into them, being empty and unseason'd Vessels they will easily receive all and sincerely without taint: And being neither filled beforehand with prejudicate opinions, nor with windy vain conceits of their own skill or knowledge, they must needs take in without any let 〈◊〉 hindrance whatever is infus'd, and submit themselves to be directed wholly by their teachers, without contradiction or dispute, for they Judge not, nor examine, but receive. Now such a resignation seems the proper disposition which our Savior expects in a Disciple. It is plain that his pretended Vicar and that Church expect it, that men shall submit their Faith entirely to the Church, believe whatever *she proposeth as revealed by God merely on that account as she proposeth it*, for otherwise it is not a right faith: Yea she requires that men give their assent to the determinations of her head, the *Pope*, in *matters of fact* also, where they are as competent to Judge as he; and though with all their industry, and using the same means, they cannot find the fact to be as he determines, yet they are obliged in conscience to that superior to depart from their own Judgment, and to *yield and sign their assent* to his determinations. Witness the matter of *Jansen*. Yea their great *Cardinal* is positive that *If the Pope could err so far as to call evil good, good evil, to prohibit virtues or command vices, the Church were bound in conscience to believe those vices good and honest, and those virtues evil*. So far he.

Indeed if that Church be the *Mother and Nurse of all Christians*, 'tis from her breasts only they must seek the *sincere Milk of the word*: Now that she is so, they must take her word, as Children do their Parents words that they are so. And indeed this is properly to receive the *Doctrine as a little Child*, not judge, nor reason, not examine, but believe it. And such *legendary doctrines* as well as *Histories*, which they deliver are most fit to be received by such as Children. Yet as if this had been the proper method among Christians always, in *S. Austin's* time we find the *Manichees* derided Christianity, that *discipline of Faith* because by *that men were commanded to believe and were not taught how to distinguish truth from falsehood by clear reason*, and again, that *it requires us to assent before we have a reason for it*. And long before that *Celsus* did advise the Christians to *receive no doctrines but on the account of reason, credulity being the inlet to deceit*, saying, *they that without grounds believe, are like those that admire and are satisfied with jugglers, and take appearances and sleight of hand for truth*, adding many of the Christians, *neither would receive, nor give a reason of their faith but used to say* 〈in non-Latin alphabet〉, *do not you examine, but believe, 'tis your faith shall save you*; and as if from the beginning it were so we cannot but have heard the story of that man that reading *Genesis* where *Moses* says, *In the beginning God created the Heaven and the Earth. And he said let there be light and there was light*, &c. Swore at him, saying, *this Barbarian only asserted boldly but proved nothing*. As if Argument and Reason never had place in the Jewish or the Christian Religion,

only those who were the institutors of each Religion, did deliver it; others had no more to do but to believe it, that is, *to receive it as a little Child*.

Whether these reproaches, and the Oath of these known enemies may go for proofs that it was so, I shall not now enquire. But it is certain on the other side *S. Paul* requires of his new Christian *Corinthians*, *that they be not Children in understanding, that they be in malice Children, but in understanding Men*. Now a Man and a Child differ not in this, that the one hath an understanding reasonable soul, and the other hath not; but in that the one cannot use his understanding or his reason, and the other where he acts as man does: So that our Religion in requiring that we *be in understanding men*, does require of us that we use our reason in it.

And since assenting to a thing as truth is an Act of the highest faculty of the soul of man as it is properly and truly reasonable, namely as it *understands and judges*, it is not possible a man should really believe a thing unless he satisfy himself that he hath reason for so doing. Yea, whether that be true or not which many men so eagerly contend for, that the will though free is bound, and cannot choose but will that which appears best at that time it wills, yet it is sure that he who with his understanding, which is not free in her apprehensions and judgments, but must necessarily embrace that which hath most evidence of truth: He I say who really assents to any proposition does satisfy himself that he hath better and more cogent reasons for that than the contrary: And therefore it is impossible that any man can verily believe a thing which he is thoroughly convinced is contrary to clear and evident right reason, for he cannot have a better reason for the thing that is so; and were it possible for any man to believe so, there could be neither grounds nor Rules for such a ones belief; for there is nothing in the World, so false and so absurd although he were assured it were so, but he might assent to it, for whatever demonstrations could be offered why he should not, yet it seems he might believe against acknowledged evident truth and reason, but this were only *wish*, or *fancy* and *imagination*, not *belief*. And to prevent such Childish weak credulity was the great work and care of Christ, so far is he from requiring we should be as *Children* in this kind. For *when he was ascended up to heaven he gave some Apostles, some Evangelists, some Pastors and Teachers*, he shed down the Holy Spirit and his gifts, *that we might not be as Children tossed to and fro, and carried about with every wind of Doctrine*; Eph. 4. 14.

First, For want of rational grounds instable in our Faith as Children are in body, and in judgment also, taking all appearances for truths. If men were only to believe, there must needs be as great variety of Religions as of teachers. And though God hath appointed that some Church should be as perfectly *infallible* as that of *Rome* pretends to be; yet since there are so many Churches, and the true one therefore could be known no otherwise then by some marks, there must be disquisition before Faith; and men must reason and examine ere they can believe upon good grounds; for were they to receive Religion *as a little Child*, be nursed up with the *Doctrine* as with *milk*, a Child we know may suck infection from the poison'd breast of an unwholesom mother, or some other person, for it knows not to distinguish; and so may be nursed to death. A soul like theirs that is but *rasa t'ubula*, white paper, is as fitted to receive the *mark of the beast*, as the *inscription of the living God*, just as the first hand shall impress. Therefore we are bid *not to believe every Spirit*, not every Teacher

though he come with gifts, pretend and seem to be inspired, *but try them*; and our Savior forewarn'd the Jews of false Christ's that should come with signs and wonders. Something therefore must be known first and secured, before the understanding can be thus obliged to give up its assent; and *Captivate every thought into obedience*, as S. Paul directs. Now what that was here to the hearers in the Text is easily collected, namely that *he was the Christ that does require it*: And S. Paul expresses it in the forecited place; where he says *we must bring into captivity every thought to the obedience of Christ*, to wit, of that Christ, who as he does himself profess that *if he had not done among them the works which no other had done, they had not had sin*: John, 15. 24. If his demonstrations had not convinced them it had been no fault not to believe: So when he had made appear he was that person whom their propheties had pointed out, the *Messiah, the Son of the living God*, and this not only his *Disciples* had acknowledged; but the *multitudes*; yea, when his miracles had made one of the *Pharisees* confess, *Rabbi we know thou art a Teacher come from God; for no man can do these miracles, except God be with him*. Then if the *Pharisees* dispute against his Doctrine of Divorce, urge the authority of *Moses* and God's Law; and the *Disciples* press the inconveniences that will happen, *If the case of Man be such with his wife*; he may answer them: He that will not receive my Doctrines without dispute, that is to say, *He that will not receive the Kingdom of God as a little Child shall not enter therein*. This King that cometh in the name of the Lord may well determine how we shall receive the Kingdom of God. If he propose strange precepts to our practice, it appears that he is *sent from God*, and God's commands are not to be disputed but obeyed; if his revelations present dark unintelligible Mysteries to our faith, his promises offer seeming impossibilities to our hope, why yet he hath made proof he comes from God; and surely we are not so insolent as to doubt that God can discover thing above our understanding; and do things above the comprehension of our reason. Therefore since we *are as Children* to all these, it is but just we should *receive them even as little Children*: With a perfect resignation of our understandings and of our whole souls. Here 'tis most true what S. Austin says, *Those are not Christians who deny that Christ is to be believed, unless there be some other certain reason of the thing besides his saying, Si Christo etiam credendum negant nisi indubitata ratio reddita fuerit Christiani non sunt*. For to them that are convinced of that, 'tis such a reason that he is the Christ.

There is indeed no other name now under heaven, to whom we are obliged to give such deference, for however the modern Doctrines dare assert, that *Christ hath given the very same infallibility which himself had to all S. Peters successors as often as they speak ex Cathedrâ*; and that in matters both of right and of particular fact; yet not to countenance this monster by admitting combat with it, nor to put myself into the circle which these men commit who talk of the *Authority of the Church*, to which they require us to resign our Faith. I shall not stay to rack them on that their own wheel: This I dare affirm, it is impossible for any person or assembly to produce a delegation of authority in more ample terms than the great Council of the Jews could show, signed both by *God* and *Christ*. *According to the sentence of the Law which they shall teach thee, and according to the Judgment which they shall tell thee thou shalt do; thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left*, faith God, Deut. 17. 11. compared with 2 Chron. 19. 8, 9, 10, 11. And our Savior says, *They sit in Moses Chair, all therefore whatsoever they bid you observe, that observe and do*, Mat. 23. 2. Let them of

Rom• produce you a better and more large commission. Yet did not this suppose that Council was infallible either in the interpreting the Law, or in attesting of tradition, or in judging of a Prophet, or that the Jews were blindly to give up their assent and their obedience to their sentence; God did not mean the people should imagine that when he prescribed *a Sacrifice for expiation of their errors in their Judgment when they found it out*. Lev. 4. 13. As their own Doctors do expound it: Therefore God supposed that they might err, and we know that their Traditions did *evacuate the Law*, Mat. 23. 15. They *judged and slew true Prophets*, v. 37. They declared *the Messiah an impostor*, Mat. 27. 63. and *blasphemer, and for that condemned him*, Mat. 26. 65. and *decreed what the Apostles told them they must not obey*, Act. 5. 25.

But though there be no such Authority that's absolute, over the Faith of Men now upon Earth; yet if this *Jesus* did acquire such by his Works; if by the Miracles he wrought, his raising others from the Dead, his own Death and his Resurrection, he sufficiently justified the Divinity of his Doctrine; (And if those Miracles were true, they were not doubt sufficient) and if those that did pretend they were eye witnesses and ministers of all this, his Apostles and the Seventy Disciples, and those others that accompanied him, who conversed with him continually, and could not therefore be deceived if they profess they heard and saw all this, and Preacht it in the face of those that would have contradicted if they could, and rather than their lives have proved all false; yea *Preacht it everywhere, the Lord working with them, and confirming the Word with signs following*. If they consign'd that Word in Writing also which they Preacht, to be a measure and a Standard of that Doctrine to futurity; which Word so Preacht and Written by agreeing, would in aftertimes give mutual illustrious evidence to one another; and if any *Hetero•ies* should at any time creep by degrees into the Articles or the external practice of the Church, they might be easily discovered by those Records.

And if the multitudes that heard, and saw, and did receive all this, and which were grown extremely numerous almost in every Nation of the then known World, while those Apostles and Disciples lived; if these delivered what they must needs know whether 'twere true or not, delivered both that Doctrine and those Books of it as most certain truth, by Preaching, and by Writing, and by Living to it, and by Dying for it, and engaging their Posterity to do so; and they also did that to all Ages; if all this, I say, be true, then it is easy to conclude that we are to receive the *Doctrine* of that *Jesi*, and *this Book* the Records of it, with the resignation of a little Child, and absolutely to submit our Faith to them.

But that it was thus; first as sure as any of us here, who have not seen the thing can be, that *Christianity is now professed; the Bible now received* in all the Regions round about us throughout *Europe*, or indeed that there are •ch Regions and places, so sure we may be, for we have the testimony of the World, that for example in the days of *Dioclesian* 'twas over the World professed both with their mouths and lives; owned in despite of Spoyl, of Torments, and of Death; and they did value the Records of this Doctrine so much dearer than their Lives or their Estates, that in prosecution of those Edicts, wherein the *Christians were required to deliver up their Bibles to be burnt*, in one Month 17000, were put to death: And the Persecution lasted at that rate for ten years time; so that in *Egypt* only it is said there were slain 144000, and 70000 banished. (*The Laity it seems were allowed Bibles then.*) Or put the case

higher in *Adrian's*, or *Trajan's* time, who both lived within an Hundred years of *Christ*, who Martyred them 'till weariness slackned the Execution, and they gave off only as it were that so they might cease to persecute themselves; and we have the Officers engaged attesting this, all which must needs be as notorious as the Light.

Now Secondly, 'tis most impossible those so vast multitudes of every Nation should have met together, forged a Code of Doctrines, and agreed so uniformly in professing a Religion, and in dying for it; for we may as easily believe that there were never any men before this Age we live in but that these began the kind, as that those of that Age began the Christian Religion.

Thirdly, 'tis as impossible that their immediate Ancestors who lived in the Apostles Age, who heard their Preaching, received their Writings, saw the Miracles they did, if they did any, and many of them must have seen *Christ* also after he was risen if it were so; yea multitudes of them were themselves parties in the gifts of Tongues and Miracles, if there were any, and so could not be imposed on, but must necessarily know whether they were truths or forgeries: It is as Impossible, I say, so many should agree together to betray all their Posterity into the profession of a Religion from which they could look for no advantage but the certain total Ruin of themselves and their posterity; it was not possible they could have done this if they had not thought all this was true; and since they did know whether it were true or not, if they thought it was true, they did know it was, and if they knew it was, then it is certain that it was so; and these Scriptures, and the Doctrines Christians deliver (so far as they have not varied since that time from these Authentical Records) they have the *Seal of God*, Miracles to attest they come from God.

I might have urged completion of Prophecies to prove the same. First those in the *Old Testament of the Messiah*, which so eminently came to pass in *Christ*, that they sufficiently clear those Books to be Divine: Next *Christ's* predictions in the New, particularly those about *Jerusalem*, which saith *Eusebius* *He that will compare with what Josephus an eye-witness and no Christian, writes of it* (or what ourselves know of that Nation and that place indeed) *he must acknowledge the Divinity of his words*. But enough hath been said to prove they *come from God*, and therefore we must so receive them as the *Word of God*, with perfect resignation of our Souls, and submission of our judgments, denying every apprehension that would start aside from and not captivate itself to that prime truth which cannot be deceived nor lie; and renounce all discourses Reason offers that resist such abnegation of itself and all our other faculties, that is, *receive this word of the Kingdom as a little Child*. <1 page duplicate> <1 page duplicate>

I do not here affirm, by saying this, that our Religion does disdain, or keep distance from the service of any of Mans faculties, for it sometimes admits them not as Ministers only, but as Judges: 'Tis plain the senses were the first, I do not say conveyance only, but, Foundation of Faith, which was built on the first believers eyes and ears; they heard the Doctrine, saw the Miracles, were sure they saw and heard them, and so, supposing the signs sufficient to confirm the Doctrine to have come from God, were certain of their truth, without any

Authority of a Church to influence that faith into divine: And S. *John* therefore does not only call in, and admit, and urge their testimony, *That which we have heard, which we have seen with our Eyes, which we have looked upon, and our hands have handled of the word of Life, that declare we unto you;* But our Savior in the highest point of Faith appeals directly to their Judgment: *Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing:* And S. *Austin* also gives them the decision of a point of Doctrine which of all others now troubles the Church most; for speaking of the *Eucharist*, he says, *that which you see is Bread, and 'tis a Cup, it is that very thing which your eyes tell you 'tis.* *Tertullian* also long before that had appealed to them in that very cause. And in an instance where their sentence passes, 'tis not strange if Reason also take the Chair, and do pretend to Judge. And truly when the Scripture that does call those Elements *Christ's Body* and *his Blood*, does also call them after Consecration *Bread* and *Wine*; and since they must be called one of them by a figure, for they cannot be in Substance both; and since that Scripture hath not told us where the Figure lies, hath not expressly said, 'tis this but in resemblance, that in Substance: Here if Reason that hath Principles by which to judge of Bodies, which are exposed to all the notices and trials of our several faculties, and to which a Trope is not a stranger, it can judge of figurative speeches; when it therefore finds if it admit the figure in that form *This is my Body*, 'Tis but just the same which was in the Jews Sacrament the *Paschal Lamb*: which they called the *Body of the Passover*, though it were but the memorial, a figure which was always usual in Sacraments, and is indeed essential to Sacraments: And which is used in all things that are given by exhibitiv signs. But if it should resolve it to be *Bread* and *Wine* only in a figure, besides a most impossible acknowledged Consequence, that a man can be nourished by them, which the *Romanists* dare not deny; nor yet dare grant that men can feed upon a trope, be nourishit with a figure; besides this, if reason shall resolve that, it must judge against all Rules it hath of judging by, and judge in contradiction to known Principles, and trample on all Laws of sense and understanding, which (especially when the Scripture hath nowhere defined expressly) must be most unreasonable; yea most impossible, to judge that true (that is to say, believe that thing) which it sees is most irreconcilable with known truths. Here therefore Reason is not insolent if it give verdict by its proper evidences; men are not bound to swallow contradictions as they do the *Wafer*, or receive as a little Child, that discerns the *Lord's Body*, no more then it does the repugnancies that are consequent to their Hypothesis concerning it.

Or to make another instance, when the Scripture says, *God is a Spirit*, yet does also give him *hands*, and *eyes*, and *ears*, and *wings*, and these of strange prodigious dimensions; neither tells us which of these is proper and which figure: Here if Reason that can prove God cannot be a Body, and cannot endure his God should be a monster, shall be called in to pass sentence; they that make Philosophy interpret Holy Writ in this case, and give the last resort to Reason, do no more usurp or trespass on Religion, then they that make use of Authors, or a Dictionary judge of the sense of any *Greek* or *Hebrew* word in Scripture.

But notwithstanding this we may not think the mysteries of Faith are to be measured by the Rules of natural Reason, so to stand or fall as they approve themselves to its discourse or Principles: for though it be impossible that any Revelation can contradict right Reason

(truth cannot be inconsistent with truth:) yet it is very possible God can reveal those truths which we have neither faculties analag, nor Principles or notions proportioned to, nor any natural ways of judging or examining. And if those faculties which are not capable of cognizance will judge; and judge of things removed from all our notices; (such as Spiritual, Infinite, Eternal being is) and do it by principles gathered from the information of our Sences, and by analogy with things of another kind; corporeal finite things that are about us; reason need not be informed how liable such judgments must be to mistakes; and how that which we call repugnancy in one may have no place in the other. Here therefore to submit our understandings, and believe is but modest justice, and to *receive as Children what our Heavenly Father says*.

And therefore they that will presume to comprehend what ere they are commanded to believe, and those that will believe nothing but what they are able to comprehend, are alike insolent, if not pernicious. 'Tis true God by the Gospel hath revealed and brought to light many things which before appeared only as he himself did in the Temple, *in a Cloud*; namely concerning the *Divine nature, Persons, Properties, and the Eternal being*, and the *Incarnation of his Son*; but still, as God himself is said to do, these also *dwell in Light, that no man can approach unto*. Which he that will needs gaze and pry too near to, must be dazzled into blindness, and be only so much more in the dark. But he that proudly does conceit his little spark of Reason can bear up with that Divinity of brightness, and enlighten him to look through all those inaccessible discoveries, with *Lucifers* assuming he hath reason to expect *his fall*. The one of these that will needs clear all mysteries, the other will take them all away; the one that with his Pencil will presume to figure him *who is the brightness of God's glory*, and trace out the lineaments by which that everlasting Father did impress *the character, and express Image of his person on him*, and the other that with a bold hand dashes out the Person from the Nature; the one that will untie the knots of the Hypostatick union; and the other that will cut them and the union too asunder; the one that will needs prove by Reason whatsoever is in Scripture, and the other that speaking of Christ's Satisfaction, saith *for my part if it were not only once but oftentimes set down in holy Scripture, yet would not I therefore believe it*, because forsooth it was against his reasonings: Neither the one or other of these sure *receive revelation as a little Child*, not like young *Samuel, Speak Lord for thy Servant heareth*.

But these, as all extravagance is wont, are profited into much worse: The one that would be proving, making reasons for, the mysteries, often God knows framed only shadows, and the other by their light of Reason being able to dispel and make those shadows vanish, that so easy victory encouraged them to frame reasons against, and to attacke the mysteries themselves; and then others finding there was something that was taken to be reason not agreeing with some chief heads of Religion, as they had been still received; took occasion thence to conclude against the whole Religion; and by scruples at some Articles taught themselves to dispute all the Creed; and now a difficulty in one Doctrine makes the rest suspected, and regarded only as things made to amuse, and the unusual wording of a Command is thought ground enough to turn all Christian duty into Raillery.

For instance; If Christ intending by prescribing patience, to teach men how to escape not only from the guilt, and present torture that a Spirit which will needs return each sleight offense is subject to, but also from the future and eternal recompenses of revenge, shall in phrasing his injunctions but bid them *turn the other cheek*, no Gentleman can be of his Religion; and that is cause enough I hope not only to renounce, but scorn it. If in mere compassion meaning only to make virtue easy, by advising us against the snares and the occasions of Vice, he word his Counsel in prescriptions to *pull out the right eye, cut off the right hand*: His Religion is a much worse Tyranny then the Covenant *Naash* offered to the men of *Jabesh Gilead*, and they think themselves as much concerned to make parties against it: In fine, if that he might at once instruct us how to pull up *the root of all evil*, he forbid us to *lay up treasures upon the Earth*, and tell us *that our treasures should be laid up in Heaven*, and say it *is impossible for a rich man to enter into Heaven*; here they cry out mainly he supposeth us, and treats us just as Children: This Command requires indeed that they who do receive it should be Children, whom we use to cheat of gold by the same methods, telling them it is not good for them at present that it shall be laid up for them; and therefore when Religion does attempt to deal with men so, 'tis concluded it designs to cozen them, as they think it does indeed, and is a cheat, and all that minister about it are mere fourbes: And truly if we racked the Consciences of dying men, and if so be they would give so much to this Cloyster or that Order promised them remission of their sins, and worse than *Judas*, sold the purchase of Christ's Blood at those base rates, and betrayed the Redemption so, on God's name let them so account us; but if we do attempt on nothing but men's vices, and would only steal their Souls from Hell, and cheat them into piety and blessedness, these we hope are very unreprouchful frauds. But alas! to talk to them of these after-things, of Heaven and Hell is altogether as much liable to their contempt as the commands are. If we tell them of a Resurrection to Judgment, and of everlasting fire to punish wicked men, because their reason cannot comprehend how flame can hurt a Soul; or for the Body how devouring fire can repair the food it preys upon, that it may keep alive and nourish torment to eternity; or how each man's peculiar dust that is digested into several men's being and so become no one man's peculiar, when it shall be also blended with the ashes of the Universe, can be singled out and parted to its proper owner, when there are so many own it, because their reason cannot comprehend all this, therefore *Scriptures lake of fire* must be no more then the *Poets Acheron*; and Resurrection was framed (as the apparition of a Ghost is wont to do) to fright men merely; and however 'tis attested Christ did never rise, but all is fable: Thus from such premises as these our rational disputing men conclude.

And here I shall not ask how these men dare presume, that if there be a God who hath declared that he will bring such things to pass, yet he must be unable to affect them, if they cannot comprehend the manner how he does them; or be confident they can look through those *beams that come out of his hand, in which the hiding of his Power is*: But this I shall say to our men of reason, theirs is the most unreasonable way of arguing in the world; to dispute against plain matters of fact, the *being and the Works of such and such so many ages since*, and witnessed by a greater testimony then the World can show for any other thing; and ever since appearing in their visible and vast effects, *as the Conversion, Suffering, Faith*, of the whole

Earth almost. Now to attempt the confutation of such matter of fact by reasonings drawn from difficulties in some things which those men are witnessed to have delivered, or to conclude, that there can never have been any such persons in the World, because they cannot understand all that those persons taught, or possibly because they can take some occasions to buffoone on what they taught, is most ridiculous. Thus History must have been false, and several known places not to have been, because the story hath been turned into *Burlesque*: Thus he that with the Ancients cannot comprehend how it is possible that there should be *Antipodes*, or the Earth can be anything but a plain flat, otherwise he thinks the inhabitants must fall down to Heaven; may as rationally despise all the discoveries of the Earth, assure himself our constant Navigations which persuade us 'tis a Globe inhabited on both sides, bring home from the *Indies* nothing else but false relations, and that indeed there are no *Indies*.

I need not urge how Christianity approves itself even to the reasoning of the sober part of mankind; and the morality of it had the suffrage of the World before itself appeared: For while the evidence stands good, if the matter of fact be true, the Doctrine must be true, and the commands obeyed: and to use such arguings to resell such matter of fact is just like that which *Zeno* did attempt, namely, by subtleties to prove it was impossible there could be any motion, while another did disturb his Lecture by his motion up and down the Schools; it is the same thing as to take a *bowl* to cut with, or the *vessels of the Danaid's* to carry water in: For such reasonings are alike improper for that work.

And indeed these arguings are not the exceptions of reason, but the strugglings of men's vices against Religion. And it must be impossible so many Thousands would give up their *Bodies*, rather than their *Bibles* to the fire in *Dioclesian's* days, because it is a book which they can find no other pleasure in but that of railing it, or helping them with subjects to be profane upon. It must be false that *Christ* did feed 5000 with 5 loaves and 2 small fishes, 'till 12 baskets full of broken pieces did remain; yet not so much because they know not how their eating could nourish the victuals so, and make it grow; as because they are angry with the worker of the miracle, who forbids and upbraids the excesses of their luxury, which can easily, and does daily consume the price of that that would suffice 5000, without miracle on 5 single persons; and all that when 'tis dressed according to the modern mode of eating well, dissolved, turned into juyces, and exalted into the Elixir of the Epicure, shall leave, alas! no broken pieces for the Alms-basket: This is the quarrel; this does make the miracle impossible. And yet methinks upon the same account they should allow, that at a feast he turned so many pots of water into wine, because that seems to gratify the thirsts of their intemperance. In fine, we do not live as men prepared or willing to be called to an account of all our doings, therefore we have no mind to rise again to give it: When we are thus minded, it is not hard to meet with difficulties that encourage the opinion that we shall not rise. Which difficulties when we look into, we cannot find how it is possible we can be raised, and 'tis easy then to think we cannot, that it is impossible, especially when it is our will and interest to think so; and then it must be false whatever is in Scripture that we shall. These are the processes of those that reason against Christianity, such the grounds that they dispute upon: But their reasons are but Sophisms of lust and interest, which will guild and

paint whatever they are much in love with, and it is no wonder they find colors for it, and can think them reasons, for they always did so against present evident conviction. When Moses by his miracles endeavored to let *Pharaoh* know who was the Lord, and to persuade him to let Israel go; while *God* permitted the *Magicians* to counterfeit those miracles, it looked like reasonable indeed that *Pharaoh* should not be convinced; but when they could not imitate, but did confess *the finger of the Lord*, and *themselves suffered those plagues which they could not either conjure up or down*; then if *Pharaoh* will not be persuaded, 'tis plain nothing but his interest, not the wonders which were brought by the *Magicians*, were the reasons that prevailed with him; for those were not reasons against more and greater miracles; yet they were effectual with him to the destruction of himself and his nation. Again when they who knew the mighty works *Christ* did, and were forewarned by him of *false Christ's and false Prophets, that would come with signs and lying wonders*; *God* allowing Satan leave to struggle at his last gasp, and to make a blaze when he was to *fall from heaven as lightning*, but far beneath *the glory of his only begotten Son*: when they who knew both these, chose yet to follow a *Barchocab*, a false falling Meteor, who came indeed with greater show, and not with such strict mortifying Doctrines, nor only with the thin encouragement of after-expectations as *Christ* did, for he gave them hopes of present temporal enjoyments; but he did no wonder besides *spitting fire* (*S. Jerome* says) and *throwing great stones from his knee as from an Engine*, say his followers; which yet could not scare the *Soldiers*, neither did the *Roman Eagles* (which were true-bred) fear those flames he spate, but destroyed some millions of them. Now 'tis evident by the comparison of the several signs that *Christ* and this *Barchocab* wrought, the only reasons that gave efficacy to that sleight imposture, and did make it over-power *Christ's* mighty works, was their earthly desires and affections which *Christ's* severe Doctrines could not gratify, and therefore *they receiving not the love of the truth, but having pleasure in unrighteousness, gave themselves up to delusions to believe a lie*; yet still those delusions went for reason with them. Once more *Tertullian* challenging the Heathen says, *Produce before your judgment-seats some, whom you will, of those who are inspired by any of your God's, when gaping ore the Altar they have in its fumes (according to their custom) taken in the Deity 'till they are great with it, & ructando conantur, while they are in travel with him, as it were, have belching throws, that they burst almost 'till they are delivered of the inspiration: while it is thus, let but any Christian adjure them by the name of Christ, and if the spirits that they are possessed with do not presently confess that they are Devils, ibidem illius Christiani procacissimi sanguinem fundite, let the saucy petulant Christian lose his life.* He speaks of this as a known frequent trial. And *Minutius Felix* says, their chiefest God's have been forced out of their Votaries, and acknowledged they were evil spirits. Now here was reason and experience; the miracle was so evident, that *Tertullian* bragging says, *do not believe it if your eyes and ears can suffer you*; and the reason was more pressing then the fact, *Nec enim Divinitas deputanda est quae fubdita est homini, it being most impossible that that should be a God which a man could rule and triumph over*, so imperiously manage him, as with a bare command to force him from his hold, and make him shame himself so villainously before both his adorers and his enemies, as to say, *He was a Devil*. Yet the Heathens still found colors to do out all this conviction; and their old acquaintance with their God's, together with the Custom of their vicious Worships, had more force with them then miracle and reason. And while the Christian dispossessed their

Deities, he was himself turned out of all his own possessions; and although he made their God confess himself a Devil, yet still poor he was made to suffer as a malefactor.

And 'tis not strange if men now stick as closely to their vices, as those did to the *God's* that patronized them, and it be as hard to exorcise the Devil out of their affections and practices, as it was then out of Heathen Votaries or Temples. They are as fierce against the Christian Religion for their lusts sake, as those for their *Venus*, and the very same account that made those Heathen Customs, or the lying wonders of false Christ's, or *Pharaoh's* Magicians sings, be more persuasive then the other more real miracles; namely, because they sided with their inclinations and interests. This very account makes little difficulties (which Almighty God hath left in our Religion, as he suffered signs and lying wonders heretofore, for trials) yea, makes cavils, mere exceptions, pass for reasons most invincible, be disputed, urged with great concern and passion, against all those methods of conviction which God hath afforded Christianity.

Now if this be to *receive Religion as a little Child*, 'tis with the *frowardness of Children*, when they are displeased or ill at ease; who resist and quarrel with the thing that is to make them well or please them, and return the Parents cares to ease and quiet them with little outrages and vexing. And *do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee and established thee? Ask thy Father and he will show thee, thy Elders and they will tell thee*, Deut. 32. 6, 7. Now have Children any other way to know their Parents, then to let their Father show them, and their Elders tell them? Or should we cast off the relation and renounce all the obedience due to it, because we are not sure of it ourselves? For ought we know those may not be our Parents, we have only testimony for it: Thus we serve our God on that account; and yet *Hath he not made thee and established thee?* As he began us, so did he not nurse and bear us in his arms, and carry us in all our weakness and difficulties, 'till he brought us up to a full strength? 'Till by a miraculous and signal providence he had established, settled us? and after all these cares bestowed upon us, do we prove a generation of vipers only, such as do requite the bowels that did bear and nourish them, by preying on them and consuming them? Or like the of-spring of a Spider, who, when he hath spent himself with weaving nets, and working of them into labyrinths, to be the granaries and the defences of his brood, to catch them prey, and to secure them; then the strongest of his young ones, when he is by these his cares established and grown ripe to destroy, makes those threads fatal to his parent, which he spun out of his bowels to be thread of life to him. And shall we be such Children to our Father that established us? Make all his plenties turn to poison in us, and invenome us against himself? make his miraculous mercies furnish us for the abuse and provocation of him? His blest Providence serve only to afford us arguments against itself; help to confute itself because it hath so prospered, doth still suffer us? but after all this, *is he not thy Father that hath bought thee?* who to all his titles to us, his endearing obligations, notwithstanding our despites and provocations of them; yet did give the life of his own Son to purchase over again the same relation to us, that we might have right to the inheritance of his Kingdom: And then however we have hitherto affronted, let us be content now to be bought and hir'd, *to receive that Kingdom of God as his Children; for if*

Children then heirs; heirs of God, and joint heirs with Christ, who died to make us Kings and Priests to God and his Father.

To whom be glory, &c.

A SERMON PREACH'D IN S^t PETER's WESTMINSTER ON SUNDAY, *January* vi. 1660.

AT THE CONSECRATION OF THE Right Reverend *Fathers* in God,

- GILBERT *Lord Bishop of Bristol,*
- EDWARD *Lord Bishop of Norwich,*
- NICHOLAS *Lord Bishop of Hereford,*
- WILLIAM *Lord Bishop of Gloucester.*

By RICHARD ALLESTRY D. D. Canon of Christ-Church in *Oxford*, and one of His Majesty's Chaplains.

LONDON: Printed by *John Playford*, in the Year 1683.

Right Reverend Father in God, GILBERT, Lord Bishop of London, and Dean of His Majesty's Chapel Royal.

My LORD,

WHEN I consider with what *reluctancies* I appear thus in public; I have all reason to suspect and fear, lest this *offering*, which like an *unwilling Sacrifice* was dragged to the *Altar*, and which hath great *defects* too, will be far from *propitiating* either for *its self* or for the votary. But I must crave leave to add, that how averse soever I was to the *publishing* this rude *Discourse*, I make the *Dedication* with all possible *zeal*, and *ready cheerfulness*. For I expect your *Lordship* to be a *Patron*, not only to my *Sermon*, but to my *Subject*. Such a separate eminence of *virtue* and of *sweetness* mixed together may hope to ingratiate Your *Function*, to a *Generation* of men that will not yet know their own good, but resist mercy, and are not content to be happy. And for *myself*, Your *Lordships* great goodness and obligingness hath encourag'd me, not $\langle \diamond \rangle$ to hope that you will pardon all the miscarriages of what I now present, but also to presume to shelter *it* and *myself* under your *Lordships Name* and *Command*, and to honor myself before the World by this address, and by assuming the relation of▪

My Lord,

Your Lordships most humbly devoted and most faithful Servant, RICH. AL••STRY.

SERMON XVI. IN S^t PETERS WESTMINSTER. *January* 6. 1660.

ACTS XIII. 2.

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

AND as they ministered to the Lord and fasted, the holy Ghost said,—

Although that *ministering* to God by *prayer* and *fasting*, be the indicted and appropriate acts to preface such Solemnities as *this*; and that not *Sermons*, but *Litanies* and *intercessions*, are the peculiar adherents of *Embers*, and of *Consecrations*; and those vigorous strivings with Almighty God by Prayer are the *birth-pangs* in which *Fathers* are *born* unto the Church: Yet since that now this *Sacred Office* is itself opposed, and even the *Mission of Preachers* preached against, and the *Authority* that *sends* despised as *Antichristian*, whilst *separation* and *pretence* unto the *Holy Ghost* set up themselves against the strict injunction of the Holy Ghost to *separate*; the Pulpit that otherwhiles hath fought against it, must now atone its errors, by attending on the *Altar*, and the bold ungrounded claims of *Inspiration*, that false Teachers have usurp'd, be superseded by the voice of the *Holy Ghost* himself, who in this case becomes the *Preacher*, and *says*, *Separate me Barnabas and Saul for the work whereunto I have called them.*

My Text is a *Commission parole* from Heaven, in it you have,

First, the Person that sends it out; 〈 in non-Latin alphabet 〉 , *The Holy Ghost said.*

Secondly, the Persons to whom it is directed; implied in the verb 〈 in non-Latin alphabet 〉 *separate*, more particularly expressed in the foregoing words.

Thirdly, the thing to which they were impowr'd by the Commission, or which was required of them; set down in the remaining words of the Text, wherein you have.

1. The Act enjoin'd; 〈 in non-Latin alphabet 〉 , *separate.*
2. The Object; 〈 in non-Latin alphabet 〉 , *separate me Barnabas and Saul.*
3. The end for what; 〈 in non-Latin alphabet 〉 *for a work.*
4. The determination of that work; 〈 in non-Latin alphabet 〉 *for the work whereunto I have called them.*

Of these in their Order: and first,

I The Holy Ghost said.

Of those *five* things for want of which the *second Jewish Temple* sunk below the *first*, and its Glory seemed faint in the comparison, the Chiefest was the *Holy Ghost*; who became silent; his Oracles ceased then, and he spake no more by the Prophets. A thing not only confessed by the *Thalmudists*, (who say our *Rabbins* have delivered to us, that from the time of *Haggai*, *Zechary* and *Malachi*, 〈 in non-Latin alphabet 〉 *The Holy Ghost was taken away from Israel*) but so notorious in experience, that when *St. Paul* meets *Disciples at Ephesus*, Acts 19. 1. and asks them *if they have received the Holy Ghost*, whether at their Baptism the Spirit came down upon them as he did then on others; they answer ver. 2. *We have not so much as heard*

whether there be any Holy Ghost, any extraordinary effusions of the Spirit, whether he do come down in Gifts and Afflations, such as we know were usual in the first Jewish Temple, but have not been for a long time, and we have not yet heard they are restored, (for of this pouring out of the Holy Ghost they must needs mean it, not of himself, of whom they could not doubt, nothing was more known in the Jewish Church.)

But as our Savior did supply the other *four* with all advantage, and so fulfilled the Prophecy, and made the *glory of that Temple greater*: so for the fifth, the *spirit*, he was restored in kind with infinite improvement, that of Joel fulfilled, *I will pour out my spirit upon all flesh*, for they were all baptized with the Holy Ghost; baptized in rivers of living waters, which did flow out of the belly of themselves, for this he spake of the Spirit, which all that believed on him should receive Joh. 7. 39. so that Joel did scarce feel or fore see enough to prophesy of this abundance, but the inundations were almost like Christ's receivings, without measure. Nor were his Inspirations as of old, dark and mysterious Oracles, direction in rapture, where the Message itself was to have another revelation, and it must be prophecy to understand as well as utter: But in the Gospel his effusions run clear, and transparent as the Water that expresseth them, revealing even all the unknown languages that were the conduits and conveighances; all plain express direction, such as that of the Text.

Now amongst all the several uses of the Holy Ghost for which he was poured out in this abundance, amongst all the designs he did engage himself in, and advance, he does not seem to have a greater agency nor to interest himself more in any, than in *qualifying for*, and *separating to Church-Offices*. This seems to be his great work: And indeed how can he choose but be particularly concerned in those *Officer* which are his own 〈 in non-Latin alphabet 〉, his gifts? Timothy's is expressly called so, in each of his *Epistles*, 1 Tim. 4. 14. 2 Tim. 1. 6. And when our Savior, Ephes. 4, 8. is said to give the gifts of the Holy Ghost to men, it is added how, ver. 11. He gave some Apostles, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, namely because those gifts enabled for those Offices, and all the reason in the World that he should have a special hand in giving, where himself is to be received. Receive the Holy Ghost, that was from the beginning, and is yet the installation to them: And if we take them from their divine original, from that great Pastor and Bishop of our souls, who was the maker of them too, Thus he was consecrated; the spirit of the Lord is upon me, therefore he hath anointed me to preach the Gospel, Luke 4. 18. And when he comes to ordain succession, he says, as my Father sent me, so send I you: And he breathed upon them, and said, Receive the Holy Ghost, Joh. 20. 21. And after bids them tarry at Jerusalem 'till they should be endued with power from above, Luk. 24. 47. That is, endued with the Holy Spirit, Act. 1. The present Barnabas and Saul were sent by his Commission in the Text; and v. 4. And Saint Paul tells the Elders of the Churches of Asia, the Holy Ghost made them overseers, 〈 in non-Latin alphabet 〉, Act. 20. 28. Timothy had his Office, 〈 in non-Latin alphabet 〉, by immediate designation of the Holy Ghost, 1 Tim. 4. 14. Clemens Rhomanus saith, the Apostles out of those they had converted, did ordain Bishops and Deacons 〈 in non-Latin alphabet 〉, having first tried them by the Holy Ghost, and so taught by his revelation who should be the men. And Clemens Alexandrinus says, John after his return to Asia, ordained throughout all the regions about, 〈 in non-Latin

alphabet › , such as were signified and designed by the Holy Ghost. So that Oe••menius pronounces in the general, ‹ in non-Latin alphabet › , the Bishops that were made, they made not inconsiderately on their own heads, but such whom the Spirit did command. Chrysostom said as much before, and Theophylact. Nor can we doubt that he maintains his interest in this affair even at this day: But that our *Veni Creator Spiritus, come Holy Ghost eternal God*, does call him to *preside* in these so concerning Solemnities; For *Christ*, when he commissioned his *Apostles*, assuring them, *behold I am with you even to the end of the World*; which promise he performs only *vicriâ Spiritûs prasentiâ*, by the presence of the Holy Ghost, who is his *Vicar*, as *Tertullian* expresses; nor can the *Spirit* be with them *till then*, but by *making them be till then*; which being done by *Ordination*, that *Ecclesiastical procreation*, (for so they derive themselves to the *Worlds end*;) upon the strength of that promise we may assure ourselves he does assist as *truly*, though not so *visibly*, as when he said here, *separate*.

The *Holy Ghost's* concernment being thus secured, I have this one thing only to suggest; that they who set themselves against all *separation* to these *Offices* and *Orders*, in and for which the *Holy Ghost* hath so appeared, (what they be I dispute not now) they fight against the *Holy Ghost*, and thrust him out of that in which he hath almost signally interested himself. And they that do entitle the *Spirit* to this opposition, do not only make *God's Kingdom* divided against itself, or raise a *faction* in the *Trinity*, and stir up division betwixt those *Three One Persons*; but they set the *same Person* against himself and make the *Holy Spirit* resist the *Holy Ghost*. You know the inference pressed upon them that did this but *interpretatively* in the *Devils Kingdom*, and did make *Satan* cast out *Satan*: And is it not here of force? And they who make the *Spirit* cast out the *Holy Ghost*, contrive as much as in them lies *God's Kingdom* shall not stand. I will not parallel the guilts. Those *Pharisees* blasphemed the *Holy Spirit* in his *Miracles*, ascribing that to *Beelzebub* which was the *immediate work of the Holy Ghost*: (and such indeed do sin *unpardonably*, because they sin *irrecoverably*; for *Miracles* being the utmost and most manifest express wherein the *Holy Ghost* exerts himself, they who can harden their understandings against them have left themselves no means of conviction, and *cannot be forgiven*, because they *cannot be rectified or reclaimed*.) *These others* do blaspheme the *Spirit* in his *immediate inspirations* and ‹ in non-Latin alphabet › , ascribing to the *spirit of Antichrist* all those *Offices* and *Orders*, which these gifts of the *Holy Ghost* were power'd from Heaven immediately to *qualify for*, and *separate to*; things in which he hath as signally appeared as in his *Miracles*: and as he made these *means* to convince the *World*, so he made those the *Officers* of doing it, and set them to *out last the other*. Now in the same nearness that these two guilts come up one towards the other, just to the same degree these *sin the sin against the Holy Ghost*. For the *Holy Ghost* said, *separate*.

So I pass to the *second*, to those whom this Injunction is directed to. And thence I do observe in general, that

Notwithstanding all the *interest* and *office* that the *Holy Ghost* assumes in these same *separations*, yet there is something left besides for *Man* to do. Although he *superintend*, they have a *work* in it: He is the *Unction*, but it must be applied by *laying on of hands*. I have called them, saith he in the *Text*; and yet to them that ministered, the *Holy Ghost* said, *do ye separate*. I

do not now examine what *degree* and *order* of men they were whom the *Holy Ghost* here commissions for this *Office*. The Judgment of the *Antient Church* in this affair is enough known, by the condemnation of *Arius*, and by the Fate of *Ischyras* and *Colluthus*: and for the *present instance*, in which they are called *Doctors* that are bid to do it, there hath enough been said to prove 〈 in non-Latin alphabet 〉 a Title of a *Bishop*; to which I shall only add, that it was a *variation of Name* that stuck by them until *Bede's* age, in which, what *Bishops* signified does come under no question; for he does say, that *Austin called together to the Conference, Episcopos sive Doctors, the Bishops or the Doctors of the Province*. Besides that there was then in *Antioch* a *Bishop* 〈 in non-Latin alphabet 〉, *In the time of Claudius Emperor of Rome, and of Euodius, whom the Apostle Peter had ordained at Antioch, those that before were called Nazarenes and Galileans, were called Christians*: A thing which happened a little before this separation in the *Text*, as you find *Chap. 11. 26*. But who they were that used to separate for every Execution of these *holy Offices*, will appear from the Instances that I shall make to prove the present Observation, that, besides that of the *Holy Ghost* there was an *outward call*: And whom soever the *Spirit sent*, he commanded that they should have *Commission* from *Men*. And all my former *Testimonies* for the *Holy Ghost*, bear witness for this too. The *Text* is positive; here was a *Conge d'estire* for *Barnabas* and *Saul*. *Timothy* had his *Office* 〈 in non-Latin alphabet 〉, *be designation of the Spirit*, *1 Tim. 4. 14*. yet 〈 in non-Latin alphabet 〉, *with laying on of hands*, *ibid. yea* 〈 in non-Latin alphabet 〉, *by the laying on of my hands*, *2 Tim. 1. 6*. And *Timothy* was placed at *Ephesus*, as *Titus* also left at *Crete*, to *ordain* others in the same manner; *St. Paul* providing for the *succession* of the *Rite* and *Ceremony* as well as of the *Office*. And in *St. Clement's Testimony*, 〈 in non-Latin alphabet 〉; *the Spirit tried, but the Apostles constituted*. And down as low as *Trajan's* time, when *St. John's* date was almost out, his life and his *Commission* expiring, and the *Churches* of *Asia* to be provided with *succession*, the *Men* were 〈 in non-Latin alphabet 〉, *signified by the Holy Ghost*: But the *Chron. Alex.* saith, 〈 in non-Latin alphabet 〉 *that he went clean throughout Asia and the adjacent Regions, constituting not only Bishops, but others of inferior Clergy*: And even in the *lowest* thus it was; when the first *Deacons* were to be made, *Men full of the Holy Ghost and Wisdom* were to be looked out, *Act. 6. 3*. But yet that did not authorize them, the *Holy Ghost* and *Wisdom* did not make a *Deacon*: For besides that, *the Apostles will appoint them over their business, ibid.* and they are brought to them, and they do lay their hands upon them, *v. 6*. Thus it was in those times of full effusion of the *Holy Ghost*: *Men* always had to do in giving that *Commission*: so that whoever pleads an *Order* of the *Spirit* for his *Office*, (although such a *Commission* of the *Spirit*, if he had it, would evidence itself, and if it were, it would appear, for 'twas the *manifestation of the Spirit that was given to every man to profit withal*; yet) if we yield him his pretensions, and let his own *incitations* pass for *inspirements*, and his *strong fancy* for the *Holy Ghost*, if the *Holy Ghost* did call him, who did separate him? Whom the *Holy Ghost* calls, he sends to his *Officers* to empower; they both work, *He says, do ye separate*.

And here a *Consideration* offers itself unto those *holy Fathers*, whom the *Spirit* makes his *Associates* in separating men to *sacred Offices*; that when they set apart even to the *lowest stalls* of the *Church*, they labor to perform it so that the *Holy Ghost* may be engaged, and act along

with them in the performance: *Separate* such as they may presume the *Spirit* hath called, and will own. He does not call the *ignorant*, or appoint *blind eyes* for the *Body of Christ*, or make men *Seers* to lead into the pit. The *Holy Spirit* calls not the *unclean*, or the *intemperate*; we know it was another fort of *Spirit* that went into the *swine*: nor does he ever say, *Separate me* those who *separate themselves*, the *Schismatics*: the *Spirit* calls not such as break the *unity of the Spirit*; nor sets into the rank of higher members in *Christ's body* those who *tear that body*, and *themselves* from it: the *factionous*, those that *will not be bound* neither in bonds of *peace* nor of *obedience*, but break all holy ties, that make *commotions*, and *rave* and *foam*, sure 'tis the *Legion* that sends them, and not the *Holy Ghost*. He whom the *spirit* will call, must not be under the reputation of a *Vice*, but should be of a *good report*, lest he fall into *reproach*, and so into the *snare of the Devil*, 1 Tim. 3. 7. i. e. lest he fall into reproach, and then his teaching do so too, and men learn to slight or not heed the doctrines of such a one as is under scandal for his life, and so the Devil get advantage over them, and do ensnare them. 〈 in non-Latin alphabet 〉 . For to be to any an occasion of falling, is to be the Devils snare. Now *Christ's Fishers of men*, those whom the *Holy Ghost* appoints to spread nets for the catching Souls to God, their lives must not lay *snare for the Devil*, and entangle Souls in the toils of perdition. Those also that come to you out of *Ambition* or of *greediness of gain*, the *spirit* calls not neither: He calls we see 〈 in non-Latin alphabet 〉 , to a work; so that they who seek more then they can well attend the labor of, or are qualified for the work of, they are not of his sending. But of all men the *Holy Ghost* will least deal with the *Simoniackal*, that come not to a work, but to a market, that contract with *Patrons* for the *spirits call*, or, worse than their master *Simon*, would hire the *Holy Spirit* himself to say, *Separate me them*: The *Successors of the Apostles* have a *Canonical* return to these, *Your money perish with you*. They whom the *Holy Ghost* does call must have his gifts and temper; *St. Paul* hath set all down to *Timothy* and *Titus*, and those who minister in this employment, if they will be what he hath made them, *joint Commissioners* with him, and his *Co-workers*, they must order it so that he may work and act, which he does not but where he calls, nor does he call but those whom he hath qualified: And 'tis of those only whom he hath called, that he says, 〈 in non-Latin alphabet 〉 , *Separate*.

The Third particular, the thing enjoin'd; And the *Holy Ghost* said, *Separate*.

The *separateness* of the *Functions of the Clergy*, the *incommunicableness* of their *Offices* to persons not *separated* for them, is so express a doctrine both of the *Letter of the Text*, and of the *Holy Ghost*, that sure I need not to say more, though several heads of *Probation* offer themselves: As first the *condition* of the *Callings*, which does divide from the *Community*, and sets them up above it; And here I might tell you of *bearing rule*, of *thrones*, of *stars* and *Angels*, and other words of as high sense, and yet not go out of the *Scripture* bounds, although the *dignity* did not die with the *Scripture* Age, or expire with the *Apostles*: the age as low as *Photios* words it thus, 〈 in non-Latin alphabet 〉 . That *Apostolical and Divine Dignity*, which the *chief Priests* are acknowledged to be possessed of by right of *Succession*. *Styles* which I could derive yet lower, and they are of a *prouder* sound than those the *humble ears* of this our age are so offended with. But these *heights* it may be would give *Ombrages*; although 'tis strange that men should envy them to those, who are only exalted to them, that they may with the more

advantage take them by the hands to lift them up to *Heaven*. Those nearnesses to things above do but more qualify them to be 〈 in non-Latin alphabet 〉, in *Theoph.* and to draw near to God on your behalf, that those your Angels also may see the face of your Father which is in *Heaven*, and those stars are therefore set in *Christ's right hand*, that they may shed a blessed influence on you from thence.

The 〈 in non-Latin alphabet 〉 and the 〈 in non-Latin alphabet 〉, The *Work* and *labor* of the work, (the one is the 〈ϕ〉, and the other *Saint Paul's* word) require a whole man, and therefore a man *separate*: and if *St. Paul*, one of our *separated* persons here, who had the fullness of the *Spirit*, and the fullness of *Learning* too, that was brought up in the *Schools*, and brought up in *Paradise*, taught by the *Doctors*, and taught by the mouth of the *Lord* in the *third heaven*, snatched from the feet of *Garaliel* to the *presence of God*, to have a *beatifical Vision* of the *Gospel*, if after all this he cry out, *who is sufficient for these things?* sure they are not sufficient, who in those little intervals which their *trades* and *necessities* afford them, fall into *fits* and *frenzies* of Religion, have a sharp *Paroxysm* of *irregular convuls'd Divinity*, as if they were its 〈 in non-Latin alphabet 〉, possessed with their *Theology* 'till their *weariness*, and *not knowing what to say* do *exorcise* them.

But not to speak only to the wild fancies of this Age, the *Scripture* says of the men of these callings, they are *taken from among Men*, and *ordained for Men in things pertaining to God*. And such *discriminations* are evinced by all the expressions of a *Church* in *Scripture*. 'Tis called the *body of Christ*: Now the parts of a body, as where they are so separate that they divide from one another, they do not make a *body*, but are an *Execution*; so where they are not separate in a diversity of *Organs*, for several faculties and operations, it may be a dead *Element*, as similar bodies are, but cannot be that body which *St. Paul* describes, 1 Cor. 12▪ *Which is not one Member, but many*, ver. 14. *And if they were all one member, where were the body?* v. 19. and indeed all that Chapter is inspired for this Argument. In *Christ's Church* 'tis as impossible that everyone can be 〈 in non-Latin alphabet 〉 an *Overseer*, as that every part in the body can be an *Eye*: And the whole frame of *Man* may be nothing else but a *Tongue*, as well as every *Christian* may be a *Preacher*: And if it might, *where indeed were the hearing?* as *St. Paul* does ask. The *Church* is also called *abuilding*, and *God's house*: Now it is true that every *Christian* is by *St. Peter* called a *lively stone*, and all of them *built up a Spiritual house, an holy Priest-hood*, 1 Pet. 2. 5. and they all are a *Royal Priest-hood, an holy Nation, a peculiar separate people*, verse. 9. Yet all this is no more of privilege than is affirmed in the very same words of the *Jewish Nation*, *Exod.* 19. 6. Where yet *God* had his *separated Levites, Priests* and *High-priests* too. But sure 'tis manifest enough that in this building, as in others, stones have their *separate places* and *distinct*; everyone cannot bear up the *Corner*, or be a *pillar* and *foundation-stone*; much less can everyone place itself in the *Ephod*, assume to be one of the *Urim* and the *Thummim-stones*, and there break out in *Oracles*, and give *Responses*; and every rubbish stone set itself in the *Mitre*, and shine in the head ornaments, as if it were one of the *precious stones of Zion*. In fine, (to speak now out of *Metaphor*;) not only the transactions of the *Text*, which is a precedent for men to commission such and such, but also all *Scripture* rules direct a *Choice*; and where there is *Election*, there is also *dereliction*, and both evince a *separation*: And if all the Nations in

the World have had their *distinct Officers* for Religion, and, as it were, to signalize the *separateness* of their function, in many Nations they did live apart from Men: The *Priests* had their *adya* as well as the *Deities*; dark solitary Groves were made choice of, not so much for the *God*, as for his *Officers retirement*; so that every appearance of him also was a *Vision*, and the *Priest* was *revealed* as well as the *Oracle*▪ and all this at the first to make a kind of sacred Pomp for the solemnity of awfulness, (though afterwards it often proved but opportunity for foul performances.) And if to this uniform practice of the World *God's* attestation be set, who ordered it in his own Government; nor that as a *Levitical* or *Jewish* administration, but it was practiced amongst his own from the beginning, and when dominions were but greater families, there were still *distinct* persons for the employments of Religion; that was the *office* and the *privilege* of the *first-born*: *Esau* was called *profane* for selling that birth-right of his: (And the word in the Text here, 〈 in non-Latin alphabet 〉 *separate*, is the same which *God* does word the *sanctifying* the *first-born* for him with, *Exod.* 13. 2.) 'Twere easy to deduce all this out of all ancient Jewish Records. And when the practice ever since hath been the same in *Christ's* Religion; after all this, sure nothing else but absolute defection of the *Notions* of *Mankind*, and blotting out all the impressions of *Universal Nature* and *Universal Religion*, or else an absolute *Command* from *Heaven*, could alter this Establishment; from which command we are so far, that 'tis the *Holy Ghost* himself that *said* expressly 〈 in non-Latin alphabet 〉 *separate*.

Now this 〈 in non-Latin alphabet 〉, this *Separateness in Function*, does infer upon us a *separateness in Life and Conversation*, and they who are thus *set apart from the World*, must keep themselves *unspotted from the World*. To *separate* and *Consecrate* are but two words for the same thing: *Separate three Cities* is the Command in *Deut.* 19. 2. and *they sanctified three*, *Josh.* 20. 7. Our *Offices* assume them both, and all are *holy Orders*. Now *separate* and *pure* are both so primitive, and so essential notions of *holy*, that truly I cannot determine which of them is *original*, and which *secondary*: Our *Consecration* does challenge both; and as we will be *separate* in our calling, so we must be *separate* in our lives, *not conforming ourselves to the World*, for *I have chosen you out of the World*, saith *Christ*. A torrent license of an Age must not carry us along; an *Universal Custom* of the World must be no precedent, and can be no excuse for us to do what is irregular. We are 〈 in non-Latin alphabet 〉 *separate*; and that the *World* does such things is no more a plea for us to do so, than that because the *World* is *Common ground*, therefore the *Church* is so too, fit to be put to all the uses of the field, or of worse places. Were it a reasonable argument; because I see that the whole *Country's* tilled, why should I not break up the *holy places*, and plow the *Temple*? Why, so we are *enclos'd* for *God*, and *separated* for the uses of Religion, and to preserve ourselves *pure* for them. Our *Savior* says that the *Community of Christians* is a *City upon an hill*; and then sure the *consecrated Persons* are the *Temple* of that *City*, the *separate places* of it; and then as they are most in sight (the *Church* is ordinarily the most *visible building*) so truly he that sees one of them, it should be as if he saw an *open Church*, where there is nothing else but *holy duty*, as if his life were *Liturgy*, public *Service*▪ and *Worship of God*. Hath your zeal never rose, at least your indignation, at the *profane fury* of this Age, which never made a stop in violation of things sacred, when to its heap of other *Sacrileges*, it added most contemptuous defilements

of God's *honors*; making the place that *Angels* met us in to Worship, and *Goddwelt* in to bless us there, the place appointed for the Divinest *Mysteries* of our *Redemption*, for the Celebration of *Christ's Agonies*, for the Commemoration of the *blessed Sacrifice*, the place for nothing but *Christ's Blood*, then to become the place of a most odious and insolent uncleanness? If I had worded this more aggravatingly, it had been only to infer that then to see a *consecrated person* to pollute himself with those black *foulnesses* that made *hell* and made *fiends*, is sure a sadder and a more unhappy spectacle. If an *Apostle* become wicked, he is in our *Savior's* Character a *Devil*; *Have I not chosen Twelve, and one of you is a Devil?* Yea if the good Saint *Peter* do become a scandal; tempt to that which is not good; *Get thee behind me, Satan.* *Christ* calls his nearest Officers *Stars*; Emblems of a great *separateness* those, that teach them how far their Conversation should be removed from Earth; for they are of another Orbe, *Heaven* is the *Region of Stars*: But they are *Emblems* of a greater *purity*; there's nothing in the World so clean as light, 'tis not possible so much as to fully shine; it may irradiate *dung-hills*, but they do not defile it; you may Eclipse a *Star* but cannot spot it; you may put out the light, you cannot stain it. 'Tis a word for God's *purity*: only his light is glory; and as his holiness is so separate that it is incommunicable, so his *Light* is *inaccessible*; Yet sure they that are *stars in Christ's right hand*, they do come near, and mix their light with his; and they of all men must be pure and holy, whom the *spirit* calls to that place, as he does all whom he calls to that separation that he did *Barnabas* and *Saul*, the Persons and the next Part; *Separate me Barnabas and Saul.*

I intend not to make particular reflections upon these persons, although the Character of *Barnabas* be registered the 11. Chap. v. 24. *He was a good man, full of Faith, and of the Holy Ghost*, and the good influence that that had upon the people follows; *And much people was added to the Church.* And as for *Saul*, though he began the Christian persecution, and was *baptized* in the *first Martyr-blood*, and *breathed out threatenings*, so that nothing but *thunder* could out-voice him, and at last was born as an 〈 in non-Latin alphabet 〉, as an *untimely birth*, aborting through those wounds which his own hands had made in the *Church*, and making himself a birth with ripping up her bowels; yet this *Abortive* proved the *strongest birth*, and 'twas a *Miscarriage* into the *chiefest Apostle*. As he began the after-sufferings of *Christ* in *Stephen*; so he fulfilled the 〈 in non-Latin alphabet 〉, and *made up all that was behind*, in himself, being in *deaths* more than those he inflicted. The sound of his *preaching* was louder than that at his *Conversion*, out-voic'd the *thunder*; for this went out into all lands, as if himself alone meant to execute the whole Commission, *Preach the Gospel to every creature*: which he did almost, not only preaching to those places *where Christ was not named*, without the other *Apostles* line; but even where the rest employ'd themselves, he wrought as much as they, in *Asia* as Saint *John*, at *Antioch* as *Peter*; yea and at *Rome* too, having as much to do in their foundation: If I had said more, I could have brought the *Popes* own *Seal* for evidence; where not only both are, but Saint *Paul* hath the *right hand*: And truly if they had had the luck to think at first of founding all their pretensions on Saint *Paul*, his *care of all the Churches* would have born them out, as well as *feed my Lambs* does now. But these considerations I pass; though they would give a Man that hath done mischief in the *Church* a pattern for the measures of his future Service to the *Church*. The thing I shall concern myself in, is the solemn *separation* here of those who were *before separated* to the work of the *Gospel*; *Barnabas*

sent by the Church of *Jerusalem* to *Antioch*, Act. 11. 22. and *Paul* not only separated from his Mothers womb, Gal. 1. 15. but chosen by express Revelation, and by the laying on of *Ananias's* hands that so he might receive the Holy Ghost, qualified to Preach the Gospel to the Gentiles and to Kings. In which work both of them had for some years exercised themselves. Yet here is a new consecration, and they are taken up to a condition more separate and distinct from what they were before. And all those vast advantages in which these persons did excel; the one of Faith and fullness of the Holy Ghost, the other, besides those, of express and immediate mission from Heaven; and the most strange success their labors had been blest with, all these I say, did not qualify them to assume these powers which the Holy Ghost commands another separation to enstall them in: And 'twas this 〈◇〉 that called *Paul* to be an Apostle, Rom. 1. 1. (as from this time he is always called *Paul*, not sooner.) Nor do we find any least footsteps of their being Apostles before, though *Barnabas* were sent to *Antioch*, yet he does not undertake what *Peter* and *John* did at *Samaria* in the very same case; for they confirm and give the Holy Ghost, Act. 8. 15, 37. but *Barnabas* does nothing but Exhort, Act. 11. 23. and he and *Paul* together Preacht the Word abroad, but we find nothing else they enterpriz'd: but from this time they exercise Jurisdiction, settle Churches, and ordain them Elders in the Churches, Ch. 14. 22, 23. and (as it does appear) singly derived these powers to others, to be exercised by them singly. To *Titus* most expressly, Tit. 1. 5. the like also to *Timothy*, with all the other Acts of Jurisdiction, (of which their Epistles are the Records) particularly that of Censures, which *Paul* himself had inflicted on offenders in the Churches he had planted. Powers these, which by such steps and by degrees of separation an Apostle himself receives, and does not execute 'till he ascend the highest, that which they have a new solemnity ordained from Heaven to enstate them in, by a new laying on of hands, and the holy Ghost himself commanding, separate.

The separateness of this highest order in the Church is a doctrine handed down to us both by the writings of all Ages and the practices; (two things, which as they scarcely do concur in such a visible degree in any other things in our Religion, so also when they do concur, they make and secure tradition beyond all contradiction, give it sufficient infallibility: and truly he that does refuse the evidence which such tradition gives to all the motives of believing Christianity, if he be not a Socinian, he must be an Enthusiast, and can receive his Religion only from Revelation.) Now the matter of fact of this tradition is a subject for Volumes, not for a discourse, and it hath filled so many, that there is nothing left unsaid, or to be said against, as to the main: And they that pick some little sayings seeming against this order out of those Ancients which were themselves of it, and wrote much expressly for it, and think by those means to confute it, do the same thing with that Romanist, who tore some little shreds, that look as if they favored some opinions of the Romanists, out of the Books of Protestants, most of which were directly writ against the Church of Rome; and putting those together went about by them to convince the world there never were any such things as Protestants, but they that did profess to be so were all Papists.

But I will say no more then my Text hath done, which evidences it not a separation only of Degree, but Order, by a new Ceremony, and commissionating to new powers. If I would stay on words, 'tis expressed here by one that speaks very great distances, 〈 in non-Latin alphabet

〉 , *separate*, which does in *Scripture* word the distances that the *censures* of the Church do make, *Luke* 6. 22. and still in the *Greek Liturgies*, when absolution is given, 'tis said to be 〈 in non-Latin alphabet 〉 , to free them *from all curse and separation*; as if to pass into the bounds of this *uncall'd*, were such a thing as to leap over the *Censures* of the Church, over the *Line of Excommunication*; and to break through this *wall of separation*, were to break through *Anathema's and Curses*: Yea, 'tis used to express the distance betwixt the *Lord's two hands*, his *right hand* and his *left*, at the day of Doom, *Mat.* 25. 32. betwixt which hands there is a 〈 in non-Latin alphabet 〉 , a most insuperable gulf.

But these I shall urge. Indeed the *Fathers* of the Church have been in these last days counted 〈 in non-Latin alphabet 〉 , *separate* in the severest sense, cast out as the *dung of the Earth*; and the *calling* itself was under *reprobation*, as if it separated only to the *left hand of God*: But so it was with their Predecessors in the *Text*, *Saint Paul* says of himself and the rest of his *Order*, that they were counted 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 , *as the filth of the World, and the off-scouring of all things*, *1 Cor.* 4. 13. and as if they were *called* only to ruin, and *consecrated* for a *sacrifice*, he says, the *Lord hath set us forth as men appointed to death*, verse. 9. Indeed since *God* hath pleased to own you as his Churches, *Angels*, we are not troubled if some have counted you as the *off-scouring of the Earth*, while we know *Angels* do relate to *Heaven*: And let them consider how they will *reprobate* those to the *left hand of God*, whom *Christ* calls *stars in his right hand*, and *he is at the right hand of his Father*; and while you were accounted so you did but follow them that went before in *Sufferings* as well as *Office*; and to do so was part of the 〈 in non-Latin alphabet 〉 , *the work* that they were *separated to*; which is the next part, *For the work*.

I shall but run this over, and reflect upon it as I pass, according as it is of persent Concernment; and

First, *Saint Paul's* work was to *Preach the Gospel*, and we find him doing it from this time forward to his End. The *high Priest* of the *Jews* was called *the Angel of the Lord of Hosts*; of which name an *Heathen* does give this account, that he was called so, because he was, 〈 in non-Latin alphabet 〉 , *the Angel or the Messenger of God's Commands*: so *Diodorus Siculus*. And *Malachi* gives the same reason, *Mal.* 2. 7. he was the Substitute to him upon *Mount Sinai*, and *gave the Law* also, only *without the thunder*. Our *Governors* succeed into the Name, they are the *Churches Angels*; and when we hear the word from them, we have it as it were from *Heaven* again, and we receive our *Law* too 〈 in non-Latin alphabet 〉 , *by the disposition of Angels*. Indeed the Case now is not like *Saint Paul's*, the *Gospel* then was to be *first revealed* to all the *World*, and by continual inculcating secured against the depravations which all the malice of the *Devil* and the *World* sought to *infuse*, and the unskillfulness of *infant Christians* did make them apt to *entetrain*: But now we are all confirmed *Christians*: Yet truly the time is now such as did give occasion for *Saint Paul's* charge to *Timothy*, *2 Tim.* 4. 1, 2, 3. *a time wherein they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers*. He therefore that is in *Timothy's* place must heap up *Reproofs* and *Exhortations*; or he must heap *good sound dispensers* of them: Such as will *feed the Lambs* with *sincere milk*, not *chaf'd* and

heated with commotion and busy restless Faction; not embitter'd with overflowings of a too-full gall; not sour'd with eager sharpnesses of a malicious or a dissatisfied mind; not empoisoned with the foul tinctures of a scandalous life, nor the Corrosive infusions of Schismatical and turbulent opinions. He that caters thus for his flock, and provides such as by doctrine and by practice do instruct them to live quiet and peaceable lives in all godliness and honesty; He, like the Angel on Mount Sinai, gives the Law to a Nation together, preaches to his whole Diocese at once, Continually.

The *second* work was *praying for, and blessing them: This does begin, and close every Epistle; that he asserts of himself constantly, and 'tis well known the* 〈 in non-Latin alphabet 〉 *, gifts of those times inspired for this Work. Now thus our Angels also are Angels of Incense, the High Priests Office in especial: Those that did daily Minister performd a service of Incense too, that did accompany the prayers of the people, and sent them up in perfume; but the High Priests Incense was part of the Expiation, and was the Cloud that covered the transgressions of the people when he came with them all about him before the Mercy-seat. And they who shall consider that the prayer of Moses (Now Moses and Aaron were among the Priests, Psal. 99. 6. and He was the chief Priest) did withhold the Arm of God when it was stretched forth in fury to destroy, and did commit a violence upon the Lord, such as he could not grapple with, but seems to deprecate, and fain avoid, and says, Let me alone, that I may destroy them, Exod. 32. 10. If thou wilt permit me, my fury shall prevail upon them, saith the Arabic, but if thou pray it cannot; therefore let go thy prayer, saith the Chaldee. and let me alone. And they who shall consider also that his prayer did maintain a breach against the Lord, when he had made one, and was coming to enter in a storm of indignation, then this made head against him, and repulsit him, Psal. 106. 23. They that consider these effects, will certainly desire the Prayers and Benedictions of those God's chiefest Officers of blessing, those that are consecrated to bless in the Name of the Lord; and will have them in love for his works sake.*

Their *Third* work is *Government*, which may be some do look upon as *privilege* and not as work; the expectation and delight of their ambitions, and not the fear and burden of their shoulders. But ambition may as rationally fly at *Miracles* as *Government*, and as hopefully gape after *diversity* of *Tongues*, as at *presiding in the Church*, the powers of each did come alike from Heaven, and were the mere gifts of the *Holy Ghost*, 1 Cor. 12. 18. It was so in the Law; when God went to divide part of *Moses* burden of *Government* amongst the *Lxx*, *he came down and took off the Spirit that was upon him, and gave it to the Lxx*, Num. 11. 25. A work this that may have reason to supersede much of that which I first mentioned: For notwithstanding all *Saint Paul's* Assistances of Spirit, he does reckon that *care that came upon him daily from the Churches* amongst his *persecutions*, and it sums up his Catalogue of *sufferings*, 2 Cor. 11. Such various *Necessities* there are by which *Government* is *distracted*, and knows not how to temper itself to them. For sometimes it must *condescend: Paul* notwithstanding *Apostolical decrees* made in full Council that abrogated *Circumcision*, (as the *Holy Ghost* had declared it void before,) yet is fain to comport so far with the violent humors of a party as to *Circumcise Timothy*, at the very same time when he delivered those decrees to the *Churches* to keep, Act. 16. 3, 4. yet afterwards when *Circumcision* was looked on as *Engagement to the whole Law*, and to grant them that one thing, was but to teach them to ask more, and to be able to deny them

nothing; then he *suffers not Titus to be Circumcised, nor gave place to them by submission, no not for an hour*, Gal. 2. 3, 5. Thus the *Spirit of Government* is sometimes a *Spirit of meekness*, does it work by *soft yieldings*, and breaks the *Adamant with Cushions* which *Anvils* would not do: The *Ocean* with daily billows and tides, helped on with storms of violence, and hurried by tempests of roaring fury, assaults a rock for many Ages; and yet makes not the least impression on it, but is beat back, and made retire in empty some, in insignificant passion: when a few single drops that distil gently down upon a rock though of *Marble*, or a small trickle of water that only wets and glides over the stone, insinuate themselves into it, and soften it so as to steal themselves a passage through it. and yet *Government* hath a *rod* too, which like *Moses's* can break the *rock*, and fetch a stream out of the heart of *quarre*; and which must be used also: The *Holy Spirit* himself *breathed tempest* when he came, blew in a *mighty boisterous Wind*: nor does he always whisper soft things, he came down first in a *sound from heaven*, and spoke *thunder*; nor did it want *lightning*, the *tongue was double flame*. Of some we know we must have a *Compassion*, but others must be saved with *terror*, Jude 22. 23. which drives me on to the last piece of their work.

The Censures of the Church, the burden of the *Keys*; which (passing by the private use of them in voluntary penitences, and discipline upon the sick) as they signify *public exclusion out of the Church* for scandalous *Enormities*, and *re-admission into it* upon repentance, have been sufficiently evinced to belong to the *Governors of the Church*. The Exercise of these is so much their work that *Saint Paul* calls them *the Weapons of their spiritual Warfare*, by which they do cast down *imagination and every high things that exalteth itself against the Knowledge of God*, and bring into captivity every thought to the obedience of *Christ*, 2 Cor. 10. 4, 5. A blessed victory even for the *Conquered*; and these the only *Weapons* to achieve it with. If those who sin scandalously, and will not hear the admonitions of the *Church*, were cast out of the *Church*; if not *Religion*, *Reputation* would restrain them somewhat: Not to be thought *fit Company for Christians* would surely make them *proud* against their *Vices*. Shame, the designed Effect of these *Censures*, hath great pungencies, the fear of it does goad men into actions of the greatest hazard, and the most unacceptable; such as have nothing lovely in them, but are wholly distasteful. There is a *Sin* whose face is *bloody dismal*, and yet because tis countenanc'd by the *Roysting Ruffian* part of the *World*, men will defy *Reason* and *Conscience*, *Man's* and *God's Law*, venture the ruin of all that is beloved and dear to them in this *World*, and assault *death*, and charge and take *Hell* by violence; rather than be *ashamed* before those *valiant sinners*, *Satan's Hectors*: and, they must ever come into such *Company* if they do not go boldly on upon the sin, is of more force with them than all the *indearments* of this *World*, than all their fear of *God*, and *Death*, and that which follows. Now if *Religion* could but get such *Countenance* by the *Censures* of the *Church*; and every open sinner had this certain fear, I should be turned out of all *Christian company*, shall be avoided as unfit for *Conversation*; would it not have in some degree the like effect? and if the motive beas much exactly, would not men be *chaste* or *sober* or *obedient* for that very reason for which they will now be *killed* and be *damned*? Without all question *Saint Peter's Censure* on the *intemperate*, 1 Cor. 5. must needs be reformation to him: 'Tis such a sentence to the drunkard, not to company with him, whose *Vice* is nothing but the *sauce of Company*; and who does sin against his *Body* and against his *faculties* and against

his *Conscience*, is sick, and is a *Sott*, and goes to ▪ *Hell* merely for *Societies sake*. Now the infliction of these *Censures* is so much the work to which Church-governors are called by the *Holy Ghost*, that they are equally called by him to it and to *Himself*; both are alike bestowed upon them: *Receive the Holy Ghost, whose sins ye retain they are retained*, John 20. 22. And in the first derivations of this office, it was performed with *severities*, such as this Age I doubt will not believe, and when they had no *temporal sword* to be auxiliary to these *Spiritual weapons*.

And now to make reflections on this is not for me to undertake, in such a state of the Church as ours is; wherein the very *faults* of some do give them an *Indemnity*, who having drawn themselves *out of the Church*, from under its authority, are also got *out of the power of its Censures*: So Children that do run away from their *Fathers house*, they do escape the *Rod*; but they do not consider that withal they run away from the *inheritance*: And many times in those that do not do so, but stay within the family; long intermission of the *Rod*, and *indulged license* makes them too big and heady to be brought under *discipline*. And is it not so with us? Among many of those that stay within the *Church*, (I know not whether I do well to say so, when of these I mean there is little other Evidence of their doing so but this, that they will swear and drink of the *Churches side*; blessed Sons of a *demolished Church*, who think to raise their *Mother a Temple* by *throwing stones at her*;) by reason of the late overthrow of *Government and discipline*, and the *consequent licences*, *Vice* hath been so nursed up, not only by an universal, barefac'd, uncorrected practice; but by *principles* of liberty, that can dispute down all *Ecclesiastical restraints*, and have set up the *Religion of License*: that now sin is grown so outrageous, as to be too strong for *discipline*; nay rather than it should be set up, 'tis to be feared they would endeavor to reverse all in the *Church*, and enterprise as much in their *vices* quarrel, as others have done for *mistaken Religion*. And indeed to what purpose were the *Censures*, whose *first and medicinal effect* is *shame*, amongst men, where 'tis in very many instances the *only shameful thing not to be vicious*; where men stand *candidates* for the reputation of *glorious sinners*, take to themselves *sins* they have *not committed*, that are *not theirs*, and *usurp Vice*; *sins and damnations hypocrites*? What work is here for *discipline*? But this state wants not precedents; the *censures of the Church* were not only lay'd aside in the *Vastations of the Arian heresy and persecution*; when the *weapons of the Churches warfare* were too weak to make defense against all their cruelties and impieties: and before that in *Diocletian's days* against the *Lapsi*: But we find also that *Saint Paul* is forced to break out only in a passionate wish, 〈 in non-Latin alphabet 〉, *I would they were even cut off that trouble you (cut off by excommunication he means)* Gal. 5. 12. When he saw the ill humors were too spreading, and too tough also; *Sedition and Sehisme*, wide and obstinate; so that neither his authority could reach, nor his methods cure, but were more likely to exasperate them: Then he does *excommunicate* them only in *desire*▪ And again, 2 Cor. 10. 6. *And having in a readiness to revenge all disobedience when your obedience is fulfilled*. It becomes therefore everyone that hath *good Will for Zion*, to labor to fulfill his own obedience, that so the *Church* may be empower'd to use *Christ's Method* for reforming of the rest. And that that will not do so, must know they shall not only answer for their *sins*, but for *refusing to be saved* from them, that they *resist all medicine*, as men resolved that nothing shall be done towards their Cure, as men that rather choose to perish, and prefer destruction. And for the *seasons and degrees* of putting this work

into Execution, Wisdom must be implor'd from that *Spirit of Wisdom* that calls unto this work: The last Part; *Whereunto I have called them.*

The Nature of the *calling of the Holy Ghost* is a Subject that would bear a full discourse. But waving those pretensions which *Necessity*, and *inward incitation* do make to be the *Calls of the Holy Ghost* I shall positively set down that the *call of God* and of the *Holy Ghost*; to any *Work* or *Office*, (for I enquire not of his calling, to a *privilege* or *state of favor*;) is his *giving abilities* and *gifts* qualifying for that *Work* or *Office*: The call *immediate* when the gifts were so, but *mediate* and *ordinary*, when the abilities are given in his *blessing* on our *ordinary labors*. 'Tis so in every sort of things, *Exod. 31. 2. See I have called Bezaleel, and I have filled him with the Spirit of God in Wisdom, and in understanding, and in knowledge, and in all manner of Workmanship, to devise cunning works, and to work in all manner of Workmanship; and behold I have given him Aholiab, and in the hearts of all that are wise-hearted I have put Wisdom, that they may make all that I have commanded thee:* And he repeats the same again, *Chap. 35. 30. adding that he hath put in his heart that he may teach both he and Aholiab; so that giving this skill to work and teach is named God's calling.* So in another case, the *Lord* does say of *Cyrus*, *I have called him, Isaiah▪ 48. 15.* which he explains in the 49. *I have holden him by my right hand to subdue Nations before him, to loose the loins of Kings, I have girded him, So when Isaiah saith, the Lord hath called me from the Womb,* or rather says that of our *Savior*, *Isa. 49. 1. he tells you how, ver. 5. he formed me and prepared me from the Womb to be his servant, to bring Jacob to him.* And throughout the *New Testament*, as his *Call* to a *privilege* is 〈 in non-Latin alphabet 〉, his *grace*, in allowing such a *state of favor*; so his *calls* to a *Work* are his 〈 in non-Latin alphabet 〉, his *gifts* enabling for it.

The *Gifts* of these *Apostles* by which they were enabled for their *Office*, and which made up their *call*, are set down: Those of *Barnabas* in the fore-cited 11 *Act. He was a good man, full of faith, and of the Holy Ghost;* and *Paul's call* was a little *Extraordinary*. If we look into times, we shall find reason to believe those *Revelations* in 2 *Cor. 12.* were given to *Paul* a little before this *consecration* of him in the *Text*. That *Epistle* was writ, saith *Baronius*, in the second year of *Nero*, and this separation was in the second of *Claudius*, as may be gathered also in some measure from the *famine* mentioned in the 28th verse of the 11th chap. betwixt these two were *fourteen years*: now saith *Saint Paul* when he wrote that, *he had his revelation somewhat above 14. years before;* a little therefore before this solemnity. Here was a *call* indeed, called up to the *third heaven* to receive instructions for his *Office*, and for ought he did know, called out of his own body too, that he might be the fitter for it; *whether in the body or out of the body, I cannot tell, God knows, v. 2. and that again, v. 3.* They whom *God's Spirit* qualifies for *Consecration* to separate to these diviner *Offices* may be stilled *Angels* well, when they are called from all regards or notices of anybody that belongs to them; their *gifts* and *graces* set them above the consideration of *flesh*: In the entertainment of these qualifications the *Soul* is swallowed up so, that it cannot take cognizance whether it have a body of its own, and is not sensible of that deer partner of itself, it is so only sensible of this *Employment*. 'Tis not for an *Apostle* (or for his *Successor*) to think of things below with much complacency: When these have all their uses, all their glories on, they but make pomp to dress the body; which

an *Apostle* does not design for, nor knows whether he be concerned at all in. He becomes something *without a body*, and *above the Earth*, who for a preparative must be *taken up to Paradise*, and called from all *commerce* and all *intelligence with his own body*. Saint Paul was called from *Heaven* to preach the Gospel; but he was called to *Heaven* to qualify him for this higher *separation*, to an *Apostle* and Church-Governor.

And now you see your calling, Holy Fathers: And to pass by such obvious unconcerning observations as at first sight follow, that those who are not qualified are not called; I shall only take notice hence of the *counter-part* of this call, the charge God takes upon him, when he calls to this charge; and that is, he owns and will protect whom himself calls. 'Twas that he promised to the *Founder* and God of your Order; *I the Lord have called thee, and I will hold thine hand, and I will keep thee*, Isai. 42. 6. And when he said of Cyrus, *I have called him*, he said also, *be shall make his way prosperous*, Isai. 48. 15. And so he shall be the way what it will; for thus he said to Jacob, *I have called thee, when thou goest through the Water I am with thee, and through the rivers they shall not overflow thee*, Isai. 43. 1, 2. There was Experience of all this in one of the chief *Princes* of your Order; when the *Apostles* were scarce safe within their *Ship*, they were so tossed with waves and fears, yet if our Lord will call him, Peter is confident he shall be safe even in the *Sea*; Lord, if it be thou, bid me come unto thee on the Water, saith he; and the Lord did but call him, and he went down and walked on the water safely: As if the swelling billows did only lift themselves to meet his steps, and raise him up from sinking. And when his own doubts, which alone could, were near drowning him, and he but called the Lord; immediately he stretched out his hand and caught him: He answers his call, if we answer ours; if we obey when he says come, then will he come and save when we call to him. And so Peter received no hurt, but a rebuke; *O thou of little faith, why didst thou doubt?* couldst thou imagine I would not sustain thee in the doing what I bid thee do? In answering my call? But why seek we experience of so old a date? There is a more encouraging miracle in these late calls themselves. Had God sustain'd the Order in its Offices and dignities amidst those waves that rack'd the Church of late, it had been prodigy of undeserved Compassion to our Nation: But whenas all was sunk, to bid the Sea give up what it had swallowed and consumed; this is more than to catch a sinking Peter, or to save a falling Church. The work of Resurrection is emphatically called the working of God's mighty power, and does out-sound that of his ordinary conservation. And truly 'twas almost as easy to imagination, how the scattered Atoms of men's dust should order themselves, and reunite, and close into one flesh; as that the parcels of our Discipline and Service that were lost in such a wild confusion, and the Offices buried in the rubbish of the demolisht Churches, should rise again in so much order and beauty. *Stantia non poterant tect a probare Deum*. This calling of the Spirit is like that when the Spirit moved upon the face of the abyss; and called all things out of their no-seeds there; or like the call of the last Trump. Thus by the miraculous mercies of these calls God hath provided for our hopes, and warranted our faith of his protections! yet he hath also sent us more security, hath given us a Constantine, if his own be not a greater Name, and more deserving of the Church; for which (it is well known to some) he did contrive and order, when he could neither plot nor hope for his own Kingdom; and did with passion labor a succession in your Order, when he did not know how to lay designs for the Succession of himself or any of his Fathers house to his own Crown and Dignity.

Nor is the secular arm all your security: *God himself hath set yet more guards about his consecrated ones, he hath severe things for the violaters of them: Moses, the meekest man upon the Earth, that in his life was never angry, but once at the rebellious; seems very passionate in calling Vengeance on those that stir against these holy Offices. Smite through the loins of all that rise against them, and of them that hate them, that they rise not again: The loins (we know) are the nest of posterity; so that, strike through the loins, is, stab the succession, destroy at once all the posterity of them that would cut off this Tribe, and hinder its Succession. Nor was this Legal Spirit; Gospel is as severe. Those in Saint Jude that despise these Governors, that do as Corah and his Complices did, (who gathered themselves against Moses and Aaron, and said, You take too much upon you, ye Sons of Levi, since all the Congregation is holy, everyone of them, and the Lord is among them, wherefore then lift you up yourselves above the Congregation of the Lord? words these that we are well acquainted with, and which it seems St. Jude looks on as sins under the Gospel:)* these *perish in the gainsaying of Core; whom God would not prepare for punishment by death, but he and his accomplices went quick into it: He would not let them stay to die, but the Lord made a new thing, to show his detestation of this sin, and the Earth swallowed it in the Commission, and all that were alli'd and appertain'd to them that had an hand in it. And truly they may well expect strange recompenses, who do attempt so strange a Sacrilege, as to pull stars out of Christ's own right hand: From whence, we have his word, that no man shall be able to pluck any; but if they shine thence, on their Orbs below, and convert many to righteousness, their light shall blaze out into glory, and they shall ever dwell at his right hand: To which right hand He that brought again from the dead the Lord Jesus, that great Shepherd and Bishop of the Sheep, and set him there: He also bring you our Pastors, and us your flock with you; and set us with his sheep on his right hand. To whom with the same Jesus and the Holy Ghost, be ascribed all blessing, honor, glory, and power, from henceforth forever. Amen.*

A SERMON PREACHED AT HAMPTON-COURT ON The Twenty Ninth of May 1662. Being the Anniversary of His Sacred Majesty's Most happy Return.

BY RICHARD ALLESTRY D. D. and Chaplain to His MAJESTY.

LONDON: Printed by John Playford, in the Year 1683.

TO THE Right Honorable EDWARD Earl of CLARENDEN, Lord high Chancellor of England, and Chancellor of the University of Oxford.

My LORD,

TO vouch your Lordships commands for the publishing this Discourse, I might reasonably think, would be to *libel your judgment*; and the prefixing your *Name* to it, and this mean address, would look rather like *revenge* than *homage* or *obedience*: If I did not know that *low performances* are due to the transcendency of such a *subject* as I then discoursed upon, and such a *Patron* as I now Dedicate to: So I lie *prostrate* under my *great Arguments*, here *insufficiency* is *Art* and *Rhetoric*. And the truth is, *My Lord*, it was not this which made me so solicitous to avoid your injunctions, but apprehensions of the unusefulness of the Discourse itself.

When God's most signal methods of all sorts do not seem to have wrought much conviction; when neither our own dismal guilts, nor miseries, nor most express miracles of deliverance have made us sensible, but after the equally stupendous Thirtieth of *January* and Twenty Ninth of *May*, and the black time that interven'd; we are still the same *perverse intractable* people; when *luxury* is the retribution made for *plenty*, *license* for *liberty*, and *Atheism* for *Religion*, whilst *miracles of mercy* are acknowledged only by *prodigies of ingrateful disobedience*: And on the other side, when *factious* humors swell against all *Laws*, as they would either *overflow* those mounds, or make them *yield* and *give way* to them; when *Declarations* and *Decrees*, which *infallible* when they came only from a *party* of a *part* of a *Parliament*, are neither of *force* nor *esteem* when they have all *solemnity* and obligation that *just* and *full authority* can give; alas, what hopes of doing anything can a weak *Harangue* entertain? But, *My Lord*, since you are pleased to *Command*, I give up both *it* and my *understanding* to Your Lordship, and the weaker the *Discourse* is, so much the more pregnant testimony is it of the *obsequiousness* of.

My Lord,

Your Lordships most devoted and most humble Servant, RICH. ALLESTRY.

SERMON XVII. AT HAMPTON-COURT May 29. 1662.

HOSEA III. 5.

Afterward shall the Children of *Israel* return, and seek the Lord their God, and *David* their King, and shall fear the Lord and his goodness.

HE has said in the words before, that *the Children of Israel shall abide many days without a King and without a Prince, without a Sacrifice and without an Image or Altar, and without an Ephod and without Teraphim*. Now when they shall have been for many years in such a state of helpless desolation, shall have no *King* under whose shadow they, their *Laws* and *Rights*, might hope for shelter; no *Prince* to guard them from the sad calamities of wild confusion or usurping violence; shall have *no exercises of Religion* to allay and soften those calamities, and give them comfort in the bearing of them; *no Altar* to lay hold on for security against them, or to stretch out their hands towards, for deprecation of them; *no* nor a *God* to put an end to this sad state; nor any *means of direction* what to do under it, *no Ephod* to ask Counsel at; nor yet the *pageantry*, the *fallacy* of these, *no Teraphim* for *Ephods*, nor *Image* for a *God*; the same destruction having seized *these* and their *worshippers*, the *people* and their *Idols* going into Captivity together, and the *only true God* having forsaken them: Now when the *Prophet* had denounced this state of Woe, which was to dwell with them so long as that their very expectations of deliverance should be dying, having continued *threescore* years and *ten*, a longer and more wearisome age of *patience* than *life*, he then proceeds to sweeten all by telling them of a *return*, and what things they shall do in it; and they are three.

First, *Seek the Lord their God*, apply themselves to his Worship and Obedience, and cleave to him; for so the word is rendered 〈 in non-Latin alphabet 〉, *Lev. 19. 23.* and *Jeremy* repeating this c. 30. 9. words it, *shall serve the Lord their God, and David their King.*

Which is the *second* thing they were to do. As the *Ecclesiastical* state was to be settled, so the *secular* too upon its just foundations, *Religion* and *Loyalty* both running in their ancient current.

Thirdly, *They shall fear the Lord and his goodness*▪ Not only tremble before him, who is the *Lord*, that did exert his power in their destruction; but shall much more revere his *goodness*, that did flow out in such plentiful miraculous expresses of deliverance.

Now these being not only *prophecy* what in that juncture they would do, nor only *duties* what they were to do, but also *counsels* and *directions immediately* from *God* what they were best to do, the only prudent and safe course according to the policies of heaven; the direct view of these particulars in reference to that state of theirs is not an unconcerning prospect at this season, which is the *Anniversary* of an equal return; and therefore I shall lay them so before you, and the reflection on them in our practice shall make the application.

1. *They shall seek the Lord their God* is my first part, and the *Lord's* prime direction for the repairing of a broken Nation. Neither indeed can any other course be taken; for 'till we have found him, while he does *hide his face*, nothing but *darkness* dwells upon the land; or if any *light* do break out, 'tis but the *kindlings* of his anger: So he expresses, *Deut. 31. 17. Th•• people will forsake me and break my Covenant, then my anger shall be kindled against them, and I will forsake them, and hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us because our God is not amongst us?* This absence is only another word for *desolation*: *Be thou instructed, O Jerusalem*, saith *God* by *Jeremy*, c. 6. 8. *lest my soul depart from thee, and I make thee desolate, a land not inhabited*: As if without him there were nothing else but solitude in Cities and in Courts, and all were desert where he does not dwell. Yea there is something beyond desolation, *Hos. 9. 11, 12. As for Ephraim, their glory shall flee away like a bird from the birth and from the womb, and from the Conception: though they bring up their Children, yet I will bereave them that there shall not be a man*, 〈 in non-Latin alphabet 〉 *yea woe also to them when I depart from them*. And it must needs be so; for let our state be never so calamitous, if *God* be *not departed*, there is *comfort* in it, and a *deliverer* at hand: If we are in the place of *Dragons*, his presence will make heaven there; and although we be covered with the shadow of death, if the light of his *Countenance* break in, we are in *glory*; and the brightness of that will soon damp and shine out the fiery *Trial*. But if the *Lord* depart, then there is no redemption possible; *God hath forsaken him, persecute him and take him, for there is none to deliver him*, *Psal. 71. 11*. But if there were deliverance some other way, yet the want of *God's presence* is an evil, such as nothing in the whole world can make good: The presence of an *Angel* in his stead does not. When the *Lord* said to *Israel*, *I will not go up in the midst of thee, but I will send an Angel with thee, and drive out the Amorite, the Hittite, &c. yet when the people heard these evil tidings, they mourn'd, and man did put on his Ornaments*, *Exod. 33. 4*. Nay more, I shall not speak a *contradiction* if I shall say, that the most intimate presence of the *Godhead* does not supply *God's* absence; and such a small withdrawing of himself as may consist with being united hypostatically, was too much for him to bear, who was *Immanuel* when he complained *God* was not with him: I mean our *Savior* on the *Cross*. *He*, who although he did beseech against his cup with fervencies that did

breath out in heats of bloody sweat, with *agonies of prayer*, yet when he fell down under it, did cheerfully submit to it, saying, *Not my will, but thy will be done*; yet when God hides himself, he does expostulate with him, crying out, *My God, my God, why hast thou forsaken me? His God could no more forsake him, than himself could be not himself*: And yet the apprehension of that which could not be was even insufferable to him, to whom nothing could be insufferable.

He seems to feel a very contradiction while he but seems to feel the want of the *Lord's presence*.

Such is the sad importance of *God's not being with us*; and this same instant tells us what drives him away. 'Twas *sin* that he withdrew from them: *Christ* did but take on him our guilt, and upon that the *Lord* forsook him: God could no more endure to behold wickedness in him, than the Sun could to see God suffer; Iniquity eclipsed them both, and sin did separate betwixt him and himself, and made that person who was *God* cry out, *My God, my God, why hast thou forsaken me?* And it will do the same betwixt God and a people. Isaiah. 59. 1, 2. *Behold, the Lord's hand is not shortened that it cannot save; nor his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.* His *face* is clothed with *light*, we know; but when Wickedness over-spreads a people, those *deeds of darkness* put out the *light of his Countenance*. His *hand* although it be not *shortened*, yet it *contracts* and *shuts* itself, not only to grasp and withhold his mercies from them, but to smite: Iniquity builds such a *wall of separation* as does shut out *omnipresence*, and makes him who is everywhere, not be with such a people; not be in hearing of their needs; for when their sins do cry, no prayers can be hearkened to; *he will not hear you*, saith the Prophet. And that gives us the very 〈 in non-Latin alphabet 〉 of the *Lord's departure* from a people, and the manner of it.

He is taking away his peace and mercies from a Nation when he will *hear no prayers* for it; and he declares that he will hear no prayers when he withdraws once from his *house of prayer*, and makes his Offices to cease. The place appointed for these Offices, the *Sanctuary*, he calls, we know the *Tabernacle of meeting*, that is, where he would *meet* his votaries, and hear and bless them; calls it *his house*; *his dwelling place*, his *Court*, *presence*, and his *throne*: And if so, when he is not to be found in these, when he no longer *dwells* nor *meets* in them, we may be sure that he hath left the land. The Psalmist, when he does complain men had *done evil in the Sanctuary*, the *adversaries roared in the midst of the Congregations*, and *set up their banners there for trophies*; they *broke down all the carved work thereof with axes and hammers*, and had defiled the *dwelling places of God's name even to the ground*, and *burnt up all the houses of God in the land*; he does suppose that God was then *departed* when they had left him *no abiding place*: And therefore cries out, *O God wherefore art thou absent from us so long? Remember Zion where thou hast dwelt*. But 'tis not only upon these *Analogies* I build; this method of departure we shall find exactly in *Ezekiel's* Vision of that case to which my Text refers: It begins ch. 9. 3. *And the glory of the God of Israel*, (i. e. *the shining cloud*, the token of his *presence* in the *Sanctuary*,) *went up from the Cherub whereupon he was, to the threshold of the house*, as going out; and then verse. 8. he does refuse to be entreated for the land: After that ch. 10. 18. *the glory went from off the*

threshold to the midst of the City; and ch. 11. 23. it went from thence to the mountain without the City, and so away: And then nothing but desolation dwelt upon the land, until the Counsel of my Text was followed, and they did seek the Lord their God: For then the glory did return into the Sanctuary just as it went away, as you may find it chap. 43.

And having seen when and how God forsakes a people, and for what, that does direct us how to seek him, and it is thus, When men forsake those paths in which they did not only *err* and *go astray*, but did *walk contrary to God*, so that they did forsake each other; and do return, *walk in his ways*, the *ways of Commandments*, and return also to his Church, and seek him in his house, fall low before his *footstool*, beg of him to meet in his *tabernacle*, renew his worship, and all invitations of him to return into his *dwelling-place*. For sure as it is in vain to seek him but in his own ways, nor can we hope to meet him but in his *Tabernacle of meeting*; so also Scripture calls both these to *seek the Lord*, and promises to both the *finding him*. To the first, *Deut. 4. 29, 30. If from thy tribulation thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul, if thou turn to the Lord thy God, and shalt be obedient to his voice.* And the second, *Jer. 29. 12. speaking of this sad state to which my Text relates, then shall ye call upon me, and ye shall go and pray unto me; and I will hearken unto you, and I will be found of you, saith the Lord, and I will turn away your Captivity.* I could produce you instances of Asa making *all his people swear to seek the Lord*: But because my Text speaks of David, he shall be the great *explication*, as he was the *practice* of this duty in both senses. In the former, *119. Psal. I have sought thy Commandments above Gold or precious stone; more than that which does make and does adorn my Crown, than that which furnishes all the necessities and all the pomps of Royalty.* And for the other, *Psal. 63. 1, 2. O God, thou art my God, early will I seek thee: My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: To see thy power and thy glory, as I have seen the in the Sanctuary.* His very words do seem to *labor* too, and he does *seek expressions* to tell us how he seeks. The hot fits of a thirsty palate that call so oft and so impetuously are in his soul; it hath a *pious fever*, which cannot be allay'd but by pouring out of his soul to God in the Temple, by breathing out its heats in his *devotion Offices*. Nay, more, he longs, hath that I know not whether *appetite*, or *passion*, which is not to be *understood*, but only *suffered*; to which all the *unreasonable violences* which passion can be heated into, all the *defaillances* nature can be oppressed into, are *natural*; it is the *bodies Extasie*. Now this he had towards the worship of the Sanctuary; his very *flesh* found rapture in those exercises, and when he was in a barren and dry land, was driven from the *plenties* of a Court, and from the *glories* of a throne into a *desert solitude*, he found no other wants but of *God's house*; did *mind*, *pant*, and *long after* nothing else, did neither thirst for his *necessities*, nor long for his own Crown, but for the *Tabernacle* only. And besides the *Religion* of this, he had *reason of State* too to be thus affected; this was the best means to engage his Subjects to him and secure his Throne. He knew, if by establishing God's worship, and by going with the multitude, as he did use, to the exercises of it; if by Royal Example and *encouragements* of virtue, and by *discountenancing* and *chastising* impiety, by doing as he did profess to do, *Psal. 101. (that Directory for a Court)* he could people his *land* with holy living, and his *Temple* with holy Worship; he knew he should then have good Subjects, Loyal to him and at *peace* with themselves. I they will seek their God, then they will seek their King. The

Lord saw this dependence, and therefore counseled this course should be taken. The *Master of our Politicks* discerned it too, and therefore does advise that the first and chiefest public cares should be about things of Religion, that and the same profession of it being 〈 in non-Latin alphabet 〉 , *the cement of Communities, and the very foundation of all legislative, and indeed all power in the Magistrate: And in the people* 〈 in non-Latin alphabet 〉 , *'tis a most efficacious philtre, a charm, a Gordian knot of kindness. And as a Jew observed of their own Nation,* 〈 in non-Latin alphabet 〉 , *To have one and the same opinions of God, and not to differ in their rites from one another, breeds the best harmony in men's affections.* When on the other side no obligations, though the most *signal and divine*, will hold them in obedience and peace, if their *ambitions or interests* look another way: And if at any time *present advantage*, or an *expectation*, or some *passion* do incline them to *seek David their King*; yet the appearance of a *change of Interest*, that *expectation defeated*, or a *cross animosity* will burst those bonds, unless *Religion and Communion in Worship* help to twist them. *David* had had experience of this.

Abner knew of *God's Oath to David* that after *Saul* he should be *King over all Israel*; but he was otherwise concerned, and therefore he made *Ishbosheth* King, maintained a long and sore War even against what he knew *God* was engaged to bring about, and *made himself strong for the house of Saul*, 2 *Sam.* 2, 3, ch. But when a *quarrel* happened betwixt *Ishbosheth* and *him*, then, *So do God to Abner and more also, except as the Lord hath sworn to David, even so I do to him, to set up the throne of David over Israel and over Judah. And he sent Messengers to him saying, Whose is the land? Make but thy league with me*, c. 3. 9, 10, 11, 12. Do but look forward, and you find when *Abner* was cut off, and *Ishbosheth* was slain, and *Israel* had no leader, then they came to *David*, saying, *behold we are thy bone and thy flesh, and the Lord said to thee, Thou shalt feed my people Israel*, c. 5. 1, 2. They knew all that before, yet would not let him do it, 'till they had no other leader. Nay, when they had done that, by *Absalom's* insinuations (who in a way of treacherous pity did instill dislikes against the Government, and did remonstrate in *good wishes*, as some men do in *prayers*, c. 15. 3, 4.) they were all drawn into Rebellion against this *David*, and made him fly out of the land, and became Subjects to that *Absalom*. When he was dead indeed they speak of *bringing back the King*, c. 19. 10. and when his own *Judah* had done it, *quarrel'd*, ver. 43. because that *their advice was not first had*: And though *Judah* had nothing but their service, for, *have we eaten at all of the Kings cost, or hath he given us any gift?* say they, v. 42. yet *Israel* in angry, because he came not back upon their score, for they forsooth *have ten parts in him*, v. 43. and yet the next day every man of *Israel* went after him that said, *we have no part in David, Sheba a man of Belial*, ch. 20. 1. Thus no allegiance, no tie however sacred and divine will hold them who follow not upon *God's* score. Nay at the last, because that *Reoboam* would not ease the Taxes, all *Israel* cry out, *What portion have we in David? see to thine own house*, *David*. And to make this secession perpetual (which all the former did not prove) *Jeroboam* did use no other policy, but to *change the Worship and the Priests*: He knew he should divide their hearts and Nations forever, when he had altered once the Service and the Officers; and if he could but keep them from *seeking God at Jerusalem*, he was secure they would not *seek David their King*. And so it proved. Now the Lord to prevent divisions had

provided so far for *Uniformity* in his Worship, that he required a single *Unity*; and that it might be but in *one manner*, he let it be but in *one place*.

And truly, when men once depart from *Uniformity*, what measures can they set themselves of changing? What shall confine or put shores to them? what Principle can they proceed upon which shall engage them to stay anywhere? And why may not divisions be as infinite as men's fancies? And though, when those are but in circumstantial things, those who are strong, and know them to be such, are no otherwise concerned to contend for them than on *Authorities* behalf, (to which every change is a *Convulsion fit*.) and on the account of decency, and of compliance with the universal Church: yet when others do *dogmatize*, and put *conscience* in the *not doing* them, and stand at such a distance from them as to choose *Schism*, *Disobedience*, and *Sedition* rather, and therefore must needs look upon *damnation* in them; these differences make as great a *gulf* and *chasm* as that which does divide *Dives* from *Abraham's bosom*. It is *one God, one Faith, one Worship* makes *hearts one*. Hands lifted up together in the Temple they will join and clasp: And so *Religion* does fulfil its name à *religando*, binds Prince and Subjects all together; and they who thus do *seek the Lord their God*, will also *seek David their King*, God's next direction, and my second part.

2. And here three things offer themselves, *a King, their King, and David their King*.

I am not here to read a Lecture of State-policy upon a vie of Governments; why seek *a King*, not any other sort of Government; and why *their King*, one that already was so by the right of *Succession*, not whom *addresses* or *election* should make so. And though I think, 'twere easy to demonstrate only Monarchy had ever a *divine* or *natural* original, and that *elective Monarchy* is most *unsafe* and *burthensome*, full of dangerous and uneasy consequences; and this so much to sight, that choice for the most part bounds itself, proves but a *ceremony* of *Succession*: yet this I need not do, for I am dealing with the Jews, who had God's judgment in the case, and his appointment too; and to me that is argument enough. And when God hath declared, *for the transgressions of a land many are the Princes thereof*; many at once, as in a *common-wealth*, or many *several families* successively, (for so God reckons also one or many; 'tis still, we see, *David their King*, while 'tis in *David's line*, and so the King does truly *never die*, while his race lives.) If either of these *many* be God's punishment, for the sins of a land; I will not say that they who love the *many Princes* love the *transgressions* which God plagues so; but I will say, they who do choose that which God call his plague, that *quarrel* for his *vengeance*, and with great strife and hazard take his indignation by force, I can but pity them in their own opinions and enjoyments: But, *O my soul, enter not thou into their counsels*.

As for *seeking their King*, I shall content myself with that which *Calvin* says upon the words; *Nam aliter vere & ex animo Deum quaerere non potuit, quin se etiam subjiceret legitimo imperio cui subjectus erat*: For they could not otherwise truly and with all their heart seek God, except they did subject themselves to his Government to whom they did of right belong as Subjects. And I shall add that they who do *forsake their King*, will soon *forsake their God*. The *Rabbin's* say it more severely of *Israel* that they at once rejected three things, the *Kingdom of the house of David*, and the *Kingdom of Heaven*, and the *Sanctuary*. And truly, if we do consult that State from the

beginning, we shall find that when they were *without their King*, they always were *without their God*.

Moses was the first King in *Jeshurun*, and he was only gone into the Mount for forty days, and they set up a *Golden Calf*; they make themselves a God if they want him whom the Lord makes so, as he does the Magistrate: If they have not a *Prince*, that 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉, *living Image of God*, then they must have an *Idol*. When Moses his next successor was dead, we read that the man *Micah had an house of God's, and consecrated one of his Sons to be his Priest*: And truly he might make his *Priest* who made his *Deities*. And the account of this is given, *in those days there was no King in Israel*, *Jud.* 17. 5, 6. The very same is said, *ch.* 18. 1. to preface the *Idolatri* of the Tribe of *Dan*▪ There was no heir of restraint, as it is worded *ver.* 7. It seems, to curb impiety is the *Princes Inheritance*, which 'till it be suppressed, he hath not what he is heir to. But Vice will know no Boundaries if there be no King, whose *Sword* is the only mound and fence against it: for if we read on there, 19, 20, 21. *ch.* we shall find those dismal *Tragedies of Lust and War*, the one of which did sin to death the *Levites wife*; the other, besides 40000. slain of them who had a righteous cause, and whom God did bid fight, destroyed also a Tribe in *Israel*: These all sprang from the same occasion, for so the story closes it, *In those days there was no king in Israel*, *ch.* 21. 25.

Just upon this; when God in their necessities did raise them *Judges*, that is, *Kings*, read all their story, you will find to almost every several Judge there did succeed a several *Idolatri*: God still complaining, *the Children of Israel did evil again after the death* of such an one, 'till he raised them another. Those 450. years being divided all betwixt their *Princes* and their *Idols*. After them *Jeroboam*, he that made the great secession of that people from their Prince, hath got no other Character from God but this, the *Man that did make Israel to sin*, at once against God and against their King. Yea upon this account they are reckoned by God to sin after both their *Idolatri* and *State* were ended, when their *calves* and their *Kingdom* were destroyed. *Ezek.* 4. 4, 5. the Lord does bid the Prophet *lie on his left side 390 days, to bear the iniquity of Israel according to the number of the years of their iniquity*. But this was more then the years of their *State*, which were only 255, 390 years indeed there were betwixt the *falling off* of the Ten Tribes, and the destruction of *Jerusalem* by the King of *Babel*; but those ten Tribes were gone, their *Kingdom* perfectly destroyed above 130 years before: But their *iniquity* was not, it seems, that does *outlive* their *State*, so long as that *God's Temple*, that *King's house* did stand from which they did divide. As if *Seditious men* and *schismatics* sin longer then they are, even while those are whom they do sin against in separating from.

'Tis true, there was an *Ahaz* and *Manasseh* in the house of *David*, but *Hezekiah* and *Josiah* did succeed. Mischief did not appear *entailed* on *Monarchy*, as 'tis upon *rebellion* and having no King. It does appear their Kings were *guards* also to God and his *Religion*, the great *defenders of his faith and worship*. God and the Prince for the most part stood and fell together: Therefore *St. Paul* did afterwards advise to *pray for Kings, that we might live in godliness and honesty*; and still they were the same who sought the *Lord their God*, and *David their King*.

But why *David their King*? For could his Kingdom disappear and be to seek; of whom the Lord had said, *I have sworn once by my Holiness, I will not fail David?* Psal. 89. And his Throne therefore was as sure as God is *holy*. But yet the Lord had said to the people of *Israel*, *If ye do wickedly, ye shall be destroyed both you and your King*. There are other sins besides *Rebellion* and *Treason* that *murder* Kings and Governments. Those that support their Ills by their dependencies, and use great shadows for a shelter to rapacity, oppression, or licences, or any crying wickedness; those prove Traitors to *Majesty* and *themselves*, strike at the root of that under which they took covert, fell that and crush themselves. *National vices* have all *Treason* in them, and every *combination* in such sins is a *Conspiracy*. If universal practice palliate them, we do not see their stain in may be, think them slight; but their complexion is *purple*: *Common blood* is not deep enough to color them, they die themselves in that that's *sacred*. Nay these do seem to spread contagion to *God*, as if they would not let the Lord be *holy*, nor suffer that to be which he *swore* by his holiness should be: For the *Psalmist* cries out, *Where are thy old loving kindnesses which thou swarest unto David?* But sure some of God's Oaths will stand; if not those of his *kindness*, those will by which he swears the *ruin* of such sinners, and *God that is holy will be sanctified in judgment upon them*. Yea, upon more then the offenders, for the guilty themselves are not a sacrifice *equal* to such piacular offences. Innocent Majesty must bleed for them too; *If you do wickedly, you shall be destroyed both you and your King*. Thus when God would *remove Judah out of his sight*, good *Josiah* must fall; and the same makes them be to *seek David their King*.

But how *David their King*, when 'twas *Zerubbabel*? For with *Theodoret* and *others* I conclude he must be meant the first literal importance of the words.

It was the custom of most Nations from some great eminent prince to name all the Succession, so at once to suggest his Excellencies to his followers, and to make his glory live. Now without doubt *David* was *Heroe* enough for this, and his valor alone sufficient to ground the like practice upon. And though we do not find that done, yet we do find his *piety* and his *uprightness* made the standard by which that of his Successors is meted. Of one 'tis said, *he walked in the ways of David his Father*, of another, *he did that which was right in the sight of the Lord, but not like unto David his Father*. And because *David* went aside, and was *upright* with an *Exceptionation*, once therefore it is said, *The Lord was with Jehoshaphat, because he walked in the first ways of his Father David*. But besides this, his very name is given to two, *Zerubbabel*, and the *Messiah*; both which were to be the *restorers* of their people: The one from *Sin and Hell*, to reestablish the *Kingdom of heaven* itself; the other to deliver his people from *Babel*, and to repair a *broken Nation* and *demolish'd Temple*. And for this work God bids them *seek David their King*.

The ways from *Babel* to *Jerusalem*, from the *Confusion* of a people to a *City that is at unity in itself*, the *City of God* where he appears in *perfect beauty*, and where the throne of the house of *David* is, must be the first ways of *David*: In those he walked to *Zion*, and did invest his people in *God's promises*, the whole *land of Canaan*. In those *Zerubbabel* brought them back to that *land* and *Zion*. And in these our *Messiah* leads us to *Mount Zion* that is above, to the *celestial Jerusalem*; does build an *universal Church* and *Heaven itself*. And all that have the like to do

must walk in those *first ways*, fulfil that part of *David*, and must Copy Christ. Such the repairers of great breaches must be: These are the ways to settle Thrones, the only ways in which we may find the goodness of the *Lord*; which to *fear* is the third direction, and my last part.

They shall fear the Lord and his goodness.

3. That *Israel* who came but now out of the *furnace* should fear the Lord whose wrath did kindle it, whose *justice* they had found such a *consuming fire* as to make the *Temple* itself a *Sacrifice*, and the whole *Nation* a *burnt-offering*, is reasonable to expect: But when his *goodness* had *repair'd* all this, to require them to *fear* that, does seem hard. That that *goodness* which when it is once apprehended does commit a rape upon our faculties, and being tasted melts the heart, and causes dissolution of soul through swoons of complacency, that this should be received with *dread* and *trembling*, is most strange. Indeed the Psalmist says, *There is mercy with God that he may be feared*; for where there not, we should grow *desperate*. But how to fear those mercies is not easy. 'Tis true, when God made his *goodness* pass fore *Moses*, shown him the glory of it, as he says, in those mo^o comfortable Attributes, the sight of which is *beatifick Vision*, *Exod. 34. 6, &c. The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin*; if that which follows there be part of it, *and that will by no means clear the guilty, visiting the iniquity of the Fathers upon the Children unto the third or fourth Generation*; if this be one ray of the glory of goodness, if it dart out such beams, alas, 'tis as *devouring* as the *lake of fire*, his very *goodness* stabs whole successions at once, and the guilty may tremble at it for themselves and their posterity. But if those words do mean as we translate those very words, *Jer. 46. 28. I will not leave thee altogether unpunish'd, yet will not utterly cut off, not make a full end of the guilty, when I visit Iniquities upon the Children, but will leave them a remnant still*; then there is nothing dreadful in it, but those very visitations have kindness in them, and his rod comforts, and this issue of his goodness also is not terrible but lovely. To *fear God's goodness* therefore is to *revere* it, to entertain it with a *pious astonishment*, acknowledging themselves unworthy of the crumbs of it, especially not daring to provoke it by *surfeiting*, or by *presuming* on it, or by *abusing* it to serve *ill ends*, or any other than God sent it for, those of *piety* and *obedience*: Not to comply with which, is to *defeat* God's kindness, and the designs of it. If when they sought the Lord, he was found of them, and came to his dwelling place only to be *forced* thence again by their abominations; if when his goodness had restored all to them, they had *David their King* but to *conspire* against, an *Altar* only to *pollute*, and a *Temple* to *separate* from, as *Manasseh* the Priest, *Sanballat's* son-in-law, with his accomplices did do; this were both to *affront* and to *renounce* that goodness, which above all things they must dread the doing: For if this be offended too, ruin is irreversible; there is no other attribute in God a sinner can fly to with any hope. His *Holiness* cannot *behold iniquity*, his *Justice* speaks nothing but *condemnation* to guilt, his *Power* without kindness is but *omnipotent destruction*; but if we have his *Goodness* on our side, we have an *Advocate* in his own bosom that will bear up against the rest, for his *mercy* is over all his Attributes as well as Works: But if this also be exasperated, and kindness grow severe, there is no refuge in the Lord, no shadow of him to take Sanctuary under; for there is nothing to allay the *anger* of his *Compassion* and *Bounty*. This sure is the

extremist terror, we are to dread his kindness *more* than his severity and wrath; we have an antidote, a buckler against those, but none against the other if it be provoked; and if the heats of love take *fire* and rise into indignation, 'tis unquenchable flame and everlasting burning. Therefore when God hath done all things that he can do or they can wish, then most of all they must *fear the Lord and his goodness*.

My *Text* and I have spoke all this while to the *Jews*: Nor do I know whether I need to address any other way, all this did so directly point at us. The glories of *this day* need not the foil of those calamities from which this day redeemed, to set them off; or you may read them in my *Prophet* here, and our own guilts will make too sad a Comment on his *Text*, who were more barbarous *Assyrians* to ourselves. We also were *without a Prince and without Sacrifice*, had neither *King*, nor *Church*, nor *Offices*, because *we ourselves* had destroyed them, and that we might not have them had *engaged* or *covenanted* against them; *tied* to our miseries so, that without perjury we could neither *be without them*, nor yet *have them*. As we had broke through all our sacred Oaths to *invade* and *usurp* calamity and guilt, so neither could we *repent* without breach of Vows, if this were not enough to make us be *without a God* too, then to drive him away we had *defiled his dwelling places to the ground*, and by his ancient gifts of remove he was certainly gone. There was indeed exceeding much Religion among us, yet, God knows, almost none at all, while Christianity was crumbled into so many, so minute professions, that 'twas divided into little nothings, and even loft in a crowd of itself; while each man was a *Church*, every single professor was a whole *multitude of Sects*. And in this *tumult*, this *riot of faiths*, if the *Son of man* should have come, could he have *found any Faith in the Land*? Virtue was out of countenance and practice, while prosperous and happy Villany usurped its name; while Loyalty, and conscience of Oaths, and Duty were most unpardonable crimes, to which nothing but ruin was an equal punishment; and all those guilts that make the *last times perilous*, *Blasphemy*, *Disobedience*, *Truce-breakings* and *Treasons*, *Schisms* and *Rebellions*, with all their dismal consequences and appendages, (for these are not *single, personal crimes*, these have a *politick capacity*) all these did not only walk in the dress of piety, and under holy Masks, but were themselves the very *form of Godliness*, by which 'twas *constituted* and *distinguished*, the *Signature* of a party of *Saints*, the *Constellation* of their *graces*: And on the other side, the detestation of such hypocrisy made others *Libertines* and *Atheists*; while seeing men such holy counterfeits, so violent in acting, and equally engaged for every false Religion, made them conclude there was none true, or in earnest. And all this was because we were *without our King*; for 'twas the only interest of all those *usurpations* that were, to contrive and preserve it thus. And when we had *roll'd* thus through every form of Government, *address* to each, moved every stone, and raised each stone to the top of the Mount, but everyone still tumbled down again, and ours like *Sisyphus's* labor was like to have no end, only restless and various Calamity; necessity then counsel'd us, and we applied to God's directions in the *Text*, I know not whether in his method, but it is plain we did *seek David our King*. And *my heart is towards the Governors of Isral*, that offered themselves willingly among the people: *Bless ye the Lord: Yea, Thou O Lord, bless them*. May all the blessings which *this* was the *birth-day* of, all that my *Text* encloses, all the *goodness of the Lord*, be the sure portion of them and their Families; may they *see the King in his beauty*, and *peace upon Israel*, and may

their Names be blest in their Posterities for evermore. We sought him with the violent impatiencies of necessitous and furious desires, and our eyes, that had even failed with looking *for him*, did even fail with looking *on him*, as impotent and as unsatisfied in our fruitions as expectations; and he was entertained with as many tears as prayed for; as one whom not our *Interests* alone, but out *guilts* had endeared to us, and our tears: He was as necessary to us as *repentance*, as without whom it was impossible for us to repent and return from those impieties to him, of *usurping his rights*, of *exiling*, of *murthering* him by *wants*, because we could not do it by the *Axe* or *Sword*; without him 'twas impossible for us to give over the committing these; and the *tears* that did welcome him were one of our best *lavers* to wash off that blood that we had pulled upon ourselves. One endeared also to us by God's most miraculous preservations of him for us: We cannot look upon his life but as the issue of prodigious bounty, snatched by immediate Providence out of the gaping jaws of tyrannous, usurping, murderous malice, merely to *keep him for our needs*, and for *this day*: One whom God had train'd up and managed for us, just as he did prepare *David their King*, at *thirty years* of age to take possession of that *Crown* which God had given him by *Samuel* about *twelve years* before; and in those years to prepare him for *Canaan* by a *Wilderness*, to *harden* him with discipline, that so the luxuries and the effeminacies of a Court might not *emasculate* and *melt* him; by constant *Watches*, cares and business to make him equal for, habituated to, careful of and affected with the business of a Kingdom; and by *constraining* him to *dwell in Mesech*, with Aliens to his Religion, to teach him to be constant to his *own*, and to *love Zion*. And hath he not prepared *our David* so for us? And we hope hath prepared for him too the *first days of David*, having no *Sheba* in the Field, not *Achitophel* in the Council, nor an *Abiathar* in the Temple, not in that Temple which himself hath raised, God having made him instrument of that which he would not let *David* do, *building his house*, and *furnishing* it with all its *Offices*, and making it fit for God to *meet* us in; when we do *seek him* also, which was the other perquisite of our Condition.

There never was so much pretence of *seeking God* as in those late days of his absence from us; and it should seem indeed we knew not where to *find* him, we took such several ways to *seek* him. But if God did not look down from heaven then as he did *Psal. 14.* to *see if any did understand and seek after God*, should he not then have found it *here* as *there*? *They are altogether gone out of the way; their throat is an open sepulcher, with their tongues have they deceived, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood: destruction and unhappiness is in their ways, and the way of peace have they not known; there is no fear of God before their eyes: They eat up my people as it were bread; and, which is worse in these then them, they even then call upon God; as if they craved a blessing from the Lord upon that meal that did devour his people, and when they did seek God, they meant to find a prey.* Yet where were any *others* that did seek him? Or that do cleave to him now? The *Schismatic* does not *seek* God, who shuns the place where he *appears*, and *meets*, and *dwells*; nor does he *cleave* to God who *tears* himself off from the Lord's body. *Mark such as cause divisions, saith S. Paul, and avoid them: and if all Christians must avoid them, then I am sure God is not with them.* The *other Schismatics* that divide from the World by cutting off the World from them; do they seek *God* that are diverted by so many *Saints* and *Angels*? that terminte

divinest Worship in a *creature*? Or do they cleave to God, when their devotion embraceth *stocks and stones*? Or did they *seek God* for the purpose of my Text, who did not *seek David their King*, but did apply themselves to several *foreign Princes*, and to others which they hoped would set up their *Golden Calf*? *Incendiaries*, that make fires and raise commotions, these are far from God; for *the Lord was not in the fire, or in the Earth-quake*, but in the *still small voice*, in the soft whispers of peace and love. The *Atheist*, he that *says in his heart there is no God*, will not seek God, you may be sure; nor does he care to *seek David his King*, who is equally well under all Governments that will allow his Licences, and who hath no *Religion* to tie him to any. If he at all disliked the former, it was upon reasons of Burthen, or of *Pride*, or *Libertinism*: So much Religion, though counterfeit, was a reproach to him, and the face of such strictness was uneasy to him. These are so far from seeking God, that God says *these did drive him out of Israel*, Ezek. 9. 9. And then when that hath so long been the Wit, that it is now the Complexion of the Age, and they who thought fit to show their not being Hypocrites by License, and (to give it an easy word) by *drollry in sacred things*, have now made nothing to be sacred to them; how shall the Lord dwell among such? They are enough to exercise God out of a Nation. The Hypocrite also, for all his *Fasts and Prayers* never did seek God, for he is but a *whited Sepulcher*, our Savior says. Now who would seek the *Living God among the dead*? the *Lord of Life* sure is not to be found in Graves. *Golgotha* was a place to crucify him in, not Worship him: He takes not in the Air of Funeral Vaults for Incense; it was a *Demoniac* that used to be among the *Tombs*. The subtle, false, and faithless men that walk in Mazes, never shall meet God: These are the windings and the tracts of the Old Serpent, and they lead only to his habitation. They that do climb as if they meant to find God on his own Throne, that follow Christ up to a *pinnacle of the Temple*, or to the top of that exceeding high Mount, whence they can overlook the glories of the World, and pick and choose, these do not go to seek Christ there: It is the Devil that does carry up thither, upon his own designs. Nor is it possible to seek the Lord in the ways that lead to the *strange Woman's house*, for *her house is the way to hell*, Solomon says, (and he did know;) nay more, *her steps take hold on hell*, seise on those everlasting burnings which her foul heats kindle and begin. In a word, they that *seek their own*, that turn all merely to their advantage, they cannot seek God too, he will not be *joint God* with *Mammon*. And then where are the men that sought him? That did retrieve him to us? Or with whom does he dwell? If he be not among us, we do in vain flatter ourselves in our prosperity and peace, gawd it in all our bright appearances. Have we not seen the Sun rise with a glory of day about him, and mounting in his strength chase away all the little receptacles and recesses of the night, not leave a cloud to shelter the least relics of her darkness, or any spot to chequer or to fleck the countenance of day? When strait a small handful of vapor raised by that Sun itself, did creep upon his face, and by little and little getting strength be-dashed his shine, and poured out as full streams of storm as he had done of light; 'till it even put out the day, and shed a night upon the Earth in spite of him? So may prosperity itself, if the Lord and his blessing be not in it, raise that which will soon overcast and benight the most glorious condition of a Nation. That Wine which now makes your hearts glad, may prove like that which did commit the *Centaures*, and the *Lapithae*, first kindle *Lusts*, then *Wars*, and at last only fill a *Cup of trembling and astonishment*; and that Oil that does

make you cheerful countenances, may make your paths slippery, and nourish flames that will devour and ruin all.

But God, who is found of them that seek him not, nay who himself sought the lost sheep and carried him, when with his straying he was wearied into impossibility of a return, as also sought, and found, and brought together us and our great Shepherd: For *this is the Lord's doing, and it is marvelous in our eyes*. These ways of his also are so past finding out, that we may well conclude they are the mere foot-steps of his incomprehensible goodness, and we have only now to fear that goodness.

But give me leave to say, Those that despise his goodness, do not fear it; and they whom it does not lead to repentance, do despise it. S. Paul says, *Rom. 2. 4. Despisest thou the riches of his goodness, and forbearance, and long-sufferance, not knowing that the goodness of the Lord leads thee to repentance?*

And now, O Lord, what sort of men among us hath thy goodness wrought upon, and made repent? Those whom it was directed to convince, and came on purpose to, to prove by their own only argument they had of providential Miracles, they were not in the right, but that destruction and misery were in their ways; yet these choose rather to deny their own conclusions, and resist God's goodness, then to be convinced and repent: For we have seen them as bold Martyrs to their Sin as ever any to Religion, signalize their resolved impenitence with cheerful suffering, as if the fire they were condemned to were that Triumphal Chariot, in which the Prophet mounted up to Heaven. Others that did not go so far in condemnation nor guilt as they, and therefore think they have no reason to repent of that, do they repent of what they did contribute to it? Of those that lifted up their hands to swear and fight, how many are there that have made them fall, and smite their own thigh, saying, *What have I done?* Do not all rather justify as far as they themselves proceeded? And if all that were well, why do not we repent of our Allegiance and Loyalty? If all that were well, what hath thy goodness done, O Lord, that hath reversed it all? And for the rest, those that do not partake the plenties of thy goodness, murmur and repine at it; are discontent at having what they prayed for, what they would have died for. Those that have been partakers of it, have turned it into wantonness, have made it furnish them for base unworthy practices; such as have not the generosity of Vice, have not a noble, manly wickedness, are poltron sins; have made it raise a cry on the Faithfullest party, the best Cause, and the purest Church in the World. While we have debauched God's own best Attribute, made his goodness procure for our most wicked or self-ends; and the face of things is so vicious in every order and degree and sex, that—But the Confession is only fit for Litanies, and we have need to make the burden of ours be, *Lord, give us some afflictions again*, send out thy Indignation, for we do fear thy goodness, it hath almost undone us; and truly, where it does not better, it is the most fearful of God's Attributes or Plagues, for it does harden there. St. Paul says so in the forecited place; and Origen does prove this very thing did harden Pharaoh's heart, indulgence was his induration. Now induration is the being put into Hell upon the Earth: There is the same impenitence in both, and judgment is pronounced already on the hardened, and the life they lead is, but the interval betwixt the Sentence and the Execution, and all their sunshine of

Prosperity, is but kindled *Brimstone*, only without the stench. And then to make the treasures of God's bounty be *treasures of wrath to us!* to make his *kindness*, his *longsuffering*; that is St. *Peter* says, *salvation, condemn us*, his very *goodness* be *Hell* to us! But sure so great a goodness as this we have tasted, cannot have such deadly issues; and it was great indeed, so perfectly miraculous in such strange and continued successes, resisting our contrivances and our sins too, overcoming all opposition of our vices, and our own policies, that do not comport with it, and in despite of all still doing us good; it was *fatality of goodness*. Now sure that which is so victorious will not be worsted by us. But Oh! have we not reason so much more to fear the goodness? The greater and more undeserved it is, the more suspicious it is: As if it were the last blaze of the Candle of the Lord, when its light gasps; its flash of shine before it do go out, the *dying struggles* and *extreme efforts* of goodness, to see if at the last anything can be wrought by it. And if we did consider how some men manage the present goodness, make use of this time of it, and take, and catch, we would believe they did fear the departure of it: But yet it is in our power to fix it here. If we repent, God's gifts then are without *repentance*, but one of us must change: Bring Piety and Virtue into countenance and fashion, and God will dwell among us. Nay St. *Paul* says, *Goodness to thee if thou continue in his goodness*: If we ourselves do not forsake it, and renounce it, not fear it so as to fly from it, but with the fears of sinking men, that catch and grasp, lay fast dead hold upon it, if, as God promises, *he so put his fear in our hearts, that we never depart from it, fear that hath love* in it, and is as *unitive* as that, then it shall never depart from us; but we shall *see the goodness of the Lord, in the Land of the Living*, and shall be taken thence to the eternal fullness of it. This day shall be the Birth-day of Immortal Life, the entering on a *Kingdom that cannot be moved*. A Crown thus beautified, is a *Crown of Glory* here, and shall add weight and splendor to the Crown hereafter: A Church thus furnished, is a Church Triumphant in this World, and such a Government is the *Kingdom of Heaven upon Earth*; and then we shall all reign with him who is *the King of Kings*, and *who washed us in his Blood, to make us Kings and Priests to God and his Father. To whom be glory and dominion forever. Amen.*

SERMON XVIII. AT CHRIST'S-CHURCH IN OXFORD ON S^t STEVEN's Day.

MATH. V. 44.

But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

I Need no Artifice to tie this Subject and this Day together. The Saint whose memory we celebrate was the *Martyr of this Text*: And 'tis impossible to keep the Feast but by a resolution of obeying these Commands, you being called together on this day to *beseech God to grant that you by the Example of this first Martyr St. Stephen, who prayed for his Murderers, may learn to love your Enemies, and pray for them that despitefully use you, and persecute you.*

A strange command in an Age, in which we scarcely can find men that love their Friends, nor anything but that which serves their interests or pleasures, that indeed love nothing but themselves; nor is it only injury that works their hate and enmity, but difference in opinion

divides hearts, and men are never to be reconciled that have not the same mind in everything; as if one Heaven should not hold them that have not one judgment in all things, we see that one Church cannot hold them, and they that have but *one same God, one Redeemer and Savior, one Holy Spirit* of Supplication, cannot agree yet in *one Prayer* to him, though they have but *one same thing* to pray for to him: will not meet in their Worship because they do not in some Sentiments; and 'tis no wonder all Christ's reasonings and upbraidings, all the Advantages he does propose to them that love, the shames he casts on them that do not, by putting them out of his Train into the condemnation of Publicans; 'tis no wonder all this does not work with them whom their own sufferings and black Calamities will not convince. There is not one of us but knows that thus our miseries began but few years since, and yet we that have suffered for and by our Divisions, whose quarrels wounded the whole Nation and ourselves, who have wept so much blood at once to vent and to bewail our differences, are still as full of the same animosities as ever, and want nothing but opportunity to confound all again, *Religion and ourselves*: And in the name of God what did *Christ* mean when he prescribed this Precept? when he disputed? pressed it thus? or what do *Christians* mean when they do break and tear this Precept and themselves? Though I be far from any hopes to reconcile our Parties, (as by God's help I shall ever be from making any,) yet I will offer an Expedient to make them not so noxious; namely, if they will keep the differences of their judgments from breaking out into their affections and actions. And though while meekness and obedience to Governors, and the whole constellation of Gospel-graces, do not seem to shine so fair as man's own reputation, or humor, or possibly some strict opinion which they have owned, and the show of holiness that glitters in it, while 'tis thus, I say, we cannot look any party will yield, all do or will believe themselves to be in the right; yet I will give them leave to think so, and my prescription shall concern them equally although they be; and by addressing my Discourse to them that are so really, I shall conclude more forcibly them that are not, who ere they be; for sure I am none can be more in the right than those whom *Christ* lays this injunction upon, than his *Disciples* and *Apostles*, as relating to those that would be their Enemies as such: Yet 'tis to them he speaks here; *I say unto you, love your Enemies, &c.*

The words contain a *Duty prescribed*, and the *Authority prescribing* it: The Prescription and the Authority in these words, *I say unto you*, the Duty in the rest: where it is set down 1. in general: *Love your Enemies*, and that to be considered under a double prospect: 1. As it is placit in opposition to something that was before indulged the *Jews*, or presumed so to be by them; signified here by the particle *But*; and then as it stands by itself, in its own positive importance: *Love your Enemies*. And Secondly, this Duty is particularized in several exercises of the Act commanded, *Love*, in relation to several sorts of the Objects of that Act, *Enemies*: As 1. Those that *curse* you, you must *bless*: 2. Those that *hate* you, you must *do good* to: 3. Those that *use you despitefully and persecute you*, you must *pray for*.

These I shall treat of in their given order, beginning with the general Duty, and viewing that at once in both the lights that it doth stand in, that one may clear and fortify the other. *But I say unto you, love your Enemies.*

Of all the Points of Christian Religion those which did most stagger the faith of some, and check their acceptation of it, or adherence to it, (saith *Marcellinus* writing to *St. Austin*) were these 3; The *incarnation of our Lord*: The *meanest of his Miracles*, which they thought the works of *Apollonius* equal'd; and thirdly, the *prescriptions in the Text*, It seems they looked upon these Duties as the mysteries of Practice; that spoke as loud a contradiction to their *active principles and inclinations*, as the other appeared to do so, those of *Speculation and Discourse*, a *God made flesh*, and *flesh and blood* made so lame and passive, sweetened so, being alike impossible to their belief: As if no flesh could certainly be so, except that of which God was made, and the *Word incarnate* only could fulfill, *these words* here in my Text: They looked upon this as a much-more mighty work than any of his Miracles; as if 'twere easier to snatch one out of the arms of Fate from the embraces of the Grave, than to receive an enemy into ones own: As if *Christ* had done more when he prayed for his Crucifiers then when he prayed *Lazarus* out of his grave: For their Magicians, they say, vied Miracles with him, but none of their Religions or God's did ever aim at this Prescription, *ut quae sit propria bonitas nostra*; saith *Tertullian*; this being a sort of Piety peculiar to the Christians. Nor did they only think it unpracticable, but unreasonable; as carrying opposition to all Government, to the Prosperity and Peace of every Polity; for he that does require that I shall have no return of injuries, but for a wrong, makes me in debt a kindness, not only supersedes judiciary proceedings, but does secure Rapine by Law, and encourage it by reward; and truly if it were impossible for him that does affect a person to dislike his evil actions, and to desire he may have condign punishment, such as by Gospel-measures may be satisfaction equal to his fault, and warning to himself and others, these men had reason: But if a Father can at once love and correct his Child; if when I am with indignation displeas'd at my offenses against God, and by severities revenge them on myself, I do then love myself most passionately; and if I can pray with all the vigor of my soul for that false Traitor-bosom-enemy, my flesh, while it lies goading me to sin, and with temptation persecuting me to everlasting death, then no reason of State, or of my own requires I should not do all these acts of kindness to my Adversary. In that thou hast an exact pattern for thy enmity to them that wrong thee, and *thou shalt hate thine enemy as thyself*, is a most perfect Gospel-Rule: that being most cons•••nt with and directive of this Duty, *love your enemies*. But yet there is so great a difference indeed betwixt this Act here and its object (Enemy being constituted such by enmity, that is aversion and hate) that love, and that seem strangely coupled, things that can be put together only for a contest, just as heat and cold, to weaken one another, that both the love and enmity, may be refracted into a luke-warmness. Therefore I shall divide them, handling *Love* first by itself, viewing the import of that as it is sincere, lest the enemy appearing with it, make it shrink into a very slender Duty: and having done that, secondly, see whether an others enmity; and thirdly, whether enmity with that appropriation here, *your enemies*, can take off from the Obligation of that Duty, *Love*.

Now Love shows fairest to our purposes in those dresses which *S. Paul* presents her in, *1 Cor.* 1. 13. and 1. 〈 in non-Latin alphabet 〉 v. 4. and 〈 in non-Latin alphabet 〉 ; v. 5. it *suffers long*, if not the damage, yet the malice of repeated injuries, as knowing it is bound to forgive 'till *70 times 7 times*: And 'tis not *easily provokeit*, not apt for sudden violent heats, instantly all

one fire, quick as lightning. Such heats are from another passion; which though sometimes they do but flash and die, yet oft they have their Thunder-bolt, and most what do fore-run a storm: whereas the heats of Charity are calm as sun-shine, such as do not consume, but cherish: For *〈 in non-Latin alphabet 〉*, in the same verse, Love is *kind* and gracious, full of humanity: This Virtue is a kind of universal friendship, hath nothing of reserved, morose or sour an humor, that makes solitude in the midst of Society, and makes men only their own company, their Rule, and scope; and such a person *Aristotle* says must be either a *God*, who can enjoy nothing beside himself, is his own blessed and immortal entertainment, or a *wild beast* whose nature is unsociable because 'tis savage, whereas Love is a pious complaisance to all, 'tis condescension too; for *〈 in non-Latin alphabet 〉* in the 5. v. *does not think anything unseemly*, how contemptible soever, nor unworthy of him; so he may do his Neighbor good; he will debase himself to meanest Offices to work a real kindness. Thus Christ, *because he loved his own, knowing the Father had given all things into his hand, he took a Towel, and girded himself, and put water in a Basin and washed his Disciples feest*, making the lowest act of servitude be his Expression, and our Example: That is but slender Charity that will keep state, *Heaven could not unite Majesty and Love*: But to exercise this, God did descend from Glory into the extremity of Meanness. 'Tis Bowels that express compassion, and tender kindness; Now those we know of all parts of the Body are employed in the most low ignoble Offices; and to such Love condescends, where 'tis true. Again, *〈 in non-Latin alphabet 〉*, *it cover all*; the naked with a garment, and the deformed, the leprous Sinner with a covering too; for *Charity covers a multitude of sins*, hides his own wrong from his own eyes; this Love too like that in the Poets, cannot see, yea covers all that is no fit for light, suffers only the *graces* to be naked near him, and not to name all, which you may find there, *〈 in non-Latin alphabet 〉*, ver. 7 *believeth all things*, however incompatible to love, and to *be wise* have been accounted, yet this Love is *S. James* his Wisdom that came down from Heaven, Cap. 3. 17. *〈 in non-Latin alphabet 〉*, *〈◇〉 interpret anything to the most favorable sense*, and *〈 in non-Latin alphabet 〉*, *easy to •persuaded*, still believes the best, and where it cannot, yet *〈 in non-Latin alphabet 〉* *hopes the best*: Affection while it lives cannot despair, for then it must deposit its desires, which are only the warmth of Love, and 'till it die cool not, but if all do not answer hopes, yet *〈 in non-Latin alphabet 〉*, *he does wait for it*, is not discouraged with relapses and the repetitions of injuries, but still expects, and suffers all the contradictions of spite and wrong.

Now if all these acts and the many other there are essential to Love and all be under Obligation; and *S. Paul* says there, they are so much Duty that without these performances all Faith and all Graces profit nothing: the Preaching Rhetoric of *Men* and *Angels* would be nothing else but *tinkling*, and *working Miracles*, but showing tricks. It follows then these Acts must necessarily have a certain object, there must be somebody that we are bound to love thus: And if that Object be or Neighbor (as that is most sure) 'tis clear my Neighbors injury, or hate or enmity to me, cannot take off nor yet diminish in the least that Obligation I have to all those Acts, but I must love him though he be mine enemy in every of those instances. For it is plain, his having wronged me does not make him cease to be my Neighbor; nay

more, that enmity does formally dispose and qualify my Neighbor for the Object of my love: And many of its Acts cannot relate but to a man that injures me; it must be in respect to *provocations* that *love* is said to cool into such a temper as *is not easily provoked*; For men are not provoked with kindnesses. I cannot *suffer* anything but *wrong*, nor *suffer long* except there be *continuation* and *frequency* of wrongs. Nor is it possible I should *forgive* unless it be *offenses* done against me. And so for divers of the rest: Now it were strange the enemy should supersede the obligation of the Duty, which cannot be a Duty but in order to an Enemy; that injury should give me a release, from doing that which I can never have cause or occasion to do but in the case of injury; that I should have leave not to obey the Command for that mere reason which alone makes it possible to obey it, and which alone makes the Command: Whereas indeed because I must needs love in these expresses, therefore he must needs be my enemy whom I must love.

But if he be without all provocation very unjustly so, if his hate be his sin, so that he hath offended God too in it, may I not then espouse God's quarrel thus far, not to love his Enemy if I must mine own, not to love the injurious, the sinner? Vice certainly is the most hateful thing that is, and therefore it must needs render the subject not to be beloved; accordingly 'tis said, that *the ungodly and his ungodliness are both alike hateful unto God*, Wis. 14. 9. and David does comply with God in this, *Psalm 139. Do not I hate them, O Lord, that hate thee? yea I hate them with perfect hatred, I count them mine enemies*. And when I reflect on mine under this Notion, or if mine be such as set themselves against Religion and the peace and quietness of the Church, am I bound to love them? If so, then I may be allowed to do it with a little regret sure. But yet if we consider how these in the Text are designated by that Appropriation, *your enemies*, which means those that hate you, *my Disciples*, those that in the last words of my Text, *will persecute you even for your being mine*; and yet those they are bid to love, we may conclude in the next place we may not hate our enemies as Sinners: Nor yet does enmity with God, his Church, or his Religion qualify a person for our aversation or mischiefs. I except here *Apostasy* and utter *obduration in it*; a state that incapacitates for mercy, and by consequence for love and kindness. There is a sin which S. John would not say that we should pray for, and the Church thought that there was such a sinner, *I·dian*, but as to less degrees, they that are supposed to *persecute Disciples*, and in doing so *persecute Christ himself*, may well be granted *sinners, enemies to God and Christianity*; but yet says he, *I say unto you, love these your enemies*. Tertullian understood this so, and writing to the Governor of Carthage, who threatened all the Christians of that Province with Excision, that he might persuade him from his purpose, thus began his Proposals: *We do not write as fearing for ourselves, or dreading anything that we are like to suffer, for we did enter our Religion on the condition of suffering, we covenanted to endure, and staked our lives when we began our profession; but 'tis for you we fear, for you our enemies, whom our Religion does command us to love and to do good to*. And though we must hate Vice, and do our best to root out Infidelity and Atheism, destroy Profaneness, Irreligion and Heresy and Schism: These are fit objects for the zeals of Hate, and for the feavers of our Passion, and if our enemies be such we may meetly endeavor they may have appropriate restraints, yet not to exercise the Acts of Charity and kindness to them we have no allowance: No sins can make it lawful for us to ruin, or not to do good to the Sinners. In

fine the only persons that the *Jews* pretended to have ground to hate were Enemies, and Enemies, indeed to their Religion, the Idolatrous Gentile-world, therefore that being now forbid to us, there is not sort of men, nor any man whom it is lawful for a Christian not to love; and all the reasons urged here by our Savior, do prove, that all mankind whether good or bad is the object of a Christians love: Because God does good to all, his methods of Mercies are universal; he makes his Clouds drop fatness even upon them that consume the increase on their Lusts, and sacrifice it to their Riots, making their belly be their God: He gives abundance of his good things unto those that love them only as they advantage Vanity and Sin, and that turn God's-store into provision for Vice and for Destruction. He gives gold to them that make gold their Idol, and bestows large portions of Earth on them that are Children of Hell, and them who for the pleasures of that Earth despise his Heaven. Yea, the whole order of things does teach us this, the Creatures do service to the whole kind, they acknowledge the man, and not the Country-man and Friend; but alike the rich and poor, the good and grateful, the wicked and ungrateful too. The Sun does not Collect his Rays and shed more day to gild the gaudy and gay person whose Cloaths and Jewels will reflect his light, return him as much almost as he sends, and vie brightness with him, than he does to the poor dark, sordid rags that even damp his beams: He sheds the same unpall'd day even on those men that draw such streams of blood as with their mists endeavor to put out or stain his shine: The Air gives breath to them that putrefy it, as well as those that send it out a Perfume. Yea the Creatures of sense and, perception do not yet discriminate their Lord's, but with that same indifference serve all: *The Ox knows his Owner*, and *the Ass his Master*, not his Religion, not his Virtues; and then as there is something in man, as man which God is kind to; something in man, as man for which the Creatures serve; so there is something in man, as he is man which we must love, and consequently we must love every man. And 'till thou hast found one so much a Monster that no creature will fear or obey, and such a one as God will show no kindness to at all, will not let his Sun shine, or his Rain rain upon, but while as others are in *Goshen*, sets him in the storm and dark of *Egypt*, 'till then, I say, thou hast not found a person whom thou mayst not love, no though he be thine enemy in mind, and thought, indeed, for if he Curse thee, thou must bless, and must *do good* to him which *hates* thee, which are the particular expresses to the love in the Text, the first of which is,

Bless them that Curse you.

Bless being here opposed to *Curse*, must signify wish well to them that wish you evil: Though 〈 in non-Latin alphabet 〉, also do import speak well of, as that is opposed to railing, 1. *Pet.* 3. 9. not *rendering railing for railing*, 〈 in non-Latin alphabet 〉, but *contrariwise Blessing*. And both are the duty of this place, which does intend that all sorts of loving words should be the Christians returns to the offenses of the tongue, whether by Curse or contumely. And truly when I do consider how the other way, the rendering like for like, and giving him that does wish or speak evil as good language as he brings, is so far from all shadow of compensation, that there is really a loss of honor in those dismal imprecating words, the anger that does belch them out, does swell and stretch and rack the passion, blushes at itself, the malice drinks those spirits up which it lurks in, and the envy that Snake, sucks all the blood away, leaves nothing but its own pale venom in the stead: In a word, the very Essence of

impatience is vexation and fret; and then that men should call that recompense for suffering which is itself a present agony, and hath no prospect of any after good, that they should satisfy themselves in that does make that bold assertion of the *Romanist*, who says that those in Hell do will and love their being there not strange at all, for indeed there is one and the same reason of both, that in the paroxysm of a passion, whensoever a man is seized by an affection with violence (as they in Hell are always, and those that speak evil are for the present,) He does for that time love, cherish and pursue the affection: and in good earnest, if so be that men can please themselves in the extreme impatience of a fruitless choler, it looks like demonstration, that the damned may please themselves in their damnation; as to that part of it, that which tears the Soul, the rage of its own passions when they are loose and unmuzzel'd, and the more because we have good reason to believe theirs are the very passions we are now upon, *Envy*, and *Hate*, and *Shame*; and they do vent themselves in the same manner too, in *Blasphemy* and *Curses*; and differ nothing, but that their's are endless, and then let such men please themselves in the returns of calumny and imprecations, we will allow them the delights of Hell in doing so, and they do taste those very only satisfactions that the fiends do in their torments, and much good may they do them. 'Tis true then what the Psalmist says, *that he who thus delights in Cursing, it shall enter into his bowels like water, and like Oil into his bones*; like pleasure and refreshment, like *water* to allay his passionate heats, and *Oil* to make him cheerful after his vexation: For so indeed the venting of his *Curses* seems to do; but alas if to pour them out do make them *enter into him, into his bowels and his bones*, his most substantial parts, and his most necessary inwards; if it leave nothing there but *Curse, poison* instead of *marrow* in the bones, and in the bowels *fiery indignation* for *water*, if this be the effect, then if you do resolve not to obey the Text and will not *love your enemy*, yet for your own sakes, out of self-love do not execute your Enemies ill wishes on yourselves, and in mere spite to him make all his maledictions come to pass upon you, but that blessing may not be far from you, *Bless them that Curse you, do good to them that hate you*, the next part.

Do good. If to do good, mean only those Acts of Charity that are under general precept, relieve necessities, help in needs, and the like; then it is plain another's hate to me takes not away my obligation, unless it take away his wants, and the wrongs he hath done me do not render me not bound to succor him, unless it put him in a state that needs no succor. *For if thine Enemy hunger, thou must feed him, if he thirst, give him drink*, Rom. 12. 20. Yea, though his hatred be to thy Religion: *Do good to all*, the Scripture says, and the Father *porrigat manum Jupiter & accipiet*: If the heathen Idols that have mouths indeed, but as they cannot speak, so neither can they eat, if they, I say, could hunger, and did ask, I would feed them, and I would give their God, that is the Devil if he wanted. But if 〈 in non-Latin alphabet 〉 signify do *kindness* and *favors*, be *good*, as that means *bountiful* and *full* of courtesies and grace, be more than merciful by rule and general command. which the Gospel calls *righteous*, (and truly 〈 in non-Latin alphabet 〉 in 1 *Tim.* 3. 1. does mean a work of excellency, in a state of virtue without precept) and if it be here so too, enmity seems to have advantage above friendship in the Gospel, and brings kindness under an obligation; graces and favors that in their notation and essence employ the being free, yet are not so to hatred, which hath by Christ's

Law just pretences to them. I will not be too positive in my affirmings, yet from the words will offer this, that if a kindness lie before me, and I have no reason to deny it a man, but this because he hates me, I must not, deny it him, and if Christ's reasonings do enforce the other it will conclude this too. For if we must relieve the wants of them that hate us, that *we may be Children of our Father*, who does so, upon the same account we must be good and kind too to them, for he is, and he will scarce prove a true lawful issue of this Father, who is in this unlike to him that tries and owns his progeny by these resemblances. So that whatever strength of argument there is in one, the other hath it. And truly we have reason to believe that there is more then motive in it, when first Christ hath set this principle both to himself and us, *with what measure you meet, it shall be measured to you again*, Matt. 7. 2. As if the Lord had brought himself into that law of Justice with us men, *whatsoever ye would that others should do to you, do you also to them*: And it be also, *whatsoever ye would that God should do unto you, do ye also to others*; and Secondly, when he practiseth just as the rates we do, for with the froward God learns frowardness, and 〈 in non-Latin alphabet 〉 and is kind to the kind, so Ps. 18. 25. recalls a grace from him that would not do one, Matt. 18. from 23. nay thirdly, when he gives us leave to beg his kindnesses, but just in the proportion we do ours, *forgive as we forgive*, we ask no more, and praying so, we undertake to have endeavored thus; assure God that we practice so, and upon that score beg. Now he that will forgive to the bounds of necessity, but never into favor, there he will stay his hand, will so much serve his turn from God? And can he be content with such a portion? Take heed, O severe man, what thou dost ask, when thou dost put up this petition. As thou shouldest say, I knew that notwithstanding we offend God constantly, yet besides all the mercies of his Covenant, (and that's a Covenant of Grace) his kindness too is over all his works; he does not only furnish our necessities, but serves our pleasures and our fancies, prevents us with the blessings of his goodness, and watches over us, and waits to be kind to us in the rescues of his providence, and beyond these gives us means of Salvation more than barely sufficient, the plenties of his grace, the five and ten Talents, the expresses of his temporal spiritual and eternal favors towards them that provoke him, are as immense and as innumerable as their guilts, but all these I shall rather part with, then be good and do favors to him that is mine Enemy; I will nevr have any kindness for that man that hates me, nor do beg any of Thee, O Lord. And wouldest thou say all this to God, if it were put in words at length in thy petition? Or dost thou think thou dost not say as much in praying so? And thou that makest so ill requests for thy own self, how wilt thou pray for them that despitefully use thee and persecute thee? Which is the last particular command. *Pray for them that despitefully use you and persecute you.*

As in this Character of Enemies, Christ hath not left out anything that does express hostility, hating in heart, cursing in word, and persecution in deed, and which to some is more provoking than a persecution, spiteful usage; (For persecution may make them serious, and look at their demerits, the other only stirs their spleen and gall) all which, all that an enemy can speak, or wish, or do, must be no bar to our affection: So to express the unfeignedness of that, he hath not left out any exercise of Love, we must speak well of them, but that a crafty passion may do, and blessing may be but more plausible and cunning hatred: We must therefore also do good to them, but this a generous pride may do, as

knowing it more glorious to raise up a distressed adversary, then to trample on him when he is down, and to make him my creature rather than my footstool: All this I may do therefore yet love nothing but my vanity or my designs: But when I take my Enemy into my Closet and into my heart, give him a share in the petitions of my soul, divide the aims and interests of my devotion to him, and make my prayers concerned in the forgiveness of his sins as of my own, there's nothing but obedience to my Savior, and the Love of my Enemy can make a man do this. And truly 'tis a piece of kindness that is as necessary for ourselves, as those that injure us. For them it is very necessary for persecution, or despightful usage, offending God, as by a disobedience to his precept; so also by the sufferings it does inflict on man, to forgive or require which that man hath right: God does not use to put the injured person by this right, or by its paramont Authority assume to pardon the man's part of the wrong, but does retain the sin till that either in deed or desire do satisfied for, or remitted, there being 'till then an obstruction to God's forgiveness, for 'till then the man hath not repented; but when the sufferer does pray for him, in doing so he pleads that that obstruction is removed, that his part is remitted, and so leaves no bar in the way to that pardon which he begs for him of God, and which that bar being gone, the Lord is used to grant with all advantage, the prayers of our Martyr, in the seventh of the Acts, are a demonstration, to which the Fathers say the Church did owe not only her deliverance from all the violent intentions of *Saul*, but all that Christianity which *St. Paul* planted; the dying voice of that petition, *Lord, lay not this sin to their charge*, was answered by that voice from Heaven, which converted *Saul* in his career of fury: One prayer for a persecutor, puts an end to persecution, & *si Stephanus non orasset & Ecclesia non habuisset Paulum*. *Job's* miserable comforters, whose visits proved afflictions to him, could not a tone themselves to God by their burnt offerings, but *Job* must pray for them 42. *Chr.* 8. seven Bullocks and seven Rams cannot expiate, but one petition from the sufferer will do it; *for him I will accept*, saith God, and he accepted him, not for them only, but for himself, for *the Lord turned the Captivity of Job, when he prayed for them*. verse. 10. These intercessions speed sooner than direct supplications, and such a petition is heard to ourselves, when 'tis made for others. And reason good, for such requests lay the condition of our pardon before God, making evidence of our performance, and they cry, *for we forgive*, and so call for pardon. And to encourage this procedure, our Savior before he did commend his own spirit into the hand of his Father, he commended his Executioners to the mercies of his Father; Our Martyr did not so indeed, but first prayed for himself, *Lord Jesus receive my Spirit*, Acts. 7. 59. But though Heaven opening he saw that *Jesus standing at the right hand of God*, as ready to receive it, yet his spirit would not leave his body so, yet made him live yet to endure more stoning from his persecutors, for whom he had not prayed yet, but when he once fell on his knees, not beaten down by their storm, but his Charity, and prayed, *Lord lay not this sin to their charge, when he had said so he fell asleep*, v. 60. his Spirit taken hence as it were *osculo pacis*, though by the most violent death, and he lies down in a perpetual rest and peace, that thus lies down in Love. These are requests to breath out a soul into heaven in, and heaven itself did open to receive that soul that came so wafred.

And now we are at the top of Christ's Mount, the highest and the steepest point of christianity, which view with that •o which our Martyrs Spirit did ascend: For it makes *perfect as our heavenly Father is perfect*; it sets our heads within those higher and untroubled Regions, wherein there are no Meteor-fires, the flame of Passion cannot wing it thither, for he that is above the power of injury, discontent, cannot look up to him, it is with him as in the upper Orbs, where there is only harmony and shine, all is peace and love, the state of heaven itself. Now as it does happen to them that look down from great heights, every Object below is dwarf'd: And if the distance of the prospect be as great as that from Heaven to Earth, they tell us this whole Globe would be but like a spot, all being swallowed in itself; so if from this great height of duty, we should look down upon the World of Christianity, would it not almost wholly disappear and vanish? Something like a dark spot of it you may perchance behold, stained and discolour'd with the Blood of Christians, which their constant quarrels shed: Some it may be die that Blood in colors of Religion, their Animosity is christened Zeal, they kill only for Sacrifice, thus they interpret and fulfill Christ's precepts, this they call holy love, as if Christ when he bid his Disciples *take no Staves with them*, meant they should carry *Swords*; as if the love he had commanded we should have for them that are in error (if our enemies be so indeed) were but to murder them forsooth out of their errors. Next for the kindnesses that Christians do to those that hate them, or have disoblig'd them, they are God knows so little, that no perspective can show them from this height we are upon: And yet 'tis not for want of light we cannot see them, 'tis very rare men do those things in the dark; for if they do not blazon them themselves, the enemy whom they oblige, must do it. The distance also is too great to hear the prayers that are made for those that treat men with despiteful usage; perhaps it is because they are put up in secret; bur then what means the yelling of those curses? That ill Language that is banded to and fro? While none will be behind in the returns of these; how far soever we are off, like Thunder these are heard: And thence you may behold them also tearing Christ's wounds wider to mouth their swelling passion; We may see their anger redden with his Blood, and themselves spitting out that Blood by imprecations at the face of him that did provoke them; we may see them raking Hell to word these prayers, sending themselves thither in wishes, that they may express them with more horror. The Hatreds and Revenges which men act on them that have offended them (hates that seldom ever die 'till themselves do, which the Frost of the Grave only cools, yea, many times they are rak'd up, and keep their heat in the ashes, live in the grave, and are as long lived as the families, which for the most part is more careful and tenacious of them than of their Inheritance.) The executions of these are often writ in Characters legible at utmost distance; in this Mount of the Lord they may be seen, but where now are the Christians of my Text and of this day? There's no appearance of them in the face of the whole Globe of our Profession; nay worse, it is scarce possible they should appear, the Duties of *loving enemies*, of *returning affronts with kindnesses*, these are banished thence; other virtues are practic'd down, but these are scorned and quarrel'd down. 'Tis become a base thing and not to be endured to be a Christian in these instances: See pride and passions swoln up to an height, which Christ's Mount cannot reach, and which he must not level by his precepts: For since he was not pleased to consider how inconsistent in this last age of the World his rules would be with those of honor, and in making his Laws, took no care of the

reputation of a Gentleman, 'tis fit his Laws should give way to the constitutions' of some *Hectors*, and he must bear the violation of them: And all this must be reasonable too. Good God! what prodigy of age is this, when Christ the Lord cannot be competent to judge either of right, of honor, or of reason? When to be *like God*, and to be *perfect as our Father in Heaven is perfect*, is to be most fordid and unworthy of a Gentleman? and in the name of God these men that are too great for virtue, that brave out Religion, and will needs give rules to God, what rank do they intend up stand in at God's Judgment seat on the last day? *Lord God! grant us to stand among the weak, on that hand with the sheep, and those that are too poor in spirit to defy their enemies and thy commands:* for however *the meek maketh himself a prey*, and is so far from enjoying the promise of inheriting the Earth, that the virtue is scarce allowed to sojourn in the Earth, as if it had breathed it's last in this our Martyrs prayer, took it's flight with his spirit, and those stones that flew him were the Monument of loving enemies, of praying for those that persecute and murder; and such Charity were not to be found among us anymore, yet sure I am these Charitable persons shall enjoy the friendship and the glories of *that Lover*, that did *Bless, do good to, Pray, and Dye for Enemies*; and these meek men shall reign *with the Lord, who was slain, and is worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing*, all which be ascribed to him, and to the Father of all mercies, the God of Consolation, and to the Spirit of Love, now and for evermore.

FINIS.

P-RA-11. Private devotions for several occasions, ordinary and extraordinary - Allestree, Richard, 1619-1681.

PRIVATE DEVOTIONS For several OCCASIONS, *ORDINARY* And *EXTRAORDINARY*.

[illustration]

LONDON, Printed for T. Garthwait, at the little North Door of St. Paul's Church, 1660.

CHRISTIAN READER.

I Have, for the help of thy Devotions, set down some *FORMS* of *PRIVATE PRAYER*, upon *several occasions*: If it be thought an omission that there are none for Families, I must answer for myself, that it was not from any opinion that God is not as well to be worship'd in the Family as the Closet; but because the Providence of God and the Church hath already furnished thee for that purpose, infinitely beyond what my utmost care could do. I mean the *PUBLICK LITURGY* or *COMMON PRAYER*, which for all public addresses to God (and such are Family prayers) are so excellent and useful, that we may say of it as *David* did of *Goliath's sword*, *1 Sam. 21. 9. There is none like it.*

DIRECTIONS for the MORNING.

As soon as ever thou awakest in the morning, lift up thy heart to God in this or the like short Prayer.

LORD, as thou hast awaked my Body from sleep, so by thy grace awaken my Soul from sin, and make me so to walk before thee this day and all the rest of my life, that when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.

WHen thou hast thus begun, suffer not (without some urgent necessity) any worldly thoughts to fill thy mind, till thou hast also paid thy more solemn Devotions to Almighty God, and therefore during the time thou art dressing thyself (which should be no longer than common decency requires) exercise thy mind in some spiritual thoughts: as for example, consider to what *Temptations* thy *business* or *company* that day are most like to lay thee open, and arm thyself with Resolutions against them; or again, consider what *Occasions of doing service* to God, or good to thy neighbor are that day most likely to present themselves, and resolve to embrace them; and also contrive how thou mayst improve them to the uttermost. But especially it will be fit for thee to Examine whether there have any *sin* escaped thee since thy last nights examination. If after these considerations any further leisure remain, thou mayst profitably employ it in meditating on the general *Resurrection* (whereof our rising from our beds is a Representation) and of that dreadful *Judgment* which shall follow it, and then think with thyself in what preparation thou art for it, and resolve to husband carefully every minute of thy time towards the fitting thee for that great account. As soon as thou art ready, retire to some private place, and there offer up to God thy Morning Sacrifice of Praise and Prayer.

Prayers for the Morning. At thy first kneeling down, say,

O Holy, Blessed and Glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee by Jesus Christ.

A Thanksgiving.

O Gracious Lord, whose mercies endure forever, I thy unworthy servant who have so deeply tasted of them, desire to render thee the tribute of my humblest praises for them: In thee, O Lord, I live & move and have my being, thou first madest me to be, and then that I might not be miserable but happy, thou sendest thy Son out of thy bosom to Redeem me from the power of my sins by his Grace, and from the punishment of them by his Blood, and by both to bring me to his glory. Thou hast by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in Baptism, and have been partaker of all those spiritual helps which might aid me to perform that Vow I there made to thee; and when by my own willfulness or negligence I have failed to do it, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to repentance, afforded me all means both outward and inward for it, and with much patience hast attended and not cut me off in the acts of those many damning sins I have committed, as I have most justly deserved. It is, O Lord, thy Restraining grace alone by which I have been kept back from any the greatest sins, and it is thy Inciting and Assisting grace alone, by which I have been enabled to do any the least good, therefore not unto me, not unto me, but unto thy name be the praises. For these and all other thy spiritual blessings, my soul doth magnify the Lord, and all that is within me praise his holy Name. I likewise Praise thee for those many outward Blessings I enjoy, as health, friends, food and raiment, the comforts as well as the necessaries of this life, for those continual Protections of thy hand, by which I and mine are kept from dangers, and those gracious Deliverances thou hast often afforded out of such as have befallen me; and for that mercy of thine whereby thou hast sweetened and allayed those Troubles thou hast not seen fit wholly to remove: for thy particular Preservation of me this night, and all other thy goodness towards me; Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life, that so these blessings here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake whom thou hast made the Author of Eternal Salvation to all that obey him, even Jesus Christ.

A Confession.

O Righteous Lord, who hatest iniquity, I thy sinful creature cast myself at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee; for I have drunk iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou commandest; mine heart, which should be an habitation for thy spirit, is become a cage of unclean birds, of foul and disordered affections; and out of this abundance of the heart my mouth speaketh, my hands act, so that in thought, word and deed I continually transgress

against thee. [*Here mention the greatest of thy sins.*] Nay, O Lord, I have despised that goodness of thine which should lead me to Repentance, hardening my heart against all those means thou hast used for my amendment. And now, Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of my sins? But, O Lord, there is mercy with thee that thou mayest be feared, O fit me for that mercy by giving me a deep and hearty Repentance, and then according to thy goodness let thy anger and thy wrath be turned away from me; look upon me in thy Son, my blessed Savior, and for the merit of his sufferings pardon all my sins: And, Lord, I beseech thee by the power of thy grace so to renew and purify my heart, that I may become a new creature, utterly forsaking every evil way, and living in constant, sincere, universal obedience to thee all the rest of my days, that behaving myself as a good and faithful servant, I may by thy mercy at the last be received into the joy of my Lord: Grant this for Jesus Christ his sake.

A Prayer for Grace.

O Most gracious God, from whom every good and perfect gift cometh, I wretched creature that am not able of myself so much as to think a good thought, beseech thee to work in me both to Will and Do according to thy good pleasure. Inlighten my mind that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord, work in my heart a true Faith, a purifying Hope, and an unfeigned Love towards thee, give me a full Trust on thee, Zeal for thee, Reverence of all things that relate to thee; make me Fearful to offend thee, Thankful for thy mercies, Humble under thy corrections, Devout in thy Service, Sorrowful for my sins; and grant that in all things I may behave myself so as befits a creature to his Creator, a servant to his Lord; enable me likewise to perform that Duty I owe to myself, give me that Meekness, Humility, and Contentedness whereby I may always possess my soul in Patience and Thankfulness; make me Diligent in all my duties, Watchful against all temptations, perfectly pure and Temperate, and so moderate in my most lawful enjoyments, that they never become a snare to me; make me also, O Lord, to be so affected towards my Neighbor, that I never transgress that royal Law of thine, of loving him as myself; grant me exactly to perform all parts of Justice, yielding to all whatsoever by any kind of Right becomes their due; and give me such bowels of Mercy and compassion that I may never fail to do all acts of Charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to sanctify me throughout, that my whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost be all honor and glory forever.

Amen.

Intercession.

O Blessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that the precious ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightening Grace to those that are in darkness, and thy converting grace to those that are in sin; look with thy tenderest compassions upon the Universal Church, O be favorable and gracious unto Zion, build thou the walls of Jerusalem,

unite all those that profess thy Name to thee, by Purity, and Holiness; and to each other by Brotherly love. Have mercy on *This* desolate Church, and sinful Nation, thou hast moved the Land and divided it, heal the sores thereof for it shaketh; make us so truly to repent of those sins, which have provoked thy Judgments, that thou also mayest turn, and repent, and leave a blessing behind thee. Bless those whom thou hast appointed our governors, whether in Church or State, so rule their hearts, and strengthen their hands, that they may neither want will nor power to punish wickedness and vice, and to maintain God's true Religion and Virtue. Have pity, O Lord, on all that are in affliction; be a Father to the fatherless, and plead the cause of the Widow, comfort the feeble-minded, support the weak, heal the sick, relieve the needy, defend the Oppressed, & administer to everyone according to their several necessities; let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary either to their bodies or their souls. [*Here name thy nearest Relations*] Reward all those that have done me good, and pardon all those that have done, or wisht me evil, and work in them and me all that good which may make us acceptable in thy sight, through Jesus Christ.

For Preservation.

O Merciful God, by whose bounty alone it is, that I have this day added to my life, I beseech thee so to guide me in it by thy grace, that I may do nothing which may dishonor thee, or wound my own soul, but that I may diligently apply myself to do all such good works, as thou hast prepared for me to walk in; and Lord I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, through Jesus Christ.

O Lord, pardon the wanderings and coldness of these petitions, and deal with me, not according either to my prayers or deserts, but according to my needs and thine own rich mercies in Jesus Christ, in whose blessed Name and Words, I conclude these my imperfect Prayers; saying, *Our Father*, &c.

Directions for Night.

AT NIGHT, *when it draws towards the time of rest, bethink thyself how thou hast passed the day, examine thine own heart, what sin either of Thought, Word, or Deed thou hast committed, what opportunity of doing good thou hast omitted, and whatsoever thou findest to accuse thyself of, confess humbly and penitently to God, renew thy purposes, and resolutions of amendment, and beg his pardon in Christ, and this not slightly, and only as of course, but with all devout earnestness, and heartiness, as thou wouldest do, if thou wert sure thy death were as near approaching, as thy sleep, which for ought thou knowest may be so indeed, and therefore thou shouldest no more venture to sleep unreconciled to God, then thou wouldest dare to die so. In the next place, consider what special and extraordinary mercies thou hast that day received, as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same; or if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast not the less, but*

the greater cause to magnify God, who hath by his protection so guarded thee, that not so much as the fear of evil hath assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all endeavor still by the considerations of his mercies to have thy heart the more closely knit to him, remembering that every favor received from him is a new engagement upon thee, to love and obey him.

Prayers for Night.

O Holy, blessed and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

Lord I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable unto thee by Jesus Christ.

A Confession.

O MOST Holy Lord God, who art of purer eyes then to behold iniquity, how shall I abominable wretch dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled myself yet much worse by my own actual sins and wicked customs; I have transgressed my duty to Thee, my Neighbor, and my Self, and that both in thought, in word, in deed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me. And this not only through ignorance and frailty, but knowingly, and willfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and vows of amendment; yea, this very day I have not ceased to add new sins to all my former guilts. [*Here name the particulars.*] And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of these sins is death; but O thou who willest not the death of a sinner, have mercy upon me; work in me I beseech thee a sincere contrition, and a perfect hatred of my sins, and let me not daily confess, and yet as daily renew them, but grant, O Lord, that from this instant I may give a bill of Divorce to to all my most beloved lusts, and then be thou pleased to marry me to thyself in truth, in righteousness & holiness. And for all my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offences, and receive me to thy favor. And when thou hast thus spoken peace to my soul, Lord keep me that I turn not anymore to folly, but so establish me with thy grace, that no temptation of the world, the Devil or my own flesh may ever draw me to offend thee, that being made free from sin, and becoming a servant unto God, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

A Thanksgiving.

O thou Father of Mercies, who art kind even to the unthankful, I acknowledge myself to have abundantly experimented that gracious property of thine, for notwithstanding my daily provocations against thee, thou still heapest mercy and loving kindness upon me. All my contempts and despisings of thy spiritual favors have not yet made thee withdraw them, but in the riches of thy goodness and long suffering thou still continuest to me the offers of grace and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The sins of this day thou hast not repaid as justly thou mightest, by sweeping me away with a swift destruction, but hast spared and preserved me according to the greatness of thy mercy. [*Here mention the particular mercies of that day.*] What shall I render unto the Lord, for all these benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace and that of Intercession appointed for the Morning.

For Preservation

O blessed Lord, the Keeper of Israel, that neither slumbrest nor sleepest, be pleased in thy mercy to watch over me this night, keep me by thy grace from all works of darkness, and defend me by thy power from all dangers, grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I shall lie down in the dust; and because I know neither the day nor the hour of my Masters coming, grant me grace that I may be always ready, that I may never live in such a state as I shall fear to die in, but that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord, so that living and dying I may be thine, through Jesus Christ.

Use the same concluding prayer as in the Morning.

AS thou art putting off thy clothes, think with thyself that the time approaches that thou must put off thy body also, and then thy Soul must appear naked before God's judgment Seat, and therefore thou hadst need be careful to make it so clean and pure by repentance and holiness, that he who will not look on iniquity may graciously behold and accept it.

Let thy Bed put the in mind of thy Grave, and when thou liest down, say,

O Blessed Savior, who by thy precious death and burial didst take away the sting of death and power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest, for it is thou Lord only that makest me dwell in safety.

Into thy hands I commend my spirit, for thou hast redeemed it, O Lord, thou God of truth.

IN the *ANTIEN*T CHURCH there were besides morning and night, four other times every day which were called *HOURS OF PRAYER*, and the zeal of those first Christians was such as made them constantly observed. It would be thought too great a strictness now in this lukewarm age to enjoin the like frequency, yet I cannot but mention the example, and say, that for those who are not by very necessary business prevented, it will be but reasonable to imitate it, and make up in public and private those *FOUR TIMES* of *PRAYER*, besides the *OFFICES* already set down for *MORNING* and *NIGHT*: and that none may be to seek how to exercise their devotions at these times, I have added divers *COLLECTS* for several Graces, whereof every man may use at each such time of prayer so many as his zeal and leisure shall point out to him, adding, if he please, one of the confessions appointed for morning or night, and never omitting the *LODRS PRAYER*.

But if any man's state of life be really so busy as will not allow him time for so long and solemn devotions, yet certainly there is no man so overlaid with business, but that he may find leisure oftentimes in a day to say the *LORD'S PRAYER* alone, and therefore let him use that, if he cannot more. But because it is the Character of a Christian, *Phil. 3. 20. That he hath his conversation in Heaven*, it is very fit that besides these set times of Prayer, he should divers times in a day by short and sudden *EJACULATIONS* dart up his soul thither. And for this sort of devotion no man can want leisure, for it may be performed in the midst of business; the Artificer at his work, the Husband man at his Plough may practice it. Now as he cannot want time, so that he may not want matter for it, I have thought it not unuseful out of that rich storehouse, the *BOOK* of *PSALMS*, to furnish him with some texts, which may very fitly be used for this purpose, which being learned by heart will always be ready at hand to employ his devotion; and the matter of them being various, some for Pardon of sin; some for Grace; some for the light of God's countenance; some for the Church; some for Thanksgiving, &c. every man may fit himself according to the present need and temper of his soul. I have given these not as a full collection, but only as a taste, by which the Readers appetite may be raised to search after more in that Book, and other parts of holy Scripture.

COLLECTS for several GRACES.

For Faith.

O Blessed Lord, whom without Faith it is impossible to please, let thy spirit I beseech thee work in me such a Faith as may be acceptable in thy sight, even such as worketh by love, O let me not rest in a dead ineffectual Faith, but grant that it may be such as may show itself by my works, that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Image of that Christ, on whom I believe, that so at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ.

For Hope.

O Lord, who art the hope of all the ends of the earth, let me never be destitute of a well grounded hope, nor yet possessed with a vain presumption; suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance, but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both

encourage and enable me to purify myself from all filthiness both of flesh and spirit, that so it may indeed become to me an anchor of the soul both sure and steadfast, entering even within the veil, whither the forerunner is for me entered, even Jesus Christ my High Priest and blessed Redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thyself, and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be so hardened through the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacrilegiously unjust as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession, O thou who art stronger come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit: Lord, if thou see it fit, be pleased to let me taste of those joys, those ravishments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not choose my place in thy Kingdom, yet O Lord, deny me not to drink of thy cup, let me have such a sincerity and degree of love, as may make me endure anything for thy sake, such a perfect love as may cast out all fear and all sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

For Sincerity.

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisy and unsinceritie. The heart O Lord, is deceitful above all things, and my heart is deceitful above all hearts; O thou who searchest the heart and reins, try me, and seek the ground of my heart, and suffer not any accursed thing to lurk within me, but purify me even with fire, so thou consume my dross. O Lord, I cannot deceive thee, but I may most easily deceive myself, I beseech thee let me not rest in any such deceit; but bring me to a sight and hatred of my most hidden corruptions, that I may not cherish any darling lust, but make an utter destruction of every *Amalekite*; O suffer me not to speak peace to myself, when there is no peace, but grant I may judge of myself as thou judgest of me, that I may never be at peace with myself, till I am at perfect peace with thee, and by purity of heart be qualified to see thee in thy Kingdom, through Jesus Christ.

For devotion in Prayer.

O Gracious Lord God, who not only permittest, but invitest us miserable and needy creatures, to present our petitions to thee; grant I beseech thee, that the frequency of my prayer may be somewhat proportionable to those continual needs I have of thy mercy: Lord, I confess, it is the greatest honor and greatest advantage, thus to be allowed access to thee, yet so sottish and stupid is my profane heart, that it shuns or frustrates the opportunities of

it. My Soul, O Lord, is possessed with a spirit of infirmity, it is bowed together, and can in no wise lift up itself to thee. O be thou pleased to cure this sad, this miserable disease, to inspirit and enliven this earthly drossy heart, that it may freely mount towards thee, that I may set a true value on this most valuable privilege, and take delight in approaching to thee, and that my approaches may be with a reverence some way answerable to that awful Majesty I come before, with an importunity and earnestness answerable to those pressing wants I have to be supplied, and with such a fixedness and attention of mind, as no wandering thoughts may interrupt; that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into sin, but may so ask that I may receive, seek that I may find, knock that it may be opened unto me: that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ.

For Humility.

O Thou High and Loftie one, that inhabitest Eternity, yet art pleased to dwell with the humble spirit, pour into my heart I beseech thee, that excellent grace of Humility, which may utterly work out all those vain conceits I have of myself; Lord convince me powerfully of my own wretchedness, make me to see that I am miserable, and poor, and blind, and naked, and not only dust, but sin, that so in all thy dispensations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am less then the least of thy mercies, and greater then the greatest of thy judgments. And O Lord, grant me not only to walk humbly with my God, but even with men also, that I may not only submit myself to thy rebukes, but even to those of my fellow Christians, and with meekness receive and obey their admonitions. And make me so to behave myself towards all, that I never do anything through strife or vain glory; and to that end grant, that in lowliness of mind I may esteem every other man better then myself, and be willing that others should esteem them so also; that I never nourish any high opinion of myself, nor covet one among others, but that despising the vain praise of men, I may seek that praise which cometh from thee only. That so instead of those mean servile Arts I have used to recommend me to the esteem of men, I may now employ all my industry and care to approve myself to thee, who resistest the proud, and givest grace to the humble grant this, O Lord, for his sake, who humbled himself unto the death of the Cross, Jesus Christ.

For the Fear of God.

O Glorious Majesty, who only art high, and to be feared, possess my soul with a Holy awe and reverence of thee, that I may give thee the honor due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never profane any holy thing, or sacrilegiously invade what thou hast set a part to thyself. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in anything; O let me not so misplace my fear, as to be afraid of a man that shall die, and of the son of man, who shall be made as grass, and forget the Lord my Maker; but replenish my soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy Holy will. Hear me,

O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own salvation, through Jesus Christ.

For Trust on God.

O Almighty Lord, who never failest them that trust on thee, give me grace, I beseech thee, in all my difficulties and distresses, to have recourse to thee, to rest and depend on thee; thou shalt keep him, O Lord in perfect peace, whose mind is staid on thee, O let me always rest on this firm Pillar, and never exchange it for the broken reeds of worldly succors, suffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat, or drink, or wherewithal I shall be clothed, but grant, that having by honest labor and industry done my part, I may cheerfully commit myself to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those whom thou ownest and carest for, even such as keep thy Testimonies and think upon thy Commandments to do them. That seeking first thy Kingdom and the righteousness thereof, all these outward things may be added unto me, in such a measure as thy wisdom knows best for me; grant this O Lord, for Jesus Christ his sake.

For Thankfulness.

O most Gracious and bountiful Lord, who fillest all things living with good, and expectest no other return, but praise & thanksgiving; let me O Lord, never defraud thee of that so easy tribute, but let my heart be ever filled with the sense, and my mouth with the acknowledgement of thy mercies. It is a joyful and a pleasant thing to be thankful, O suffer me not I beseech thee, to lose my part in that Divine pleasure, but grant that as I daily receive blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee, and grant that not only my lips, but my life may show forth thy praise, by consecrating myself to thy service, and walking in Holiness and Righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Savior.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach thee, who have so many provoking sins to inflame thy wrath, and so little sincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life; strike this rock, O Lord, that the waters may flow out, even floods of tears, to wash my polluted conscience; my drowsy Soul hath too long slept securely in sin, Lord awake it though it be with thunder, & let me rather feel thy terrors than not feel my sin. Thou sentest thy blessed Son to heal the broken hearted, but Lord, what will that avail me if my heart be whole. O break it that it may be capable of his healing virtue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may fly from it, as from the face of a Serpent, and bring forth fruits of repentance in amendment of life, to the praise and glory of thy grace in Jesus Christ our blessed Redeemer.

For Meekness.

O Blessed Jesu, who wast led as a sheep to the slaughter, let, I beseech thee, that admirable example of Meekness quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of Spirit as no provocations may ever be able to disturb. Lord grant I may be so far from offering the least injury, that I may never return the greatest any otherwise then with prayers and kindness, that I who have so many talents to be forgiven by thee, may never exact pence of my brethren, but that putting on bowels of mercy, meekness longsuffering, thy peace may rule in my heart, & make it an acceptable habitation to thee, who art the Prince of peace, to whom with the Father & holy Spirit be all honor and glory forever.

For Chastity.

O Holy and Immaculate Jesus, whole first descent was into the Virgins womb, and who dost still love to inhabit only in pure and virgin-hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit; my body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there, but enable me, I beseech thee, to keep both body and soul pure and undefiled, that so I may glorify thee here both in body & spirit, & be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who hast in thy bounty to mankind afforded us the use of thy good creatures for our corporal refreshment, grant that I may always use this liberty with thankfulness and moderation; O let me never be so enslaved to that brutish pleasure of taste, that my Table become a snare to me, but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures which thou hast assigned me for health and not for luxury. And Lord grant that my pursuits may be not after the meat that perisheth, but after that which endureth to everlasting life, that hungering and thirsting after righteousness I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

For Contentedness.

O Merciful God, thy wisdom is infinite to choose, & thy love forward to dispence good things to us; O let me always fully and entirely resign myself to thy disposals, have no desires of mine own, but a perfect satisfaction in thy choices for me, that so in whatsoever estate I am, I may be therein content. Lord grant I may never look with murmuring on my own condition, nor with envy on other men's. And to that end, I beseech thee, purge my heart of all covetous affections; O let me never yield up any corner of my soul to Mammon, but give me such a contempt of these fading riches, that whether they increase or decrease I may never set my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in heaven, that I may so set my affections on things above, that when Christ who is my life shall appear, I may also appear with him in glory. Grant this, O Lord, for the mercies of the same Jesus Christ.

For Diligence.

O Lord, who hast in thy wisdom ordained that man should be born to labor, suffer me not to resist that design of thine by giving myself up to sloth and idleness; but grant I may so employ my time and all other talents thou hast entrusted me with, that I may not fall under the sentence of the slothful and wicked servant; Lord, if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind; but however, O Lord, let me not be useless to myself, but grant I may give all diligence to make my calling and election sure: My soul is beset with many and vigilant adversaries, O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation, enduring hardness as a good soldier of Jesus Christ, till at the last from this state of warfare thou translate me to the state of triumph and bliss in thy Kingdom, through Jesus Christ.

For Justice.

O Thou King of righteousness, who hast commanded us to keep judgment and do Justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor to use my power to oppress, or my skill to deceive my brother, and grant I may most strictly observe that sacred rule of doing as I would be done to, that I may not dishonor my Christian profession by an unjust or fraudulent life, but in simplicity and godly sincerity, have my conversation in this life, never seeking to heap up treasures of wickedness, but preferring a little with righteousness before great revenues without right. Lord, make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations that thou hast placed me in, but may so behave myself towards all, that none may have an evil thing to say of me, that so, if it be possible, I may have peace with all men, or however I may by keeping innocence and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

For Charity.

O Merciful Lord, who hast made of one blood, and redeemed by one ransom all Nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O thou father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities outward or inward of my brethren, and diligently employ all my abilities for their succor & relief. O let not an unchristian self-love possess my heart, but drive out that accursed spirit, and let thy Spirit or love enter and dwell there, and make me seek not to please myself, but my neighbor for his good to edification, even as Christ pleased not himself. Lord, make me a faithful steward of all those talents thou hast committed to me for the benefit of others, that so when thou shalt call me to give an account of my stewardship, I may do it with joy and not with grief. Grant this merciful Lord, I beseech thee for Jesus Christ his sake.

For perseverance.

O Eternal and unchangeable Lord God, who art the same yesterday and today and forever. Be thou pleased to communicate some small ray of that excellence, some degree of that stability to me thy wretched creature, who am light and inconstant, turned about with every blast; my understanding is very deceivable, O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the error of the wicked and fall from my own stedfastness: my will also, O Lord is irresolute and wavering, and doth not cleave steadfastly unto God, my goodness is but as the morning cloud, and as the early dew it passeth away. O strengthen and confirm me, and whatever good work thou hast wrought in me, be pleased to accomplish and perform it until the day of Christ. Lord thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with, O leave me not to myself, but cover thou my head in the day of battle, and in all spiritual combats make me more then conqueror through him that loved me. O let no terrors or flatteries either of the world or my own flesh ever draw me from my obedience to thee, but grant that I may continue steadfast, immovable, always abounding in the work of the Lord; and by patient continuing in well doing, seek and at last obtain glory, and honor, and immortality, and eternal life, through Jesus Christ our Lord.

A Brief Paraphrase of the LORD'S PRAYER To be used as a Prayer.

[Our Father which art in Heaven.]

O Lord, who dwellest in the highest *heavens*, thou art the Author of our being, thou hast also begotten us again unto a lively hope, and carriest towards us the tenderness & bowels of a compassionate father. O make us to render to thee the love and obedience of children; and that we may resemble thee *our father in heaven* (that place of true delight and purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds that we may always have our conversation in heaven, from whence we look for our Savior the Lord Jesus Christ.

[1. Hallowed be thy Name]

Strike such an awe into our hearts, that we may humbly reverence thee in *thy Name*, which is great, wonderful and holy, and carry such a sacred respect to all things that relate to thee and thy worship, as may express our reverence to thy great Majesty. Let all the people praise thee, O God, let all the people praise thee.

[2. Thy Kingdom come.]

Establish thy Throne and rule forever in our souls, & by the power of thy grace subdue all those rebellious corruptions that exalt themselves against thee, they are those enemies of thine which would not thou shouldst reign over them, O let them be brought forth and slain before thee, and make us such faithful subjects of this thy *Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then Lord Jesus come quickly.

[3. Thy will be done in earth, &c.]

ENABLE us by thy grace cheerfully to suffer *thy will* in all thy inflictions, and readily perform it in all thy commands, give us of that heavenly zeal to thy service, wherewith the blessed Angels of thy presence are inspired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joined with them to sing eternal praises in thy Kingdom to God, and to the Lamb forever.

[4. Give us this day our, &c.]

GIVE us that continual supply of thy grace, which may sustain and nourish our souls unto eternal life. And be thou pleased also to provide for our bodies all those things which thou seest fit for their support, through this our earthly pilgrimage, and make us cheerfully to rest on thee for them, first seeking thy Kingdom and the righteousness thereof, and then not doubting but all these things shall be added unto us.

[5. Forgive us our Trespases, &c.]

HEal our souls, O Lord, for we have sinned against thee, let thy tender mercies abound towards us, in the *forgiveness of all our offenses*; And grant O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us those bowels of compassion to others which we stand in so much greater need of from thee, that we may *forgive* as fully and finally upon Christ's command, as we desire to be *forgiven*, for his merits and intercession.

[6. Lead us not into Tempt. &c.]

O LORD, we have no strength against those multitudes of *temptations* that daily assault us, only our eyes are upon thee, O be thou pleased either to restrain them or assist us, and in thy faithfulness suffer us not to be *tempted* above that we are able, but in all our temptations make us a way to escape, that we be not overcome by them, but may when thou shalt call us to it, resist even unto blood, striving against sin, that being faithful unto death, thou mayest give us the crown of life.

[For thine is the Kingdom, &c.]

HEAR us and graciously answer our petitions, for thou art the great *King* over all the earth, whose *Power* is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workest in us or for us. Therefore blessing, honor, glory, and power be unto him that sitteth upon the throne, to our God forever, and ever,

Amen.

Pious EJACULATIONS taken out of the Book of PSALMS.

For Pardon of Sin.

HAVE mercy on me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses. Wash me thoroughly from my wickedness, and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me, O be thou merciful unto my sins.

Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

For thy names sake, O Lord, be merciful unto my sin, for it is great.

Turn thee, O Lord, and deliver my soul, O save me for thy mercies sake.

For Grace.

TEACH me to do the thing that pleaseth thee, for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth, O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right spirit within me.

O let my heart be sound in thy statutes, that I be not ashamed.

Incline my heart unto thy Testimonies, and not to covetousness.

Turn away mine eyes, lest they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy Commandments from me,

Lord teach me to number my days, that I may apply my heart unto wisdom,

For the Light of God's Countenance.

LORD, why abhorrest thou my soul, and hidest thy face from me? O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindness is better then life itself▪

Lord lift thou up the light of thy countenance upon me.

Comfort the Soul of thy servant, for unto thee, O Lord, do I lift up my soul.

Thanksgiving

I WILL always give thanks unto the Lord, his praise shall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God and I will praise thee.

I will sing unto the Lord, as long as I live, I will praise my God whilst I have my being.

Praised be God which hath not cast out my prayer, nor turned his mercy from me.

Blessed be the Lord God, even the God of Israel, which only doth wondrous things.

And blessed be the Name of his Majesty forever, and all the earth shall be filled with his Majesty,

Amen, Amen.

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me, for my Soul trusteth in thee, and under the shadow of thy wings shall be my refuge, until these calamities be over-past.

Deliver me, O Lord, from mine enemies, for I fly unto thee to hide me.

O keep my Soul, and deliver me, let me not be confounded, for I have put my trust in thee.

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

The sorrows of my heart are enlarged, O bring thou me out of my troubles.

For the Church.

OBE favorable and gracious unto Zion, build thou the walls of Jerusalem.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Zion where thou hast dwelt.

It is time for thee, Lord, to say to thy hand, for they have destroyed thy Law.

Arise, O God, and maintain thine own cause. Deliver Israel, O God, out of all his troubles.

Brief Heads of Self-Examination, especially before the Sacrament, Collected out of the foregoing Treatise, concerning the breaches of our Duty.

To GOD.

FAITH.

- NOT BELIEVING there is a God.
- Not believing his Word.
- Not believing it practically, so as to live according to our belief.

HOPE.

- *DEspairing* of God's Mercy, so as to neglect duty.

- Presuming groundlessly on it, whilst we go on in willful sin.

LOVE.

- NOT *Loving* God for his own excellencies.
- Not Loving him for his Goodness to us.
- Not laboring to please him.
- Not desiring to draw near to him in his Ordinances.
- Not longing to enjoy him in Heaven.

FEAR.

- NOT *Fearing* God so as to keep from offending him.
- Fearing man above him by committing sin, to shun some outward suffering.

TRUST.

- NOT *Trusting* on God in dangers and distresses.
- Using unlawful means to bring us out of them.
- Not depending on God for supply of our Wants.
- Immoderate Care for outward things.
- Neglecting to labor, and expecting God should sup 〈...〉 our idleness.
- Not looking up to God for a blessing on our honest endeavors.

HUMILITY.

- NOT having a *high esteem* of God.
- Not submitting obediently to act his Will.
- Not patiently suffering it, but murmuring at his Corrections.
- Not a•ending by them.
- Not being Thankful to him.
- Not acknowledging his Wisdom in choosing for us, but having eager and impatient desires of our own.

HONOUR.

- NOT *Honouring* God by a reverend usage of the things that Relate to him.

- Behaving ourselves irreverently in his House.
- Robbing God, by taking things that are consecrated to him.
- Profaning Holy times, the *Lord's Day*, and the Feasts and Fasts of the Church.
- Neglecting to read the Holy Scriptures, not marking when we do read.
- Being careless to get knowledge of our duty, choosing rather to continue ignorant, then put ourselves to the pains or charge of learning.
- Placing Religion in hearing of Sermons, without Practice
- Breaking our Vow made at *Baptism*.
- By resorting to Witches, and Conjurers; *i. e.* to the Devil.
- By loving the Poms and Vanities of the World, and following its sinful customs.
- By fulfilling the Lusts of the flesh.
- Profaning the *Lord's Supper*.
- By coming to it ignorantly, without Examination, contrition, and purposes of New Life.
- By behaving ourselves irreverently at it, without Devotion, and spiritual Affection.
- By neglecting to keep the Promises made at it
- Profaning *God's Name*, by blasphemous thoughts, or Discourse.
- Giving others occasion to Blaspheme him, by our vile wicked lies.
- Taking unlawful OATHS.
- Perjury.
- Swearing in ordinary Communication.

WORSHIP.

- NOT *Worshipping* God.
- Omitting Prayers, public or private, and being glad of a pretence to do so.
- Asking unlawful things, or to unlawful ends.
- Not purifying our Hearts from sin before we pray.
- Not praying with Faith and Humility.

- Coldness and deadness in Prayer.
- Wandering thoughts in it.
- Irreverent gestures of body in prayer.

REPENTANCE.

- NEglecting the *duty of Repentance*.
- Not calling ourselves to Daily account for our sins.
- Not assigning any set or Solemn times, for Humiliation; and Confession, or too seldom.
- Not deeply considering our sins, to beget Contrition.
- Not acting Revenges on ourselves, by Fasting, and other acts of Mortification.

IDOLATRY.

- OUTward *Idolatry* in Worshipping of creatures.
- Inward Idolatry, in placing our love, and other affections more on creatures, then the Creator.

To our SELVES.

HUMILITY.

- BEing puffed up with *high conceits* of ourselves.
- In respect of natural parts, as beauty, wit, &c.
- Of worldly riches and honors.
- Of Grace.
- Greedily seeking the praise of men.
- Directing Christian Actions, as Prayer, Alms, &c. to that end.
- Committing sins to avoid Reproach from wicked men.

MEEKNES.

- DIsturbing our minds with *Anger* and peevishness.

CONSIDERATION.

- NOT carefully *Examining wh•t* our *estate* towards God is.

- Not trying ourselves by the true Rule, *i. e.* our obedience to God's Commands.
- Not weighing the Lawfulness of our Actions before we venture on them.
- Not examining our past actions to Repent of the ill, to give God the glory of the good.

CONTENTEDNES.

- *UNcontentedness* in our estates.
- Greedy desires after Honor and Riches.
- Seeking to gain them by sinful means.
- Envyng the condition of other men.

DILIGENCE, WATCHFULNES.

- *BEing Negligent* in observing & resisting *Temptations*.
- Not improving God's gifts, outward or inward, to his Honor.
- Abusing our Natural Parts, as Wit, Memory, &c. to sin.
- Neglecting or Resisting the motions of God's Spirit.

CHASTITY.

- *UNCleanness*, adultery, fornication, unnatural lusts, &c.
- Uncleanness of the Eye and Hand.
- Filthy and obscene Talking.
- Impure Fancies and Desires.
- Heightning of Lust by pampering the body.
- Not laboring to subdue it by Fasting or other Severities

TEMPERANCE.

- *EAting* too much
- Making pleasure, not Health the end of Eating.
- Being too curious or costly in Meats.
- *Drunkenness*.
- Drinking more then is useful to our bodies though not to drunkenness.
- Wasting the Time or Estate in good Fellowship.

- Abusing our strength of brain to the making others Drunk.
- Immoderate Sleeping.
- *Idleness* and Negligence in our Callings.
- Using unlawful Recreations.
- Being too vehement upon Lawful ones.
- Spending too much time at them.
- Being drawn by them to Anger or Covetousness.
- Being proud of Apparel.
- Striving to go beyond our rank.
- Bestowing too much time, care or cost about it.
- Abstaining from such Excesses not out of conscience but covetousness.
- Pinching our bodies to fill our purses.

To our NEIGHBOUR.

NEGATIVE JUSTICE.

- BEing *Injurious* to our Neighbor.
- Delighting causelessly to grieve his mind.
- Ensnaring his soul in sin, by Command, Counsel,
- Enticement or Example.
- Affrighting him from godliness by our Scoffing at it.
- Not seeking to bring those to Repentance whom we have led into sin.

MURDER.

- *MURder*, open or secret.
- Drawing men to Intemperance or other vices, which may bring diseases or death.
- Stirring men up to Quarrelling and Fighting.
- Maiming or hurting the body of our Neighbor.
- Fierceness and Rage against him.

ADULTERY.

- COveting our Neighbors wife.
- Actually defiling her.

MALICE.

- SPOiling the goods of others upon spite and *malice*.

COVETOUSNES.

- *COveting* to gain them to ourselves.

OPPRESSION.

- *OPpression* by violence and force or color of Law.

THEFT.

- NOT *paying* what we *Borrow*.
- Not Paying what we have voluntarily promised.
- Keeping back the Wages of the Servant and hireling.

DECEIT.

- *UNfaithfulness* in Trusts, whether to the Living or Dead.
- Using arts of Deceit in Buying and Selling.
- Exacting upon the necessities of our Neighbors.

FALSE-WITNES.

- *BLasting* the credit of our neighbor.
- By false Witness.
- By Railing.
- By Whispering.
- Incouraging others in their Slanders.
- Being forward to believe ill reports of our neighbor.
- Causeless suspicions.
- Rash judging of him.
- Despising him for his Infirmities.
- Inviting others to do so by scoffing and Deriding him.

- Bearing any Malice in the heart.
- Secret wishing of death or hurt to our neighbor.
- Rejoicing when any Evil befalls him.
- Neglecting to make what Satisfaction we can for any sort of injury done to our neighbor.

POSITIVE JUSTICE. HUMILITY. LYING.

- CHurlish and *proud* behavior to Others.
- Froward and peevish Conversation.
- Bitter and Reproachful language.
- Cursing.
- Not paying the Respect due to the qualities or gifts of others.
- Proudly overlooking them.
- Seeking to lessen others Esteem of them.
- Not employing our Abilities, whether of mind or Estate, in administering to those whose Wants require it.

GRATITUDE.

- *UNthankfulness* to our Benefactors.
- Especially those that admonish us.
- Not amending upon their Reproof.
- Being angry at them for it.
- Not reverencing our Civil Parent, the lawful *Magistrate*.
- Judging and speaking evil of him.
- G•dding his just Tributes.
- Sowing sedition among the people.
- Re••ing to Obey his lawful Commands.
- Rising up against him, or taking part with them that do.
- Despising our *Spiritual Fathers*.

- Not loving them for their works sake.
- Not obeying those commands of God they deliver to us.
- Seeking to withhold from them their just maintenance.
- Forsaking our lawful Pastors to follow factious teachers.

PARENTS.

- *Stubborn* and irreverent behavior to our natural *Parents*.
- Despising and publishing their infirmities.
- Not loving them, nor endeavoring to bring them comfort.
- Contemning their Counsels.
- Murmuring at their Government.
- Coveting their Estates, though by their death.
- Not ministering to them in their Wants of all sorts.
- Neglecting to Pray for God's Blessing on these several sorts of Parents.
- Want of natural affection to *children*.
- *Mothers* re•osing to Nurse them without a just impediment.
- Not bringing them timely to *Baptism*.
- Not early instructing them in the ways of God.
- Suffering them for want of timely correction to get Customs of sin.
- Se•ing them Evil Examples.
- Discouraging them by harsh and cruel usage.
- Not providing for their subsistence according to our ability.
- Consuming their Portions in our own riot.
- Reserving all till our death, and letting them want in the mean time.
- Not seeking to entail a blessing on them by our Christian lives.
- Not heartily *praying* for them.
- Want of affection to our Natural brethren.

- Envyings and heart-burnings towards them.

DUTY to BRETHREN.

- NOT loving our spiritual *brethren*, i. e. our fellow Christians.
- Having no fellow-feeling of their sufferings.
- Causelesly forsaking their Communion in Holy Duties.
- Not taking deeply to heart the Desolations of the Church

MARRIAGE.

- *Marrying* within the degrees forbidden.
- Marrying for undue ends, as Covetousnes, Lust, &c.
- Unkind, froward, and unquiet behavior towards the Husband or Wife.
- Unfaithfulness to the Bed
- Not bearing with the infirmities of each other.
- Not endeavoring to advance one another's good, spiritual, or temporal.
- The Wife resisting the lawful command of her Husband.
- Her striving for Rule and dominion over him.
- Not praying for each other.

FRIENDSHIP.

- UNfaithfulness to a *Friend*.
- Betraying his secrets.
- Denying him assistance in his needs.
- Neglecting lovingly to admonish him.
- Flattering him in his faults.
- Forsaking his friendship upon slight or no cause.
- Making leagues in sin instead of virtuous friendship.

SERVANTS.

- *Servants* disobeying the lawful cōmands of their Masters.
- Purloining their goods.

- Carelessly wasting them.
- Murmuring at their rebukes.
- Idleness.
- Eye-service.

MASTERS.

- *MAsters* using servants tyrannically and cruelly.
- Being too remiss, and suffering them to neglect their duty.
- Having no care of their Souls.
- Not providing them means of instruction in Religion.
- Not admonishing them when they commit Sins.
- Not allowing them time and opportunity for prayer, and the Worship of God.

CHARITY.

- *WAnt* of bowels and *Charity* to our neighbors.
- Not heartily desiring their good spiritual or temporal.
- Not Loving and Forgiving Enemies.
- Taking actual Revenges upon them.
- Falseness: professing kindness and acting none.
- Not laboring to do all the good we can to the soul of our neighbor.
- Not assisting him to our power in his Bodily distresses.
- Not defending his good Name when we know him slander'd.
- Denying him any neighborly office to preserve or advance his estate.
- Not defending him from oppression, when we have power.
- Not relieving him in his poverty.
- Not giving liberally, or cheerfully.

GOING to LAW.

- *NOT* loving PEACE.

- Going to *Law* upon slight occasions.
- Bearing inward Enmity to those we *sue*.
- Not laboring to make peace among others.

THE use of this *Catalogue of Sins* is this: Upon days of *Humiliation*, especially before the *Sacrament*, read them consideringly over, and at every particular ask thine own heart, *Am I guilty of this?* And whatsoever by such Examination thou findest thyself faulty in, Confess particularly, and humbly to God, with all the heightening circumstances, which may any way increase their guilt, and make serious Resolutions against every such Sin for the future; after which thou mayest use this Form following.

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner; they have not been only single but repeated acts of sin: for, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often committed, nay, which are not become even habitual and customary to me? And to this frequency, I have added both a greediness, and obstinacy in sinning, turning into my course as the Horse rusheth into the battle, doing evil with both hands, earnestly, yea, hating to be reformed, and casting thy words behind me, quenching thy spirit within me, which testified against me, to turn me from my evil ways, and frustrating all those outward means whether of judgment or mercy, which thou hast used to draw me to thyself. Nay, O Lord, even my repentances may be numbered amongst my greatest sins, they have sometimes been feigned and hypocritical, always so slight and ineffectual, that they have brought forth no fruit in amendment of life, but I have still returned with the dog to his vomit, and the sow to the mire again, and have added the breach of resolutions and vows, to all my former guilts. Thus, O Lord, I am become out of measure sinful, and since I have thus chosen death, I am most worthy to take part in it, even in the second death, the lake of fire and brimstone. This, this, O Lord, is in justice to be the portion of my cup, to me belongs nothing but shame and confusion of face eternally. But to thee, O Lord God, belongeth mercy and forgiveness: though I have rebelled against thee, O remember not my sins and offenses, but according to thy mercy think thou upon me O Lord for thy goodness. Thou sentest thy Son to seek and to save that which was lost, behold, O Lord, I have gone astray like a sheep that is lost, O seek thy servant, and bring me back to the Shepherd and Bishop of my soul; let thy spirit work in me a hearty sense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquity, and receive me graciously, and for his sake who hath done nothing amiss, be reconciled to me, who have done nothing well; wash away the guilt of my sins in his blood, and subdue the power of them by his grace, and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness and worldly lusts, that I may never once more cast a look toward *Sodom*, or long after the fleshpots of *Egypt*, but consecrate myself entirely to thee, to serve thee in

Righteousness and true Holiness, reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Savior.

This Penitential Psalm may also fitly be used.

PSALM 51.

HAVE mercy upon me O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness▪ that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Zion, build thou the walls of Jerusalem.

Then shalt thou be pleased with the Sacrifice of righteousness, with the burnt offerings and oblations, then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end.

Amen.

PRAYERS BEFORE the Receiving of the Blessed SACRAMENT.

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished souls, make my desires and gaspings after it, answerable to my needs of it. I have with the prodigal wasted that portion of grace thou bestowedst upon me, and therefore do infinitely want a supply out of this treasury: But, O Lord, how shall such a wretch as I dare to approach this holy Table? I am a dog, how shall I presume to take the children's bread? Or how shall this spiritual Manna, this food of Angels be given to one who hath chosen to feed on husks with swine, nay to one who hath already so often trampled these precious things underfoot, either carelessly neglecting, or unworthily receiving these holy mysteries? O Lord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, shall my polluted soul be washed, if not in this fountain which thou hast opened for sin and for uncleanness? Hither therefore I come, and thou hast promised that him that cometh to thee thou wilt in no wise cast out: This is, O Lord, the blood of the New Testament, grant me so to receive it, that it may be to me for remission of sins. And though I have so often and so wretchedly broken my part of that Covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make good thine, to be merciful to my unrighteousness, and to remember my sins and my iniquities no more; and not only so, but to put thy laws into my heart, and to write them in my mind, and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee; Lord, grant that in these holy mysteries I may not only commemorate, but effectually receive my blessed Savior, and all the benefits of his Passion: and to that end give me such a preparation of soul as may qualify me for it, give me a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and by being suppled in my own tears, I may be the fitter to be washed in his blood; raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast; and let, O Lord, that infinite love of Christ in dying for so wretched a sinner, inflame my frozen benumbed soul, and kindle in me that sacred fire of love to him, and that so vehement, that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul, and such as may also extend itself to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to clothe me in the wedding garment, and make me though of myself a most unworthy, yet by thy mercy an acceptable guest at this holy Table, that I may not eat and drink my own condemnation, but may have my pardon sealed, my weakness repaired, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may ever be able to dissolve the union, but

that being begun here in grace, it may be consummated in glory. Grant this, O Lord, for thy dear Sons sake, Jesus Christ.

Another.

O Blessed Jesus, who once offeredst up thyself for me upon the Cross, and now offerest thyself to me in the Sacrament, let not I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogged with guilt, so holden with the cords of my sins, that I am not able to move towards thee; O loose me from this band, wherewith Satan and my own lusts have bound me, and draw me that I may run after thee; Lord, thou seest daily how eagerly I pursue: he paths that lead to death, but when thou invitest me to life and glory, I turn my back and forsake my own mercy. How often hath this feast been prepared, and I have with frivolous excuses absented myself, or if I have come, it hath been rather to defy then to adore thee? I have brought such troops of thy professed enemies, unrepented sins along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame: And now of what punishment shall I be thought worthy, who have thus trampled underfoot the Son of God, and counted the blood of the Covenant an unholy thing! Yet O merciful Jesu, this blood is my only refuge, O let this make my atonement or I perish eternally: Wherefore didst thou shed it, but to save sinners? Neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one, O let me find its saving efficacy. Be merciful unto me, O God, be merciful to me for my soul trusteth in thee, and in the clefts of thy wounds shall be my refuge until thy Fathers indignation be over-past. O thou who hast as my high Priest, sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf, and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold affections I have towards thee, O warm and enliven them: and as in this Sacrament that transcendent love of thine in dying for me is shed forth, so I beseech thee let it convey such grace into me as may enable me to make some returns of love: O let this divine fire descend from Heaven into my soul, and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any cursed thing be sheltered in my heart, that I may never again defile that place, which thou hast chosen for thy Temple. Thou diedst, O dear Jesu, to redeem me from all iniquity, O let me not again sell myself to work wickedness, but grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation, and let me receive such grace and strength from thee, as may enable me faithfully to perform them: Lord, there are many old habituated diseases my soul groans under. [*Here mention thy most prevailing corruptions.*] And though I lie never so long at the Pool of *Bethesda*, come never so often to thy Table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant I may now so touch thee that everyone of these loathsome issues may immediately staneh, that thess sicknesses may not be unto death, but unto the glory of thy mercy in Pardoning, to the glory of thy grace in Purifying so polluted a wretch. O Christ hear me, and grant I may now approach thee with such humility and contrition, love &

devotion, that thou mayest vouchsafe to come unto me, & abide with me; communicating to me thyself, and all the merits of thy Passion. And then, O Lord, let no accusations of Satan or my own conscience amaze or distract me, but having peace with thee, let me also have peace in myself, that this Wine may make glad, this Bread of life may strengthen my heart, and enable me cheerfully to run the way of thy Commandments. Grant this merciful Savior for thine own bowels and compassions sake.

EJACULATIONS to be used at the LORD'S TABLE.

LORD, I am not worthy that thou shouldest come under my roof.

I have sinned: What shall I do unto thee, O thou preserver of men?

[Here recollect some of thy greatest sins.]

If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son in whom thou art well pleased.

Hearken to the cry of his blood which speaketh better things then that of *Abel*.

By his Agony and bloody Sweat, by his Cross and Passion, good Lord deliver me.

O Lamb of God which takest away the sins of the world, grant me thy Peace.

O Lamb of God which takest away the sins of the world, have mercy upon me.

Immediately before Receiving.

THou hast said that he that eateth thy flesh and drinketh thy blood hath eternal life.

Behold the servant of the Lord, be it unto me according to thy word.

At the receiving of the Bread.

By thy Crucified body deliver me from this body of death.

At the receiving of the Cup.

O Let this blood of thine purge my conscience from dead works to serve the living God.

Lord, if thou wilt thou canst make me clean.

O touch me, and say, I will, be thou clean.

After Receiving.

WHat shall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Therefore blessing, honor, glory and power be to him that sitteth upon the Throne, and to the Lamb forever and ever. *Amen.*

I have sworn, and am steadfastly purposed to keep thy righteous judgments,

O hold thou up my goings in thy paths, that my footsteps slip not.

A Thanksgiving after the Receiving of the Sacrament.

O Thou fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honor and glory should be returned, I desire with all the most fervent and inflamed affections of a grateful heart, to bless and praise thee for those inestimable mercies thou hast vouchsafed me: Lord, what is man that thou shouldst so regard him as to send thy beloved Son to suffer such bitter things for him? But, Lord, what am I the worst of men, that I should have any part in this atonement, who have so often despised him and his sufferings? O the height and depth of this mercy of thine, that art pleased to admit me to the renewing of that Covenant with thee which I have so often and so perversely broken! That I who am not worthy of that daily bread which sustains the body, should be made partaker of this bread of life which nourisheth the soul, and that the God of all purity should vouchsafe to unite himself to so polluted a wretch! O my God, suffer me no more, I beseech thee, to turn thy grace into wantonness, to make thy mercy an occasion of security, but let this unspeakable love of thine constrain me to obedience, that since my blessed Lord hath died for me, I may no longer live unto myself but to him: O Lord, I know there is no concord between Christ and *Belial*, therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chance him thence, but let him that hath so dearly bought me still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but especially deliver me from myself, from the treachery of my own heart, which is too willing to yield itself a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnify thy power in my preservation. [*Here mention thy most dangerous temptations.*] And Lord let my Savior's sufferings for my sins, and the Vows I have now made against them never depart from my mind, but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts which nailed his hands, pierced his side, and made his soul heavy to the death. But that having now anew listed myself under his banner, I may fight manfully, and follow the Captain of my Salvation, even through a sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare; O be thou my strength who am not able of myself to struggle with the slightest temptations. How often have I turned my back in the day of battle? how many of these Sacramental vows have I violated? And Lord, I have still the same inconstant deceitful heart to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside like a broken bow, but that

having my heart whole with thee I may continue steadfast in thy Covenant; that not one good purpose which thy Spirit hath raised in me this day may vanish, as so many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful father, through the merits and mediation of my Crucified Savior.

A Prayer of Intercession to be used either before or after the receiving of the Sacrament.

O MOST gracious Lord, who so tenderly lovedst mankind as to give thy dear Son out of thy Bosom to be a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as universal as the design of it, that it may be to the salvation of all. O let no person by impenitence and willful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance. Inlighten all that sit in darkness, all Jews, Turks, Infidels and Heretics, take from them all blindness, hardness of heart and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites. And for all those upon whom the Name of thy Son is called, grant, O Lord, that their conversations may be such as becometh the Gospel of Christ, that his Name be no longer blasphemed among the Heathens through us. O Blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all those abominable pollutions, which even Barbarians detest? O let not our profession and our practice be always at so wide a distance. Let not the Disciples of the holy and Immaculate Jesus be of all others the most profane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious and bloody; but make us Christians in deed as well as in name, that we may walk worthy of that Holy vocation wherewith we are called, and may all with one mind and one mouth glorify thee the Father of our Lord Jesus Christ. Have mercy on this languishing Church, look down from Heaven the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember iniquity forever; but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness let thy anger & thy fury be turned away, & cause thy face to shine upon thy Sanctuary which is desolate, for the Lord's sake; and so separate between us and our sins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes & Governors, especially those to whom we owe subjection; plead thou their cause, O Lord, against those that strive with them, & fight thou against those that fight against them, & so guide & assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead quiet and peaceable life, in all godliness & honesty. Bless them that wait at thine Altar, open thou their lips that their mouth may show forth thy praise; O let not the lights of the world be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not *Jeroboams* Priests profane thy Service, but let the seed of *Aaron* still minister before thee. And O thou Father of mercies, and God of all comfort, succor and relieve all that are in affliction, and deliver the outcast and poor, help them to right that suffer wrong, let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die; grant ease to those that are in pain, supplies

to those that suffer want, give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies, and do thou, O Lord, for everyone above what they can ask or think. Forgive my enemies, persecutors and slanderers, and turn their hearts. Pour down thy blessings on all my friends, and benefactors, all who have commended themselves to my Prayers. [*Here thou may est name particular persons.*] And grant, O merciful Father, that through this blood of the Cross, we may all be presented pure and unblameable and unreprouvable in thy sight; that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son and Holy Ghost forever.

A Prayer in times of common Persecution.

O BLESSED Savior, who hast made the Cross the badge of thy Disciples, enable me I beseech thee, willingly and cheerfully to embrace it; thou seest, O Lord, I am fallen into days, wherein he that departeth from evil maketh himself a Prey, O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a Prey to men, may by thee be accepted as a Sacrifice to God: Lord preserve me so by thy grace that I never suffer as an evil doer, and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoice that I am counted worthy to suffer for thy Name: O thou who for my sake enduredst the cross; and despisedst the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness: Lord thou knowest whereof I am made, thou rememberest that I am but flesh; and flesh, O Lord, shrinks at the approach of anything grievous. It is thy Spirit, thy Spirit alone, that can uphold me, O stablish me with thy free Spirit, that I be not weary and faint in my mind. And by how much the greater thou discernest my weakness, so much the more do thou show forth thy power in me, and make me, O Lord, in all temptations steadfastly to look to thee, the author and finisher of my faith, that so I may run the race which is set before me, and resist even unto blood, striving against sin: O dear Jesus, hear me, and though Satan desire to have me, that he may winnow me as wheat, yet do thou O blessed Mediator, pray for me that my faith fail not, but that though it be tried with fire, it may be found unto praise and glory and honor at thy appearing. And, O Lord, I beseech thee grant that I may preserve not only constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my sufferings: Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors; and do thou, O Lord, overcome all their evil with thy infinite goodness, turn their hearts, and draw them powerfully to thyself, and at last receive both me and mine enemies into those mansions of peace and rest, where thou reignest with the Father, and the Holy Ghost, one God, forever.

A Prayer in time of Affliction.

O JUST and holy Lord, who with rebukes dost chasten man for sin, I desire unfeignedly to humble myself under thy mighty hand, which now lies heavy upon me, I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds, and therefore in thy severest inflictions I must still say, righteous art thou, O Lord, and upright

are thy judgments. But, O Lord, I beseech thee in judgment remember mercy, and though my sins have enforced thee to strike, yet consider my weakness, and let not thy stripes be more heavy, or more lasting then thou seest profitable for my soul; correct me but with the chastisement of a father, not with the wounds of an enemy, and though thou take not off thy rod, yet take away thine anger: Lord, do not abhor my soul, nor cast thy servant away in displeasure, but pardon my sins, I beseech thee; and if yet in thy Fatherly wisdom, thou see fit to prolong thy corrections, thy blessed will be done, I cast myself O Lord, at thy feet, do with me what thou pleasest. Try me as silver is tried, so thou bring me out purified. And Lord make even my flesh also to subscribe to this resignation, that there may be nothing in me, that may rebel against thy hand, but that having perfectly suppressed all repining thoughts, I may cheerfully drink of this cup. And how bitter soever thou shalt please to make it, Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of righteousness. That so these light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ.

A Thanksgiving for Deliverance.

O Blessed Lord, who art gracious and merciful, slow to anger and of great kindness, and repentest thee of the evil; I thankfully acknowledge before thee that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities. My rebellions, O Lord, deserve to be scourged with Scorpions, and thou hast corrected them only with a gentle and fatherly Rod; neither hast thou suffered me to lie long under that, but hast given me a timely and a gracious issue out of my late distresses. O Lord, I will be glad and rejoice in thy mercy, for thou hast considered my trouble, and hast known my soul in adversity. Thou hast smitten, and thou hast healed me, O let these various methods of thine have their proper effects upon my soul, that I who have felt the smart of thy chastisements may stand in awe and not fin, and that I who have likewise felt the sweet refreshings of thy mercy may have my heart ravished with it, and knit to thee in the firmest bands of love, and that by both I may be preserved in a constant, entire obedience to thee all my days, through Jesus Christ.

Directions for the time of Sickness.

WHEN thou findest thyself visited with Sickness thou art immediately to remember that it is God, which with rebukes doth chasten man for sin. And therefore let thy first care be to find out what it is that provokes him to smite thee, and to that purpose Examine thine own heart, search diligently what quilts lie there, confess them humbly and penitently to God, and for the greater security renew thy Repentance for all the old sins of thy former life, beg most earnestly and importunately his mercy and pardon in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way for the rest of that time which God shall spare thee. And that thy own heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly Divine, not only to assist thee with his prayers, but with his counsel also. And to that purpose open thy heart so freely to him that he may be able to judge whether thy Repentance be such as may give thee confidence to appear before God's dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better part, thy Soul, then consider thy Body also, and as the

Wise man saith, Ecclus. 38. 12. Give place to the Physician, for the Lord hath created him: Use such means as may be most likely to recover thy health, but always remember that the success of them must come from God; and beware of Asa's sin, who sought to the Physicians, and not to the Lord, 2 Chro. 6. 12. Dispose also betimes of thy temporal affairs, by making thy Will, and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent, for then perhaps thou shalt not have such use of thy Reason as may fit thee for it, or if thou have, it will be then much more seasonable to employ thy thoughts on higher things, on the world thou art going to, rather than that thou art about to leave; we cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them. Therefore let those be early dispatched that they may not disturb thee at last.

A Prayer for a sick person.

O Merciful and Righteous Lord, the God of health and of sickness, of life and of death, I most unfeignedly acknowledge that my great abuse of those many days of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the ruin but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness of my body may be a means of health to my soul, make me diligent to search my heart, and do thou O Lord, enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my body also, restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou hast determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it, give me that sincere and earnest repentance, to which thou hast promised mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys which are at thy right hand forever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this Tabernacle is dissolved I may have a building of God, an house not made with hands eternal in the heavens. And that for his sake who by his precious blood hath purchased it for me, even Jesus Christ.

A Thanks giving for Recovery.

O Gracious Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnify thee that thou hast in love to my soul delivered it from the pit of corruption, and restored me to health again; it is thou alone, O Lord, that hast preserved my life from destruction, thou hast chastened and corrected me, but thou hast not given me over unto death; O let this life which thou hast thus graciously spared be wholly consecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me strictly careful to sin no more lest a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make

me secure, as thinking that my Lord delayeth his coming, but grant me I beseech thee to make a right use of this long suffering of thine, and so to employ every minute of that time thou shalt allow me, that when thou shalt appear I may have confidence and not be ashamed before thee at thy coming. Lord I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me to watch for my Masters coming. And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord hear me, and as thou hast in much mercy afforded me time, so grant me also grace to work out my own salvation, to provide oil in my lamp, that when the Bridegroom cometh I may go with him to the marriage. Grant this I beseech thee for thy dear Sons sake.

A Prayer at the approach of Death.

O Eternal and everliving God, who first breathedst into man the breath of life, and when thou takest away that breath he dies and is turned again to his dust, look with compassion on me thy poor creature who am now drawing near the gates of death, and which is infinitely more terrible, the bar of Judgment. Lord my own heart condemns me, and thou art infinitely greater than my heart, and knowest all things. The sins I know and remember, fill me with horror; but there are also multitudes of others, which I either observed not at the time, or have since carelessly forgot, which are all present to thee. Thou settest my misdeeds before thee, and my secret sins in the light of thy countenance; and to what a mountainous heap must the minutely provocations of so many years arise? How shall one so ungodly stand in thy Judgment, or such a sinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance I fear will not abide the trial; my frequent relapses heretofore have sufficiently witnessed the unsinceritie of my past resolutions. And then, O Lord, what can secure me that my present dislikes of my sins are not rather the effects of my amazing danger than of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of anything that is not perfectly sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmeth me, my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my misery upon the depth of thy mercy; Lord, save now or I perish eternally. O thou who willest not that any should perish, but that all should come to repentance, bring me, I beseech thee, though thus late, to a sincere Repentance, such as thou wilt accept, who triest the heart. Create in me, O God, a clean heart, and renew a right spirit within me: Lord, one day is with thee as a thousand years, O let thy mighty spirit work in me now in this my last day, whatsoever thou seest wanting to fit me for thy mercy and acceptation. Give me a perfect and entire hatred of my sins, and enable me to present thee with that sacrifice of a broken and contrite heart, which thou hast promised not to despise; that by this I may be made capable of that atonement which thy dear Son hath by the more excellent oblation of himself made for all repenting sinners. He is the propitiation for our sins, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was on him, O heal me by his stripes, and let the cry of his blood drown the clamour of my sins. I am indeed a child of wrath, but he is the Son of thy love, for his sake spare me, O Lord, spare thy creature whom he hath redeemed with his most

precious blood, and be not angry with me forever. In his wounds O Lord, I take Sanctuary, O let not thy vengeance pursue me to this City of refuge: my soul hangeth upon him, O let me not perish with a Jesus, with a Savior in my arms. But by his Agony and bloody sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me; deliver me, I beseech thee, from the wages of my sins, thy wrath and everlasting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refusing to answer me in this time of my greatest need; Lord, there is but a step between me and death, O let not my sun go down upon thy wrath, but seal my pardon before I go hence and be no more seen. Thy loving kindness is better then the life itself, O let me have that in exchange, and I shall most gladly lay down this mortal life. Lord, thou knowest all my desire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for sweet is thy mercy; take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death I will fear no evil; I will lay me down in peace, and Lord when I awake up, let me be satisfied with thy presence in thy glory. Grant this merciful God for his sake who is both the Redeemer and Mediator of sinners, even Jesus Christ.

PSALMS.

PUT me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure.

There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sins.

For my wickednesses have gone over my head, and are a sore burden too heavy for me to bear.

My wounds stinck and are corrupt through my foolishness.

Therefore is my spirit vexed within me and my heart within me is desolate.

My sins have taken such hold upon me that I am not able to look up, yea, they are more in number then the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compassion and mercy, longsuffering, plenteous in goodness and truth.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

If thou Lord shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

O remember not the sins and offenses of my youth, but according to thy mercy think thou upon me for thy goodness.

Look upon my adversity and misery, and forgive me all my sin.

Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.

Out of the deep do I call unto thee, Lord hear my voice.

Turn thee, O Lord, and deliver my Soul, O save me for thy mercies sake.

O go not from me, for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.

Draw nigh unto my soul and save it, O deliver me, because of my enemies.

For my Soul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from among the horns of the Unicorns.

O set me up upon a rock that is higher then I, for thou art my hope, and a strong Tower for me against the enemy.

Why art thou so heavy, O my soul, and why art thou so disquieted within me?

Put thy trust in God for I will yet give him thanks for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy mercy, O Lord, endureth forever, despise not then the work of thine own hands.

O GOD, thou art my God, early will I seek thee.

My Soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land where no water is.

Like as the heart desireth the water brooks, so longeth my Soul after thee O God.

My Soul is athirst for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts!

My Soul hath a desire and longing to enter into the Courts of the Lord, my flesh and my heart rejoice in the living God.

O that I had wings like a Dove, for then would I fly away and be at rest.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling.

For one day in thy Courts is better then a thousand:

I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickedness.

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my helper and my redeemer, O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I seek for succor but of thee, who for my sins art justly displeased? Yet O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Savior, deliver me not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of my heart, shut not up thy merciful eyes to my prayer, but hear me, O Lord most Holy, O God most Mighty, O Holy and Merciful Savior, thou most worthy Judge eternal, suffer me not at my last hour for any pains of death to fall from thee.

Father, I have sinned against heaven and before thee, and am not worthy to be called thy child, yet O Lord, do not thou cast off the bowels and compassions of a Father, but even as a father pitieth his own children, so be thou merciful unto me.

Lord, the prince of this world cometh, O let him have nothing in me, but as he accuseth, do thou absolve; he lays many and grievous things to my charge, which he can too well prove, I have nothing to say for myself, do thou answer for me, O Lord my God.

O Lord I am clothed with filthy garments, and Satan stands at my right hand to resist me, O be thou pleased to rebuke him, and pluck me as a brand out of the fire, cause mine iniquities to pass from me, and clothe me with the righteousness of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, because he knoweth that he hath but a short time, O save and deliver me lest he devour my soul like a Lion, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteousness are as filthy rags, O wash me and make me white in the blood of the Lamb, that so I may be fit to stand before thy Throne.

Lord, the snares of death compass me round about▪ O let not the pains of hell also take hold upon me, but though I find trouble and heaviness, yet O Lord I beseech thee deliver my soul.

O dear Jesus, who hast bought me with the precious price of thine own blood: challenge now thy purchase, and let not all the malice of Hell pluck me out of thy hand.

O blessed high Priest, who art able to save them to the utmost, who come unto God by thee, save me I beseech thee, who have no hope, but on thy merits and intercession,

O God I confess I have defaced that Image of thine, thou didst imprint upon my Soul, Yet O thou faithful Creator, have pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayedst for thy persecutors, intercede for me also, and suffer not, O my Redeemer, my soul (the price of thy blood (to perish.

O Spirit of grace, I have by my horrid impieties done despite to thee, yet, O Blessed Comforter, though I have often grieved thee, be thou pleased to succor and relieve me, and say unto my soul, I am thy salvation.

Mine eyes look unto thee, O Lord, in thee is my trust, O cast not out my soul.

O Lord in the have I trusted, let me never be confounded.

O Blessed Lord, who scourgest every Son whom thou receivest, let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of Spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness.

O thou Captain of my Salvation, who wert made perfect by sufferings, sanctify to me all the pains of body, all the terrors of mind which thou shalt permit to fall upon me.

Lord, my fins have deserved eternal torments, make me cheerfully and thankfully to bear my present pains, chasten me as thou pleasest here, that I may not be condemned with the world.

Lord, the waters are come in even unto my soul, O Let thy Spirit move upon these waters, and make them like the pool of *Bethesda*, that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first sufferedst many and grievous things, and then enteredst into thy glory, make me so to suffer with thee, that I may also be glorified with thee.

O dear Jesus, who humbledst thyself to the death of the Cross for me, let that death of thine sweeten the bitterness of mine.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of heaven to all believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy servant whom thou hast redeemed with thy most precious blood.

Make me to be numbered with thy Saints in glory everlasting.

Thou art the resurrection and the life, he that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbelief.

My flesh, and my heart faileth, but God is the strength of my heart, and my portion forever.

I desire to be dissolved, and to be with Christ which is far better: Lord, I groan earnestly desiring to be clothed upon with that house from heaven.

I desire to put off this my tabernacle, O be pleased to receive me into everlasting habitations.

Bring my soul out of prison that I may give thanks unto thy name.

Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, and spiritual wickedness, O take me from these tents of *Kedar*, into the heavenly *Jerusalem*, where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy service, without distraction, O take me up to stand before thy Throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations, O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment and absence from the Lord, O take me where I shall forever behold thy face, and follow the Lamb whither soever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness,

O Blessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord thou God of truth, Come Lord Jesu, come quickly.

PRAYERS for their use who Mourn in secret for the *PUBLICK CALAMITIES, &c.*

Psalm 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture? &c.

Psal. 79.

O God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones, &c.

Psal. 80.

Hear, O thou shepherd of *Israel*, thou that ledest *Joseph* like a sheep: show thyself also, thou that sittest upon the Cherubims, &c.

A Prayer to be used in these times of Calamity.

O Lord God, to whom vengeance belongeth, I desire humbly to confess before thee, both on my own behalf, & that of this Nation, that these many years of calamity we have groaned under, are but the just, (yea mild) returns of those many more years of our provocations against thee, and that thy present wrath is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all people of the earth. Thy candle shined upon our heads, and we delighted ourselves in thy great goodness, Peace was within our walls, and plenteousness within our palaces, there was no decay, no leading into Captivity and no complaining in our streets: but we turned this Grace into wantonness, we abused our Peace to Security, our Plenty to riot & luxury, and made those good things which should have endeared our hearts to thee, the occasion of enstranging them from thee. Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thyself to pitch thy

Tabernacle with us, to establish a pure and glorious Church among us, and give us thy Word to be a lamp unto our feet, and a light unto our paths; but O Lord, we have made no other use of that light, then to conduct us to the Chambers of death, we have dealt proudly, and not hearkened to thy Commandments, and by rebelling against the light, have purchased to ourselves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sin, we had long since been swept away with a swift destruction, and there had been none of us alive at this day to implore thy mercy. But thou art a Gracious God, slow to anger, and hast proceeded with us with much patience and longsuffering, thou hast sent thy Judgments to awake us to repentance, and hast also allowed us space for it: But alas! we have perverted this mercy of thine beyond all the former, we return not to him that smiteth us, neither do we seek the Lord, we are sliden back by a perpetual backsliding, no man repenteth him of his wickedness, or saith what have I done? 'Tis true indeed we fear the rod, (we dread every suffering, so that we are ready to buy it off with the foulest sin) but we fear not him that hath appointed it, but by a wretched obstinacy harden our necks against thee, and refuse to return▪ now, O God, what balm is there in *Gilead* that can cure us; who when thou wouldest heal us, will not be healed, we know thou hast pronounced that there is no peace to the wicked, and how shall we then pray for peace, that still retain our wickedness? This this, O Lord, is our sorest disease, O give us Medicines to heal this sickness, heal our souls, and then we know thou canst soon heal our Land. Lord, thou hast long spoken by thy Word to our ears, by thy Judgments even to all our senses, but unless thou speak by thy Spirit to our hearts, all other Calls will still be ineffectual. O send out this voice, and that a mighty voice, such as may awake us out of this Lecharge: Thou that didst call *Lazarus* out of the grave, O be pleased to call us who are Dead, yea, putrefied in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistences even of those inward Calls, have justly provoked thee to give us up to the Lusts of our own heart; yet, O thou boundless Ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy spirit from us. Thou wert found of those that sought thee not, O let that act of mercy be repeated to us who are so desperately, yet so insensibly Sick, that we cannot so much as look after the Physician, and by how much our case is the more dangerous, so much the more sovereign Remedies do thou apply; Lord help us, and consider, not so much our unworthiness of thy aid, as our irremediable ruin if we want it; save Lord, or we perish eternally. To this end dispense to us in our temporal Interest what thou seest may best secure our Spiritual; if a greater degree of outward Miserie will tend to the curing our inward, Lord, spare not thy Rod, but strike yet more sharply. Cast out this Devil, though with never so much Foaming & tearing. But if thou seest that some Return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness as to afford us that, and whether by thy sharper or gentler methods, bring us home to thyself. And then, O Lord, we know thy hand is not shortened, that it cannot save, when thou hast delivered us from our sins, thou canst and wilt deliver us from our troubles: O show us thy mercy and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorify thee in both, in a cheerful obedience, and

praise the Name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

A Prayer for *This Church*.

O Thou great God of recompenses, who turnest a Fruitful land into Barrenness for the wickedness of them that dwell therein; thou hast most justly executed that Fatal Sentence on *this Church*, which having once been the perfection of Beauty, the joy of the whole earth, is now become a Scorn and derision to all that are round about her. O Lord, what could have been done to thy Vineyard that thou hast not done in it, and since it hath brought forth nothing but wild Grapes, it is perfectly just with thee to take away the hedge thereof, and let it be eaten up. But O Lord, though our iniquities testify against us, yet do thou it for thy Names sake, for our backslidings are many, we have sinned against thee. O the hope of Israel, the Savior thereof in time of trouble, why shouldst thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonied, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not; deprive us of what outward enjoyment thou pleasest, take from us the opportunities of our luxury and it may be a mercy, but O take not from us the means of our Reformation, for that is the most direful expression of thy wrath. And though we have hated the Light because our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on still in darkness, but let it continue to shine till it have guided our feet into the way of peace. O Lord, arise, stir up thy strength and come and help us, and deliver not the soul of thy Turtle Dove (*this disconsolate Church*) unto the multitude of the Enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have so provoked thee, that the *Ark must wander in the Wilderness till all this murmuring Generation be consumed*, yet let not *that* perish with us, but bring it at last into a *Canaan*, and let our more innocent Posterity see that which in thy just judgment thou deniest to us. In the mean time let us not cease to bewail that Desolation our sins have wrought, to think upon the stones of *Zion*, and pity to see her in the dust, nor ever be ashamed or afraid to own her in her lowest and most persecuted Condition, but esteem the Reproach of Christ greater riches than the Treasures of *Egypt*, and so approve our constancy to this our afflicted Mother, that her blessed Lord and Head may own us with mercy when he shall come in the glory of thee his Father with the holy Angels. Grant this merciful Lord, for the same Jesus Christ his sake.

A Prayer for the Peace of the Church.

LORD Jesus Christ, which of thine Almightyness, madest all creatures both visible and invisible, which of thy godly wisdom governest and settest all things in most goodly order, which of thine unspeakable goodness keepest, defendest and furtherest all things, which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead; vouchsafe we pray thee at last, to cast down thy countenance upon thy well beloved Spouse *the Church*, but let it be that amiable and merciful countenance wherewith thou pacifiest all things in Heaven, in earth, and whatsoever is above Heaven and under the earth: vouchsafe to cast upon us those tender and pitiful eyes with which thou didst once behold *Peter* that great

Shepherd of thy Church, and forthwith he remembered himself and repented; with which eyes thou once didst view the scattered Multitude and wert moved with compassion, that for lack of a good Shepherd they wandered as sheep dispersed and strayed asunder. Thou seest (O good *Shepherd*) what sundry sorts of Wolves have broken into thy sheep-cotes: So that if it were possible the very perfect persons should be brought into error: Thou seest with what Winds, with what Waves, with what storms thy silly ship is tossed, thy ship wherein thy little flock is in peril to be drowned. And what is now left but that it utterly sink and we all perish? Of this tempest and storm we may thank our own Wickedness and sinful living, we discern it well and confess it, we discern thy Righteousness, and we bewail our unrighteousness: But we appeal to thy *Mercy* which *surmounteth all thy works*; we have now suffered much punishment, being scourged with so many Wars, consumed with such Losses of goods, shaken with so many floods, and yet appears there nowhere any Haven or Port unto us, being thus tired and forlorn among so strange evils, but still every day more grievous punishments and more seem to hang over our heads. We complain not of thy sharpness, most tender Savior, but we discern here also thy *Mercy*, forasmuch as much grievous plagues we have deserved. But O most merciful *Jesus*, we beseech thee that thou wilt not consider nor weigh what is due for our deservings, but rather what becometh thy *Mercy*, without which neither the Angels in Heaven can stand sure before thee, much less we silly vessels of clay. Have mercy on us, O Redeemer, which art easy to be entreated, not that we be worthy of thy mercy, but give thou this Glory unto *thine own Name*. Suffer not those which either have not known thee or do envy thy glory, continually to triumph over us, and say, Where is their God, where is their Redeemer, where is their *Savior*, where is their Bridegroom that they thus boast on? These opprobrious words redound unto thee. O Lord, while by our evils men weigh and esteem thy Goodness, they think we be Forsaken whom they see not amended. Once when thou sleptst in the Ship, and a Tempest suddenly arising threatened death to all in the Ship, thou awokest at the outcry of a *few Disciples* and straightway at thine Almighty word the Waters couched, the Winds fell, the Storm was suddenly turned into a great calm; the dum waters knew their makers voice. Now in this far greater Tempest, wherein not a few men's bodies be in danger, but innumerable Souls: we beseech thee at the cry of thy holy *Church*, which is in danger of drowning, that thou wilt awake. So many thousands of men do cry, *Lord save us, we perish*, the Tempest is past Mans power; it is Thy word that must do the deed, Lord *Jesu*, only say thou with a word of thy mouth, *Cease, O tempest, and forthwith shall the desired calm appear*. Thou wouldst have spared so many thousands of most wicked men, if in the City of *Sodom* had been found but ten good men. Now here be so many Thousands of men which love the glory of thy Name, which sigh for the beauty of thy House, and wilt thou not at these men's Prayers let go thine Anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked men's evils into thy Churches good? For thy mercy is wont then most of all to succor, when the thing is with us past Remedy, and neither the Might nor Wisdom of men can help it. Thou alone bringest things that be never so out of order into order again, which art the only Author and maintainer of Peace. Thou framedst that old Confusion wherein without order, without fashion confusedly lay the discordant seeds of things, and with a wonderful order the things that of nature fought

together, Thou didst ally and knit in a perpetual band. But how much greater Confusion is this, where is no Charity, no Fidelitie, no bonds of Love, no reverence neither of Laws nor yet of Rulers, no agreement of Opinions, but as it were in a misordered Choir, every man singeth a contrary note! Among the Heavenly *Planets* is no dessention, the Elements keep their place, everyone do the office whereunto they be appointed: And wilt thou suffer thy *Spouse*, for whose sake all things were made, thus by continual discords to perish? Shalt thou suffer the *wicked Spirits*, which be authors and workers of discord, to bear such a swing in thy Kingdom unchecked? Shalt thou suffer the strong Captain of mischief, whom thou once overthrewest, again to invade thy Tents, and to spoil thy Soldiers? When thou wert here a man conversant among men, at thy Voice fled the Devils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away out of the breasts of all them that profess thy Name, the wicked Spirits, masters of riot, of covetousness, of vain-glory, of carnal lust, of mischief and discord. *Create in us, O our God and King, a clean heart, and renew thy holy Spirit in our breasts, pluck not from us thy holy Ghost. Render unto us the joy of thy saving health, and with thy principal Spirit, strengthen thy Spouse and the Heardmen thereof.* By this Spirit thou reconciledst the earthly to the Heavenly: By this thou didst frame and reduce so many Tongues, so many Nations, so many sundry sorts of men into one body of a *Church*, which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchsafe to renew in all men's hearts, then shall all these foreign miseries cease, or if they cease not, they shall turn to the profit and avail of them which love thee. Stay this Confusion, set in order this horrible Chaos (O Lord Jesus) let thy Spirit stretch out itself upon these Waters of evil wavering Opinions. And because thy spirit, which according to thy Prophets saying, *containeth all things*, hath also the Science of speaking; make, that like as unto all them which be of thy House, is one Light, one Baptism, one God, one Hope, one Spirit; so they may also have one Voice, one Note, one Song, professing one Catholic truth. When thou didst mount up to Heaven triumphantly, thou threwst out from above thy precious things, thou gavest Gifts amongst men, thou dealtest sundry rewards of thy Spirit. Renew again from above thy old bountifulness, give that thing to thy *Church*, now fainting and growing downward, that thou gavest unto her shooting up, at her first beginning. Give unto *Princes* and Rulers the grace so to stand in awe of thee, that they so may guide the Common-weal, as they should shortly render accompt unto thee that art the King of Kings. Give wisdom to be always assistant unto them, that whatsoever is best to be done, they may espy it in their minds, and pursue the same in their doings. Give to the *Bishops* the gift of Prophecy, that they may declare and interpret holy Scripture, not of their own brain, but of thine inspiring. Give them the threefold Charity which thou once demandest of *Peter*, what time thou didst betake unto him the charge of thy sheep. Give to the *Priests* the love of Soberness and of Chastity. Give to thy *people* a good will to follow thy Commandments, and a readiness to obey such persons as thou hast appointed over them. So shall it come to pass; if through thy Gift thy *Princes* shall command that thou requirest, if thy Pastors and Herdmen shall teach the same, and thy People obey them both, that the old Dignity & Tranquillity of the *Church* shall return again with a goodly order unto the glory of thy Name. Thou sparedst the *Ninevites* appointed to be destroyed as soon as they converted to repentance; and wilt thou despise thy House falling down at thy feet, which instead of sackcloth hath sighs, and instead of ashes tears? Thou promisedst Forgiveness to such as

turn unto thee, but this self thing is thy Gift, a man to turn with his whole heart unto thee, to the intent all our goodness should re•ound unto thy glory. Thou art the Maker, repair the work that thou hast fashioned. Thou art the *Redeemer*, save that thou hast bought. Thou art the *Savior*, suffer not them to perish which do hang on thee. Thou art the *Lord* and owner, challenge thy possession. Thou art the *Head*, help thy members. Thou art the *King*, give us a reverence of thy Laws. Thou art the *Prince of Peace*, breath upon us brotherly love. Thou art the *God*, have pity on thy humble beseechers; be thou according to *Paul's* saying, all things in all men, to the intent the whole Choir of thy Church with agreeing minds and consonant voices for mercy obtained at thy hands, may give thanks to the Father, Son and Holy Ghost, which after the most perfect example of concord be distinguished in property of Persons, and one in nature, to whom be praise and glory Eternally.

Amen.

FINIS.

P-RA-12. Scala sancta: or The exaltation of the soul. Being a train of pious thoughts, completing the whole duty of man: or, Devotions compiled by R.A. Gent. in his solitudes. - Allestree, Richard, 1619-1681.

Scala Sancta: OR THE EXALTATION OF THE Soul Being a Train of Pious Thoughts, Compleating the whole duty of Man: or, DEVOTIONS COMPILED by R.A. Gent. in his solitudes▪ London, Printed by T. Snawden, for Gabr, Kunholt, and are to be sold at his shop at the post-office over against the Muse, at the sign of the King's-head, 1678.

Scala Sancta: OR THE EXALTATION OF THE SOUL.

Being a Train of Pious Thoughts, Compleating The whole Duty of Man: OR, DEVOTIONS compiled

By R. A. Gent. in his Solitudes.

Non bove mactatô coelestia numina gaudent

Sed quae praestanda est, & sine teste fide.

LONDON, Printed by T. Snowden, for Gabr. Kunholt, and are to be sold at his shop at the Post-Office over against the Muse, at the Sign of the King's-Head, 1678.

Licensed, William Jane. Nov. 19. 1677.

TO THE READER.

WERE Man self-sufficient and independent, thoughts of this nature would be impertinent and unseasonable; but seeing there are hopes and fears, blessings and curses scattered in this veil of misery, and laid up in heaps against the time of the revelation of the Righteous Judgment of God; how stupid and forlorn must that soul be, which lives without God in the world; though a spacious curtain be drawn over the globe of this Earth; though we cannot perceive the regular motions of the several wheels of Providence, yet in all Estates flourishing or decaying, we ought to confide in, and depend upon his goodness, and power, and wisdom, who is the fountain of all Beings, and the Great Governor of the World; under whose conduct the good man is safe; and to the Throne of whose Grace there may be a fair access, if our prayers are managed aright, in which way I leave thee; and if these following papers can assist thee, bless God for the occasion, which is the End of the Author's Hope in this undertaking.

Farewell.

To the Honorable Mary Montague, Wife to the Right Honorable Lord chief Baron.

Madam,

SEeing it is the heart which God alone accepts, as a Sacrifice of retribution, I humbly crave you would be pleased to take a view of the counterpart of my Soul, wherein is set down the

joyful correspondency it has had with Heaven; and the rather because joy and immortality, our entrance into the Blessed Mansions above, is the common interest and design of all who appeal to Heaven in the name of Christ: I know your Closet is plentifully stored with holy Ejaculations, that Sacred perfume which sweetens the very breath of the Soul, and is more acceptable to God, than costly odors, the scent of Myrrh and Frankincense, yet these Papers possibly may find entertainment; because they are penned by one whose Soul has been many years travelling that way, and therefore chiefly endeavors to speak the dialect & Language of that Kingdom: no friendship is so strong as that which is contracted by Travelers in this journey; and though I have the honor to have the same blood of R. A's. running in my veins, yet I esteem myself more happy in the beginnings of our Christian alliance and eternal duration of it, when we shall pass from this state of grace to that of glory. How glorious must your entrance be into the Holy Land; for Persons placed in so high a station by holy example command their attendants: & when you enter into the land of promise, your numerous train must follow; in which retinue to be admitted is the humble and hearty Prayer of

Madam,

Your Ladyships most humble Servant and Relation. R. A.

THE PREFACE.

I Chose the Psalms of *David* for the Platform of my Devotions, because nothing can be supposed more acceptable to God in duties of this nature, than to follow his steps, who was a man after God's own heart. The Original is so well penned, so full and lofty in its expressions, that *Cowley*, when he gave his censure of the Translators, says, that *Shimei* hardly reviled *David* more, than some of them have done. However, I reckon not myself concerned in that charge, seeing I follow the best Translation our Language bears. Were this Book of *Psalms* duly weighed, and considered, men might find materials for their addresses to Heaven fitted for all states and conditions; as if it were a mirror of the Passages of Humane Life, and comprehended all the desires and offices of a good man. Though *David's* Composures were elegant and harmonious in their native dress, yet 'twas not the Instrument, but the strings of his heart made the sweetest melody. Nothing is more charming than a soul so well tuned, so well skilled in all the parts of Divine music: Thus we join consort with the harmony of the spheres; we may be assured that the Echo is rebounded with the exultation and Hallelujahs of Heaven itself.

CHOICE MEDITATIONS Out of the PSALMIST.

Serve the Lord with fear, and rejoice unto him with reverence, 2.11. But know, that the Lord hath set apart him that is godly for himself: the Lord will hear me when I call upon him, 4.3. Offer the sacrifices of Righteousness, and put your trust in the Lord, v. 5. For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee, 5.4. For thou, Lord, wilt bless the Righteous: with favor wilt thou compass him as with a shield, 12. God judgeth the Righteous, and God is angry with the Wicked every day. If he turn not, he will whet his Sword, he hath bent his Bow, and made it ready; 7.11, 12. The Wicked shall be turned into

Hell, and all the Nations that forget God. For the Needy shall not always be forgotten: the expectation of the poor shall not perish forever, 9.17, 18. The Lord trieth the Righteous; but the Wicked, and him that loveth violence, his Soul hateth. For the Righteous Lord loveth Righteousness, his countenance doth behold the upright, 11.56.7. For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord, I will set him in safety, from him that pusseth at him. The words of the Lord are pure words, as silver tried in a furnace of Earth purified seven times in the fire, 12.5, 6. The Lord looked down from Heaven upon the children of Men, to see if there were any that would understand and seek after God, 14.2. Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill? He that walketh uprightly and worketh Righteousness, and speaketh the Truth in his Heart, 15.1, 2. In whose eyes a wise person is contemned, but he honoreth them that fear the Lord: he that sweareth to his neighbor, and disappointeth him not. Thou wilt show me the path of Life; in thy presence is the fullness of joy, at thy right hand there is pleasure for evermore, 16.11. I will call upon the Lord, who is worthy to be praised: so shall I be safe from mine enemies, 18.3. I was upright before him, and I kept myself from mine iniquity: therefore the Lord hath recompensed me according to my Righteousness, and according to the cleanness of mine hand in his eye-sight. With the merciful thou shalt show thyself merciful, with an upright man, thou shalt show thyself upright; *verse.* 23, 24, 25. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent Man. Great deliverance giveth he to his King, and showeth mercy to his anointed, to *David*, and to his Seed for evermore, *verse.* 48, 51.

The Heavens declare the glory of God; and the Firmament showeth his handy-work, 19.1. The Lord hear thee in the day of Trouble; the Name of the God of *Jacob* defend thee, 20.1. Grant thee according to thine own heart, and fulfil all thy Counsel, *verse.* 4. Our Fathers trusted in thee, and thou didst deliver them; 22.4. For he hath not despised, nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cried unto him, he heard him, *verse.* 24. The Lord is my Shepherd, I shall want nothing, 23.1. He that hath clean hands, and a pure heart, who hath not lift up his Soul to vanity, nor sworn deceitfully, 24.4, 5, He shall receive the blessing from the Lord, and righteousness from the Lord of his Salvation. Lord, I have loved the habitation of thy house, and the place where thy honor dwelleth, 26.8. Wait upon the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord, 27.14. I hate them that regard lying vanities: but I trust in the Lord. I will be glad and rejoice in thy mercy, for thou hast considered my trouble, thou hast known my Soul in adversities, 31.6, 7. For my life is spent with grief, my strength faileth me because of my Iniquity, and my bones are consumed, *verse.* 10. Blessed is he whose Transgression is forgiven, and whose Sin is covered. Blessed is the man unto whom the Lord imputeth not Iniquity, and in whose spirit is no Guile. I acknowledge my Sin unto thee, and mine Iniquities have I not hid: I said, I will confess my Transgression unto the Lord, and thou forgavest the iniquity of my Sin. Be glad in the Lord, ô ye Righteous, and rejoice, and shout for joy all ye that are upright in heart, 32.1, 2, 5, 11. He loveth Righteousness, and Judgment, the Earth is full of the goodness of the Lord. Let all the Earth fear the Lord, let all the Inhabitants of the World stand in awe of him. The Lord looketh from Heaven: he beholdeth

all the Sons of Men. Depart from evil and do good, seek Peace, and pursue it. From the place of his habitation he looketh upon all the Inhabitants of the Earth. He fashioneth all their hearts alike: he considereth their works. There is nothing saved by the multitude of an Host, neither a mighty man delivered by great strength. Behold, the Eye of the Lord is upon them that fear him, and upon them that hope in his mercy: To deliver their Soul from Death, and to keep them alive in Famine, 33.5, 8, 13, 14, 15, 16, 18, 19.

I will bless the Lord at all times: his praise shall continually be in my mouth. O magnify the Lord with me, and let us extol his Name together. I sought the Lord, and he heard me, and delivered me from all my fears. The poor crieth, and the Lord heareth him, and saveth him out of all his troubles. The Angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see how good the Lord is to them that fear him, and trusteth in him. O fear the Lord, ye his Saints, for there is no want to them that fear him. The poor do lack, and suffer hunger, but they that seek the Lord shall want no manner of thing that is good. Keep thy Tongue from evil, and thy Lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The Eyes of the Lord are over the Righteous, and his Ears open unto their cry. The Face of the Lord is against them that do evil, to cut off the remembrance of them from the Earth. The Righteous cry, and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite Spirit. Many are the troubles of the Righteous, but the Lord delivereth them out of all. Evil shall slay the Wicked, and they that hate the Righteous shall be desolate. The Lord redeemeth the Souls of his Servants, and none of them that trust in him shall be desolate, 34.1, 3, 4, 6, 7, 8, 9, 10, 13, 14, 15, 16, 17, 18, 19, 21, 22. For he flattereth himself in his own Eye, until his abominable Sins be found to be abominable. For with thee is the fountain of Life: and in thy Light, shall we see Light. O continue thy loving kindness unto them that know thee, and thy righteousness to them that are upright in heart 36.2, 9, 10. Fret not thyself because of the evil doers, neither be envious against the workers of iniquity. For they shall soon be cut down like the Grass, and wither as the green herb. Trust in the Lord, and be doing good, so shalt thou dwell in the Land, and verily thou shalt be fed. Delight thyself in the Lord, and he shall give thee the desires of thy heart. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass. Rest in the Lord, and wait patiently upon him: fret not thyself because of him who prospereth in his way, because of the man that bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil: For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the Land. A little that the Righteous man hath, is better than the riches of the ungodly. The Wicked borroweth and payeth not again, but the Righteous showeth mercy, and giveth. For such as be blessed of God, shall inherit the Land: and they that be cursed of him, shall be cut off. The steps of a good man is blessed of the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand, I have been young, and now am old; yet never saw I the Righteous forsaken, nor their seed begging their Bread. He is ever merciful, and lendeth, and his Seed is blessed. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the Land; when the Wicked are cut off, thou shalt see it. I have seen the Wicked in great power,

and spreading himself like a green bay-tree; Yet he passeth away, and lo, he was gone: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright, for the end of that man is peace. The Salvation of the Righteous is of the Lord, he is their strength in the time of trouble. And the Lord shall help them, and deliver them from the Wicked, and save them, because they put their trust in him. 37.1, 2, 3, 4, 5, 7, 8, 9, 15, 16, 21, 22, 23, 24, 25, 26, 34, 35, 36, 37, 39, 40. For in thee O Lord do I hope thou wilt hear, O Lord my God, 38.15. I said, I will take heed to my ways that I offend not with my Tongue: I will keep my mouth with a Bridle, while the Wicked is before me. Behold, thou hast made my days as an hand breath, and my days are as nothing before thee: verily, every man at his best state is altogether vanity, *Selah*. When thou with rebuke doth chasten man for Sin, thou makest his beauty to consume away like a moth fretting a Garment, surely every man is vanity, *Selah*. 39.1, 5, 11. Blessed is that man that maketh the Lord his Trust: and respecteth not the proud, nor such as go about with lies, 40.4. The Lord will preserve him and keep him alive, and he shall be blessed upon the Earth, and thou wilt not deliver him to the will of his Enemies, 41.2. As the Hart panteth after the Water-brooks, so panteth my soul after thee, O my God. Why art thou cast down O my Soul, and why art thou so disquieted within me? hope thou in God, for I will yet praise him, for the light of his countenance, 42.5. God is my refuge and my strength, a very present help in trouble. Therefore will I not fear, though the Earth be moved, and the Mountains be carried into the midst of the Sea, 46.1, 2. For the Lord most high is terrible, he is a great King over all the Earth, 47.2. Hear this all ye People, give ear all ye Inhabitants of the Earth, 49.1. The mighty God, even the Lord hath spoken, and called the Earth from the rising of the Sun unto the going down of the same. For every Beast of the Forest is mine, and the Cattel upon a thousand Hills. I know all the Fowls upon the Mountains, and the wild Beasts of the Fields are mine. If I were hungry, I would not tell thee, for the World is mine, and the fullness thereof. Call upon me in time of trouble, I will hear thee, and thou shalt glorify me. Thou givest thy mouth to evil, and thy tongue frameth deceit, 50.10, 11, 12, 15, 19. Thy Tongue deviseth mischief, like a sharp Razor; thou lovest evil, more than good; and Lying rather than to speak Righteousness, *Selah*. But I am like a green Olive-tree in the House of my God. I trust in the mercy of God, forever and ever, 52.2, 3, 8. It was thou mine own familiar Friend, my guide, and my acquaintance, that hath done me this dishonor. Cast thy burden upon the Lord and he shall sustain thee: he shall never suffer the Righteous to be moved. But thou, O Lord, shalt bring them down into the pit of Destruction: bloody and deceitful men shall not live out half their days, but I will trust in thee O Lord, 55.13, 22, 23. In God I will praise his Word, in God I have put my trust, I will not fear what flesh can do unto me. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the Righteous to be moved. But, O Lord, thou shalt bring them to the pit of Destruction: bloody and deceitful men, shall not live out half their days, but I will trust in thee. In God will I praise his Word, in God I have put my Trust, I will not fear what Flesh can do unto me. When I cry unto thee, then shall mine Enemies turn their Back: this I know, for God is for me, in God have I put my trust, I will not be afraid what man can do unto me, 56.4, 9, 11. Truly my Soul waiteth upon God, for of him cometh my Salvation. He only is my Rock and my Salvation: he is my defense, so that I shall not greatly be moved. Trust not in oppression, and in Robbery: if Riches increase, set not your heart upon them. God hath

spoken once, twice have I heard this, that power belongeth unto God. Also unto thee O Lord, belongeth mercy: for thou rendrest to every man according to his Works, 62.1, 2, 10, 11, 12. He Ruleth by his Power forever, his eyes behold the Nations: let not the rebellious exalt themselves, *Selah*. O bless our God, ye People, and make the voice of his praise to be heard. For thou, O God, hast proved, thou hast tried us, even as Silver is tried. Sing forth the honor of his Name, make his praise glorious, 66.2, 7, 8, 10. He is a Father of the Fatherless, and Judge of the Widows. God is in his holy Habitation. He that is our God, is the God of our Salvation: and unto God, belongeth the issues from Death, 68.5, 20. The humble shall see this and be glad, and your Soul shall live that seek God. For the Lord heareth the poor, and despiseth not his Prisoners, 69.32, 33. He shall spare the poor and needy, and shall save the Souls of the needy. He shall redeem their Souls from deceit and violence, and precious shall their Blood be in his sight, 72.13, 14. The Prosperity of the Wicked; they are not in trouble as other men, neither are they plagued like other Men, therefore pride compasseth them about as a Chain, violence covereth them as a Garment. Their Eyes stand out with fatness, they have more than heart can wish. My Flesh and my Heart faileth, but God is the strength of my Heart, and my portion forever. Surely thou didst set them in slippery places, thou castest them down into Destruction. How are they brought into Desolation, as in a moment they are utterly consumed with terrors. But it is good for me to draw near unto God, I have put my trust in the Lord God, that I may declare all thy works, 37.6, 18, 19, 26, 28. All the horns of the wicked will I cut off, but the horns of the Righteous shall be exalted, 5.10. Is his mercy clean gone forever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercy? *Selah*. 77.8, 9. Therefore the Lord heard this, and was wroth: so fire was kindled against *Jacob*, and his anger also came up against *Israel*. Because they believed not in God: and trusted not in his Salvation. Give ear O my people, to my Laws, incline your Ears to the words of my Mouth. That they might set their hope in God, and not forget the work of God, but to keep his Commandments, 78.1, 7, 21, 22. The Wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of *Israel*. For all this they sinned still, and believed not for all his wondrous Works. But he being full of compassion, forgave all their Iniquities, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his Wrath. For he remembered that they were but flesh, a wind that passed and cometh not again, 78.31, 32, 38, 39. God standeth in the Congregation of the Mighty: he judgeth among the God's. Defend the Poor and Fatherless: do Justice to the Afflicted and Needy. Deliver the Poor and Needy out of the hand of the Wicked, 82.1, 3, 4. Thou hast forgiven the Iniquity of thy People, thou hast covered all their Sins. Thou hast taken away all thy Wrath: thou hast turned thyself from thy fierce anger. Turn us O God of our Salvation, and cause thine anger to cease from us, 85.2, 3, 4. Yea, the Lord shall give that which is good, and our Land shall give her increase, *verse*. 12. For thou O Lord art good, and ready to forgive, and plentious in Mercy unto all them that call upon thee. In the day of my trouble I will call upon thee: for thou wilt answer me. For great is thy mercy towards me, for thou hast delivered my Soul from the lowest Hell. For thou O Lord, art a God full of compassion, and gracious: long suffering, and plentious in mercy and truth, 86.5, 7, 13, 15. Thy Wrath lieth hard upon me, and thou hast afflicted me with all thy Waves and Stormes. But unto thee have I cried O Lord, in the morning shall my Prayer prevent

thee, 88.7, 13. Thou rulest the raging of the Sea, when the Waves thereof arise, thou stillest them. The Heavens are thine, the Earth also is thine: as for the World and the fullness thereof, thou hast founded them. For the Lord is our defense, and the holy One of *Israel* is our King. His Seed also will he make to endure forever: and his Throne as the days of Heaven. If his Children forsake my Law, and walk in my Judgments: If they will break my Statutes, and keep not my Commandments: Then will I visit their Transgressions with the Rod, and their Iniquities with stripes. Nevertheless my loving kindness will I not utterly take from him: nor suffer my faithfulness to fail. My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not fail *David*. His Seed shall endure forever, and his Throne as the Sun before me. How long Lord, wilt thou hide thyself, forever? shall thy Wrath burn like fire, 89.9, 11, 18, 29, 30, 31, 32, 33, 34, 35, 36, 46. O satisfy us early with thy mercy, that we may rejoice, and be glad all our days. Make us glad according to the days wherein thou hast afflicted us: and the year wherein we have seen evil. 90, 14, 15. Only with thine Eyes thou shalt behold, and see the reward of the Wicked. There shall no evil befall thee, neither any Plague come near thy dwelling. He shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy Foot against a Stone. He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honor him. With long Life will I satisfy him, and show him my Salvation, 91.8, 10, 11, 12, 15, 16. Lord, how long, how long shall the Wicked triumph? The Lord knoweth the thoughts of Man, they are but vain. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law. For the Lord will not cast off his People: neither will he cast off his Inheritance. When I said, my Foot slipped, thy mercy O Lord held me up. In the multitude of my thoughts within me, thy comforts delight my Soul. My Lord is my defense: and my God is the Rock of my refuge, 94.3, 11, 12, 14, 18, 19, 22. Come let us worship and bow down, let us kneel before the Lord our Maker, 95.6. Rejoice in the Lord, O ye Righteous, and give thanks at the remembrance of his holiness, 97.12. Let them praise thy great and terrible Name, for it is holy, 99.3. I will behave myself wisely, with a perfect heart, O when wilt thou come unto me? I will walk within my House with a perfect heart. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandrest his Neighbor, him will I destroy: him that hath a high look, and a proud heart, I will not suffer; my Eyes shall be upon the faithful in the Land, they shall dwell with me. He that walketh in a perfect way, he shall be my Servant. He that worketh deceit, shall not dwell in my House: He that telleth Lies, shall not tarry in my sight I will early destroy all the wicked of the Land, that may cut off all the wicked doers from the City of the Lord, 101.2, 4, 5, 6, 7, 8. For he hath looked down from the height of his Sanctuary, from Heaven did the Lord behold the Earth: To hear the groaning of the Prisoners, to loose those that are appointed to death, 102.19, 20. Bless the Lord O my Soul, and all that is with me bless his holy Name. Bless the Lord O my Soul and forget not all his benefits. Who forgiveth all their iniquity: who healeth all thy Diseases. For as the Heaven is above all the Earth, so great is his mercy towards them that fear him. The Lord is gracious and merciful, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever. He hath not dealt with us after our Sins, nor rewarded us according to our iniquity. As far as the East is from the West, so far hath he set our Sins from us. Like as the Father pitieth his Children,

so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth we are dust, 103.1, 2, 3, 8, 9, 10, 11, 12, 13, 14. As to the Seas thou hast set bounds that they pass not over: that they turn not again to cover the Earth. O Lord, how manifold are thy Works! in wisdom hast thou made them all: the Earth is full of thy riches. So is this great and wide Sea, wherein are things creeping innumerable, both small and great Beasts, 104.9, 24, 25. Glory ye in his holy Name: Let the Heart of them rejoice that seek the Lord. Seek the Lord and his strength: seek his face evermore. Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth. He is the Lord our God, his judgments are in all the world. And confirmed the same unto *Jacob* for a Law, and unto *Israel* for an everlasting Covenant. Saying, unto thee will I give the Land of *Canaan*, the lot of your inheritance. He suffered no man to do them wrong: yea, he reproveth Kings for their sakes: Saying, touch not my Anointed, and do my Prophets no harm. Moreover, he called for a Famine upon the Land: he brake the whole Staff of Bread. He sent a man before them, even *Joseph*, who was sold for a Servant. Whose feet they hurt with fetters, he was laid in Iron. Until that time the Word came, the Word of the Lord tried him. The King came and loosed him: even the Ruler of the People, and let him go free. *Israel* also came out of *Egypt*, and *Jacob* sojourned in the Land of *Ham*. He turned their Water into Blood, and slew their Fish. Their Land brought forth Frogs in abundance, in the Chamber of their King. He spake, and there came divers sorts of Flies, and Lice in all their Coasts. He opened their Rocks, and the Water gushed out; they ran in the dry places like a River, 105.3, 4, 5, 7, 10, 11, 14, 15, 16, 17, 18, 19, 20, 23, 29, 30, 31, 41. Our Fathers understood not thy wonders in *Egypt*, neither remembered the great multitude of thy Mercies, but provoked him at the Sea, even at the Red-Sea. He rebuked the Red-sea also, and it was dried up: so led them through the depths as through the Wilderness. And he saved them from the hand of him that hated them: and redeemed them from the hand of the Enemy. The waves covered their Enemies: there was none of them left. And a Fire was kindled in their company, the flame burnt up the Wicked. Therefore he said he would destroy them, had not *Moses* stood before them in the breach, to turn away his Wrath lest he should destroy them. Yea, they despised that pleasant Land, they believed not his Word. But murmured in their Tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to over-throw them in the Wilderness. Thus they provoked him to anger, with their inventions, and the Plague came upon them. Then stood up *Phineas*, and so the Plague ceased. They angered him also at the Waters of strife, so that it went ill with *Moses* for their sake. They served their Idols which were a snare unto them. And shed innocent Blood, even the blood of their Sons and of their Daughters, whom they Sacrificed unto the Idols of *Canaan*, and the Land was polluted with Blood. Thus were they defiled with their own Works, and went a Whoring with their own inventions. Therefore was the Wrath of God kindled against his People, insomuch that he abhorred his own Inheritance. Nevertheless, he regarded their affliction when he heard their cry. And he remembered them for his Covenant, and repented him according to the multitude of his Mercies. He made them also to be pitied of them that carried them away Captive, 106.7, 9, 10, 18, 23, 24, 25, 26, 29, 30, 32, 36, 38, 39, 44, 45, 46. Blessed are they that keep Judgment, and he that doth Righteousness at all times, 106.3. They hunger and thirst, their Soul fainteth in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. O

that Man would therefore praise the Lord for his goodness, and for his wonderful Works to the Children of Men. For he satisfieth the longing soul, and filleth the hungry soul with goodness. Then they cried unto the Lord in their trouble, and he saved them out of their distress. Fools, because of their Transgressions, and because of their Iniquities are afflicted. And a fruitful Land is turned into barrenness, for the wickedness of them that dwell therein. He turneth the Wilderness into a standing Water, and dry ground into Water-springs. The Righteous shall see it and rejoice, and all Iniquity shall stop her mouth. Whoso is wise, and will observe those things, shall understand the loving kindness of the Lord, 107.5, 6, 8, 9, 13, 14, 17, 33, 35, 42, 43.

For thy Mercy is greater than the Heavens, and thy Truth reacheth unto the Clouds. O help us against the Enemy, for vain is the help of Man. Through God we shall do great Acts, for vain is the help of Man, 108.4, 12.13. I will give thanks unto the Lord, with my whole heart secretly among the Faithful, and in the Congregation. His work is worthy to be praised, and in honor, and his Righteousness endureth forever. The merciful and gracious Lord hath so done his marvelous works, that they ought to be had in remembrance. The fear of the Lord is the beginning of Wisdom, a good understanding have all they that do his Commandments; his praise endureth forever, 111.1, 3, 4, 10. Blessed is the Man that feareth the Lord, he hath great delight in his Commandments. Riches and plenteousness shall be in his House, and his Righteousness endureth forever. Unto the godly there ariseth Light in the Darkness, he is Merciful, Loving, and Righteous: A good man is merciful and lendeth, and will guide his Words with discretion, he will not be afraid of any evil tyding. His heart standeth fast, and believeth in the Lord. His heart is Established, and will not shrink, until he seeth his desire upon his Enemies. He hath dispersed and given to the Poor, and his Righteousness remaineth forever. His Horn shall be exalted with Honor, 121.1, 3, 4, 5, 7, 8, 9. He maketh the Barren Woman to keep house, and to be a joyful Mother of Children, 113.8 *verse*.

Tremble thou Earth at the presence of the Lord, at the presence of the God of *Jacob*, 114.7. As for our God he is in Heaven, he hath done whatsoever pleased him, but thou House of *Israel*, put thou thy trust in the Lord, he is their helper and defense; ye that fear the Lord, he is their helper and defender, he shall preserve them that fear the Lord, both small and great, 115.3, 9, 11, 13. The Lord hath inclined his Ear unto me, therefore will I call upon him as long as I live. I shall find trouble and heaviness, and I shall call upon the Name of the Lord. O Lord I beseech thee deliver my Soul. Gracious is the Lord and righteous; yea, our God is merciful; the Lord preserveth the simple; I was in misery, and he helped me; I will offer unto thee the sacrifice of Thanksgiving: and call upon the Name of the Lord, 116.4, 5, 6, 15. It is better to trust in the Lord, than to put any confidence in Man: it is better to trust in the Lord, than to put any confidence in Princes; the Lord is on my side, I will not fear what Man can do unto me; thou art my God, I will praise thee; thou art my God, I will thank thee, O give thanks unto the Lord, for he is gracious, and his Mercy endureth forever, 118.6, 8, 9, 28, 29. thou hast charged that we should diligently keep thy Commandments; wherewithal shall a young Man cleanse his way, even by ruling himself after thy word; teach me, O Lord, the way of thy Statutes, and I shall keep it unto the end; O give me understanding, and I shall keep thy Law; yea, I shall keep it with my whole heart; O turn away my eyes, lest they behold vanities, and

quicken thou me in thy way; O establish thy word in thy Servant, that I may fear thee; O think upon thy Servant as concerning thy word, wherein thou hast caused me to put my trust; the same is my comfort in my trouble; for thy word hath quickened me: O Lord thou hast dealt graciously according to thy word; before I was troubled I went wrong; but now I have kept thy word, thou art good and gracious; O teach me thy Statutes: O let my heart be sound in thy Statutes that I be not ashamed; quicken me after thy loving kindness, and so shall I keep the Testimonies of thy mouth: O how sweet are thy words unto my Taste, yea sweeter than Honey unto my Mouth; through thy Commandments I get understanding, therefore I hate all wicked ways; let the free-will offerings of my mouth please thee; O Lord, teach me thy Judgments: O establish me according to thy word that I may live, and let me not be disappointed of my hope; hold thou me up, and I shall be safe; yea my delight shall ever be in thy Statutes; O deal with thy Servant according to thy loving Mercy, and teach me thy Statutes; order my steps in thy word, so shall no wickedness have Dominion over me; O deliver me from the wrongful dealing of Men, so shall I keep thy Commandments; Righteous art thou O Lord, and true in thy Judgment; I call with my whole heart, O Lord, hear me, I will keep thy Statutes: Early in the Morning, O Lord, do I cry unto thee, for in thy Word is my trust: hear my voice, O Lord, according to thy loving kindness: quicken me as thou art wont, *Psalm 119*. O consider my Adversary and deliver me, for I do not forget thy Law; I am as glad of thy word as one that findeth great spoils; great is the grace that they have which love thy Law, and they are not offended at it; I have kept thy Commandments and Testimonies, for they are not offended at it: O let my Soul live, and it shall praise thee, and thy Judgments shall help me; I have gone astray like a Sheep that is lost; O seek thy Servant for I do not forget thy Commandment, when I was in trouble I called upon the Lord, and he heard me, my help cometh even from the Lord which hath made Heaven and Earth; the Lord shall preserve my going out and my coming in, from this time forth, and for evermore, 120.1.121.2, 8. Unto thee lift I up mine eyes, O thou that dwellest in the Heavens, 123.1. They that put their trust in the Lord shall be even as Mount *Zion*, which may not be removed, but standeth fast forever; the Hill standeth about *Jerusalem*; even so standeth the Lord round about his people from this time forth, and for evermore, 125.1, 2. If thou, O Lord, be extreme to mark what is done amiss; O Lord, who may abide it? there is mercy with thee, therefore shalt thou be feared, O *Israel*, trust in the Lord, for with the Lord there is mercy, and with him is plenteous Redemption, and he shall redeem *Israel* from all their sins, 130.3, 4, 7, 8. the Lord hath made a faithful oath unto *David*, and he shall not shrink from it; if they will keep my Covenant and my Testimony, that I shall learn them, their Children also shall sit upon thy seat for evermore, 132.11, 13. Behold how good and pleasant a thing it is for Brethren to dwell together in unity; for the Lord promises his blessing and life for evermore, 133.1, 4. Lift up your hand in the Sanctuary, and praise the Lord, 134.3. whatsoever the Lord pleased, that did he in Heaven, and in Earth, in the Sea, and in all deep places; thy Name, O Lord, endureth forever; so doth thy Memorial, O Lord, from one Generation to another, for the Lord will avenge his people, and be gracious unto his Servants, 135.6, 16, 14. O give thanks unto the Lord, for he is gracious, and his mercy endureth forever, 136.1. O Lord, thou hast searched me out and known me; thou knowest my down-sitting, and my up-rising; thou understandest my thoughts long before; thou art about my path, and about my bed, and

spiest out all my ways: for loe, there is not a word in my Tongue, but thou, O Lord, knowest it altogether: try me, O Lord, and seek the ground of my heart; prove me, and examine my thoughts; look well if there be any way of Wickedness in me, and lead me in the way everlasting, 139.1, 2, 3, 23, 24. O Lord God thou strength of my health, thou hast covered my head in the day of battle, sure I am, the Lord will avenge the poor, and maintain the cause of the helpless, the Righteous also shall give thanks unto thy Name, and the Just shall continue in thy sight, 140.7, 12, 13. Lord I call upon thee, haste thee unto me, and consider my voice when I cry unto thee, O let not my heart be inclined to any evil thing, let me not be occupied in any ungodly work, with the Men that work wickedness, lest I eat of such things as please them, 141.1, 4. I poured out my complaint before him, and shown him of my trouble; when my Spirit was in heaviness, thou knewest my path; in the way wherein I walked have they privily laid a snare for me, 142.2, 3. Hear my Prayer, O Lord, and consider my desire; hearken unto me, O Lord, for thy Truth and Righteousness sake; teach me to do the thing that is right, for thou art my God; let thy loving Spirit lead me forth into the Land of Righteousness, 143.1, 10. The Lord is loving unto every Man, and his mercy is over all his works; great is the Lord and marvelous, worthy to be praised; there is no end of his greatness; the Lord upholdeth all such as fall, and lifteth up all those that be down; the eyes of all wait upon thee, O Lord, and thou givest them Meat in due season; thou openest thine hand, and fillest all things living with plenteousness; the Lord is Righteous in all his ways, and holy in all his works; the Lord is nigh unto all that call upon him; yea, all such as call upon him faithfully; he will fulfill the desire of them that fear him; he also will hear them, and will help them, 145.3, 9, 14, 15, 16, 17, 18, 19. O praise the Lord, for it is a good thing to sing praise unto our God; yea, a joyful and a pleasant thing it is to be thankful; he healeth those that are broken in heart, and giveth Medicine to heal their sickness; he telleth the number of the Stars, and calleth them all by their Names; great is our Lord, and great is his power; yea, his Wisdom is infinite, which giveth fodder to the Cattle, and feedeth the young Ravens that call upon him; but the Lord's delight is in them that put their trust in his mercy, 147.1, 3, 4, 5, 9, 11. For the Lord hath pleasure in his people, and helpeth the meek hearted, 149.4. O praise God in his Holiness, praise him in the Firmament of his Power; Praise him in his noble Acts; praise him according to his excellent greatness; let everything that hath breath praise the Lord, 150.1, 2, 6.

O Lord, let the Words of my Mouth and the Meditations of my Heart be now, and evermore acceptable in thy sight, O Lord, my strength and my Redeemer.

A Prayer for the Morning.

HEar me when I call O God of my Salvation; for thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken to my Prayers; Lord lift thou up the light of thy countenance upon me; ponder my Words O Lord: O Lord consider my Meditations, O hearken thou unto the words of my calling, my King and my God; for unto thee will I make my Prayer; my Voice shalt thou hear betimes in the Morning: O Lord, early in the morning will I direct my Prayer unto thee, and will look up, for thou art the God that hast no pleasure in Wickedness, neither shall any evil dwell with thee. Lead me O Lord in thy Righteousness,

because of my Enemies; make my way plain before my face; Let all them that put their trust in thee rejoice; they shall ever be giving of thanks, because thou defendest them: they that love thy Name, shall be joyful in thee. O Lord rebuke me not in thine Indignation, neither chasten me in thy heavy displeasure. Have mercy upon me, O Lord, for I am weak; O Lord heal me, for my bones are vexed; my soul also is sore troubled; how long wilt thou punish me? turn thee O Lord, and deliver my Soul, and save me for thy mercies sake; my Beauty is gone for very trouble, and worn away because of all mine Enemies. The Lord hath heard my Petition; the Lord will receive my Prayer: O let the wickedness of the Ungodly come to an end, but guide thou the Just; my help cometh of God, which preserveth them that are true of heart. I will give thanks unto the Lord, according to his Righteousness, and will pray in the Name of the Lord, the most High: have mercy upon me O Lord, consider the trouble which I suffer of them that hate me; thou that liftest me up from the gates of death: Why standest thou so far off (O Lord) and hidest thy face in the needful time of trouble? Arise (O Lord God) lift up thine head, forget not the poor. How long wilt thou forget me O Lord, forever? How long wilt thou hide thy face from me? Hearken unto my voice O Lord, when I cry unto thee; have mercy upon me, and hear me. O hide not thou thy face from me, nor cast thy Servant away in displeasure: thou hast been my succor, leave me nor, neither forsake me, O God of my Salvation. O Son of Righteousness, who comest from the bosom of thy Father, the Fountain of Glory and Light, to enlighten the darkness of the World. I praise thy Name, for that thou hast preserved me from the dangers of this Night: and continued still the opportunities of serving thee, and advancing my hopes of a blessed Eternity. Let thy mercy shine brightly, and dissipate the Clouds and Darkness of my Spirit and Understanding: rectify my Affections, and purify my Will and all my Actions, that whatsoever I shall do or suffer this day, or in my whole Life, my Word and purposes and thoughts, may be Sanctified and acceptable to thy Divine Majesty: And all this I beg for thy mercies sake, *Amen*.

A Collect.

ALmighty and everlasting God, who dost govern all things both in Heaven and in Earth, mercifully hear the Supplications of thy Servant, and grant me thy Grace all the days of my Life, and Peace through Jesus Christ my only Lord and Savior, *Amen*.

The Second Collect.

ALmighty and Everlasting God, mercifully look upon mine Infirmities, and in all my dangers and necessities, stretch forth thy right hand to help and defend me, through Jesus Christ my Lord, *Amen*.

A Prayer for a penitent Person for Remission of his sins.

HOw long shall I seek Counsel in my Soul, and be so vexed in my heart? how long shall my Enemies triumph over me? consider and hear me, O Lord my God; lighten my eyes that I sleep not in Death, lest mine Enemies say, we have prevailed against him: If I be cast down, they that trouble me will rejoice at me, but my trust is in thy Mercy, and my Heart is joyful in thy Salvation; I will sing of the Lord because he hath dealt so lovingly with me; yea, I will praise the Lord most high. Preserve me, O God, for in thee have I put my trust; O hold up my

going in thy path, that my footstep slides not; I have called upon thee, O God, for thou shalt hear me; incline thine Ears unto me, and hearken unto my words; show thy marvelous loving kindness unto me, thou that art the Savior of them that put their trust in thee, from such that resist thy right hand; keep me as the Apple of thy Eye; hide me under the shadow of thy wing from the ungodly that trouble me; mine enemies compass me round about, to take away my Soul, disappoint him and cast him down; deliver my Soul from the ungodly, which is a Sword of thine; I will call upon the Lord which is worthy to be praised, so shall I be safe from mine enemies; in my trouble I will call upon the Lord, and complain unto my God, so shall he hear my voice out of his holy Temple; my complaint shall come before him, it shall enter even into his Ear; the Lord shall reward me after my Righteous dealing, and according to the cleanness of my hand shall he recompense me; but Lord deal not with me according to my sins, neither reward me after mine Iniquities; who can tell how oft he offendeth? O cleanse thou me from my secret sins, keep thy Servant also from presumptuous sins, lest they get the Dominion over me, so shall I be undefiled and innocent from the great offense; save Lord, and hear me, O King of Heaven when I call upon thee; the Lord is my Shepherd, therefore shall I lack nothing, but be not thou far from me; O Lord thou art my succor, haste thee to help me; unto thee, O Lord, will I lift up my Soul; my God, I have put my trust in thee, let me not be confounded, neither let mine enemies triumph over me; show me thy ways, O Lord, and teach me thy paths: lead me forth in thy Truth, and learn me, for thou art the God of my Salvation, in thee hath been my hope all the day long: call to remembrance, O Lord, thy tender mercy, and thy loving kindness which hath been ever of old: O remember not the sins and offenses of my youth, but according to thy mercy think upon me, O Lord, for thy goodness, for thy Name sake; O Lord, be merciful to my sin, for it is great; turn thee unto me, and have mercy upon me, for I am desolate and in misery, the sorrows of my heart is enlarged: O bring thou me out of my trouble; look upon my adversity and misery, and forgive me all my sins; consider mine enemies how many they are that bear a tyrannous heart against me; O keep my Soul and deliver me; let me not be surrounded, for I have put my trust in thee; let perfect and righteous dealing wait upon me, for my hope hath been in thee; deliver *Israel*, O God, out of all his troubles; be thou my Judge, O Lord, for I have walked innocently; my trust hath been also in the Lord, therefore shall I not fall; examine me, O Lord, and prove me: try out my Reins and Heart, for thy loving kindness is always before mine eyes; and I will walk in thy Truth: But as for me, I will walk innocently: O Lord, deliver me, and be merciful unto me; hearken unto my voice, O Lord, when I call unto thee; have mercy upon me, and hear me: my heart hath talked of thee; seek ye my face, thy face, Lord, will I seek; O hide not thou thy face from me, nor cast away thy Servant in displeasure; thou hast been my succor, leave me not, nor forsake me, O God of my Salvation; teach me thy way, O Lord, and lead me in the right way, because of mine enemies: Hear the voice of mine humble petitions when I cry unto thee: when I hold up mine hand towards thy mercy Seat, of thy Holy Temple; O pluck me not away, neither destroy me with the ungodly and wicked doers, which speak friendly to their Neighbors, but imagine mischief in their hearts: Save thy people, and give thy blessing to thine Inheritance; feed them and set them up forever: I will magnify thee, O Lord, for thou hast set me up, and made my foes to triumph over me; O Lord my God, I cry unto thee, and thou hast healed me: Hear, O Lord,

and have mercy upon me; Lord be thou my helper, O most merciful God, whose property is always to have Mercy, and to forgive; behold with the eyes of thy pity, and compassion, the state of thy humble Servant, made most miserable by reason of my sins; hear the voice of my weeping; pity my groaning; strengthen me, for I am weak, for my bones are vexed, and deliver my Soul from Death; that being saved from the bottomless pit, I may give thanks to thy Holy Name; O turn from the severity of thy displeasure, and visit me with thy mercy and salvation, for all my sins procure great sorrow and contrition, and in my sickness let thy comfort sustain me, through Jesus Christ my Lord, *Amen*.

The Collect.

O God, who knowest me to be set in so many great dangers, that by reason of the Frailty of Man, I cannot always stand upright, grant to me such strength and protection, that may support me in all dangers, and carry me through all Temptations, through Jesus Christ my only Lord and Savior. *Amen*.

Another.

Almighty and Everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that be penitent; create and make in me a new and contrite Heart, that I may worthily (lamenting my sins, and acknowledging my wretchedness) obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ my Lord. *Amen*.

A Confession of sins, and a Prayer for pardon.

IN thee, O Lord, have I put my trust, let me never be put to confusion; deliver me in thy Righteousness: bow down thine Ear to hear me, make haste to deliver me; be thou my strong Rock and the house of Defense, that thou mayest save me, for thou art my strong Rock, and Castle; be thou also my guide, and hear me for thy mercy sake: draw me out of the Net that they have privily laid for me, for thou art my strength; into thy hand I commend my Spirit, for thou hast redeemed me; O Lord, thou God of truth, have mercy upon me; O Lord, for I am in trouble: mine eyes are consumed for very heaviness, yea my soul and my body; for my life waxeth old with heaviness, and my years with mourning; my strength failed me, because of mine iniquity, and my bones, but my hope hath been in thee. O Lord, I have said thou art my God; show thy Servant the light of thy countenance, and save me for thy mercies sake; I will give thanks unto thee, O Lord, his Prayers shall ever be in my Mouth: O continue forth thy loving kindness unto them that fear thee, and thy Righteousness unto them that are true of Heart; put me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure; for thine Arrows stick fast in me, and thine hand presseth me sore; forsake me not, O Lord my God, be not thou far from me, haste thee to help me, O Lord God of my Salvation; take away thy Plague from me, for I am consumed by the means of pain, Hear my Prayers, O Lord, and with thine Ears, consider my calling: hold not thy peace at my tears: O Lord, spare me for thy mercy sake, that I may recover my strength, before I go hence, and be no more seen; withhold not thou thy mercy from me; save me for thy Mercy sake; let thy loving kindness and thy truth always preserve me: O Lord let it be thy pleasure to deliver me; make haste, O Lord, to help me; let them be ashamed and confounded together that

seek after my Soul to destroy it; let them be driven backward and put to rebuke that wish me evil; let all those that seek thee, be joyful and glad in thee; and let such as love thy Salvation, say always, the Lord be praised; thou art my helper and my Redeemer: make no long tarrying, O my God; O Lord, be merciful unto me, heal my Soul, for I have sinned against thee; be merciful unto me, O Lord, raise thou me again, because my trust is in thy mercy; by this I know thou favourest me, that my enemies do not triumph over me: like as the Hart desireth the Water-brooks, so longeth my Soul after thee, O God; my Soul is a thirst for God; yea, even for the living God; when I shall come and appear before the presence of God; God is my hope and my strength, a very present help in trouble; the Lord of Hosts is with me; the God of *Jacob* is my refuge; call upon me in time of trouble, so will I hear, and thou shalt praise me: O Lord open thou my Lips, that my Mouth may set forth thy praise: Have mercy upon me, O God, after thy great goodness, according to the multitude of thy mercy, do away mine offenses; wash me thoroughly from my wickedness, and make me clean from my sins, for I acknowledge my fault, and my sin is ever before me; against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou judgest; thou shalt purge me with Hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than Snow; thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice: O give me the comfort of thy help again, and establish me with thy free Spirit; make me a clean Heart, O God, and renew a right Spirit within me; cast me not away from thy presence, and take not thy holy Spirit from me: O be favorable and gracious unto *Zion*, and build thou the Walls of *Jerusalem*: Save me, O God, for thy Name sake, and avenge me in thy strength; hear my Prayers, O God, and hearken unto the words of my Mouth; behold, God is my helper; the Lord is with them that uphold my Soul: O Lord God Eternal, Judge of Men and Angels, whose property is always to have mercy, and to forgive: have mercy upon me, who confess my sins unto thee, to be so great and many, that were not thy mercy infinite, I might despair of having my unrighteousness forgiven, or misery covered: O dear God, preserve me from the great Plague that remains for the ungodly, and let thy mercy embrace me, on every side: impute not unto me the sins I have multiplied against thee, and against all the World: for I have been like to a Horse and Mule, without understanding; brutish in my passion, sensual in my affections, of unbridled heats and distemperatures, but thy Mercy is as infinite as thyself: O let not thy hand be heavy upon me, but forgive the wickedness of my sin, and compass me about with songs of deliverance; then shall I be glad and rejoice in thee, O Lord, who art become my mighty Savior, and most merciful Redeemer *Jesu. Amen.*

The Collect.

Almighty God, give me Grace that I cast away the work of darkness, and put upon me the Armor of Light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come to judge both the quick and the dead, we may rise in the Life Immortal; through him who liveth and Reigneth with thee, and the Holy Ghost, now and forever. *Amen.*

A Prayer that we may despise perishing riches, and put our trust in God only.

HEar my Prayer, O God, and hide not thyself, from my petition; take heed unto me, and hear me, how I mourn in my Prayer, and am vexed; as for me, I will call upon God, and the Lord shall save me: O cast thy burden upon the Lord, and he shall nourish thee, and shall not suffer the Righteous to fall forever; whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side; in God's word will I rejoice; in the Lord's word will I comfort me: yea, in God have I put my trust; I will not be afraid what Man can do unto me: be merciful unto me, O God, be merciful unto me, for my Soul trusteth in thee, and under the shadow of thy Wing shall be my refuge until this Tyranny be overpast: deliver me, from mine enemies, O God: defend me from them that rise up against me; deliver me from wicked doers, and save me from blood thirsty Men; my strength I will ascribe unto thee, for thou art the God of my Refuge: God showeth me his goodness plenteously, and God will let me see my desire upon mine enemy; unto thee, O God of my strength will I sing; for thou, O God, art my Refuge, and my merciful God: O be thou my help in trouble, for vain is the help of Man: Hear my crying, O God, and give ear unto my Prayer, he truly is my health and my Salvation; he is my defense, so that I shall not greatly fall: in God is my strength and my glory, the Rock of my Might: in God is my trust, O put your trust in him always: ye people, pour out your hearts before him, for God is my hope: Hear my voice, O God, in my Prayer; preserve my Life for fear of the Enemy: Turn me from the gathering together of the froward, and from the insurrection of wicked doers: if I incline unto wickedness with my heart, the Lord will not hear me: O God, be merciful unto me, and bless me, and show me the light of thy countenance, and be merciful unto me: Hear me, O my God, in the multitude of thy mercy; even in the truth of thy salvation. Hear me, O Lord, for thy loving kindness is comfortable; turn thee unto me, according to the multitude of thy mercies, O Lord Jesus thou only Redeemer of Souls; who by thy death and passion, deliveredst me from the place of Hell: give me grace to put my whole trust in thee, and in the riches of thy Mercy and loving kindness; always remembering my end, the vanity and shortness of my Life, and the certainty of my departure: O teach me to despise the World and worldly things, and to lay my treasure up in Heaven by Charity, and actions of Religion, that while I live here, I may have my Conversation in Heaven; by love, by hope, and by desire; that my beauty shall consume in the Sepulcher out of my Earthly dwellings, I may be received into Everlasting habitations, always to enjoy thee, who livest and Reignest, Eternal God, World without end. *Amen.*

The Collect.

O Lord God, who seest that I 〈◊〉 not my trust in anything that I do, mercifully grant that by thy power I may be defended against all adversity, through Jesus Christ my Lord. *Amen.*

Another Collect.

O Lord, who hast taught me, that all my doings without Charity, is nothing worth, send thy holy Ghost, and pour it into my heart, that most excellent gift of Charity, the very bond of peace, and all virtue, without which whosoever liveth is counted dead before thee; grant this for thine only Son Jesus Christ sake. *Amen.*

A Prayer for pardon of sins, and restitution of God's favor.

Hide not thy face from thy servant, for I am in trouble. O haste thee, O God, to deliver me. Make haste to deliver me, O Lord. Let them be ashamed and confounded that seek after my soul. Let them be turned backward, and put to confusion that wish me evil. Let all those that seek thee be joyful and glad in thee; and let all those that delight in thy salvation, say always, The Lord be praised, for me, I am poor and in misery, haste thee unto me, O my God, thou art my helper and my Redeemer, O Lord, make no long tarrying: in thee, O Lord have I put my trust, let me never be put to confusion, but help me, and deliver me in thy Righteousness; incline thine Ear unto me and save me; be thou my strong hold, whereunto I may always resort: thou hast promised to help me, for thou art my house of defense, and my Castle: deliver me, O my God out of the hand of ungodly men, out of the hand of the unrighteous and cruel man; for thou O God art the thing that I long for, for thou art my hope even from my youth; through thee have I been holpen up; ever since I was born thou art he that took me out of my Mother's womb, my praise shall be always of thee: O let my mouth be filled with thy praise, that I may sing of thy glory and honor all the day long. O cast me not away in the time of age. Forsake me not when my strength faileth me. Go not far from me, O my God; O God, haste thee to help me. Forsake me not, O my God, when I am gray-headed, until I have shewn thy strength unto this generation, and thy power to all them that are yet for to come. What great trouble and adversity hast thou shown me, and yet didst thou turn and refresh me, yea and broughtest me from the depth of the Earth again. O let not the simple go away ashamed, but let the poor and needy give praise unto thy name. O remember not my old sins, but have mercy upon me, and that right soon; for I am come to great misery, help me, O God of my salvation, for the glory of thy Name. O deliver me, and be merciful unto my sins, for thy Names sake. Turn us, O God of our salvation. Shew the light of thy countenance, and we shall be whole. O God of Hosts, how long wilt thou be angry with thy people that pray. O most merciful God, who art great, and the multitudes of thy mercies are innumerable, Have mercy upon me, for my sins are before me presented by the continual accusations of a troubled conscience. I have sinned against thee, and done evil in thy sight, and yet because thou art the God of mercy, and fountain of eternal life, delighting in the conversion and salvation of a sinner, I present unto thee the sacrifice of a troubled spirit, of a broken and a contrite heart; beseeching thee to let the dew of thy favor, and the fire of thy love wash away my sins, and purify my soul. Make me a clean heart, O God, and pure hands, though my sins be as scarlet, yet make them like wool; though they be as purple, yet make them as white as snow. Restore the voice of joy and gladness unto me: Let me not be ever separated from the sweet refreshings of thy favor and presence, but give me the comforts of thy help again, and let thy free Spirit loose me from the bondage of sin, and stablish me in the freedom and liberty of the Sons of God, so shall I sing of thy Righteousness, and my Lips shall give thee praise in the Congregations of thy Redeemed ones; now, henceforth, and forever-more. *Amen.*

The Collect.

ALmighty and everlasting God, who hast nothing that thou hast made, and doest forgive the Sins of all them that be penitent; create and make in me a new and contrite Heart, that I may worthily lament my Sins, and acknowledge my Wickedness, that I may obtain of thee, the God of all comfort, perfect Remission and forgiveness, through Jesus Christ my Lord, *Amen.*

Another Collect.

ALmighty God, who through thy only Son Jesus Christ, hast overcome Death, and opened unto us the Gate of Everlasting Life: I humbly beseech thee, that as by thy special grace preventing us, thou doest put in our Minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who Liveth, and Reigneth with thee, and the Holy Ghost, ever one God; world without end. *Amen.*

A Prayer that we may trust, in God, only in all our trouble.

TURN again thou God of Hosts, look down from Heaven; behold and visit thy Servant. O Lord God of Hosts, hear my Prayers, hearken O God of *Jacob*, behold, O God my defender, and look upon the face of thine Anointed; O Lord God of Hosts, blessed is the Man that putteth his Trust in thee: Turn thou me O God of my Savior, and let thine Anger cease from me. Shew me thy mercy O Lord, and grant me thy Salvation. Bow down thine ear, O Lord, and hear me, for I am poor and in misery: Preserve thou my Soul, for I am thy Servant; my God, save him that putteth his trust in thee. Be merciful unto me, O Lord, for I will daily call upon thee: comfort the Soul of thy Servant, for unto thee O Lord, do I lift up my Soul; for thou O Lord, art my Defender, and thou art good and gracious, and of great mercy to all them that Call upon thee; give ear O Lord, unto my Prayer, and ponder the voice of my humble desires; in the time of trouble will I call upon thee, for thou hearest me, for thou art good, and doest wonderful things; thou art God alone, teach me thy way O Lord, for I will walk in thy Truth. O knit my Heart unto thee, that I may fear thy Name. I will thank thee, O Lord, my God, with my whole heart, and will praise thy Name for evermore; for great is thy Mercy towards me, for thou hast delivered my Soul from the neathermost Hell, and thou Lord God art full of mercy and compassion, longsuffering, and of great goodness and Truth. O turn thee unto me, and have mercy upon me; give thy strength unto thy Servant, and help the Son of thine Handmaid: Shew some good Token upon me for good, that they which hate me may see it, and be ashamed; because thou Lord, hast helpen and confirmed me, O Lord God of my Salvation. I have lamented Day and Night before thee: O let my Prayer enter into thy presence. Incline thine Ear unto my Calling, for my soul is full of Trouble, and my Life draweth nigh unto Hell; thine Indignation lieth hard upon me, and thy hand presseth me sore. Unto thee O Lord, do I cry, and early shall my Prayer come before thee. O Lord, why oppressest thou my Soul, and hidest thy face from me? I am in misery like unto him that is at the point of Death. Even from my youth up, thy Terrors have I suffered, with a troubled Mind. O Lord God of Hosts, who is like unto thee? Thy Truth most mighty God, is on every side; for the Lord is on my side. The Lord God of *Israel* is my Defense, the holy One of *Israel* is my King. O Lord, where is thy old loving kindness, which thou swarest unto *David* thy Servant in thy Truth? Remember Lord the Rebuke that I thy Servant have, and how I do bear

in my bosom the Rebuke of many People. O Lord, thou hast been our Refuge from one Generation to another. O teach me to number my days that I may apply my Heart unto Wisdom. O turn thee again O Lord at the last, and be gracious unto thy Servant. Satisfie me with thy mercy, & that soon so shall I rejoice at thy mercy, and be glad all the days of my Life. O comfort thou me again, after the time wherein thou hast plagued me, and for the years wherein I have suffered Adversity. Shew thy Servants thy Work, and their Children thy Glory: for the Lord promised his Blessing, and Life forever more. When I called upon thee, thou holdest me, and enduest my Soul with much strength. O Lord thou hast searched me out, and known me; thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before; thou art about my path, and about my bed, and espiest out all my ways; for loe, there is not a word in my tongue, but thou, O Lord, knowest it altogether. Look well, O Lord, if there be any ways of wickedness in me, and lead me in the way everlasting. Try me, O Lord, and seek the ground of my heart. Prove me, and examine my thoughts, seeing there is nothing unknown unto thee. O my God, let not mine heart be inclined to any evil thing. Let me not be occupied in any ungodly words, with the men that work wickedness, lest I eat of such things as please them, but let mine eyes look unto thee. O Lord God, in thee is my trust, O cast not out my soul. Keep me from the snare that they have laid for me, and from the traps of wicked doers. O Lord God, from whom cometh my salvation, thou art my defense and strength, my health, and my glory; give me thy grace, that I may put my trust in thee always; and that I pour out my heart before thee in all my troubles; that I may wait upon thee for the performance of all my expectation, in all my longings and desires. Be thou my defense; uphold me that I may not fall into those great sins that lay waste my conscience, or into such miseries as make me without hope or remedy, the miseries of despair, obstinate malice, or the woes of sad eternity. Teach me to despise Riches, to disclaim all trust in the creatures; not to delight in lies, or vanities; not to multiply wrongs and robbery, that when thou shalt come with power and great glory, to reward every man according to his works, thou mayest be merciful unto me, pardoning my sins, and accepting me to life eternal; through Jesus Christ my Lord. *Amen.*

The Collect.

O God, the strength of all them that put their trust in thee, mercifully accept my praise; and because through the weakness of my mortal nature I can do no good thing without thee, grant me the help of thy grace, that in keeping of thy Commandments I may please thee, both in will and deed, through Jesus Christ my Lord. *Amen.*

Another Collect.

O Lord, who never failest to help and govern them, whom thou dost bring up in thy steadfast fear and love, keep me I beseech thee under the protection of thy good providence, and make me to have a perpetual love to thy holy Name, through Jesus Christ my Lord. *Amen.*

A Prayer for Spiritual Blessings, and for fruitfulness of the Earth.

O Thou strength of my health, thou hast covered my head in the day of Battle: O Lord God, consider my complaint, for I am brought very low, O deliver me from my persecutors, for

they are too strong for me: Hear my prayers, O Lord, consider my desire, hearken unto me for thy Truth and Righteousness sake: Hear me, O Lord, and that soon, for my Spirit waxeth faint; hide not thy Face from me, lest I be like to them that go down to the pit: deliver me; O Lord, from mine enemies, for I fly unto thee to hide me; teach me to do the thing that pleaseth thee, for thou art my God, let thy loving Spirit, O Lord, lead me in the way of Righteousness; quicken me, O Lord, for thy name sake, and for thy righteousness sake: bring my Soul out of trouble, and of thy goodness slay mine enemies, and destroy all them that vex my Soul, for I am thy Servant. The Lord is Righteous in all his ways, and holy in all his works; the Lord is gracious and merciful, long suffering and of great goodness in all his ways, & holy in all his works, the Lord is gracious and merciful, long suffering, and of great goodness; the Lord upholdeth all such as fall, and lifteth up all those that be down. O God, the hope of all the ends of the Earth, and of them that remain in the broad Sea, be thou merciful unto my sins, and let not my misdeeds prevail against me; so as to make me habitually sinful, or endlessly miserable, but give me the blessings of thy chosen; let me receive the influences of thy Grace and Benediction, by the participation of thy Word and Sacrament in thy holy Temple; and as thou embracest me with thy hand, showing wonderful things in thy Righteousness and Salvation; so let thy right hand be under my head, and give me such a portion of Temporal blessings, as shall be necessary for me; make the Earth plenteous, and bless the increase of it; crown the year with goodness, and let the Clouds drop fatness, that the Valleys standing thick with Corn; may laugh and sing thy praises, and that we being refreshed with the multitude of thy blessings, may praise thee in *Zion*, and at last be satisfied with the pleasures of thy House in the Celestial *Jerusalem*, where thou livest and reignest, one God, World without end. *Amen.*

A Collect.

O Lord, I beseech thee mercifully to hear me, and grant that I to whom thou hast given an hearty desire to pray, may through thy mighty Aid be defended and comforted in all dangers and miseries, through Jesus Christ our Lord. *Amen.*

Another Collect.

O God, the Protector of all them that trust in thee, mercifully accept my prayers, and grant my request. O my God, without thee, nothing is strong, nothing is holy; increase and multiply upon me thy blessing, that thou being my Ruler and Guide▪ I may pass through things temporal, that I lose not things eternal; grant this, O heavenly Father, for Jesus Christ his sake, my only Lord and Savior. *Amen.*

A Prayer to God for all Faithful People for a blessing and deliverance from our Enemies.

MAke me a clean heart, O God, and renew a right spirit within me. O Lord my God, give me the spirit of grace and wisdom. Hear my prayers, and let my cry come unto thee. O Lord answer my expectations, for Christ's sake, and turn away thy face from my sins; and blot out all my offenses. O Lord my God, remember me according to the multitude of thy mercies; do away all my offenses, according to the favor thou bearest to thy people. O visit me with thy

salvation. I have sinned with my Forefathers, I have done amiss, I have done wickedly; woe am I that I have gone astray from thee. Great is my grief that have lead my life in sin. Woe is me that I have forsaken thee, and lived after my own thoughts and fantasie, and not as thou wouldest, but have run from sin to sin, following the desires of my own corrupt heart, and not as thou wouldest, yet force me to repent of my evil; therefore O Lord deal not with me according to my sins, neither reward me after mine iniquities; for thy mercy is greater than the Heavens, and thy truth reacheth unto the clouds. O deliver me from my bosom sin, O help me against the enemy, for vain is the help of man; but deal thou with me, O Lord my God, according to thy Name, for sweet is thy mercy, O deliver me, for I am helpless, and poor, for my heart is wounded within me, help, O Lord my God, oh save me according to thy mercies; O look upon me, and be merciful unto me, as thou usest to be unto those that love thy Name; For I am weary of my groaning; every night wash I my bed, and water my Couch with my tears, therefore haste thee to help me, O Lord God of my salvation, and they shall know how that this is thy hand, and that thou, Lord, hast done it. O Lord God, my Helper and Redeemer, have mercy upon me, and all thy faithful people; make haste and help us, O God against all those that seek after our souls to do us mischief. Make us to delight in thee, to wait upon thy salvation, to trust in thy mercies, to rejoice in thy excellencies and perfection, that our feet being directed by thy guidance, our weaknesses strengthened by thy power, our sins pardoned by thy mercies, and our souls justified by thy free grace, we may always give thee praise with the humble addresses of devotion and thanksgiving, through Jesus Christ our Lord. *Amen.*

The Collect.

O God, who hast prepared for them that love thee, such good things as pass man's understanding, pour into our hearts such love towards thee, as pass man's understanding, that we loving thee above all things, may obtain thy promises, which exceed all we can desire, through Jesus Christ our Lord. *Amen.*

A Prayer for the continuance of God's Favor to me, even to my old Age, and longing for a happy departure.

O Lord God, foolish men are plagued for their offenses, and because of their wickedness; so when they cried unto the Lord in their trouble, he delivered them out of their distress. O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men. A fruitful Land maketh he barren, for the wickedness of them that dwell therein, yet he satisfies the empty soul, and filleth the hungry soul with goodness, such as sit in darkness, and in the shadow of death, being fast bound in misery and Iron. O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men. O Lord, how manifold are thy works! in wisdom hast thou made them all. The Earth is full of thy Riches. O remember the marvelous works that he hath done, his wonders, and the judgments of his mouth. O ye seed of *Abraham* his servant, ye children of *Jacob*, his chosen; he hath been always mindful of his Covenant and Promise, that he made to a thousand generations; in the multitude of the sorrows that I had in my heart, thy comforts have refresh'd my soul; for the Lord is my Refuge, and my God is the strength

of my confidence. The Lord is a great God, and King above all God's. O ye that love the Lord, see that ye hate the thing that is evil. The Lord preserveth the souls of his Saints, he delivereth them from the hand of the ungodly. Rejoice in the Lord, O ye righteous, and give thanks in remembrance of his holiness. O let me have understanding in the ways of godliness. A froward heart, shall depart from me. I will not know a wicked person. Mine eyes look upon such as be faithful in the Land, that they may dwell with me. Whoso leadeth a godly life, shall be my servant. There shall no deceitful person dwell in my house. He that telleth lies shall not tarry in my sight. I shall soon destroy all the ungodly that are in the Land, that I may root out all wicked doers. O Lord God, deliver me from among the wicked, and save me for thy mercy sake, and let not my wicked sins prevail against me. Hear my prayers, O Lord, and let my cry come unto thee. O Lord God, my house of defense, and my Castle, who by thy mercies and loving Spirit hast taught me in thy ways from my first years until now; thou hast brought me to great honor, even the honor of being a Christian; the honor of Adoption, to be thy child and heir of thy glorious promises, co-heirs with thy Son Jesus Christ, and hast comforted me on every side with a continual stream of thy mercies and refreshments. Give me thy grace that I may love thee, and long for thee above all the things in this world. As thou hast holpen me up ever since I was born, so let thy mercy go along with me all the days of my life. Cast me not off in the time of Age. Give me grace that I may never cast thee off, or thy Laws from me. Let not thy grace, and the great strength I derive from thy thee, forsake me, when my natural strength fails me; but let my spirit grow upon the advantages of the flesh, and begin to receive the happiness of Eternity, by an absolute conquest over the weak, and decaying body, that after I have by thine Aid passed through the great troubles and adversities thou showest unto all thy children in the world, I may lie down in thy Righteousness, and with thy favor, that when thou bringest me out of the deep of the earth again, I may have a joyful resurrection to the society of Saints and Angels, and the full fruition of my Lord and Savior Jesus Christ. *Amen.*

The Collect.

O God, who hast prepared for all them that love thee, such good things that pass man's understanding, pour into my heart such love towards thee, that I loving thee above all things, may obtain the promises which exceed all that I can desire, through Jesus Christ my Lord. *Amen.*

A Prayer for obtaining of Christ's Kingdom.

Hide not thy face from me, O Lord, in the time of my trouble, and incline thine ears unto me when I call. O hear me, and that right soon; for thou art full of mercy and compassion, long suffering, and of great goodness; thou art not always chiding, neither keepest thou thine anger forever; thou dost not deal with me after my sins, nor rewardest thou me according to my wickedness; for look how high the Heaven is in comparison of the Earth, so far hast thou set my sins from thee; yea, like as a Father pitieth his own Children, even so the Lord is merciful to them that fear him; for he knoweth whereof we be made; he remembereth we are but dust, and the merciful goodness of the Lord endureth forever, and ever, to them that fear him, and his Righteousness to his Children's Children, even upon

such as keep his Covenant, and think upon his Commandments, to do them. Blessed is the man that feareth the Lord, he hath great delight in his Commandments, his seed shall be mighty upon earth; the generation of the faithful shall be blessed; riches and plentiousness shall be in his house, his Righteousness endureth forever. Unto the godly there riseth up light in the darkness; he is merciful, loving and righteous. A good man is merciful and lendeth, and will guide his words with discretion, for he shall never be moved, and the righteous shall be had in everlasting remembrance; for he will not be afraid of any evil tidings, for his heart standeth fast, and is stablished in the Lord, and will not shrink, until he seeth his desire upon his enemies; therefore not unto us, O Lord, not unto us, but give the praise unto thy Name, for thy loving mercy, for thy Truth sake; as for our God, he is in Heaven, he hath done whatsoever pleased him. Gracious is the Lord, and righteous, yea our God is merciful. O blessed Jesu, who didst descend from Heaven into the womb of the blessed Virgin, like Rain into a fleece of wool; thou that punishest the wrong doer, and defendest the Children of the poor, and them that have no helper, have mercy upon thy Church, be pleased by her Ministry to extend thy blessing upon thy dominion, from the one Sea to the other, even to the worlds end, that all the Kings of the earth may fall down before thee, and all Nations may do thee service. Make thy righteous people to flourish, and subdue their enemies under them; deliver them from falsehood and wrong, that they may be blessed with abundance of grace, and be satisfied with thy righteousness and salvation, through thy mercies, O blessed Savior and Redemer Jesu. *Amen.*

The Collect.

THE Lord of all power and might, who art the Author and giver of all good things, graft in my heart the love of thy Name; increase in me true Religion, enrich me with all goodness, and of thy great mercy keep me in the same, through Jesus my Lord. *Amen.*

A Prayer that we may have our portion in God, and not in the good things of the men of this world.

O Lord God, who art loving unto all thy people, even unto such as are of a clean heart, give me a heart humble and merciful, that I may never be holden with pride, nor overwhelmed with cruelty; and sanctify my words and lips, that I may never blaspheme thy holy Name, nor my talking be ever against thee, or thy honor. O God most highest, give unto me such religious and mortified affections, that I may never thirst after temporal advantages and prosperity of the world. Set not my feet in slippery places, lest I be suddenly cast down, and have my portion in the lot of the wicked, who perish and come to a fearful end. Guide me with thy counsel, that I holding me fast by thee, and putting my trust in thee, O God, thou mightest be the strength of my heart, the hope of my soul, and the ground of all the confidence and content in this life, and after this life is ended thou mayest receive me with glory, and be my portion forever, through Jesus Christ my Lord. *Amen.*

A Prayer that we may fear God's Judgments, and be freed from the terrors of men, and a Motive to move thereunto.

THE Lord preserveth the simple. I was in misery, and he helped me, for his merciful kindness is ever more and more towards me, and the truth of the Lord endureth forever. Praise the Lord, O give thanks unto the Lord for he is gracious, because his mercy endureth forever. I called upon the Lord in trouble, and he heard me. The Lord is on my side, I will not fear what man can do unto me. The Lord taketh my part with them that help me, therefore I shall see my desire upon mine enemies. It is better to trust in the Lord, than to put any confidence in Princes. The Lord is my strength and my song, he is become my salvation. The Lord hath chastened and corrected me, but he hath not given me over unto death. Help me now, O Lord, send me now prosperity. Thou art my God, I will praise thee. Thou chargest that I should diligently keep thy Commandments. O that my ways were made so direct, that I might keep thy Statutes: so shall I not be confounded while I have respect unto thy Commandments. I will keep thy Testimonies, O forsake me not utterly. Blessed art thou O Lord; teach me thy Statutes. I have had as great delight in the ways of thy Testimonies, as in all manner of riches. My delight shall be in thy Statutes, and I will not forget thy Word; therefore O Lord, do well unto thy servant, that I may live and keep thy Word. Open thou mine eyes, that I may see the wonders of thy Law. Turn not from me, neither rebuke me, for I have kept thy Statutes. My soul melteth away for very heaviness. O comfort thou me according to thy Word. Take from me the way of lying, and cause thou me to make much of thy Law. I have chosen the way of Truth, and thy Judgments have laid before me. I have stuck unto thy Testimonies. O Lord confound me not. O Lord God, whose dwelling is in the Heaven, and thy Name is great in all the world, plant the dread and reverence of thee, and thy power in my heart. Let threatenings, and thy Judgments which are heard from Heaven, and executed upon disobedient and gainsaying people, make me to tremble at the remembrance of my sins, and in consideration of my weaknesses and demerits, and let thy mercies, and the remembrance of thy infinite loving kindnesses, make my heart still full of eavenness and tranquility, that I may not fear the fierceness of man, or the wrath of those spirits thou can refrain, lest I be disturbed in my duty towards thee, that I never offend against thee, but may pass from fear to love, from apprehensions of thy wrath, to the sense and comforts of thy mercies, through Jesus Christ my Lord. *Amen.*

The Collect.

O God, whose never failing providence ordereth all things both in Heaven and Earth, I humbly beseech thee to put away from me all hurtful things; to give me those things that be profitable for me, through Jesus Christ my Lord. *Amen.*

A Prayer that God may remove from me all fearfulness and doubt of his favor and mercy.

TEach me O Lord, the way of thy Statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy Law, yea I shall keep it with my whole heart. Make me to go in the path of thy Commandments, for therein is my delight. Incline my heart to thy Testimonies, and not to covetousness. O turn away mine eyes, lest they behold vanities, and quicken thou me in thy way. O stablish thy Word in thy servant, that I may fear thee. Take away the rebuke that I am afraid of, for thy Judgments are good. Behold my delight is in thy

Commandments, O quicken me in thy Righteousness. O take not the word of thy Truth utterly out of my mouth, for my hope is in thy Judgments, so shall I always keep thy Law, yea forever and ever. O think upon thy servant. as concerning thy Word wherein thou hast caused me to put my trust; the same is my comfort in my trouble, for thy Word hath quickened me. O turn me into true understanding and knowledge, for I have believed thy Commandments. Before I was troubled I went wrong, but now I have kept thy Word. Thou art good and gracious, O teach me thy Statutes. It is good for me that I have been in trouble, that I might learn thy Statutes. O let thy loving mercies come unto me, that I may live, for thy Law is my delight. O let my heart be sound in thy Statutes, that I be not ashamed. O quicken me after thy loving kindness, so shall I keep the Testimony of thy mouth. If my delight had not been in thy Law, I should have perished in my trouble. I will never forget thy Commandments, for with them thou hast quickened me. I am thine, O save me for thy mercies sake, for I have sought thy Commandment. The ungodly laid wait for me to destroy me, but I will consider thy Testimonies. I desire to refrain my feet from every evil way, that I may keep thy Word. I am troubled above measure, quicken me O Lord according to thy Word, and deliver me for thy mercy sake. O God, who dost wonders, and hast declared thy power amongst all people, let the observation of thy mercies and loving kindnesses make deep impression in my heart and memory, that when I am in heaviness, I may remember the years of thy right hand, and call to mind the wonders of old time, although thou sometime withdrawest the brightness of thy countenance from me, and shuttest up thy loving kindness in sore displeasure, yet the experience of thy old mercies, which never fail, may sustain mine infirmities, and the expectation of thy loving kindnesses may cure all my impatience, till in thy due time the sense of thy favors may actually relieve all my distresses, and thy right hand lead me like a sheep into the folds of eternal rest and security, through Jesus Christ my Lord. *Amen.*

The Collect.

GRant unto me, O Lord, I humbly beseech thee, the Spirit, to think and do all such things as be rightful, that I who cannot do anything that is good without thee, may be enabled to live according to thy Will, through Jesus Christ my Lord. *Amen.*

A Prayer for God's free mercy in the the pardon of my sins, and a prayer for the continuance and the increase of his mercies to me.

LET the free-will offering of my mouth please thee, O Lord, and teach me thy Judgments. I have applied my heart to fulfill thy Statutes always even unto the end. Thou art my defense and my shield, and my trust is in thy Word. O stablish me according to thy Word, that I may live, and let me not be disappointed of my hope. Hold thou me up, and I shall be safe, yea my delight shall ever in thy Statutes. I desire with my whole heart to do the thing that is lawful and right. O give me not over unto my oppressors. O make thou thy servant to delight in that which is good, that they which hate me do me no wrong. O deal with thy servants according to thy loving kindness, and teach me thy Statutes; I am thy servant, O grant me understanding, that I may know thy Testimonies; it is time for thee, Lord, to lay too thy hand, for they have destroyed thy Law; therefore hold I straight all thy Commandments, for

all false ways I utterly abhor. O look upon me, and be merciful unto me, as thou usest to do unto those that love thy Name, O most gracious God, who art reconciled unto me, in my Savior Jesus, having for his sake forgiven the offenses of thy people, and covered all their sins with the Robe of his most immaculate sanctity and Righteousness. Let thy grace convert and quicken me, that I may rejoice in thee, and thy salvation, in faith of thy promises, in the hope of actual communication, and of thy mercy to me, and in love to thee for so a great blessing and redemption; and when thou hast spoken peace to my soul, and reconciled me to thyself in the blood of thy Son, give me the grace of perseverance, that I may never turn again to folly, but may follow mercy and truth all my days, and at last be satisfied with thy Righteousness, and peace eternal, through Jesus Christ my Lord. *Amen.*

The Collect.

LET thy merciful ears, O Lord, be open to the Prayers of thy humble servant, and that he may obtain his petitions, make me to ask such things as shall please thee, through Jesus Christ my Lord. *Amen.*

A Prayer for sanctity and preservation.

ORder my steps in thy Word, O Lord, so that no wickedness have dominion over me. Deliver me from the deceitful dealings of men, so shall I keep thy Commandments. Shew the light of thy countenance upon thy servant, and teach me thy Statutes. Righteous art thou, O Lord, and true in thy Judgments. Trouble and heaviness have taken hold upon me, yet my delight is in thy Commandments. Except the Lord build the house, their labor is but lost that build it. Except the Lord keep the City, the watchman watcheth but in vain. I looked for the Lord; my soul doth wait for him; in his Word is my trust. O *Israel*, trust in the Lord, for with the Lord there is mercy, and with him is plenteous redemption; for he shall deliver *Israel* from all his sins. Behold how good and joyful a thing it is, to dwell together in unity; thy Name, O Lord, endureth forever; so doth thy memorial, O Lord, from one generation to another: For the Lord will avenge his people, and be gracious to his servants. O Lord God, good and gracious, and of great mercy unto all them that call upon thee, give ear unto my prayers, and ponder the voice of my humble desire, whenever I call upon thee in my trouble. Let the soul of thy servant be refreshed with thy comforts, and defend me from the congregations of proud and naughty men. Turn thee unto me with mercy; give thy strength unto me; teach me thy Law; make me to walk in thy Truth; give me the fear of thy Name, and knit my heart unto thee, with the indissoluble bands of charity and obedience, that my soul being saved from the neathermost hell, I may worship in spirit and truth, which thou hast manifested unto me in my deliverance and redemption, through Jesus Christ my Lord. *Amen.*

The Collect.

O Lord, who declarest thy Almighty Power, most chiefly in showing mercy and pity, mercifully grant unto me such a measure of thy grace, that I running the ways of thy Commandments, may obtain thy gracious promises, and be made partaker of thy heavenly treasure, through Jesus Christ my Lord. *Amen.*

A Prayer in time of Sickness, and in danger of Death.

THE Lord is loving unto every man, and his mercy is over all his works. The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thy hand, and fillest all things living with plentiousness. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all that call upon him, yea all such as call upon him faithfully. He will fulfil the desire of them that fear him, he will hear their cry, and will help them. The Lord will preserve all them that love him, but scattereth abroad all the ungodly. My mouth shall speak the praises of the Lord; and let all flesh give thanks unto his holy Name. The Lord looseth men out of prison: The Lord giveth sight to the blind: The Lord helpeth them that are fallen: The Lord careth for the Righteous: The Lord careth for the strangers; he defendeth the fatherless and the widow; as for the way of the ungodly, he turneth it upside down; he healeth those that are broken in heart; he giveth medicine to heal their sickness; he telleth the number of the Stars, and calleth them all by their name. Great is our God, and great is his power; yea his wisdom is infinite. O Lord God of my salvation, who for my sake was wounded, and didst die and lie in the grave, but yet alone of all that ever died, wert free among the dead, and by thine own power didst rise again, with victory and triumph, have mercy upon thy servant, for thine indignation lieth hard upon me; thou hast vexed me with all thy storms, my soul is full of trouble, by reason of my sins, and my life draweth nigh to the grave. O restore unto me thy favor, and let me not go down into the dark, nor my life into the place where all things are forgotten; but let me show forth thy loving kindness amongst thy Redeemed ones in the Land of the Living, for the Living, the Living, they shall praise thee, and confess the holiness and the marvelousness of thy holy Name. O hide not thou thy face from me, but give me health of body, and restore and preserve me in the Life of Righteousness, and so bless me with opportunities of doing thee service, that I may redeem the time past, and by thy grace may grow rich in good works, always abounding in the work of the Lord, that when thou shall demand my soul to be rendered up into thy hands, my soul may not approve of thee, nor suffer thy terrors, but may feel an eternity of blessing in the Resurrection of the Just, through Jesus Christ my Lord. *Amen.*

The Collect.

ALmighty and everlasting God, who art always more ready to hear, than I to pray; and art wont to give more than I either desire or deserve, pour down upon me the abundance of thy mercy, forgiving me those things whereof my conscience is afraid, and give me those good things which I am not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, my Lord. *Amen.*

A Meditation for Death, and a Prayer preparatory to it.

THE Lord is with them that fear him, and put their trust in his mercy; for the Lord hath pleasure in his people, and helpeth the meek hearted. The Lord of Hosts can do all things; there is nothing too hard for him; therefore let everything that hath a mouth praise the Lord. Open my mouth, O my God, that I may set forth thy praise. Hear my voice, O Lord,

according to thy loving kindness; quicken me as thou art wont. Be thou nigh at hand, O Lord, for all thy Commandments are true. I call with my whole heart, hear me, O Lord, and I will keep thy Statutes; yea, even upon thee do I call, and I shall keep thy Testimonies. O consider mine adversity, and deliver me. Avenge thou my cause, and deliver me, and quicken me according to thy Word; for great is thy mercy, O eternal God, whose being was before the mountains were brought forth, before the Earth and the World was made, even from everlasting, World without end. Have mercy upon me, weak, and impotent, poor servant of thine, the child of man, who fades away suddenly like the grass, remove my misdeeds far from before thee, and my secret sins from the sight of thy countenance. Be not angry with me, neither consume me in thy displeasure. Teach me to number all the days of my life, and to reckon on still to the day of death, that when my days are gone, and my years are brought to an end, like a tale that is told, thou mayest turn unto me at the last, and be gracious unto me in the free pardon of all my sins, in restraining the power and malice of all my Ghostly enemies; in giving me opportunity of all spiritual assistances and advantages, that my lamp being trimmed and burning bright, with charity and devotion, I may enter into the Bridechamber, there forever to behold the glorious Majesty of my Lord and Savior Jesus Christ. *Amen.*

The Collect.

A Almighty and merciful God, of whose only gift it cometh, that thy people do unto thee return laudable service, grant I beseech thee, that I may so faithfully serve thee in this life, that I may not finally fail to attain thy heavenly promises, through the merit of Jesus Christ my Lord. *Amen.*

A Prayer for Protection in all Dangers.

O Lord, quicken me as thou art wont, and hide not thy face from me in time of distress. As for lies, I hate and abhor them, but thy Law do I love. Consider O Lord, how I love thy Commandments; O quicken me according to thy loving kindness, for I am glad of thy Word, as one that findeth great spoils. Great is the peace that they have which love thy Law, and are not offended at it. Lord, I have looked for thy saving health, and done after thy Commandments. O let my complaint come before thee. O Lord, give me understanding according to thy Word, and let my supplication come before thee, and deliver me according to thy Word. Let thine hand help me, for I have chosen thy Commandments: I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy Commandments. When I was in trouble I called upon the Lord, and he helped me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. O Lord God, my hope, and my strong hold, have mercy upon me, and defend me under the shadow of thy wing, that I trusting under thy defense, may by thy faithfulness and truth be defended and covered, as with a shield and buckler. Give thy Angels charge concerning me, and my habitation, that I may be preserved and kept in all my ways, and that no evil happen unto me, no plague come nigh my dwelling, no terrors of the night, no arrows of thy vengeance by day may disturb my peace or safety: Let thy ministering Spirits bear me in their hands, and keep me from precepeice, from fracture of bones, from dislocations, noisome or sharp diseases, stupidity and deformity,

that I may tread under my feet all the snares of the roaring Lion, and the great Dragon the Devil, who seek my bodily and ghostly heart, do thou O Lord, set thy love upon me, and deliver me from all my troubles, and put an end to all my discontents which I suffer of them that hate me without a cause; and at the end of my days, show me thy salvation, and satisfy me with long life, even of a blessed eternity in this heavenly Kingdom, through Jesus Christ my Lord and Savior. *Amen.*

The Collect.

Keep, I beseech thee, O Lord, thy Church, with thy perpetual mercy, and because the frailty of man without thee cannot but fall, keep me and all thy people ever by thy help, from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

A Prayer for the Protection of the godly, and a Meditation of the great Works of God in the destruction of the wicked.

I Will lift up mine eyes unto the Hills from whence cometh my help; my help cometh even from the Lord, which made Heaven and Earth. Behold he that keepeth *Israel* shall neither slumber nor sleep. The Lord himself is my defense upon my right hand: The Lord shall preserve me from all evil; yea, it is even he that shall keep my soul. The Lord shall preserve my going out, and my coming ‹◊› from this time forth and forever more, unto thee I lift up mine eyes. O thou that dwellest in the Heavens, have mercy upon me, for I am utterly despised, yet my help standeth in the Name of the Lord, which hath made Heaven and Earth. They that put their trust in the Lord, shall be even as the Mount *Zion*, which may not be removed, but standeth fast forever. Do well, O Lord, unto those that be good and true of heart, and reform what is amiss in me, for thy mercy sake. O let thine ears consider well the voice of my complaint. If thou Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? for there is mercy with thee, therefore thou shalt be feared. O Lord God, thou art the highest for evermore, thy works are glorious, and thy thoughts are very deep: make my heart and tongue loud instruments of thy praises, that I may tell of thy mercy in the morning, and of thy truth in the night season; that I may rejoice in giving thee thanks for the operations of thy hand all the days and nights of my whole life. Let thy merciful kindness descend evermore upon the righteous, that they may flourish like a Palm Tree, being continually watered with the dew of temporal and spiritual blessings, and may bring forth fruit of a holy conversation, and grant that thy servant being planted in the house of God, and firmly fixed in the blessed communion of Saints, may flourish in the Courts of thy house, and in thy Ecclesiastical Temple to all Eternity. O let not my portion be amongst the ungodly and unrighteous. Make me not to communicate in their wickedness, so much as by consent or approbation, that I may never perish and be destroyed in the furiousness of thine anger, which thou treasurest up against the day of vengeance, and righteous Judgment, even the day of the appearing of my Lord and Savior Jesus Christ. *Amen.*

The Collect.

Almighty and merciful God, of whose only gift it cometh, that thy faithful people do give unto thee all true and laudable service, grant I beseech thee that I may faithfully serve thee in this life, that I fail not faithfully to attain thy heavenly promise, through the merits of Jesus Christ my Lord. *Amen.*

A Prayer that God would preserve his Church against the storm and flood of Persecution.

I Looked for the Lord; my soul doth wait for him; in his Word is my trust; therefore keep me O Lord, and thy whole Church from the hands of the ungodly. Preserve me from the wicked men which are purposed to overthrow my going; sure I am that the Lord will avenge the poor and innocent, and maintain the cause of the helpless. Lord, I call upon thee, haste thee to help me, and consider my voice when I cry unto thee. Let my prayer be set forth in thy sight, as the incense, and the lifting up of my hands be as an evening Sacrifice. Set a watch, O Lord, before my mouth, and keep the door of my lips. O let me hear thy loving kindness in the morning, for in thee is my trust. Shew me the way that I should walk in, for I lift my soul unto thee. Deliver me, O Lord, from the evil man, and preserve me from the wicked man that seeketh to overthrow my going. O Lord God, Judge of all the World, to whom vengeance belongeth, and execution of Righteous Judgment, have mercy upon us: Chasten us with thy gentleness and fatherly correction when we sin against thee. Teach us thy Law. Be our refuge and confidence in trouble; and give patience in time of adversity, that in the multitude of sorrows thy comforts may refresh us, thy mercies may relieve us, thy grace may pardon and confirm us, that our feet slip not, and our souls be not put to silence; have pity upon all distressed and miserable people. Do justice upon all that murder the Widow, that put the fatherless to death, that grind the face of the poor. Fail not thy people, O Lord, and forsake not thine inheritance, but destroy the devises of all them that imagine evil as a Law, and are confederate against the Righteous, to condemn the innocent, to discountenance Religion, to disadvantage thy worship and service, that in the day of eternal vengeance, when thou shalt reward the proud after their deserving, and the pit be digged by the ungodly; we may have the lot of thine inheritance, and reign in the fellowship of Saints, who give honor and praise to thee, O Lord God, Almighty, world without end. *Amen.*

The Collect.

Keep I beseech thee, O Lord, thy Church with thy perpetual mercy, and because the frailty of man without thee, cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable for our salvation, through Jesus Christ our Lord. *Amen.*

Invitation to the Worship of God, and a Prayer for Obedience to his Will.

O Great God, the Lord, our Maker, who art a King above all God's, give me the graces of humility, and holy Religion, that I may worthily praise and worship thy glories and perfections infinitely. I am the Sheep of thy Pasture; let thy mercies lead me and feed me, and refresh my soul with the Divine nutriment of thy Word and Sacraments. I am the sheep of thy hands, do thou guide me that I may never go astray; or if I do, bring me home into the Sheepfold of the great Shepherd, that I hearing his voice, may not harden my heart, neither

tempting thy mercies, nor provoking thy wrath; but my heart being preserved from errors, and my ways from obliquity and crookedness, I may at last enter into thy eternal rest, through the merits and guidance of my great Shepherd, Jesus Christ, my Mediator and Redeemer. *Amen.*

The Collect.

O Lord, I beseech thee let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succor, preserve it ever more by thy help and goodness, through Jesus Christ. *Amen.*

Adoration and magnifying the Glories of God.

O Lord God, in whose Sanctuary is power, and honor, before whose presence is glory and worship. Fill my lips and soul with great devotion and reverence towards thee my God. Make me to love thy Goodness, to adore thy Omnipotency, to reverence thy Justice, to fear thy Majesty, to tremble at thy Omniscience and Omnipresence, and to contemplate with the greatest zeal and affections all those glories which thou communicatest to the Sons of men, in the revelations of the Gospel of thy Creator, and of thy miracles, that I may tell of thy greatness, and declare thy salvation from day today; and when thou comest with Righteousness to judge the Earth, and all people with thy truth, I may rejoice in thee everlastingly, and sing eternally *Hallelujah* to thee, in thy Sanctuary; grant this for Jesus Christ his sake, my Lord and only Savior. *Amen.*

The Collect.

O Lord, I beseech thee, grant thy grace to withstand the temptations of the world, the flesh, and the Devil, and with pure hearts and minds, to follow thee the only God, through Jesus Christ our only Lord and Savior. *Amen.*

A Prayer for Mercy and Salvation.

O Lord our King, Lord of the whole Earth, have mercy upon me, and sanctify me with thy grace, that I may hate everything that is evil; that I may love thee, give thanks unto thy Name, and rejoice in the remembrance of thy holiness, that in the day of Judgment and great terrors, when thou shalt sit in thy seat supported with Righteousness and Judgment, and a fire shall go forth from thy presence, to burn up thine enemies on every side, thou mayest preserve my soul in safety from the hands of mine enemies, and a light may spring up unto me, to preserve me from eternal darkness, and the want of the light of thy countenance, through Jesus Christ my Lord. *Amen.*

The Collect.

O Lord God, for as much as without thee I am not able to please thee, mercifully grant that thy holy Spirit may in all things direct and rule my heart, through Jesus Christ my Lord and Savior. *Amen.*

A Thanksgiving for the Redemption of mankind by Jesus Christ.

O Most powerful Jesus, who with thine own Right hand, and with thy holy Arm hast begotten to thyself on our behalf the victory over sin, hell, and the grave, remember this thy mercy and truth which thou hast promised to all that believe in thee, give me pardon of all my sins sealed unto me by the testimony of the Holy Spirit, and a good conscience, and grant that I may by thy strength fight against my ghostly enemies, and by thy power may overcome them, that I may rejoice in a holy peace, and sing, and give thanks for my victory, and my Crown, extend this mercy, and enlarge the effect of thy great Victories to the Heathen, that all the ends of the world may sing a new song unto thee, and see the salvation of God, that when thou comest to judge the Earth, we may find mercy, and be joyful together before thee in the fruition of a blessed Eternity, through thy mercies, O blessed Savior and Redeemer Jesu. *Amen*▪

The Collect.

O Almighty and most merciful Lord God, of thy bountiful goodness and mercy keep me, I beseech thee, from all things that may hurt me, that I being ready both in body and soul, may accomplish those things that thou wouldest have done, through Jesus Christ my Lord. *Amen.*

A Psalm of Praise to God for his Mercy and Truth.

The Prayer.

O Lord our God, Who hast created us out of nothing, and hast redeemed us from misery and death when we were thy enemies, showing great expresses of thy loving kindnesses when we were vessels of wrath, and inheritours of perdition, revealing thy Truth unto us in the Sermons of the Gospel; teach us to walk as thou hast commanded us, to believe as thou hast taught, that we may inherit what thou hast promised us; for thou art the way, the truth, and the life. We are thy people, and the sheep of thy Pasture; thou art our guide, and our defense; let thy grace teach us to serve thee, and thy holy Spirit assist and promote our endeavors with the blessing of gladness and cheerfulness of spirit, that we may love to speak good of thy Name, and at last go to the Courts of thy Temple with praise and a song in our mouths, to thy honor and eternal glory, whose Mercy and Truth is everlasting, and revealed unto the Church in our Lord and Savior Jesus Christ. *Amen.*

The Collect.

LOrd, I pray thee, that thy grace may always prevent and follow us, all the days of our life; make us continually be given to all good works, through Jesus Christ our Lord. *Amen.*

A Prayer for a holy Life.

O Lord God, of eternal purity, who who art of pure eyes, and canst behold no iniquity or impurity, enlighten my understanding, that I may have knowledge in the way of godliness; make my path straight, and my heart perfect; take from me the sins of unfaithfulness; correct and mortify in me all froward and peevish dispositions; let me love the society of the Saints, and hate the fellowship of the wicked, that I may not be destroyed with the ungodly,

nor be rooted out from the City of the Lord, nor banished from the sweetness of thy presence; for with thee is light and health, and salvation to thy Name, be all honor, and glory, and praise ascribed world without end. *Amen.*

The Collect.

Almighty and Everlasting God, give unto me the increase of Faith, Hope, and Charity, that I may obtain that which thou dost promise; make me to love that which thou dost command, through Jesus Christ my Lord. *Amen.*

A Prayer for Comfort in sadness of spirit in Sickness, or in any other affliction.

O Eternal God, who endurest forever, and thy remembrance throughout all generations, have mercy upon me according to the infinite treasures of thy loving kindness; hear the voice of my groaning, for thy indignation and thy wrath lieth hard upon me, and my sins have put an edge upon thy sword, and a thorn upon my wounded conscience. O hold up the reins of my soul; repair the breaches of my comfort, and my hope, and let thy glory now appear, for that shines brightly in the beams of thy mercy, and when thou turnest unto the prayer of the poor destituted, it becomes an eternal monument and a record of thy honor, and all generations which shall be born shall praise thee. Look down, O Lord, from thy Sanctuary, hear the mourning of me, and all distressed people; send me life and health so long as it may be a blessing, and not shorten my days in wrath, but give me grace so to spend all my time in the work of repentance and holiness, that when my years fail, and my change is come, I may be translated to the new Heaven which shall never perish, nor wax old, there to continue and stand fast in thy sight forever, through Jesus Christ my Lord. *Amen.*

The Collect.

O Lord, I beseech thee absolve thy people from their offenses, that through thy bountiful goodness we may be delivered from the bondage of those sins, which by our frailty we have committed; grant this, O heavenly Father, for Jesus Christ his sake, our blessed Lord and Savior. *Amen.*

A Thanksgiving to God for all his benefits and mercies.

O Most merciful God, whose mercies are as high as the Heavens, as many as the moments of eternity, thou hast opened thy hand wide to me with thy blessing, and the sweet effects of thy loving kindness: Thou art pitiful as a Father, tender as a Mother, careful as a Guardian, and exceeding merciful to all them that fear thee. I pray thee to fill my soul with apprehension and impresses of thy unspeakable mercy, that my thankfulness may be as great as my need of mercy is; and let thy merciful loving-kindness endure forever and ever upon thy poor servant, that putteth his trust in thee. Keep no anger in store for me. Chide me not in thy displeasure. Satisfie my mouth with good things. Remove all my sins from me, as far as the East is from the West. Heal all my infirmities, and save my life from destruction, for all these are mercies that thou delightest in; and because I cannot praise thee according to thy excellencies, take my soul in thy due time into the land of everlasting

praises, that I may spend a whole Eternity in ascribing to thy name praise, and honor, and dominion; grant this for Jesus Christ his sake, my Lord and only Savior. *Amen.*

The Collect.

ALmighty and everlasting God, absolve thy people from their offenses, that through thy bountiful goodness we may be delivered from the bonds of those sins, which by our frailty we have committed; grant this heavenly Father, for Jesus Christ his sake, our blessed Lord and Savior. *Amen.*

A Thanksgiving for deliverance from misery and danger.

O Lord God, gracious and good, whose mercy endureth forever, in my trouble I cry unto thee, for when my heart is brought down through heaviness; there is none to help me up, or to deliver me out of my distress, but only thou, O Lord: I have sinned, I have rebelled against thee, and lightly regarded thy counsel. I have walked and sate in darkness, and in the shadow of death, being fast bound in the captivity and misery of sin; O bring thou me out of darkness; and break my bonds in sunder. Guide me through the desert of the world, in which grows nothing but sadness, and discontent, still the tempest, and smooth the floods of misery which are ready to overwhelm me; and in thy due time bring me to eternal rest, and to the Haven where I would fain be, that in the Congregation of thy holy people I may praise thee for thy goodness, and declare thy wonders that thou hast done for me in delivering me from sins, misery and death, and bringing me to a City to dwell in, where there is life and light, and joy eternal in the beholding the face of my Lord and Savior Jesus Christ. *Amen.*

The Collect.

GRant, I beseech thee, O merciful Lord, to thy faithful people, pardon and peace, that they may be cleansed from all their sins, and fear thee, with a quiet mind, through Jesus Christ our Lord. *Amen.*

A Prayer of Thanksgiving for all the mercies and salvation which are given us in Christ Jesus.

O Most gracious God, and most merciful Father, my strength and my salvation, for thy mercy endureth forever, be thou on my side; take part with them that help me, and forsake me not in time of need; let the voice of joy and health be in my dwelling; and when thou chastenest and correctest me for my sins, give me not over unto death, but fix my faith and hopes upon the head stone in the corner, even my Lord Jesus Christ, that in all the assaults made against me by my ghostly enemies, the right hand of the Lord may have the preeminence, and bring mighty things to pass, even victory and deliverance unto thy servants, that I putting no confidence in the best of men, may trust in thee, O Lord, till at last when thou openest the everlasting gates of righteousness, I may enter in, and give thee praise and thanks through Jesus Christ my Lord and only Savior. *Amen.*

The Collect.

O God, my Refuge and Strength, who art the Author of all godliness, be ready to hear the devout prayer of thy Church, and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

A Prayer that God would be pleased to pardon my many and great sins, and direct me in the ways of Righteousness.

O Lord, my Judge and my Redeemer, hearken unto me for thy Truth and Righteousness sake, and deliver me from the guilt of all my sins, and from those great punishments which are due unto me for the same, enter not into judgment with me, for in thy sight no man can be justified by any worthiness of his own: Endue my soul with a righteousness of a holy life, living and working by charity: Shew me the way that I should walk in: Teach me to do whatsoever pleaseth thee: Quicken my soul in the path of life, and so continue the conduct of thy Spirit in me, that it may never leave me, till I be brought forth of this world into the Land of Righteousness, to dwell with thee eternally, through Jesus Christ my Lord and only Savior. *Amen.*

The Collect.

O God, my Refuge and Strength, who art the Author of all godliness, be ready, I beseech thee, to hear the devout prayer of thy Church, and grant that those things which I ask faithfully, I may obtain effectually, through Jesus Christ my Lord and only Savior. *Amen.*

A Thanksgiving for the benefit of the holy Gospel, particularly of the blessed Sacrament.

O Blessed Jesu, whose Righteousness endureth forever, thy work is worthy to be praised, and had in honor, for that thou hast been merciful to us, and hast given meat, even the fruit of a blessed Sacrament, unto them that fear thee, that by the participation of thy holy Communion, we should have thee in remembrance, and ever be mindful of thy Covenant, plant in our hearts the fear of thy Name; give us wisdom and good understanding; make us to have pleasure in thee, and all thy works, that we obeying the precepts of thy holy Gospel, and performing the conditions of thy Covenant, which thou hast established forever in truth and equity, in verity and judgment, we may worthily praise and adore thy reverend and holy Name among the faithful in this life, and in the Congregation of thy Saints in the life to come, through thy mercies, O blessed Jesu, to whom with the Father, and the Holy Ghost, be honor and glory, now and forever more. *Amen.*

The Collect.

Almighty and everlasting God, who dost govern all things both in Heaven and in Earth, mercifully hear the supplications of thy people, and grant us thy grace, all the days of our life, through Jesus Christ our Lord. *Amen.*

A Prayer for a Penitent Sinner.

O Lord, withdraw not thou thy loving mercies from me: Let thy loving kindness, O Lord, and thy truth always preserve me: O Lord, let it be thy pleasure to deliver me from all my fear: Make haste O Lord to help me. As for me, I am poor and needy, but the Lord careth for me: Thou art my Helper and Redeemer, make no long tarrying, O my God. Hearken to my voice, O Lord, when I cry unto thee, have mercy upon me, and hear me. O hide not thou thy face from me, and cast not away thy servant in displeasure. Thou hast been my succor, leave me not, neither forsake me, O God of my salvation. Consider my complaint, O Lord, for I am brought very low. O deliver me from my persecutors, for they are too strong for me. Hear my prayer. O Lord, consider my desire, hearken unto me for thy Truth and Righteousness sake, and enter not into judgment with thy servant, for in thy sight no man living can be justified. Hear me, O Lord, and that soon, for my spirit waxeth faint. Hide not thy face from me, lest I be like to them that go down to the pit. O let me hear thy loving kindness betimes in the morning, for in thee is my trust. Shew thou me the way that I should walk in, for I lift up my heart unto thee. Deliver me O Lord, from mine enemies, for I fly unto thee, to hide me. Teach me to do the thing that pleaseth thee, for thou art my God. O let thy Spirit lead me forth into the Land of Righteousness. Quicken me, O Lord, for thy Names sake, and for thy Righteousness sake bring my soul out of trouble, O my God, and all for Jesus Christ his sake, my blessed Lord and Savior. *Amen.*

A Commemoration of God's frequent pardons and mercies to the penitent.

O Lord God, full of mercy and pity, who didst many times deliver thy people from their adversity, when thou for their rebellion against thee, and their inventions, hadst given them into the hands of the Heathen. Remember me, O Lord, according to the favor thou bearest unto thy people, and visit me with thy salvation. And though I have done amiss, and dealt wickedly against thee and thy Covenant, yet be pleased to help me for thy Name sake. Make thy power to be known in the mighty deliverance and redemption of me from so many dangers and miseries wherewith thou hast delivered me. Give me grace to believe thy word, to obey thy counsel, and to walk in thy Laws; to relinquish my own sinful and vain desire, to obey my Governors, Ecclesiastical and Civil, that I may not have the lot of *Dathan* and *Abyram*, but at last may receive my portion in thine inheritance, which thou hast prepared for thy chosen people, giving thee thanks with thine inheritance, for that thou hast turned from me thy wrathful indignation, pitying me, and saving me according to the multitude of thy mercies, thy Name be blessed, O Lord God, everlastingly, and world without end, through Jesus Christ my Lord▪ *Amen.*

A Prayer for Victory against our Enemies,

O Lord God, whose mercy is greater than the Heavens, and thy glory above all the Earth, be thou exalted in thine own strength, and magnify thy power and thy mercy in defending me, and thy holy Church against all our enemies temporal and spiritual. Forsake me not, O God, my strength and my defense, for vain is the help of man: Do thou strengthen me, and go along with me, and stand by me in the day of battle, that I being defended and armed by thee, may do acts great and good, fighting thy battle, and putting my confidence in thy Righteousness only, and thy salvation, through Jesus Christ my Lord. *Amen.*

A Prayer for the Fear of the Lord, for Gravity, and the blessing of the Righteous.

O Lord God, who art to be feared in the generations of the world, teach me the fear of thy Name, that I may fear to offend thee, and that delighting in thy Commandments, I may serve thee without fear of my enemies in holiness and righteousness all my days. Let thy Light arise upon the darkness of my understanding. Let thy mercies and gentleness turn all the thoughts of unmercifulness in me, and make me charitable, of tender bowels, earning with pity over the need of the poor. Teach me to guide my words with discretion. Make me never to be moved from my purposes of holy living. Stablish my heart in thy love, that in the day of restitution of all things, thou mayest give the portion of the charitable, the rewards of thy Right hand; and when the wicked shall gnash with their teeth, and consume away in a sad Eternity, I may be satisfied with the Riches and plentifulness of thy house forever, through Jesus Christ my Lord. *Amen.*

A Prayer against my Adversaries▪ and for Confidence in the True God.

O Lord God, at whose presence the Earth trembles, who worketh salvation and deliverance for thy Church in Ages, thou hast done whatsoever pleaseth thee in Heaven and in Earth, give me thy grace, that in all my troubles I make thee my succor and defense, and put my whole trust in thee only, that I receiving thy mercies, and the satisfaction of all my hopes from thy plentifulness and loving kindness, I may give praise unto thy Name, never ascribing unto myself any honor, or the glory or thanks of any good action, or prosperous success, but to thee who art the Author and giver of all good things; preserve me from all evil of soul and body, from vain imaginations, and making anything to be my confidence besides thee, my God, that so thou mayest be mindful of me, and bless me in all my ways and actions, and when I die and go down into silence, I may have my portion among the blessed of the Lord, in the inheritance of thy Kingdom, through Jesus Christ my Lord. *Amen.*

A Prayer.

O Thou Almighty Goodness, the Father of the Fatherless, the portion of the poor, and protector of strangers, cast thy gracious eyes upon a miserable sinner, who with humility implores thy mercy. When I look on myself, I dare scarce be so bold as to lift up mine eyes unto thee. When I think in what condition I am, and what I have done, it so confounds me, that I can hardly think of anything else; it is the greatness of my misery alone, that constrains me to the presumption of prostrating myself at thy feet; the weight of which presseth me so much, that it hath left me no more power than to expose myself before thee, as an admirer of thy wondrous charity. O my sins are wondrous great, in which all comfort forsakes my soul. O thy terrors have consumed me, how dreadful are they! O the affliction and torment I endure! what tongue can express it! my soul is parch'd and dried up; my spirits are consumed by the heat of thy displeasure; may I not now beg one drop of comfort from thee? O my God, my soul thirsteth for thee, my flesh longeth for thee in a barren and dry ground. I remember thy loving kindness of old time; I can but wish at least to see thy power and thy glory, as I have known thee in thy Sanctuary. There is none in Heaven that I desire but thee, nor on Earth besides thee. My soul followeth hard after thee, O when wilt

thou come unto me? O hide not thy face from thy servant, lest I come to misery. Hear me speedily, for I am poor and needy. Make haste unto me, O my God, thou art my helper and deliverer. O Lord, make no long tarrying, I am come a great way from my friends and kindred, and here is none to pity me. O my God, be not thou far from me. Draw nigh unto my soul, and redeem it. I am poor and sorrowful, let thy salvation set me up on high, for thou who searchest the heart, knowest that I set my heart only to seek thee. I desire to leave all the world, that I may find my happiness only in thee. O heavenly Father, with my whole heart I desire to do thy blessed will in all things; yea thus far I acknowledge thou hast most gratefully conducted me. Hitherto I have been highly favored, and wonderfully helped and preserved by thee, and wilt thou now at last abandon me, who desire at last to have abandoned all things else for thy sake. Hast thou called me from mine own Country, and from my Fathers house, and now to be forsaken by thee? O my God, give me leave to plead for a soul that I thought was once dear unto thee: Pity, O pity an heart which thou hast made too great for all the world, and cannot be satisfied with less than thee: Canst thou see it die for want of one smile from thee? yea, canst thou let it die of love to thee, for that hath brought me thus far to seek thee, and wilt thou suffer it to die at thy feet? canst thou endure to behold it in thine arms into which it now throws itself with all the force it hath? shall it miscarry full of prayers and longings after thee? shall it expire in cries and tears when it calls for mercy? O where are thy bowels? what is become of thine ancient loving kindness? are they all forfeited by one offense against thee? O my God, I cannot think so hardly of thee; I begin to live, methinks, because thou permittest these addresses to thee; it inspires me with some hopes to find these holy breathings in me; it rejoices me much that I feel thee drawing my very heart after thee; O take it, I beseech thee, take it quite away from me, unto thyself, shape it after thine own heart; make it such as thou canst embrace it; create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with thy free spirit, and all this for Jesus Christ his sake. *Amen.*

Ejaculations to be used at the Lord's Supper.

LORD, I am not worthy thou shouldst come under my roof; I have sinned, what shall I do unto thee O thou preserver of men? *Here recollect some of thy greatest sins;* If thou Lord, shouldst be extreme to mark what is done amiss. O Lord, who may abide it? but with the Lord there is mercy, and with him there is plentiful redemption. Behold, O Lord, thy Beloved Son, in whom thou art well pleased. Harken to the cry of his blood, which speaketh better things than that of *Abel*; by his Agony and bloody Sweat, by his Cross and Passion, good Lord deliver us. O Lamb of God, which takest away the sins of the world, grant us thy peace. O Lamb of God, which takest away the sins of the world, have mercy upon me, O Lord, for thy mercy sake. *Amen.*

Devotions for the Help and assistance of all Christian People in all occasions and necessities.

A Prayer against wandering Thoughts, to be said at the beginning of our Devotions.

Almighty God, who hast commanded us to pray unto thee without ceasing, and hast added many glorious promises for our encouragement, let thy holy Spirit teach me how to pray. Give me just apprehension of my want, zeal of thy glory, great resentments of thy mercies, love of all spiritual employments that are pleasing unto thee, and do thou help mine infirmities that the Devil may not abuse my fancy with illusions, nor distract my mind with cares, nor alienate my thoughts with impertinencies, but give me a perfect mind, great devotion, a heart fixed upon thy Divine Beauties, and an actual intention and perseverance in prayer, that I may glorify thy Name, do unto thee true and laudable service, and obtain relief for all my necessities; hear me, O King of Heaven, when I call upon thee, for thou hast promised mercy to them that pray in the Name of our Lord and Savior Jesus Christ. *Amen.*

A Penitential Prayer, a Form of Confession of sins to God, to be said upon days of public or private Humiliation.

O Lord God of mercy and pardon, give me a just remembrance, and sad apprehension of my many and great sins. Teach me to bewail them with as great indignation and bitterness, as I have committed them with complacency and delight. Let my prayers and my confession come unto thy presence, and obtain a mercy for me, and a pardon. Let not thy Justice and thy severity so remember my sins, as to forget thine own mercy; and though I have committed that for which I have deserved to be condemned, yet thou canst not lose that glorious Attribute, whence flows comfort to us, and hopes to be saved. Spare me therefore, O merciful God, for to give pardon to a sinner that confesseth his sins, and begs Remission, it is not impossible to thy Power, nor disproportionate to thy Justice, nor unusual to thy Mercy and sweetest Clemency. Blessed Jesu, acknowledge in me whatsoever is thine, and cleanse me from whatsoever is amiss. Have pity on me now in the time of mercy, and condemn me not when thou comest to judgment: For what profit is there in my blood? Thou delightest not in the death of a sinner, but in his conversion there is joy in Heaven. And when thou hast delivered me from my sins, and saved my soul, I shall praise and magnify thy Name to all eternity; mercy sweet Jesus, mercy.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in Heaven, &c.

I Am not worthy, O Lord, to look up to Heaven, which is the Throne of thy Purity; for my sins are more in number than the hairs of my head; and my heart hath failed me; Lord be merciful unto me a sinner: I have not lived according to thy will, but in the vanity of my own thoughts, in idle, sinful, and impertinent language, in foolish actions, in blindness of heart, in contempt of thy holy Word and Commandments. I have not loved thee with my whole heart, nor feared thee with all my soul, nor served thee with all my might, according to thy holy precepts, nor loved my neighbor as myself.

Lord be merciful unto me a sinner.

I Have been an unprovident Steward of the good things thou hast given me; I have loved them inordinately, and sought after them greedily and unjustly, dispensed them idly, and parted with them unwillingly. I have not been so charitable to the poor, or so pitiful to the afflicted, or so compassionate to the sick, or so apt to succor and give supplies to the miseries of my neighbors, as I ought, but have too much minded things below, not setting my affections upon Heaven and heavenly things, but have been unlike thee in many things; I have been unmerciful and unjust.

Lord be merciful unto me a sinner▪

Mine Eyes, O Lord, have wandered after vanity, beholding and looking after things unseemly without displeasure, despising my neighbors, prying into their faults, but have been blind, not seeing mine own sins, and infinite irregularities.

Lord be merciful unto me a sinner.

I Have employed all my members and faculties both of soul and body in the ways of unrighteousness. I have transgressed in all my relations, and in all my actions and traverses of my whole life; even when I might have had most confidence, I find nothing but weakness and imperfection.

Lord be merciful unto me a sinner.

I Have broken my vows and purposes of obedience and holy life: I have been inconstant to all good, refractory to counsels, disobedient to commands, stubborn against admonition, churlish and ungentle in my behavior, mindful and revengful of injuries, forgetful of benefits, seeking my own ends, deceiving my own soul.

Lord be merciful unto me a sinner.

MY secret sins, O Lord, are innumerable, sins secret to myself through inadvertency, forgetfulness, willful ignorance, or stupid negligence, secret to the world, committed before thee only, under the witness of mine own conscience. I am confounded with the multitude of them, and the horror of their remembrance.

Lord be merciful unto me a sinner.

O Son of *David*, blessed Redeemer, Lamb of God that takest away the sins of the world, have mercy upon me. O Jesu, be a Jesus unto me; thou that savedst thy servant *Peter* that denied thee thrice; thou that didst cast seven Devils out of *Mary Magdalene*, and forgavest the woman taken in adultery, and didst bear the converted Thief from the Cross, to the joys of Paradise, have mercy upon me also; for although I have massed together more sins than all these in conjunction, yet not their sins, nor mine, nor the sins of all the world can equal thy glorious mercy, which is as infinite and eternal as thyself. I acknowledge, O Lord, that I am vile, but yet redeemed with thy precious blood. I am blind, but thou art the Light of the world: I am weak, but thou art a strong Rock: I have been dead in trespasses and sins, but thou art my Resurrection and my Life; thou, O Lord, lovest to show mercy, and the

expressions of thy mercy, the nearer they come to infinite, the more proportionable they are to thy essence, and like thyself. Behold then, O Lord, a fit object for thy pity; my sins are so great and many, that to forgive all will be but an act of glorious mercy, and all the praises which did accrue to thy Name by the forgiveness of *David*, and *Manesseh*, and *St. Paul*, and the *Adulteress*, and the *Thief*, and the *Publican*, will be multiplied to thy honor in the forgiveness of me so vile, so unworthy a wretch, that I have nothing to say for myself, but that the greatness of my misery is a fit object for thy miraculous and infinite mercy. Despise me not, O Lord, for I am thy Creature: Despise me not, for thou didst die for me. Cast me not away in thine anger, for thou comest to seek me, and to save me. Say unto my soul, Thou art my salvation. Let thy Holy Spirit lead me from the errors of my ways, into the paths of Righteousness, to great degrees of Repentance, through all the parts of a holy life, to a godly and a holy death; grant this, O blessed Jesus, for thy mercy, for thy pity sake. *Amen*.

A penitential Prayer for the Morning, with particular Confession of sins, desiring God earnestly to free him from the guilt and punishment that is due unto him for his many and great sins, and to give him grace to lead a new life.

O Eternal God, most gracious and merciful Father, look not upon me as I am in myself, but look upon me in the face of Jesus Christ, in him and through him, be merciful unto me, according to thy Word, for I have done amiss, and dealt wickedly; I have sinned against Heaven and before thee, and am not worthy to be called thy Son, or numbered amongst the meanest of thy servants, yet my sins are but the sins of a mortal man, but thy mercy is the mercy of an Infinite God, therefore have mercy on my sinful soul, pardon and forgive me all my known and secret sins, which in thought, word and deed I have done and committed against thy Divine Majesty; for it repenteth me of my evil deeds, therefore, O Lord, have mercy upon me, pardon and forgive the sins of my youth and age, which are many and great, namely the wicked sins of my pride, anger, dissimulation, lying, lust, unjust dealing, too much love of the world, and the vanity thereof, too little love of thee and thy Kingdom, but empty and void of all spiritual grace; be merciful unto me, O Lord, for these are the sins wherewith I have grieved thy Holy Spirit: O Lord, the remembrance of them is grievous unto me, and the burden of them is intolerable, too heavy for me to bear; therefore O Lord God be merciful to me according to thy tender compassion bury them all in the burial of Christ, set the weight of thy mercy upon them, so that they may never rise up in this world to shame me, nor in the world to come to condemn me. O Lord, give me an assurance of the free pardon and forgiveness for these many sins, that I may rejoice in the greatness of thy mercy, and magnify thy holy Name, to all Eternity; for the future give me greater measure of grace, to serve, honor, and humbly obey thee with all the strength of my heart, soul and body. Mortify and kill all vice in me, that my life may express all faith in thee. Mercifully hear the humble supplications of thy poor servant, and grant me thy peace all my days: graciously pardon all mine infirmities, and defend me from all dangers of soul and body this day, and forever more. O Lord, guide me in this world with thy counsel, and after this bring me to thy glory. O Lord, bless all thine all the world over, all mankind, especially this sinful Land and Nation wherein we live, turning from us those plagues which the sins of this Nation do cry for. In mercy O Lord prevent the ruin thereof, lest the Heathen should say, where is now

their God. O Lord, bless with the choicest of thy blessings, our most gracious Sovereign Lord King *Charles*, endue his Royal heart with grace, wisdom and understanding; clothe his enemies with shame, but upon his head let his Crown flourish; and grant that his days may be long, prosperous, virtuous, and happy. Bless our gracious Queen *Katherine*, *James* Duke of *York*, and all the rest of the Royal Family; endue them with thy grace, and defend them from all evil. Bless all our Magistrates and Ministers with all those graces necessary for their places; govern thou them, that they may govern us in peace and godliness, and true Religion. O Lord, in much mercy, bless all my friends and my relations, with all those blessings and benefits needful both for their souls and for their bodies. O Lord, be merciful to all those poor souls that are under any kind of want, need or necessity, or under any kind of affliction; in much mercy be unto them a present help in trouble; support them, sustain, and lay no more upon them than they shall be able to bear; and send them a happy issue out of all their troubles. O Lord God, for thy mercies sake, bestow a double portion of thy blessing upon those whom thou hast made nearest or dearest unto me. O Lord, pardon all their sins, supply all their wants, relieve all their necessities, and reform whatsoever is amiss in them, and give them grace to lead a new life, and make them thy true and faithful servants; preserve them and me this day from doing or receiving any hurt or harm; preserve us from all evil, especially from the evil of sin, and the evil of punishment, and from all sad accidents. O Lord, bless us this day in our going out, and in our coming in; bless and prosper us in whatsoever we go about to do; let us have all our direction from thy will, and the happy success from thy merciful hand, and when this mortal life is ended, O Lord, for Christ Jesus his sake, grant that we may enjoy Heaven, and the Righteousness thereof, and in the mean time grant unto everyone of us thy loving countenance, thy favor, and thy grace; and here I will praise and magnify thy great and glorious Name for electing us in thy love, for creating us after thine own Image, and for redeeming us by thy dear Son, and for sanctifying us by the grace of thy holy Spirit, and for thy gracious preservation of us this night past: Likewise I praise thee O Lord, for our life, health, strength, liberty, food and raiment, humbly beseeching thee, O Lord, to continue thy loving kindness towards us, from time to time, so long as it may be a blessing unto everyone of us, and our thankfulness towards thee for all thy goodness bestowed upon our souls and our bodies, which exceeds our memories, and our thanks; and all for the sake of thy dear Son, and our blessed Savior Jesus Christ. *Amen*. In whose Name I further call upon thee, as he hath taught us, saying, *Our Father which art in Heaven, &c.*

O Lord Jesus Christ, Son of the Eternal God, interpose thy holy Death, thy Cross and Passion between thy Judgments and my soul, now and in the hour of death, granting unto me grace and mercy, and unto all the faithful pardon and peace, to the Church unity and amity, and to all sinners repentance and amendment, to all life and glory everlastingly, who liveth and reigneth ever one God world without end. *Amen*.

A Form of Thanksgiving, with a particular enumeration of God's Blessing.

O Most glorious Lord God, infinite in mercy, full of compassion, long suffering, and of great goodness, I adore, and praise, and glorify thy holy Name, worshipping thee with the lowliest

devotions of my soul and body, and give thee thanks for all the benefits thou hast done unto me, for whatsoever I am, or have, or know, or desire, as I ought, it is all from thee, thou art the fountain of being and blessing, of sanctity and pardon, of life and glory.

Praise the Lord O my soul, and all that that is within me, praise his holy Name.

THou, O God, of thine infinite goodness, hast created me out of nothing, and hast given me a degree of essence next to Angels, imprinting thine Image on me, enduing me with reasonable faculties of will and understanding, to know and choose good, and to refuse evil, and hast put me into a capacity of a blessed immortality.

O praise the Lord with me, and let us magnify his Name together.

THou, O God, of thine infinite goodness, hast created me out of nothing, and hast given me grace to know thy will, and hast fed and clothed me, hast raised me friends, and blessed them, hast preserved me in all dangers, hast rescued me from the peril of the sword, from the rage of pestilence, from dangers of Lyers and Robbers, from perishing in public distemperatures and diseases epidemical, from terrors and affrightments of the mighty) from the delusions of the Devil, and sad separation, and from many imminent dangers; thou hast been my guide in my journeys, my refreshment in sadness, my hope and my confidence in all my grief and desolations, and a present help in trouble.

I will give thanks unto the Lord of Lord's, for his mercy endureth forever.

BUT above all mercies, it was not less than infinite love whereby thou lovedst me, and all mankind, when we were lost and dead, and Rebels against thy Divine Majesty. Thou gavest thine own begotten Son to seek us when we went astray; to restore us to life when we were dead in trespasses and sin, and to reconcile us to thyself by the merits and the atonement of an everlasting Covenant.

He is our God, even the God of whom cometh our salvation; God is the Lord by whom we scape death.

O Most glorious Spirit, I will praise and magnify thee for the inspiration of the Apostles and Prophets, for thy providence and mercies, in causing holy Scriptures to be written, and preserving them from the corruptions of Heretics, from the violences of Pagans, and enemies of the Cross of Christ.

I will always give thanks unto the Lord, his praise shall ever be in my mouth.

I Bless thy Name for those holy Promises and Threatenings, those Judgments and Mercies, those holy Precepts and Admonitions, which thou hast registered in Scripture, and in Records and Monuments of the Church, for all those graces, and helps, and comforts, whereby thou promotest me in piety, and in the ways of true Religion, for baptismal and penitential grace, for the opportunities and sweet refreshings of the Sacrament of the Eucharist, for all the advantages thou hast given me, of good society, Tutors and Governors, for the fears thou hast produced in me, as deliveries and impediments of sins, for all my

hopes of pardon, and expectation of the promises made by our Lord Jesus Christ, to encourage me in the paths of life, and sanctity, for those blessed waitings and knockings at the door of my heart, patiently tarrying for me, for all the holy Sermons, spiritual Books and Lessons, for all the good Prayers and Meditations, loving and inviting me to repentance, without ceasing admonishing me, and reproving me with the check of a tender conscience, with exterior and interiour motives, and for whatsoever means or incentives of holiness thou hast assisted me withal.

I Magnifie and praise thy holy Name, for thy goodness to all Nations whom thou hast made and sanctified, they shall come and worship thee, O Lord, and shall glorify thy Name, for thou art great, and dost wondrous things; thou art God alone, and great is thy mercy towards me; thou hast delivered my soul from the nethermost hell; therefore shall every good man sing of thy praise without ceasing. O my God, I will give thanks unto thee forever, with Cherubims and Seraphims, and all the company of the heavenly Host, saying, Holy, Holy, Holy, Lord God of Sabbath, holy is our God, holy is the Immortal, holy is the Almighty, the Father, Son, and the Holy Ghost, to whom be honor and glory, dominion and power ascribed of all spirits, and all men, and all creatures, now and for evermore. *Amen.*

A Prayer preparatory to the Receiving of the blessed Sacrament.

O Most immaculate and glorious Jesu, he hold me a miserable sinner, drawing near unto thee with the approaches of humility, and earnest desire to be cleansed from my sins, and to be united to thee by the nearest and most mysterious union of Charity and Sacramental participation of thy most precious body and blood, I presume nothing of my own worthiness, but I am most confident of thy mercies and infinite loving kindness. I know, O Lord, I am blind, and sick, and dead, and naked, and therefore I come the rather; I am sick, and thou art my Physician, thou arisest with healing in thy wings, by thy wounds I come to be cured, and to be healed by thy stripes. I am unclean, but thou art the fountain of purity; I am blind, but thou art the great Eye of the World, the Son of Righteousness▪ in thy light I shall see light. I am poor, but thou art rich unto all, the Lord of all the Creatures; I therefore humbly beg of thy mercy, that thou wouldest be pleased to take from me all my sins, to cure all mine infirmities, to cleanse my filthiness, to lighten my darkness, to clothe my nakedness with the Robe of thy Righteousness, that I may with reverence and faith, and holy intention, receive thy blessed body and blood in the mysterious Sacrament, that it may be unto life, and pleasantness, and holy nourishment, and that I may be firmly and indelutely united to thy mystical body, and may at last see clearly and without veil, thy face in glory everlasting, who livest and reignest ever one God, world without end. *Amen.*

The Second.

I Adore and bless thy glorious Majesty, O blessed Jesu, for this great dignation and vouchsafing to me, that art pleased, for all the infinite multitudes of my sins, and innumerable violating of thy holy Laws, still to give thyself unto me, to convey health, and grace, and life, and hopes of glory in the blessed Sacrament. I adore thee, O most Righteous Redeemer, that thou art pleased under the visible signs of Bread and Wine, to convey unto

our souls thy holy body and blood, and all the benefits of thy bitter Passion. O my God, I am not worthy thou shouldst come under my roof, but let thy holy Spirit with his purities, prepare for thee a lodging in my soul. Thou hast knocked often, O blessed Jesu, at the door of my heart, and wouldest willingly have entered, behold, O Lord, my heart is willing, ready to receive thee, cast out of it all worldly desires, all lust and carnal appetites, and then enter, and there love to inhabit, that the Devil may never return to a place that is swept and garnished, to fill me full of iniquity. O thou lover of souls, grant that this holy Sacrament may be light to my eyes, a guide to my understanding, and joy to my soul, that by its strength I may subdue and mortify the whole body of sin in me, that it may produce in me fullness of wisdom, and constancy of faith, perfection, accomplishment of all the Righteous Commandments, and such blessed union with thee, that I never more live unto myself, or to the world, but to thee only, and by the refreshment of an holy hope, I may be lead through the paths of a good life, and persevering piety, to the communion and possession of thy Kingdom, O blessed Jesu, who livest and reignest ever one God, world without end. *Amen.*

A Prayer after the Receiving of the Sacramental Bread.

I Give hearty thanks unto thee, Almighty God, that thou hast not rejected me from thy holy Table, but hast refreshed my soul with the salutary refection of the body, thy dear Son Jesus Christ. Lord, if I had lived innocently, and had kept all thy Commandments, I could have not expected so transcendent a mercy, but since I have lived in all manner of sin, and multiplied provocations against thy Divine Majesty, thy mercy is so glorious and infinite, that I am amazed at the consideration of its Immensity. Go on, O my dear God, to finish so blessed a Redemption, and now that thou hast begun to celebrate a Marriage, and a holy Union between thyself and my soul, let me never throw off the Wedding-garment, or stain it with pollution of deadly sin, nor seek after other Lovers, but let me forever and ever be united unto thee, being transformed into thy will in this life, and to the likeness of thy glories in the life to come, who livest and reignest ever one God, world without end. *Amen.*

After the Receiving of the Cup.

O Just and dear God, who out of the unmeasurable Abysses of wisdom and mercy hast redeemed us, and offerest life and grace, and salvation to us by the real exhibition of thy Son Jesus Christ in the Sacrifice of his death upon the Altar of the Cross, and by commemoration of the bitter Agonies in the holy Sacrament, grant that that great and venerable Sacrifice which we now commemorate sacramentally, may procure of thee for thy whole Church mercy and peace, and great assistance in all trials, deliverance from all heresies, schisms, sacrilege, and persecutions; to all sick people health, and salvation, redemption from captivity, competency of living to the indigent and necessitous, comfort to the afflicted, relief to the oppressed, repentance to all sinners, softness of spirit, and a tender conscience to the obstinate, conversion to the *Jews, Turk*, and remedy to all that are in trouble or adversity, and grant to us, O Lord, that this Sacrament and Sacrifice of commemoration, by virtue of that painful and proper Sacrifice upon the Cross, may obtain for me, and for us all who have communicated this day, pardon and peace, and that we may derive from thee by this mystery, grace to expel our sins, to mortify all our lusts, to exterminate all

concupiscence, to crucify all inordinate irregularities, to produce in us humility, and chastity, and obedience, and meekness of spirit, and charity, and let us not be harmed by the violence & invasions of all our ghostly enemies, and temporal disadvantages, and give us grace and favor that we may not die in the commission of a sin without repentance, nor without receiving the blessed Sacrament, but that we may so live and die, that we may at last rest in thy bosom, and be embraced with the comprehensions of thy eternal Charity, who livest and reignest ever one God, world without end. *Amen.*

Prayers preparatory to Death.

A Prayer for a Blessed Ending, to be said in time of Health or Sickness.

O Blessed Jesu, fountain of eternal Mercy, the life of the soul, and glorious Conqueror over Death and Sin, I humbly beseech thee to give me grace so to spend this transitory life in virtue and holy exercises, that when the day of my death shall come, in the midst of all my pains I may feel the sweet refreshings of thy holy Spirit comforting my soul, sustaining my infirmities, and relieving all my spiritual necessities, and grant that in the unity of the holy Catholic Church, and in the integrity of Christian Faith, with confidence and hope of thy mercy in great love towards thee, in peace towards my neighbors, and in charity with all the world, I may through thy grace depart hence out of this veil of misery, and go into that glorious Country, where thou hast purchased an inheritance for us, with the price of thy most precious blood, and reignest in it gloriously in the unity of thy Father and ours, of thy Holy Spirit and our ghostly Comforter, ever one God world without end. *Amen.*

All blessing, and praise, and honor, be unto thee, O blessed Redeemer, and to thee I the banished and miserable Son of *Adam* do call for mercy and defense in this needful time of trouble, to thee I sigh and cry in the valley of tears, O dearest Advocate, turn those thy merciful eyes towards me, and show me thy glorious face in thy heavenly Kingdom, where no tears, or sighing, or fears, or sadness can approach, Amen sweetest Jesu, Amen.

A Prayer to be said in the beginning of Sickness.

O Lord my God, who chastisest everyone whom thou receivest, and with thy fatherly correction smitest those whom thou consignest to the inheritance of Sons, write my soul in the book of life, and number me amongst thy chosen children, whom thou hast smitten with the Rod of Sickness, and by thy chastisements hast brought me into the lot of the Righteous. Thou, O blessed Jesus, who art a helper in the needful time of trouble, lay no more upon me than thou shalt enable me to bear, and let thy gentle corrections in this life prevent the unsupportable stripes of thy vengeance in the life to come. Smite me now, that thou mayest spare me to all eternity; and yet O blessed High Priest, who art touched with a sense of our infirmities, smite me friendly, and reprove me with such a tenderness as thou bearest unto thy children, to whom thou conveyest supplicatory comforts, greaten not the pains of thy chastisements, and in due time restore me to health, and to thy solemn Assemblies again, and to the joy of thy countenance. Give me patience and humility, and the grace of Repentance, and an absolute dereliction of myself, and resignation to thy pleasure and providence, with a power to do thy Will in all things, and then do what thou pleasest with

me, in health or sickness, in life or death; let me feel thy comforts refreshing my soul, and let thy grace pardon all my sins; grant this O heavenly Father for thy dear Sons sake my blessed Savior and Redeemer. *Amen.*

A Prayer for a sick person in danger of Death.

O Lord Jesus Christ, our health and our salvation, our life, our hope, and our resurrection from the dead, I resign myself up to thy holy will and pleasure, either to life, that I may live longer to thy service, and my amendment, or to death, to the perpetual enjoyment of thy presence, and of thy glory, into thy hands I commend my spirit, for I know, O Lord, that nothing can perish which is committed to thy mercy: I believe, help thou my unbelief. I believe, O Lord, that I shall receive my body again at the resurrection of the Just: I relinquish all care of that, only I beg of thee mercy for my soul; strengthen it with thy grace against all temptation; let thy loving kindness defend it as with a shield against all violence and hostile assaults of Satan; let the same mercy be my guard and defense, which protected thy Martyrs, crowning them with victory in the midst of flames, horrid torments, and most cruel deaths. There is no help in me, O Lord; I cannot by my own strength or power give a minutes rest to my wearied body, but my trust is in thy mercies, and I call to mind, to my unspeakable comfort, that thou wert hungry, and thirsty, and wearied, and whipt, and crowned with thorns, and mocked, and crucified for me; O let that mercy of thine which made thee suffer so much, pardon me, and save me; let thy merits answer for my impieties; let thy Righteousness cover my sins, thy blood wash away my stains, and thy comforts refresh my soul; as my body grows weaker, let thy grace be stronger; let not my faith doubt, nor my hope tremble, nor my charity grow cold, nor my soul be affrighted with the terrors of death, but let the light of thy countenance enlighten mine eyes, that I sleep not in death eternal, and when my tongue fails, let thy Spirit teach my heart with strong crying and groans that are unutterable. O let not the enemy do me any violence, but let thy holy mercies, and thy Angels repel and defeat his malice, and find that my soul may by thy strength triumph in the joys of eternity, in the fruition of thee, my life, my joy, my hope, my exceeding great reward, my Lord, and and my Savior Jesus Christ. *Amen.*

A Prayer for a dying person in or near the Agonies of Death.

MOST merciful and blessed Savior, have mercy upon the soul of this servant; remember not his ignorance, nor the sins of his youth, nor age, but according to thy great mercies remember him in the mercies and glories of thy Kingdom. Thou O Lord, hast opened the Kingdom of Heaven to all Believers; O let the everlasting gates be opened, and receive his soul; let the Angels, who rejoice at the conversion of a sinner, triumph and be exalted in his deliverance and salvation. Make him partaker of the benefits of thy holy Incarnation, Life and Sanctity, Passion and Death, Resurrection and Ascension, and all the Prayers of the Church, that the Joy of the Elect, and the Fruits of the blessed Communion of the Saints, may be fulfilled, and the Glory of thee, of our Lord Jesu, and daily add to the number of thy beautified servants, such as shall be saved, that thy coming may be hastened, and the expectation of the Saints may be fulfilled and advanced, and all the whole Church singing

praise to the honor of thy Name, who liveth and reigneth ever one God world without end.
Amen.

The 51.

O Most merciful Jesu, who didst die to redeem us from death and damnation, have mercy upon this thy servant, whom thy hand has visited with sickness, of thy goodness be pleased to forgive him all his sins, and seal his hopes of glory with the refreshments of thy Holy Spirit Lord, give him strength & confidence in thee, assuage his pain, repel the assaults of his ghostly enemies, and give him a guard of holy Angels, preserve him in the unity of the Church, keep his senses entire, his understanding right; give him great measure of contrition, true faith, a well grounded hope, and abundant charity; give him a quiet and a joyful departure; let thy ministering spirits convey his soul to the mansions of peace and rest, there with certainty to expect a joyful Resurrection to the fullness of Joy at thy right hand, where there is pleasure forever more. *Amen.*

A Prayer for the Joyes of Heaven.

O Most glorious Jesu, who art the portion, and the exceeding great reward of all faithful people, thou hast beautified human nature with glorious Immortality, and hast carried the same above all Heavens, above the seat of Angels, beyond the Cherubims and Seraphims, placing it on the right hand of thy heavenly Father, grant to us all the issues of thy abundant charity, that we may live in thy fear, and die in thy favor; prepare our souls with heavenly Joyes, making us righteous here, that we may be blessed hereafter through thy great mercy.
Amen.

A Prayer for the Morning at the first kneeling down, saying,

Holy, blessed, and glorious Trinity, Three Persons, and One God, have mercy up-me a miserable sinner.

Lord, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee by Jesus Christ.

O Most gracious Lord, whose mercies endureth forever, I thy unworthy servant who have so largely tasted of them, desire to render thee the tribute of my humblest praises for them. In thee, O Lord, I live, move, and have my being; thou hast made me to be, and then that I might not be miserable, but happy, thou sendest thy Son out of thy bosom to redeem me from the power of my sins by his grace, and from the punishment of them by his blood, and by both of them to bring me to his glory: Thou hast by thy mercy caused me to be born within thy particular fold, the Christian Church, where I was early consecrated to thee in Baptism, and have been partaker of all those spiritual helps which might aid me to perform that vow I there made to thee; and when by my own willfulness or negligence I have fallen to do ill, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to Repentance, aforded me all means both outwardly and inwardly for it, and with patience hast attended, and not cut me off for the acts of those many damning sins I have committed, as I have most justly deserved; thou art glorious in thy manifold mercies, O Lord, in thy

restraining grace by which I have been kept back from any of the greatest sins, and in thy inciting grace, by which I have been enabled to do the least good, therefore not unto me, but unto thy Name be praises, for these and all other spiritual blessings. My soul doth magnify the Lord, and all that is within me praise his holy Name. I likewise praise thee for those many outward blessings I enjoy, as health, friends, food and raiment, the comforts as well as the necessaries of this life; for those continual protections of thy hand, by which I and mine are kept from dangers, and those gracious deliverances thou hast often afforded out of such as have befallen me, and for that mercy of thine whereby thou hast sweetened and allayed those troubles thou seest not fit wholly to remove; for thy particular care of me this night, and all other thy goodness towards me. Lord, grant that I may render unto thee not only the fruit of my lips, but the obedience of my life, that so these blessings here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake, whom thou hast made the Author of eternal salvation to all that obey him, even Jesus Christ. *Amen.*

A Confession.

O Righteous Lord, who hatest iniquity, I thy sinful creature cast myself at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee; for I have drunk in iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing those sins thou forbidest, and leaving undone those things thou commandest: Mine heart which should be an habitation for thy Spirit, is become a cage of unclean birds, of foul and disordered affections; and out of this abundance of the heart my mouth speaketh, my hands act; so that in thought, word and deed, I continually transgress against thee. O Lord, I have done amiss, I have dealt wickedly; the good I would do, I do it not, but the evil I should not, that do I. O my God, be merciful unto me for my luxury, pride, covetousness, and all wandering thoughts, and worldly imaginations. Nay, O Lord, I have despised that goodness of thine which should have lead me to repentance, hardening my heart against all those means thou hast used for my amendment; and now, Lord, what can I expect from thee but judgment and fiery indignation? that is indeed the due reward of my sins: But, O Lord, there is mercy with thee that thou mayest be feared: O fit me for that mercy, by giving me a deep and a hearty Repentance, and then according to thy goodness let thine anger and thy wrath be turned away. Look upon me in thy Son, my blessed Savior, and for the merits of his sufferings, pardon all my sins; and Lord, I beseech thee, by the power of thy grace, so to renew and purify my heart, that I may become a new creature, utterly forsaking every evil way, living in constant, sincere, universal obedience to thee all the rest of my days, behaving myself as a good and faithful servant, I may at the last be received into the Joy of my Lord; grant this for Jesus Christ his sake. *Amen.*

A Prayer for Grace.

O Most gracious God, from whom every good and perfect gift cometh, I a wretched sinner that am not able of myself so much as to think a good thought, beseech thee to work in me both to will and to do of thy good pleasure what thou requirest of me; enlighten my mind, that I may know thee, and let me not be barren or unfruitful in that knowledge. Lord, work

in my heart a true faith, a purifying hope, and an unfeigned love towards thee. Give me a full trust in thee, zeal for thee, reverence in all things that relate to thee. Make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins▪ & grant that in all things I may behave myself so, as befits a creature to his Creator, a servant to his Lord; enable me likewise to perform that duty I owe to myself. Give me that meekness, humility, and contentedness, whereby I may always possess my soul in patience, and thankfulness. Make me diligent in all my duties, watchful in all temptations, perfect, pure, and temperate, and so moderate in all my most lawful enjoyments, that they never may become a snare to me. Make me also, O Lord, to be so affected towards my neighbor, that I never transgress that Royal Law of thine, of loving him as myself. Grant me exactly to perform to all a part of Justice, yielding to all whatsoever by any kind of right is their due. Give me such bowels of mercy and compassion, that I may never fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example: Finally, I beseech thee, O Lord, to sanctify me within and without, that my whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ, to whom with the Father and the Holy Ghost, be all honor and glory forever. *Amen.*

Intercession.

O Blessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that the precious Ransom which was paid by thy Son for all, may be effectual for the saving of all. Give thy enlightening grace to those that are in darkness, and thy converting grace to those that are in sin. Look with thy tenderest compassion upon the Universal Church. O be favorable and gracious unto *Zion*; build thou the walls of *Jerusalem*; unite all those that profess thy Name to thee, by purity, and holiness, and to each other by brotherly kindness. Have mercy on this desolate Church, and sinful Nation; Thou movedst the Land and divided it; heal the sores thereof, for it shaketh; make us so truly to repent of those sins which have provoked thy Judgments, that thou also mayest turn and repent, and leave a blessing behind thee. Bless those whom thou hast appointed our Governors, whether in Church, or State; so rule their hearts, and strengthen their hands, that they may want neither will nor power to punish wickedness and vice, and to maintain God's true Religion and Verity. Have pity, O Lord, on all that are in affliction; be a Father to the Fatherless, and plead the Cause of the Widow; comfort the feeble minded, support the weak, relieve the needy, defend the oppressed, and administer to everyone according to their several necessities. Let thy blessing rest upon all that are near and dear unto me, and grant them whatsoever is needful and necessary both for their souls and for their bodies; *here name thy dearest Relations*. Reward all those that have done me or them good; pardon all those that have done or wish us evil; work in me and them all that good which may make us acceptable in thy sight, Jesus Christ. *Amen.*

For Preservation.

O Merciful God, by whose bounty and love it is, that I have this day added to my life, I beseech thee so to guide me in it by thy grace, that I may do nothing which may dishonor

thee, or wound my own soul, but that I may diligently apply my own soul to do all such good works as thou hast prepared for me. And, Lord, I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto, nor any plague come nigh my dwelling, but that I and mine may be safe under thy protection, through Jesus Christ my Lord and Savior. *Amen.*

O Lord, pardon the wanderings and coldness of these Petitions, and deal with me, not according either to my prayers, or deserts, but according to my needs, and thine own rich mercy in Jesus Christ, in whose blessed Name and words I conclude these my imperfect prayers, saying, *Our Father, &c.*

Prayers for Night.

O Holy, blessed, and glorious Trinity, Three Persons, and One God, have mercy upon me a miserable sinner. Lord, I know not what to pray for as I ought; O let thy holy Spirit help mine infirmities, and enable me to offer up a spiritual Sacrifice acceptable unto thee, by Jesus Christ.

A Confession.

O Most holy Lord God, who art of purer eyes than to behold iniquity, how shall I an abominable wretch, appear before thee, who am nothing but pollution? I am defiled in my very nature, have a backwardness to all good, and a readiness to all evil, but I have defiled myself much worse by my own actual sins and wicked customs; I have transgressed my duty to thee, my neighbor, and myself, and that both, in thought, word, and deed, by doing those things thou hast expressly forbidden, and neglecting to do those things thou hast commanded me, and this not only through ignorance and frailty, but knowingly and willfully, against the motion of thy Spirit, and the checks of mine own conscience to the contrary; and to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and endeavors of amendment; yea this very day I have not ceased to add new sins to my former guilt, (*here name the particulars*) and now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of sin is death, but O thou who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee, a sincere contrition, and perfect hatred of all my sins; let me daily confess them, but yet not as duly renew them; and grant, O Lord, that from this instant I may give a bill of divorce to all my most beloved lusts, and then be thou pleased to marry me to thyself, in Truth, in Righteousness, and true Holiness, all the days of my life: and for all my sins past, O Lord, receive a Reconciliation, accept of that Ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offenses, and receive me to thy favor; and when thou hast thus spoken peace to my soul, Lord keep me that I turn not anymore to folly, but stablish me with thy grace, that no temptation of the World, the Devil, or my own Flesh, may ever draw me to offend thee, that being made free from sin, and becoming a Servant unto God, I may have my fruit unto holiness, and in the end everlasting life, through Jesus Christ our Lord, *Amen.*

A Thanksgiving.

O Thou Father of mercy, who art kind even to the unthankful, I acknowledge myself to have abundantly experimented that gracious property of thine; for notwithstanding my daily provocations against thee, thou still heapest mercy and loving kindness upon me; all my contemnings and despisings thy spiritual favors hath not yet made thee withdraw them, but yet in the riches of thy goodness thou still continuest to me the offers of thy grace and life in thy Son, and all my abuses of thy temporal blessings thou hast not punished with an utter depravation of them, but still art pleased to afford me a liberal portion of them, the sins of this day thou hast not repaid, as justly thou mightest, by sweeping me away with a swift destruction, but hast spared me and preserved me according to the greatness of thy mercy; *here mention the particular mercies of this day*; What shall I render unto the Lord for all these benefits he hath done unto me. Lord, let this goodness of thine lead me to hearty repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ. *Amen.*

Here use the Prayer for grace, and that Intercession appointed for the morning.

For Preservation.

O Blessed Lord, keeper of *Israel*, that neither slumberest nor sleepest, be pleased in thy mercy to watch over me this night; keep me by thy grace from the works of darkness, and defend me by thy power from all dangers; grant me moderate rest and sleep, such as may fit me for the duties of the next day following; and, Lord, make me ever mindful of that time when I shall lie down in the dust, and I know neither the day nor the hour of my Master's coming; grant me grace that I may always fear thee, and that I may never live in such a state as I shall fear to die, but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord; so that living and dying I may be thine, through Jesus Christ. *Amen.*

Let thy Bed put thee in mind of thy grave, and when thou liest down, say,

O Blessed Savior, who by thy precious death and burial didst take the sting of death, and the power of the grave; grant me the joyful fruits of that victory, and be thou to me in life and death advantage. I will lay me down in peace, and take my rest, for it is thou, O Lord only that makest me dwell in safety, into thy hands I commend my spirit, for thou hast redeemed it, O Lord, thou God of Truth.

Collects for several Graces.

For Faith.

O Blessed Lord, seeing without Faith it is impossible to please thee, let thy Spirit, I beseech thee, work in me such a Faith as may be acceptable in thy sight, even such as worketh by Love. O let me not rest in a dead ineffectual Faith, but grant that it may be such as may show itself by my works; that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Image of that Christ on whom I believe, that so

at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ. *Amen.*

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thyself and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be hardened through the deceitfulness of sin, but let the offers of thy Love, make deep impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacriliciously unjust as to alienate any part of it, but enable me to render it up whole and entire to thee; but, O my God, thou seest it already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession. O thou who art stronger, come upon him, and take this unworthy heart of mine as thine own spoil; refine it with that purifying fire of thy Love, that it may be a fit habitation for thy Spirit. Lord, if thou seest it, be pleased to make me taste of those Joyes, those ravishments of thy Love, wherewith thy soul hath been so transported: But if in this I know not what I ask, if I may not choose my place in thy Kingdom, yet, O Lord, deny me not to drink of thy Cup; let me have such a sincerity and degree of Love, as may make me endure anything for thy sake; such a perfect Love as may cast out all fear, and all sloth too, that nothing may seem to me grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of Glory, which thou hast promised to those that love thee, through Jesus Christ. *Amen.*

For Devotion in Prayer.

O Most gracious Lord God, who not only permittest us, miserable sinners and needy creatures, to present our petitions to thee, grant I beseech thee, that the frequency of my prayer may be somewhat proportionable to those continual needs I have of thy mercy. Lord, I confess it is the greatest honor, and greatest advantage thus to be allowed access to thee; yet sottish and stupid is my profane heart, that it shuns or frustrates the opportunities of it. My soul, O Lord, is possessed with a spirit of infirmity, it is bowed together, and can in no wise lift up itself to thee: O be thou pleased to cure this sad, this miserable disease, to raise, and enliven this earthly drowsy heart, that it may freely mount towards thee, that I may set a true value on this most valuable privilege, and take delight in my approaching to thee; and that my approaches may be with a reverence, some way answerable to that awful Majesty I come before, with an importunity and earnestness answerable to those pressing wants I have to be supplied, and with such a fixed attention of mind, as no wandering thoughts may interrupt; that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or my prayers turned into sin, but may so ask, that I may receive, seek, that I may find, knock, that it may be open unto me, that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ. *Amen.*

For the Fear of God.

O Most glorious Majesty, who only art High, and to be feared, possess my soul with a holy awe and reverence of thee, that I may give thee the honor due to thy Name, and may bear such a respect to all things which relate to thee that I may never profane any holy thing, or sacriliginously invade what thou hast set apart to thyself. And, O Lord, since thou art a God, that wilt not clear the guilty, let the dread of thy Justice make me tremble to provoke thee in anything. O let me not so mis-place my fear, as to be afraid of a man that shall die, and of the Son of Man, who shall be made as grass, and forget the Lord my Maker, but replenish my soul with the fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites; and keep me in a constant conformity to thy holy Will. Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own salvation, through Jesus Christ. *Amen.*

For Thankfulness.

O Most gracious and bountiful Lord, who fillest all things with goodness, and expectest no other return, but praise and thanksgiving, let me, O Lord, never defraud thee of that so easy tribute, but let my heart be ever filled with a sense, and my mouth with the acknowledgment of thy mercies. It is a joyful and pleasant thing to be thankful; O suffer me not, I beseech thee, to lose my part in that Divine pleasure, but grant that as I daily receive blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee; and grant that not only my lips, but my life may show forth thy praise, by consecrating myself to thy service, and walking in holiness and righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Savior. *Amen.*

For Chastity.

O Holy and Immortal Jesus, whose first descent was into the Virgins Womb, and who didst love to inhabit only in pure and Virgins hearts, I beseech thee, send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit. My body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness; and because out of the heart proceed the things that defile the man. Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there; but enable me, I beseech thee, to keep both soul and body pure and undefiled, that so I may glorify thee here, both in body and soul, and spirit, and be glorified in both with Christ hereafter. *Amen.*

For Contentedness.

O Merciful God, thy Wisdom is infinite to choose, and thy Love forward to dispence good things to us, O let me always fully and entirely resign myself to thy disposals; have no desire of my own, but a perfect satisfaction in thy chusings for me, that so in whatsoever state I am, I may be therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other men's; and to that end, I beseech thee, purge my heart of all covetous desires and affections O let me never yield any corner of my soul to *Mammon*, but give me such a contempt of these fading riches, that whether they decrease, or increase, I may never set my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in Heaven, that I may so set my affections on things above, that when

Christ who is my life shall appear, I may also appear with him in glory; grant this, O Lord, for the merit of the same Jesus Christ. *Amen.*

For Perseverance.

O Eternal and unchangeable Lord God, who art the same yesterday, today, and forever, be thou pleased to communicate some rays of that excellency, some degree of that stability to me thy wretched creature, who am light and inconstant, turned about with every blast. My understanding is very deceivable, O stablish it with thy truth; keep it from the snares of seducing spirits, that I may not be lead away with the errors of the wicked, and fall from mine own stedfastness. My will also, O Lord, is irresolute and wavering, and doth not cleave steadfastly unto God. My goodness is but as a morning cloud, and as the early dew it passeth away: O strengthen and confirm me; and whatsoever good thou hast wrought in me, be pleased to accomplish it, and perform it until the day of Christ. Lord, thou seest my weakness, and knowest the number and strength of those temptations I am to struggle with; O leave me not to myself, but cover thou my head in the day of battle; and in all spiritual combats, make me more than Conqueror through him that loved me. O let no terrors or flatteries either of the world, or my own flesh, ever draw me from my obedience to thee; but grant that I may continue steadfast, immovable, always abounding in the work of the Lord; by patient continuance in well doing, seeking, and at last obtain glory, through Jesus Christ our Lord. *Amen.*

A Prayer before the Receiving of the Blessed Sacrament.

O Most merciful God, who hast in thy great goodness prepared this Spiritual Feast for sick and famished souls, make my desires and longings after it, answerable to my needs of it. I have, with the Prodigal, wasted that portion of grace thou bestowedst upon me, therefore do infinitely want a supply out of this Treasury; but, O Lord, how shall such a wretch as I dare to approach this holy Table? I am a Dog, how shall I presume to take the Children's bread? or how shall this spiritual Manna, this food of Angels be given to one who hath chosen to feed on husks with Swine? nay, to one who hath already so often trampled these precious things underfoot, either carelessly neglecting, or unworthily refusing those holy precious Mysteries. O Lord, my horrible guiltiness makes me tremble to come, and makes me not dare to keep away; for where, O Lord, shall my polluted soul be washed, if not in this fountain which thou hast opened for sin and for uncleanness? hitherto therefore I come, and thou hast promised, that him that cometh to thee, thou wilt in no wise cast out. This is, O Lord, the Blood of the New Testament, grant to me so to receive it, that it may be to me for remission of sins; and though I have so often, and so wickedly broken my part of that Covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make thine good, to be merciful to my unrighteousness, and to remember my sins and my iniquities no more; and not only so, but to put thy Laws in my heart, and to write them in my mind; and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee. Lord grant that in these holy Mysteries I may not only commemorate, but effectually receive my blessed Savior, and all the benefits of his passion; and to that end give me such a preparation of soul as may qualify me for it. Give me

a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and being encompassed with my own tears, and truly sorry for my many sins, I may be the fitter to be washed in his blood. Raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with a spiritual affection approach this spiritual Feast. And let, O Lord, that infinite Love of Christ, in dying for so wretched a sinner, inflame my frozen benumbed soul, and kindle in me that sacrifice of love to him, and that so vehement, that no water may quench, no floods drown it; such as may burn up all my dross, not leave one unmortified lust in my soul; such as may also extend itself to all whom thou hast given me command and example to love, even mine enemies as well as friends. Finally, O Lord, I beseech thee to clothe me in the Wedding-garment, and make me, though myself a most unworthy sinner, yet by thy mercy an acceptable guest at this holy Table, that I may not eat and drink my own damnation, but may have my pardon sealed, my weakness repaired, my corruptions subdued, and my soul inseparably united to thee, that no temptation be ever able to dissolve the union; but that being begun here in grace, it may be consummated in glory; grant this, O Lord, for thy dear Son sake, Jesus Christ. *Amen.*

Another Prayer for the Receiving of the Holy Communion.

O Blessed Jesus, who once offeredst up thyself upon the Cross for me, and now offerest thyself to me in the Sacrament, let not, I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogged with guilt, so holden with the cords of my sins, that I am not able to move towards thee. O loose me from these bands wherewith Satan and my own lusts have bound me, and draw me that I may run after thee. Lord, thou seest daily how eagerly I pursue the paths that lead to death; and when thou invitest me to life and glory, I turn my back, and forsake the hopes of mercy. How often hath this Feast been prepared, and I have with frivolous excuses absented myself; or if I have come, it hath been rather to defile, than to adore thee. I have brought such Troops of thy professed enemies, and unrepented sins along with me, as if I came not to commemorate, but to renew thy passion, crucifying thee afresh, and put thee to open shame; and now of what punishment shall I be thought worthy, who have thus trampled underfoot the Son of God, and counted the blood of the Covenant an unholy thing; yet, O merciful Jesu, this is my only Refuge. O let this make my atonement, or I perish eternally; wherefore didst thou shed it, but to save sinners; neither can the merit of it be overwhelmed either by the greatness or number of my sins. I am a sinner, a great one, O let me find this saving efficacy: Be merciful unto me, O God, be merciful, for my soul trusteth in thee; and in the clefts of thy wounds shall be my Refuge, until thy Fathers indignation be over past. O thou who hast, as my High Priest, sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf, and suffer not, O my Redeemer, the price of blood to be utterly lost; and grant, O Lord, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint and cold affections I have towards thee; O warm and enliven them; and as in this Sacrament that transcendent love of thine, in dying for me is shed forth, so I beseech thee, let it convey such grace into me, as may enable me to make

some returns of love. O let this Divine fire descend from Heaven into my soul; and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any cursed thing be sheltered in my heart; that I may never again defile that place which thou hast chosen for thy Temple. Thou dyedst, O dear Jesu, to redeem me from all iniquity, O let me not again sell myself to work wickedness, but grant that I may approach unto thee at this time with most sincere and fixed resolutions of an inward Reformation; and let me receive such grace and strength from thee, as may enable me faithfully to perform them. Lord, there are many old habituated diseases my soul groans under; *here mention thy most prevailing corruptions*; and though I lie never so long at the Pool of *Bethesda*, come never so often to thy Table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant that I may now so touch thee, that everyone of these loathsome Issues may immediately stench, that my sickness may not be unto death, but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying so polluted a wretch. O Christ, hear me, and grant I may now approach unto thee with such humility and contrition, love and devotion, that thou mayest vouchsafe to come unto me, and abide with me, communicating to me thyself, and all the merit of thy passion; and then, O Lord, let no occasions of Satan, or mine own conscience, amaze or distract me; but having peace with thee, let me also have peace in myself, that this Wine may make glad, this Bread of Life may strengthen my heart, and enable me cheerfully to run the way of thy Commandments; grant this merciful Savior, for thine own bowels and compassions sake. *Amen.*

Immediately before Receiving.

Thou hast said, that he that eateth thy flesh, and drinketh thy blood, hath eternal life; behold thy servant O Lord, be it unto me according to thy Word.

At the Receiving of the Bread.

By thy crucified Body deliver me from the body of this death.

At the Receiving of the Cup.

O Lord, let this blood of thine purge my conscience from dead works, to serve the ever Living God. Lord, if thou wilt, thou canst make me clean; O touch me, and say, I will, be thou clean.

After Receiving.

What shall I render unto the Lord for all the benefits he hath done unto me; I will receive the Cup of Salvation, and call upon the Name of the Lord. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and a blessing; therefore blessing, honor, glory and power, be to him that sitteth on the Throne, and the Lamb forever and ever. *Amen.*

I have sworn, and am steadfastly bent to keep thy Righteous Judgments; O Lord hold thou up my goings in thy paths, that my footsteps slip not.

A Thanksgiving for the Receiving the Communion.

O Thou fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honor and glory shall be returned, I desire with all the most fervent and inflamed affections of a grateful heart to bless and praise thee for those inestimable mercies thou hast vouchsafed me. O Lord, what is man that thou shouldst so regard him, as to send thy Beloved Son to suffer such bitter things for him? But Lord, what am I, the worst of men, that I should have any part of this Sacrament, who have so often despised him, and his sufferings? O the height and depth of this mercy of thine, that art pleased to admit me to the renewing of that Covenant with thee, which I have so often and perversely broken! that I who am not worthy of that daily bread which sustains the body, should be made partaker of this bread of life, which nourisheth the soul; and that the God of all purity should vouchsafe to unite himself to so polluted a wretch. O my God, suffer me no more, I beseech thee, to turn thy grace into wantonness, to make thy mercy an occasion of security, but let this unspeakable love of thine, confirm me to obedience, that since my blessed Lord died for me, I may no longer live unto myself, but to him. O Lord, I know there is no concord between Christ and Belial; therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chase him thence; but let him that hath so dearly bought me, still keep possession of me; and let nothing ever take me out of his hand: To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but graciously and specially from myself, from the treachery of my own heart, which is too willing to yield itself a prey; and where thou seest me either by nature or custom most weak, there do thou, I beseech thee, magnify thy power in my preservations; *here mention thy most dangerous temptations*; and Lord, let my Savior's sufferings for my sins, and the vows that I have now made against them, never depart from my mind; but let the remembrance of the one, enable me to perform the other, that I may never make truce with those lusts which nailed his hands, piercing his side, and made his soul heavy to the death; but that having now anew listed myself under his banner, I may fight manfully, and follow the Captain of my salvation, even through a Sea of blood. Lord, strengthen the hands that fall down, and feeble knees, that I faint not in this warfare. O be thou my strength, who am not able of myself to struggle with the slightest temptations: how often have I turned my back in the day of battle? how many of these Sacramental Vows have I violated? and Lord, I have still the same inconstant deceitful heart to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate unto me, I beseech thee, such stability of mind, that I may no more thus start aside like a broken Bow, but that having my heart wholly with thee, I may continue steadfast in thy Covenant, that not one good purpose which thy Spirit hath raised in me this day may vanish, as so many have done formerly, but that they may bring forth good fruit unto life eternal; grant this, O merciful Father, through the merits and mediation of Jesus Christ my only Savior. *Amen.*

A Prayer of Intercession to be used either before or after the Receiving of the Sacrament.

O Most gracious Lord, who so tenderly lovest all mankind, as to give thy Son out of thy bosom to be a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as universal as the design of it; that it may be to the salvation of all. O let no person by impenitence, and willful sin, forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance, enlightening all in darkness, Heretics, Jews, Turks and Infidels; take from them all blindness, hardness of heart, and contempt of thy Word, and so fetch them home. Blessed Lord, bring them into thy fold, that they may be saved among the number of the true *Israel*, and for all those, upon whom the Name of thy Son is called, grant, O Lord, that their conversion may be such as becometh the Gospel of Christ, that his Name be no longer blasphemed amongst the Heathens through us. O blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all abominable pollutions, which even Barbarians detest? O let not our profession and our practice be always at so wide a distance; let not the Disciples of the holy Immaculate Jesus be of all others the most profane and impure; let not the subjects of the Prince of Peace be of all others the most contentious and bloody, but make us Christians indeed, as well as in Name, that we may walk worthy of that holy Vocation wherewith we are called, and may all with one mind, and one mouth glorify the Father of our Lord Jesus Christ. Have mercy on this languishing Church; look down from Heaven the habitation of thy holiness, and of thy glory, where is thy zeal and thy strength, the sounding of thy bowels, and of thy heart towards us? are they restrained? be not wroth very sore, O Lord, neither remember our iniquities forever; but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness, let thine anger and thy fury be turned away, and cause thy face to shine upon thy Sanctuary, which is desolate, for the Lord's sake, and so separate betwixt us and our sins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes and Governors, specially to whom we owe subjection; plead thou their Cause, O Lord, against those that strive with them, and fight thou against those that fight against them; and so guide and assist them in the discharge of that Office whereunto thou hast appointed them, that under them we may lead a quiet and a peaceable life, in all godliness and honesty. Bless them that wait at thine Altar; open thou their lips, that their mouth may set forth thy praise. O let not the Light of the World be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not *Jeroboams* Priests profane thy service, but let the seed of *Aaron's* Hill minister unto thee. And O thou Father of mercies, and God of all comfort, succor and relieve all that are in affliction; deliver the outcast and poor, help them to right that suffer wrong; let the sorrowful sighing of the prisoners come before thee, and according to thee greatness of thy power, preserve them that are appointed to die: Grant ease to those that are in pain, supplies to those that are in want: Give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies; and do thou, O Lord, for everyone abundantly above what they can ask or or think: Forgive my enemies, persecutors and slanderers, and turn their hearts: Pour down thy blessings upon all my friends and benefactors, all who have commended themselves to my prayers; *here thou mayest name particular persons*; and grant, O most merciful Father, that through this blood of the Cross, we may be presented pure and unblameable, and unprovable in thy sight, that so we may be admitted into that place of

purity, where no unclean thing can enter, there to sing all eternal praises, to Father, Son, and Holy Ghost, forever. *Amen.*

A Prayer in time of Affliction.

O Just and holy Lord, who with rebukes dost chasten man for sin, I desire unfeignedly to humble myself under thy mighty hand, which now lies heavy upon me: I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds, therefore in thy severest inflictions I must still say, Righteous art thou, O Lord, righteous are thy Judgments, but, O Lord, I beseech thee in Judgment remember mercy; although my sins have enforced thee to strike, yet consider my weakness, and let not my stripes be more heavy, or more lasting, than thou seest proportionable for my soul: Correct me, but with the chastisement of a Father, not with the wounds of an enemy; and though thou take not off thy Rod, yet take away thine anger. Lord, do not abhor my soul, and cast not away thy servant in displeasure, but pardon my sins, I beseech thee: and if yet in thy fatherly wisdom thou seest fit to prolong thy corrections, thy blessed will be done. I cast myself, O Lord, at thy feet, do with me what thou pleasest, try me as silver is tried, so that thou bring me out purified. And Lord, make me, even my flesh also to subscribe to this Resignation, that there be nothing in me that may rebel against thy hand, but that I may suppress all repining thoughts, and may cheerfully drink of this Cup, how bitter soever thou art pleased to make it. Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of Righteousness, that so these light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ. *Amen.*

A Thanksgiving for Deliverance.

O Blessed Lord, who art gracious and merciful, slow to anger, and of great kindness, and repentest of the evil, I thankfully acknowledge before thee, that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities; my Rebellions, O Lord, deserve to be scourged with Scorpions, and thou hast corrected them only with a fatherly Rod; neither hast thou suffered me to lie long under that, but hast given me a timely and gracious issue out of my late distresses. O Lord, I will be glad and rejoice in thy mercy, for thou hast considered my trouble, and hast known my soul in adversity: Thou hast smitten, and thou hast healed me; O let these various methods have their proper effects upon my soul, that I who have felt the smart of thy chastisements, may stand in awe and sin not; and that I who have likewise tasted the sweet refreshings of thy mercy, may have my heart ravished with it, and knit to thee in the firmest bands of love, and that by both I may be preserved in a constant, entire obedience to thee all my days, through Jesus Christ. *Amen.*

A Prayer for a Sick Person.

O Merciful and righteous Lord, the God of health, and of sickness, of life and of death, I most unfeignedly acknowledge that my great abuse of those many days of strength and welfare, that thou hast afforded me, hath most justly deserved thy present visitation; I desire, O Lord, humbly to accept of the punishment of the Lord for my iniquity, and to bear the indignation

of the Lord, because I have sinned against him. And O thou merciful Father, who designest not the ruin, but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness of my body may be a means of health to my soul. Make me diligent to search my heart, and do thou, O Lord, discover every cursed thing, how close soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my body also. Restore the voice of joy and health into my dwelling, that I may live to praise thee, and to bring forth fruit of Repentance; but if in thy wisdom thou hast otherwise disposed, if thou hast determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it: Give me that sincere and earnest Repentance, to which thou hast promised mercy and pardon. Wean my heart from the world and its fading vanities, and make me to gasp and pant after those more excellent and durable Joyes, which are at thy right hand, forever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come; and grant, O Lord, that when my earthly Tabernacle is dissolved, I may have a building not made with hands, eternal in the Heavens; and that for his sake, who by his precious blood hath purchased it for me, even Jesus Christ. *Amen.*

A Thanksgiving for Recovery.

O Most gracious Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnify thee, that thou hast in love to my soul delivered me from the pit of destruction, and restored me to health again. It is of thy mercy alone, O Lord, that thou hast preserved my life from destruction; thou hast chastened and corrected me, but thou hast not given me over unto death: O let this life which thou hast thus graciously spared, be wholly consecrated unto thee. Behold, O Lord, I am by thy mercy made whole, O make me strictly careful to sin no more, lest a worse thing come unto me. Let not this reprieve thou hast now given me, make me secure, as thinking my Lord delayeth his coming; but grant me, I beseech thee, to make a right use of this longsuffering of thine, and so to employ every minute of that time thou hast allowed me, that when thou shalt appear, I may have confidence, and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me to watch for my Masters coming; and when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at last. O Lord, hear me, and as thou hast in much mercy afforded me time, so grant me all grace to work out my salvation, to provide Oil in my Lamp, that when the Bridegroom cometh, I may go in with him to the marriage; grant this I beseech thee, for thy dear Sons sake. *Amen.*

A Prayer at the approach of Death.

O Eternal and everlasting God, who breathed into man the breath of life, and when thou takest away that breath, he dies, and is turned again into dust, look with compassion on me thy poor creature, who am now drawing near the gates of death, and which is infinitely terrible, the Bar of Judgment. Lord, my own heart condemns me, and thou art infinitely

greater than my heart, and thou knowest all things; the sins I remember fill me with horror: There are also multitudes of other sins which I either observed not at all times, or have since carelessly forgotten, which are all present with thee: Thou settest my misdeeds before thee, and my secret sins in the sight of thy countenance, and what a mountainous heap those eminent provocations of so many years arise to? how long shall so ungodly a sinner stand in thy Judgment, or such a sinner in the Congregation of the Righteous? And to add more terror, my very countenance, and repentance, I fear, will not abide thy trial; my frequent relapses heretofore have sufficiently witnessed the insincerity of my heart, and best resolutions; and then, O Lord, what can secure me that my present dislikes of my sins are not rather the effects of my amazing danger, than of any real change. And, O Lord, I know thou art not, nor wilt accept of anything that is not sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and a horrible dread overwhelms me; my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, who wills not the death of a sinner, be merciful unto me. One deep calleth upon another, the depth of my misery upon the depth of thy mercy: Lord, save me now, or I perish eternally. O thou who willest not that any should perish, but that all should come to repentance, such as thou wilt accept, who tryest the heart, create in me, O God, a clean heart, and renew a right spirit within me. O Lord, one day with thee is better than a thousand elsewhere. O let thy mighty Spirit work in me now in this my last day, whatsoever thou seest wanting, to fit me for mercy and acceptation. Give me a perfect and an entire hatred of all my sins, and enable me to present thee with a sacrifice of a broken and a contrite heart, which thou hast promised not to despise, that by this I may be made capable of that atonement, which thy dear Son hath by the more excellent oblation of himself, made for all repenting sinners; he is the Propitiation for our sins; he was wounded for our transgressions; he was bruised for our iniquities; the chastisements of our peace was upon him: O heal me by these stripes, and let the cry of his blood cry down the clamour of my sins. I am indeed the child of wrath, but he is the Son of thy Love; for his sake spare me, O Lord, spare thy poor creature, whom he hath redeemed with his most precious blood, and be not angry with me forever. O let not thy vengeance pursue me to this City of Refuge; my soul hangeth upon him; Oh let me not perish with a Jesus, with a Savior in my arms, but by his agony and bloody sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me; deliver me, I beseech thee, from the wages of sin, thy wrath and everlasting damnation, in the time of my tribulation, in the hour of death, and in the day of judgment. Hear me, O Lord, hear me, and do not repay me for my former neglects of thy calls, by refusing to answer me in this time of my greatest need. Lord, there's but a step between me and death; but seal my pardon before I go hence and be no more seen: Thy loving-kindness is better than life itself; Oh let me have that in exchange, and I shall most gladly lay down this mortal life. O Lord, thou knowest all my desire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for sweet is thy mercy; take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death, I will fear no evil; I will lay me down in peace, and Lord, when I awake, let me be satisfied with thy presence in thy glory; grant this merciful God, for his sake, who is both the Mediator and Redeemer of sinners, even Jesus Christ. *Amen.*

PUT me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure. There is no health in my flesh, because of thy displeasure, neither is there any rest in my soul by reason of my sins; for my wickedness is gone over my head, and are a sore burden, too heavy for me to bear. My wounds stink and corrupt through my foolishness; therefore is my spirit vexed within me, and my heart within me is desolate. My sins have taken such hold upon me, that I go in mourning all the day long; yea they are more in number than the hairs of my head; and my heart hath failed me; but thou, O Lord God, art full of compassion and mercy, longsuffering, plenteous in goodness and truth; turn thee unto me, and have mercy upon me, for I am desolate and in misery. If thou Lord shouldest be extreme to mark what is done amiss, O Lord who may abide it? O remember not the sins of my youth, and my offense, but according to thy mercy think upon me for thy goodness; look upon my adversity and misery, and forgive me all my sins. Hide not thy face from thy servant, for I am in trouble. O haste thee and hear me, out of the deep do I call unto thee; O Lord, hear my voice. Turn thee, O Lord, and deliver my soul, O save me for thy mercy sake. O go not far from me, for trouble is hard at hand, and there is none to help me. I stretch forth my hand unto thee, my soul gaspeth unto thee, as a thirsty land; draw nigh unto my soul and save it. O deliver me, because of mine enemies, for my soul is full of trouble, and my life draweth nigh unto hell. Save me from the Lions mouth: Hear me from among the horns of the Unicorns. O set me upon the Rock that is higher than I, for thou art my hope, and a strong Tower for me against the enemy; Why art thou so heavy, O my soul, and why art thou so disquieted within me? put thy trust in God, for I will yet give him thanks, for the help of his countenance. The Lord shall make good his loving kindness towards me; yea, thy mercy, O Lord, endureth forever, despise not then the work of thine own hands. O God, thou art my God, early will I seek thee. My soul thirsteth for thee, my flesh also longeth after thee, in a barren and a dry Land, where no water is. Like as the Hart desireth the water-brooks, so longeth my soul after thee, O my God. My soul is athirst for God, even for the Living God: When shall I come and appear before the presence of God? How amiable are thy dwellings, O Lord God of Hosts? my soul hath a desire, a longing to enter into the Courts of the Lord. My flesh and my heart rejoiceth in the Living God. O that I had wings like a Dove, for then would I flee away and be at rest. O send out thy Light and thy Truth, that they may lead me, and bring me to thy Hill, and to thy dwelling; for one day in thy Court is better than a thousand elsewhere. I had rather be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness. I should utterly have fainted, but that I believed verily to have seen the goodness of the Lord in the Land of the Living. Thou art my Helper and my Redeemer, O Lord, make no long tarrying.

A Prayer at the Receiving of the Communion.

O Lord, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner; they have not been only single, but repeated acts of sin; for, O Lord, of all this black Catalogue of sin, which I have now brought before thee, how few are there which I have not often committed? nay, which are not become even habitual, and accustomed to me? and to this frequency I had added both a greediness and obstinacy in sinning, turned into my course, as a horse rusheth into the

battle, doing evil with both hands, earnestly; yea, hating to be reformed, and casting thy words behind me, quenching the Spirit within me, which testified against me, to turn me from my evil ways, frustrating all those outward means, whether of judgment or of mercy, which thou hast used to draw me to thyself? Nay, O Lord, even my Repentances may be numbered amongst my greatest sins; they have sometimes been feigned and hypocritical, always so slight and ineffectual; they have brought forth no fruit to amendment of life; but I have added the breach of resolutions and vows to all my former guilt. Thus, O Lord, I am become out of measure sinful, and since I have thus chosen death, the lake and brimstone, this, O Lord, is in justice to be the portion of my Cup; to me belongs nothing but shame and confusion of face eternally, but to thee, O Lord God, belongeth mercy, redemption, and forgiveness: Though I have rebelled against thee, O remember not my sins and offenses, but according to thy mercy think upon me, O Lord, for thy goodness. Thou sendest thy Son to seek and to save that which was lost, behold, O Lord, I have gone astray like a sheep that is lost, O seek thy servant, and bring me back to the Shepherd and Bishop of my soul. Let thy Spirit work in me a hearty sense and detestation of all my abominations, and true contrition of heart, which thou hast promised not to despise, and then be thou pleased to look on me, to take away all my iniquity, and receive me graciously; and for his sake who hath nothing amiss, be reconciled unto me, wash away the guilt of my sin in his blood, and subdue the power of them by his grace, and grant, O Lord, that I may from this hour, bid a final adieu unto all ungodliness and worldly lusts, never once more cast a look towards *Sodom*, or long after the flesh pots of *Egypt*, but consecrate myself entirely unto thee, to serve thee in Righteousness and true Holiness all the days of my life, reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Savior. *Amen.*

The 51 Psalm is fit to be read upon this Occasion.

Ejaculations.

O Lord, of whom may I seek for succor but of thee, who for my sins art justly displeased, yet, O Lord God, most holy, O Lord, most mighty, O holy and most merciful Savior, deliver me not at my last hour into the bitter pains of eternal death. Thou knowest, Lord, the secrets of my heart, shut not thy merciful eyes upon my prayer, but hear me, O Lord, most holy, O God, most mighty, O holy and most merciful Savior, thou most worthy Judge Eternal, suffer me not at my last hour, for any pains of death, to fall from the Father. I have sinned against Heaven, and before thee, and am not worthy to be called thy child; yet, O Lord, do not thou cast off the bowels and compassion of a Father; but even as a Father pitieth his own children, so be thou merciful unto me. Lord, the Prince of this world cometh, oh let him have nothing in me, but as he accuseth, do thou absolve: he lays many grievous things to my charge, which he can too well prove; I have nothing to say for myself, do thou answer for me, O Lord my God. O Lord, I am clothed with filthy garments, and Satan stands at my right hand to resist me, O be thou pleased to rebuke him, and pluck me as a brand out of the fire. Cause mine iniquity to pass from me, and clothe me with the Righteousness of thy Son. Behold, O Lord, the Devil is coming towards me, having great wrath, because he knoweth that he hath but a short time: O save and deliver me, lest he devour my soul like a Lion, and tear it in

pieces, while there is none to help. O my God, I know no unclean thing can enter into thy Kingdom, and I am nothing but pollution. My very Righteousnesses are as filthy rags, O wash me, and make me white in the blood of the Lamb, that so I may be fit to stand before thy Throne. Lord, the snares of death compass me about; O let not the pains of Hell also take hold upon me, but though I find trouble and heaviness, O Lord, I beseech thee, deliver my soul. O dear Jesus, who hast bought me with the precious price of thine own blood, challenge now thy purchase, and let not the malice of Hell pluck me out of thine hand. O blessed High Priest, who art able to save them to the uttermost who come unto God by thee, save me, I beseech thee, who have no hope, but by thy merit and intercession. O God, I confess I have defaced that Image of thine thou didst imprint upon my soul, yet oh thou faithful Creator, have pity on thy creature. O Jesu, I have by many and grievous sins crucified thee afresh, yet thou who prayest for thy persecutors, intercede for me also, and suffer me not, O my Redeemer, my soul, the price of thy blood, to perish. O Spirit of grace, I have by my horrid impieties done despite unto thee, yet O blessed Comforter, though I have offended thee, and often grieved thy Holy Spirit, be thou pleased to succor and relieve me, and say unto my soul, I am thy salvation. Mine eyes look unto thee, O Lord, in thee is my trust. O cast not out my soul. O Lord, in thee have I trusted, let me never be confounded. O blessed Lord, who scourgest every Son whom thou receivest, let me not be weary of thy correction, but give me such a perfect submission to thee the Father of spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness. O thou Captain of my salvation, who wert made perfect by sufferings, sanctify to me all the pains of body, all the terrors of mind, which thou shalt permit to fall upon me. Lord, my sins have deserved eternal torments, make me cheerfully and thankfully to bear my present pains; chasten me as thou pleasest here, that I may not be condemned with the world. Lord, the waters are come in even unto my soul; O let thy Spirit move upon the waters, and make them like the Pool of *Bethesda*, that they may cure whatsoever spiritual disease thou discernest in me. O Christ, who first sufferedst many and grievous things, and then enteredst into thy grave, make me so to suffer with thee, that I may also be glorified with thee. O dear Jesus, who humbledst thyself to the death of the Cross for me, let that death of thine sweeten the bitterness of mine. When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all Believers; I believe that thou shalt come to be my Judge, I pray thee therefore help thy servant whom thou hast redeemed with thy most precious blood: make me to be numbered with Saints in glory everlasting. Thou art the Resurrection and the Life, he that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbelief. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever. I desire to be dissolved, and to be with Christ, which is far better. Lord, I groan earnestly, desiring to be clothed upon with that house from Heaven; I desire to put off this Tabernacle, O be pleased to receive me into everlasting habitations; bring my soul out of prison, that I may give thanks unto thy Name. Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, and spiritual wickedness: O take me from these tents of *Kedar*, into the heavenly *Jerusalem*, where Satan shall be utterly trodden underfoot. I cannot here attend one minute to thy service without distractions. O take me up to stand before thy Throne, where I shall serve thee day and night. I am in heaviness through many tribulations; O

receive me into that place of rest, where all tears shall be wiped away from my eyes; where there shall be no more death nor sorrow, nor crying, nor pain. I am here in the state of banishment and absence from the Lord. O take me where I shall forever behold thy face, and follow the Lamb whithersoever he goeth. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of glory. O blessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul. Into thine hands I commend my Spirit, for thou hast redeemed me. O Lord, thou God of Truth, come Lord Jesus, come quickly. *Amen.*

A Prayer for the Morning.

O Most mighty and gracious God, full of incomprehensible Power and Majesty, whose glory the very Heaven of Heavens is not able to contain; look down from Heaven upon me thy unworthy servant, who here prostrate myself at the footstool of thy Throne of grace, not as I am in myself, but look upon me, O Father, through the merits and mediation of Jesus Christ, thy beloved Son, in whom thou art well pleased, for of myself I am not able to stand in thy presence, or to speak with my unclean lips to so holy a God as thou art; for thou knowest that in sin I was conceived and born, and that I have lived ever since in iniquity, so that I have broken all thy holy Laws and Commandments, by sinful motions, unclean thoughts, evil words, and wicked works, omitting many of those duties of piety which thou requirest for thy service, and committing many of those vices which thou under the penalty of thy displeasure hast forbidden; *here thou mayest confess to God thy secret sins, which most burden thy conscience, with the circumstances of the time, place, person, and the manner how it is committed, saying, but more especially,* I do here with grief of heart confess unto thee, for these my sins, O Lord, I stand guilty of thy curse, with all the miseries of this life, and the life to come, namely, everlasting torment in Hell fire, when this wretched life is ended. If thou shouldest deal with me according to my deserts; yea Lord, I confess thy goodness which endureth forever is the cause I have not been long ago consumed and confounded, but with thee, O Lord, there is mercy and plenteous redemption; in the multitude therefore of thy mercies, and confidence in Christ's merits, I entreat thy Divine Majesty, that thou wouldest not enter into judgment with thy servant, neither be extreme to mark what I have hitherto done amiss; for if thou dost, then no flesh can be justified in thy sight, nor any living stand in thy presence; but be thou merciful unto me, and wash away all the uncleanness of my sins, in the merits of that precious blood which Jesus Christ hath shed for me; and seeing that he hath born the burden of that curse, which was due for my transgression, O Lord, deliver me from my sins, and from all those Judgments which hang over my head as due unto me for them, and separate them as far from thy presence, as the East is from the West; bury them in the burial of Christ, that they may never rise up in this world to shame me, nor in the world to come to condemn me. And I beseech thee, O Lord, not only to wash away my sins with the blood of thy Immaculate Lamb, but also to purge my heart by thy Holy Spirit from the dross of my natural corruptions, that I may feel thy Spirit more and more killing my sins in the power and practice thereof, so that I may with more freedom of mind, and liberty of will, serve thee the ever living God, in Righteousness and true Holiness this day, and give me grace, that by the direction and assistance of thy Holy Spirit, I may persevere to be thy

faithful and unfeigned servant unto my life's end, and when this mortal life is ended, I may be made partaker of immortality, and everlasting happiness in thy heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that small number and remnant of my days, that I may apply my heart to wisdom; and as thou dost add days to my life, so I beseech thee to add repentance and amendment to my sinful days, that as I grow in years, I may grow in grace and favor with thee, and all thy people; and to this end, give unto me a supply of all those graces which thou knowest to be wanting in me, and necessary for me, with an increase of all those good gifts wherewith thou hast already endowed me, that so I may be the better enabled to lead such a godly life, and an honest conversation, as that thy Name may thereby be glorified, others may take good example by me, and my soul may cheerfully feed on the peace of a good conscience, and be more replenished with the Joy of the Holy Ghost: And here, O Lord, according to my bounden duty, I give the most humble and hearty thanks for all those blessings which of thy goodness thou hast bestowed upon me; and namely, for that thou hast of thy free grace and love, according to thine eternal purpose, elected me before the foundation of the world was laid, unto salvation, in Jesus Christ: For that thou hast created me in thine own Image, and hast begun to restore that in me which was lost in our First Parents: For that thou hast effectually called me by the working of thy Holy Spirit, in the Preaching of the Gospel, and the Receiving of thy Sacrament, to the knowledge of thy saving grace, and obedience to thy blessed Will: For that thou hast bought and redeemed me with the blood of thy only begotten Son, from the torment of Hell, and thralldom of Satan: For that thou hast by Faith in Christ, freely justified me, who am by nature the child of wrath: For that thou hast in good measure justified me by thy Holy Spirit, and given me so large a time to repent, together with the means of Repentance: I thank thee likewise, good Lord, for my life, health, wealth, liberty, food, raiment, peace, prosperity and plenty, and for that thou hast preserved me this night from all perils and dangers of soul and body, and hast brought me safe to the beginning of this day; and as thou hast now awakened my body from sleep, so I beseech thee to awaken my body from sin, and carnal security; and as thou hast caused the light of the day to shine in our bodily eyes, so good Lord, cause the light of thy Word, and Holy Spirit, to illuminate my understanding, and give me grace, as one of thy children of light, to walk in all holy obedience before thy face this day, and all the days and time of my whole life, and that I may endeavor to keep faith and a good conscience towards God, and towards all men, in all my thoughts, words and dealings; and so good Lord bless all studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of my own soul and conscience in that day, when I shall make my final request unto thee for them. O my God, keep thy servant, that I do not evil unto any man this day, and let it be thy blessed will, not to suffer the Devil, nor his wicked Angels, nor any of his evil members, or my malicious enemies, to have any power to do me any hurt or harm this day, but let the eyes of thy holy providence watch over me for good and not for evil, and command thy holy Angels to pitch their tents round about me, for my defense and safety in my going out, and my coming in, as thou hast promised they should do about them that fear thy Name; for into thy hands, O Father, I do here commend my soul and body, my actions, and all that ever I have, to be guided and protected by thee, being assured that whatsoever

thou takest into thy custody, cannot suffer or take any hurt or harm; and if I at any time, this day, shall through frailty, forget thee, yet Lord, I beseech thee, do thou in mercy remember me: And I pray not alone for myself unto thee, O Father, but I beseech thee also be merciful unto thy whole Church, and chosen people, wheresoever they live upon the face of the whole Earth, defend them from the rage and tyranny of the Devil, the World, and Antichrist; give thy Gospel a free and a joyful passage through the world, for the conversion of those who belong to thine Election and Kingdom: Bless the Church and Kingdoms wherein we live, with the continuance of peace and true Religion, and Justice: Defend our gracious King *Charles* from all his enemies, and grant him a long life in health and all happiness to reign over us▪ Bless our gracious Queen *Katherine*, *James* Duke of *York*, and all the rest of the Royal Family▪ increase in them all heroical and spiritual graces which may make them fit for those places for which thou ordainedst them; direct all the Nobility, Bishops, and Magistrates of this Kingdom and Commonwealth; govern thou them that they may govern the Commons in true Religion, Justice, Obedience, and Tranquility: Be merciful unto all the people that fear thee, and call upon thy Name; and comfort as many among them as lie sick, or are comfortless in body, or mind; especially be favorable to all such as suffer any trouble or persecution for the testimony of the Truth and holy Gospel, and give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom, for the glory of thy Name, the farther enlarging of the Truth, and the more ample increase of their comfort and consolation: Hasten thy coming, O blessed Savior, and end these sinful days, and give me grace, that like a wise Virgin, I may be prepared with Oil in my Lamp, to meet thee, the sweetest Bridegroom of my soul at thy coming, whether it be by the day of death, or the day of judgment, and then Lord Jesus, come quickly, even Lord Jesus come when thou wilt, these, and all other graces which thou knowest to be needful and necessary both for my soul and my body, this day and forever, I humbly beg and crave at thy hands; O Father, giving thee thy praise and glory, in that absolute form of prayer, which Christ himself hath taught me, to say unto thee, *Our Father which art in Heaven, hallowed be thy Name, &c.*

Another Shorter Morning Prayer.

O Most gracious God and merciful Father, I thine unworthy servant do acknowledge that as I have been born in sin, so I have lived in iniquity, and broken everyone of thy commandments, in thought, word and deed, following the desires of my own will, and lusts of my flesh, not caring to be governed by thy holy Word and Spirit; therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in Hell fire; if that thou shouldest but deal with me according to thy Justice, and my deserts. Wherefore, O heavenly Father, I humbly beseech thee, for thy Son Jesus Christ his sake, and for the merits of that bloody death and passion, which I believe he hath suffered for me, that thou wouldest pardon and forgive me all my sins, and deliver me from the Hell and vengeance which is due unto me for them, and send thy holy Spirit into my heart, which may assure me that thou art my Father, and that I am thy child, and that thou lovest me with an unchangeable love; and let thy good Spirit lead me into all truth, and crucify in me more and more carnal lusts, that my sin may more and more die in me, and that I may serve thee in Righteousness and true Holiness all the days of my life; and when this mortal life is ended,

I may through thy mercy in Christ be made partaker of thine everlasting glory, in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart, I humbly thank thee for all thy blessings bestowed upon my soul and body, for electing me in thy Love, for redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, until this present day and hour by thy gracious providence; I thank thee more especially for that thou hast defended me this night past from all danger, and hast brought me safe to the beginning of this day; and now, good Lord, I beseech thee, keep me this day from all peril and danger, and from all evil that may hurt me, and from falling into all sin that should offend thee; set thy fear before mine eyes, and let thy holy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of my own conscience; and to this end I commend myself, and all my ways and actions, together with all that do belong unto me, unto thy gracious protection this day, praying thee to keep both thine and me from all evil, and to give a blessing to all our honest labors and endeavors; defend thy whole Church from the tyranny of this world, and of Antichrist; preserve our gracious King from all conspiracy and treason; grant him a long reign in health and happiness over us: Bless our gracious Queen *Katherine*, *James Duke of York*, and all the rest of the Royal Family, endue them with thy grace, and defend them from all evil: Bless all our Ministers and Magistrates with all those graces and gifts which thou knowest necessary for their places: Be favorable to all those that fear thee, and call upon thy Name, and tremble at thy judgments▪ Comfort all those that are sick, or any way comfortless O Lord, keep me in a continual readiness by faith and repentance for my last end, that whether I live or die, I may be found thine own, to thine eternal glory, and my everlasting salvation, through Jesus Christ my only Savior, in whose blessed Name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that prayer which he hath sanctified with his own lips, saying, *Our Father*, &c.

A Prayer for the Evening.

O most gracious and loving Father, who art about my bed, and knowest my lying down, and my rising up, and art near unto all that call upon thee in Truth and sincerity, I a wretched sinner do humbly beseech thee to look upon me with the eyes of mercy, and not to behold me, as I am in myself, for then thou shalt see but an unclean and defiled creature, conceived in sin, and living in iniquity, so that I am ashamed to lift up my eyes unto thee, knowing how grievously I have sinned against Heaven and before thee; for, O Lord, I have transgressed all thy Commandments and Righteous Laws, not through negligence and infirmity, but oftentimes through willful presumption, contrary to my knowledge, and the motions of thy holy Spirit reclaiming me from them, so that I have wounded my conscience, and grieved thy holy Spirit, by whom thou hast sealed me to the day of Redemption. Thou hast consecrated my soul and body to be the Temple of the Holy Ghost, I wretched sinner have defiled both, with all manner of pollution and uncleanness; mine eyes in taking pleasure to behold vanities, that I am ashamed to lift up my eyes unto thee; mine ears in hearing impure and unclean speeches; my tongue in evil speaking; my hands are so full of impurity, that I am ashamed to lift them up unto thee; and my feet have carried me after mine own ways; my understanding and reasonings, which are so quick in all earthly matters, are only blind and

stupid; when I come to meditate or discourse of spiritual and heavenly things, my memory which should be a treasury of all goodness, is not so apt to remember anything, as those things that are vile and vain; yea Lord, by woeful experience I find that naturally all the imaginations of the thoughts of my heart are only evil altogether, and continually; for these my sins are more in number than the hairs of my head, and they have grown over me, like a loathsome leprosy, from the crown of my head, to the soles of my feet; there remains no part which they have not infected; they make me seem vile in mine own eyes, how much more abominable must I appear in thy sight! the custom of sinning hath almost taken away the conscience of sin, and pulled upon me such dullness of sense, and hardness of heart, that thy judgments denounced against my sins, by the faithful Preachers of thy Word, do not terrify me to return unto thee with unfeigned repentance; and if thou Lord shouldst but deal with me according to thy Justice, and my deserts, I should utterly be confounded and condemned; but seeing that of thine own mercy thou hast spared me so long, and still waitest for my repentance, I humbly beseech thee for the blood, death and passions sake, which Jesus Christ hath suffered for me, that thou wouldest pardon and forgive me all my sins, and mine offenses, and open unto me that ever-streaming fountain of the blood of Christ, which thou hast promised to open under the New Testament, to the penitent of the house of *David*, that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds, that they never more be seen to shame me in this life, nor to condemn me in the world to come, before the judgment seat of God. And for as much, O Lord, as thou knowest that it is not in man to turn his own heart, unless thou first give him grace to convert: And seeing it is as easy with thee to make me righteous and holy, as to suffer me to be such, O my God, give me grace to do what thou hast commanded, then command what thou wilt and thou shalt find me willing to do what thou commandest, and to observe thy blessed Will in all things; to this end give unto me thy Holy Spirit, which thou hast promised to give to the worlds end, unto all thine elect people; and let the same Holy Spirit purge my heart from the dross of my natural corruption; heal my soul and body, that they may become the Temple of the Holy Ghost, to serve thee in Righteousness and true Holiness all the days of my life, that when by the direction and assistance of thy Holy Spirit I shall finish my course in this short and transitory life, I may cheerfully leave this world, and resign my soul into thy fatherly hands in assured confidence of enjoying everlasting life with thee in thy heavenly Kingdom, which thou hast prepared for thine Elect Saints who love the Lord Jesus, and expect his appearing. In the mean while, O Father, I beseech thee, let thy Holy Spirit work in me such a serious repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all my endeavors resist the like filthy sins for the time to come, and let the same Holy Spirit keep me in the Unity of the Church, lead me in the Truth of thy Word, and preserve me that I may never swerve from the same to Popery, or any other error or false Worship; and let thy Spirit open mine eyes more and more, to see the wondrous things of thy Law; and open my lips that my mouth may set forth thy praise; increase in me those good gifts with which thou hast already endowed me of thy mercy, and give unto me a penitent spirit, and a chaste heart, a contented mind, pure affections, a wise behavior, and all other graces which thou seest necessary for me to govern my heart in thy fear, and to guide all my life in thy favor, that whether I live or die, I may live and die unto

thee, who art my God and my Redeemer. And here, O Lord, according as I am bound, I render unto thee, from the Altar of my humblest heart, all possible thanks and praise for all those blessings and benefits which graciously and plentifully thou hast bestowed upon my soul and body, for this life, and that which is to come, namely, for my Election, Creation, Redemption, Justification, Sanctification and Preservation, from my childhood until this present day and hour, and for the firm hope which thou hast given me of my Glorification: Likewise for my Life, Liberty, Food and Rayment, a competent estate for the maintenance of this present life, and prosperity; more especially, for that thou hast defended me this day now past from all peril and dangers, both of body and soul, furnishing me with all necessary good things that I stand in need of; and as thou hast ordained the day for man to travel in, and the night for him to take his rest; so I beseech thee to sanctify unto me this nights rest and sleep, that I may be the better disposed to serve thee in all honesty and godliness, and that I may enjoy the same as thy sweet blessing and benefit, that so dull and wearied a body of mine being refreshed with moderate rest and sleep, I may be the better enabled to work before thee, doing all such good works as thou hast provided for me; and when it shall please thee by thy divine providence to awaken me the next morning, do thou, O Lord, who art the keeper of *Israel*, who never slumberest nor sleepest, watch over me in thy holy providence, to protect me from all dangers, so that neither the evil Angels of Satan, nor any wicked enemy may have any power to do me any harm, or evil; and to this end give a charge unto thy holy Angels, that they at thy appointment may pitch their tents round about me for my defense and safety, as thou hast promised they should do about them that fear thy Name; and knowing that thy Name is a strong Tower of defense unto all those that trust therein, I here recommend myself, and all that belongs unto me unto thy holy protection and custody, if it be thy blessed will to call for me in my sleep. O Lord, for Christ his sake, have mercy upon me, and receive my soul unto thy heavenly Kingdom; and if it be thy blessed pleasure to add more days to my life, add more amendment unto my days, and wean my mind from the love of the world, and the vanity thereof, and cause me more and more to settle my conversation on Heaven and heavenly things, and perfect daily in me that good work which thou hast begun, to the glory of thy Name, and the salvation of my sinful soul. O Lord, I beseech thee likewise, save and defend from all evil and danger thy whole Church, our gracious King *Charles*, and grant him a long and prosperous Raign over us: Bless our gracious Queen *Katherine*, *James Duke of York*, and all the Royal Family; endue them with thy grace, and defend them from all evil: Bless the Nobility, Magistrates, and Ministers of these Churches and Kingdoms, each of them with those graces and benefits which are expedient for their places and callings; and be thou, O Lord, a comfort and a consolation to all thy people, whom thou hast thought meet to visit with any kind of sickness, cross, or poverty, or calamity. Hasten, O Father, the coming of our Lord Jesus Christ; make me ever mindful of my last end, and of the reckoning that I am to make unto thee therein; and in the mean while, carefully so to follow Christ in the generation, during this life, as that with Christ I may have a portion in the resurrection of Christ, when this mortal life is ended: These graces, and all other blessings, which thou, O Father, knowest to be required and necessary for me, I humbly beg and crave at thy hands, in the Name and Mediation of Jesus Christ, thy Son; and

in that form of Prayer which he himself hath taught me to say, *Our Father which art in Heaven,* &c.

Another Short Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the example of *Peter, Mary Magdalene,* the Publican, the Prodigal Child, and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners who are heaviest laden with sin, at what time soever they return unto thee, with penitent hearts, lamenting their sins, and imploring thy grace, I should despair for my own sins, and be utterly discouraged from presuming to come into thy presence, considering the hardness of my heart, and the unruliness of my affection, and the uncleanness of my conversation, by means whereof I have transgressed all thy holy Laws and Commandments, and deserved thy Curse, which might cause my body to be smitten with some fearful disease, my soul to languish with the death of sin, my good name to be traduced with some scandalous reproaches, and make myself liable to all manner of crosses and casualties. And I confess Lord, that thy mercy is the cause I have not been long ago consumed and confounded: But, O my God, as thy mercy only stayed thy judgments from falling upon me hitherto, so I humbly beseech thee, in the bowels of thy mercy in Jesus Christ, in whom only thou art well pleased, that thou wilt not deal with me according to my deserts, but that thou wouldest freely and fully remit unto me all my sins and my transgressions, and that thou wouldest wash them clean from me, with the virtue of that precious blood, which thy Son Jesus Christ hath shed for me; for he alone is my Physician, and his blood only is the medicine that can heal my sickness; and is the true brazen Serpent that can cure that poison wherewith the fiery serpents of my sins have stung and poisoned my sick and wounded soul; and give me, I beseech thee, thine holy Spirit, which may assure me of mine Adoption, and that may confirm my Faith, increase my Repentance, enlighten my Understanding, purify my Heart, and rectify my Will and Affection, and so sanctify me throughout, that my whole Body, and Soul; and Spirit may be kept unblamable until the glorious coming of my Lord and Savior Jesus Christ. And now, O Lord, I give unto thee, most humble and hearty thanks and praise, for that thou hast this day preserved me from all harm and dangers, notwithstanding all my sins and evil deserts; and I beseech thee likewise to defend me this night from the roaring Lion, which night and day seeketh to devour me: Watch thou, O Lord, over me this night, to keep me from his temptations and tyranny, and let thy mercy shield me from his unspeakable rage and malice; and to this end I commit myself into thy hands, and almighty protection, beseeching thee, O my Lord and my God, not to suffer Satan, or any of his evil members to have power to do me any hurt or harm this night; and grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live or die unto thee, and to the glory of thy Name, and the salvation of my soul. Lord, bless and defend all thy chosen people everywhere; Grant our gracious Sovereign long life, and a happy Raign over us: Bless our gracious Queen *Katherine, James Duke of York,* and all the Royal Family, together with all our Magistrates and Ministers; comfort them who are in misery, need or sickness, or under any kind of Cross or Calamity; give me grace to be one of those wise Virgins, which may have my heart prepared like a Lamp, furnished with the Oil of Faith, and Light of good works, to meet

the Lord Jesus, the sweet Bridegroom of my soul, at his second and sudden coming in glory; grant this, good Father, for Jesus Christ his sake my only Savior, Redeeder, and Mediator; in whose blessed Name, and in whose own words I call upon thee, as he hath taught me; *Our Father which art in Heaven, &c.*

A Morning Prayer for a Family.

O Lord our God and heavenly Father, who art the only Creator of Heaven and of Earth, and all therein contained, we confess that we are unworthy to appear in thy sight and presence, considering our manifold sins and offenses, which we have committed against Heaven, and before thee: and how that we have been born in sin, and do daily break thy holy Laws and Commandments contrary to our knowledge and consciences; albeit we know thou art our Creator, who hast made us, our Redeemer, who hast bought us with the blood of thy only begotten Son, and our Comforter, who bestowest upon us all the good and holy graces which we enjoy in our souls, and in our bodies; and if thou shouldest but deal with us as our wickedness and unthankfulness have deserved, what other thing might we, O Lord, expect from thee, but shame and confusion in this life, and in the world to come wrath and everlasting condemnation; yet, O Lord, in the obedience of thy Commandments, and in the confidence which we have in thy unspeakable and endless mercy in thy Son, and our Savior Jesus Christ the Righteous, we thy poor servants appealing from thy Throne of Justice, to thy Throne of Grace, whose mercy reigneth to pardon abounding sin, do from the bottom of our hearts, most humbly beseech thee, to remit and forgive unto us all our sins and our offenses, and misdeeds, that by the virtue of the precious blood of Jesus Christ, thy innocent Lamb, which he so abundantly shed upon the Cross, to take away the sins of the world, all our sins, both original and actual, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up in judgment against us; and we beseech thee, good Father, for Christ his death and passion sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance which thy Law hath threatened, and our sins have justly deserved: And for as much, O Lord, as we are taught by thy Word, that no Idolaters, Adulterers, covetous men, contentious persons, drunkards, gluttons, and such inordinate livers, shall inherit the Kingdom of God; pour the grace of thy Holy Spirit into our hearts, whereby we may see the filthiness of our sins, and abhor them, and may be more and more stirred up to live in newness of life, and love of thy Majesty, so we may daily increase in the obedience of thy words, and in conscionable care of keeping thy Commandments. And now, O Lord, I render unto thee most hearty thanks, for that thou hast elected, redeemed, called, justified us in good measure in this life, and given us an assured hope that thou wilt glorify us in thy heavenly Kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the continuance of thy holy Gospel amongst us, and for sparing us so long, and granting us so gracious a time of repentance: Also we praise thee for all other thy mercies bestowed upon us; more especially for preserving us this night past, and from all dangers that might have befallen our souls or bodies; and seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same: Bless and defend us in our going out and in our coming in, this day, and ever more; shield us, O Lord, from the temptations of the Devil, and

grant us the custody of thy holy Angels, to defend and direct us in all our ways; and to this end we recommend ourselves, and all those that belong unto us, and are abroad from us, unto thy hands and almighty tuition; Lord defend them from all evil, prosper them with all graces, and fill them with thy goodness: Preserve us likewise this day, from falling into any gross sins, especially those whereunto our natures are most prone; set a watch before the door of our lips, that we offend not thy Divine Majesty by any rash or false oaths, or by any lewd or lying speeches; give unto us patient minds, pure and chaste hearts, and all other graces of thy Spirit, which thou knowest to be needful for us, that we may be the better enabled to serve thee in holiness and righteousness all the days of our life; and seeing that all men's labors are in vain, without thy blessing, bless everyone of us in our several places and callings; direct thou the works of our hands upon us, even prosper thou our handy-works; for except thou guide us with thy grace, our endeavors can have no good success; and provide for us all things which thou, O Father, knowest to be needful for everyone of us, in our souls and bodies this day, and grant that we may pass through the pilgrimage of this short life, that our hearts being not settled upon any transitory things, which we meet with in the way, our souls may every day be more and more ravished with the love of our home, and thine everlasting Kingdom: Defend likewise, O Lord, thy universal Church, and every particular member thereof; especially we beseech thee to continue the peace and tranquility of these Churches and Kingdoms wherein we live; preserve from all evil and dangers our most gracious King *Charles*, endue his Royal heart with more and more grace, wisdom and understanding, and grant that his days may be long, prosperous and happy: Bless our gracious Queen *Katherine*, *James Duke of York*, and all the Royal Family, multiply their days with bliss and felicity, and afterwards crown them with everlasting joy and glory: Bless all our Ministers and Magistrates with all graces needful for their places, govern thou them, that they may govern us in peace, godliness, and true Religion; and of thy mercy, O Lord, comfort all our Brethren that are distressed, sick, or comfortless, especially those who are afflicted either with an evil conscience, because they have sinned against thy Word, or for a good conscience, because they will not sin against the Truth; make the first to know that not one drop of the blood of Christ was a drop of vengeance, but all drops of grace, powerful to procure pardon upon repentance, for the greatest sins of the chiefest sinners in the world; and for the other, let not, O Lord, thy long sufferance, either too much discourage them, or too much encourage their enemies; but grant them patience in suffering, and a gracious and speedy deliverance, which may stand best with thy glory, and their comfort; and give everyone of us grace to be always mindful of his last end, and to be always prepared with faith and repentance, as with a wedding garment, against the time thou shalt call for us out of this sinful world; and that in the mean while, we may in all things, and above all things, seek thy glory, that when this mortal life is ended, we may then be made partakers of Immortality and Life eternal in thy heavenly Kingdom; these, and all other graces and blessings, which thou, O heavenly Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that most perfect form of prayer which Christ himself hath taught us, saying, *Our Father which art in Heaven, &c.*

Evening Prayer for a Family.

O Eternal God, and most merciful Father, we thine unworthy servants here assembled, do cast down ourselves at the foostool of thy grace, acknowledging ourselves that we inherit our Fathers corruption, in thought, word and deed, transgressing thy holy Commandments, so that in us naturally, there dwelleth nothing that is good; for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, profaneness, distrust, too much love of ourselves, too little love of thee, and thy Kingdom, but full of enmity, and void of love, patience, and every spiritual grace; if thou therefore shouldest enter into judgment with us, and search out our natural corruptions, and observe all the cursed fruit and effects that we have derived from thence, Satan might justly challenge us for his own, and we could not expect any from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved: But, good Father, for Jesus Christ his sake, who is thy dear Son, in whom only thou art well pleased, and for the merits of that bitter death and passion, which we believe he hath suffered for us, have mercy upon us, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, or to condemnation in the world which is to come: And for as much as thou hast created us, to serve thee, as all other creatures to serve us, so we humbly beseech thee inspire thy Holy Spirit into our hearts, that by his illumination and effectual working we may have the inward sight and feeling of our sins, and natural corruptions; and that we may not be blinded in them through custom, as the Reprobate are, but that we may more and more loath them, and be heartily grieved for them, endeavoring by the use of all good means to overcome them, and get out of them. O let us feel the power of Christ's death killing sin in our mortal bodies, and the virtue of his Resurrection, raising up our souls to newness of life; convert our hearts, subdue our affections, regenerate our minds, purify our natures, and suffer us not to be drowned in the streams of those filthy vices, and sinful pleasures, wherewith thousands are carried headlong to eternal destruction, but daily frame us more and more to the likeness of thy Son Jesus Christ, that in Righteousness and true Holiness we may so serve and glorify thee, that living in thy fear, and dying in thy favor, we may in thy appointed time, attain to the blessed Resurrection of the Just unto eternal life; in the mean while, O Lord, increase our faith in the sweet promises of the Gospel, and our repentance from dead works, the assurance of our hopes in thy promises, our fear of thy Name, the hatred of all our sins, and our love unto thy children, especially whom we see to stand in need of our help and comfort, that so by the fruit of piety, and a righteous life, we may be assured that thy Holy Spirit doth dwell in us, and that we are thy children by grace and adoption; and grant us, good Father, the continuance of health, peace and maintenance, and all other outward good things, so far forth as thy Divine Wisdom shall think meet to be requisite and necessary for everyone. And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us all in things of this life, but infinitely more merciful in the things of a better life; therefore we do here from our very souls, render unto thee most humble and hearty thanks from our very souls, for all thy blessings and benefits bestowed upon our souls and our bodies, acknowledging thee to be that Father of Light from whom we have received all those good and perfect gifts, and unto thee alone for

them we ascribe to be due, all glory, honor, might, majesty and praise, both now and forever more: But more especially we praise thy Divine Majesty, for that thou hast defended us this day past from all perils and dangers, so that none of those Judgments which our sins have deserved have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, or our Brethren, and for Christ his sake, be reconciled unto us for them; and we humbly beseech thee likewise of thine infinite goodness, to defend and protect us this night, and all that belong unto us, from all perils and dangers of fire, robbery, terrors of evil Angels, or any other fear, which for our sins might justly have fallen upon us, and that we may be safe under the shadow of thy wings; and to this end and purpose we here recommend our bodies and souls, and all that we have unto thine Almighty Protection; Lord bless and defend both us and them from all evil; whilst we sleep, do thou, O Father, who never slumberest nor sleepest, watch over thy children, and give a charge to thy holy Angels to pitch their tents round about our houses and dwellings this night, to guard us from all dangers, that sleeping with thee, we may the next morning be awakened by thee, and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings; and we beseech thee, O Lord, to be merciful likewise to thy whole Church, and to continue the tranquility of these Kingdoms wherein we live, turning from us those plagues which the crying sins of this Nation do cry aloud for. O Lord, preserve the principal member thereof, our most gracious King *Charles*, endue his Royal heart with grace, wisdom and understanding, and grant that his days may be many, prosperous, virtuous and happy; clothe his enemies with shame, but upon his head let his Crown flourish: Bless our gracious Queen *Katherine*, *James* Duke of *York*, and the rest of the Royal Family, endow them with thy grace, and defend them from all evil: Bless all our Magistrates and Ministers with all those graces and gifts necessary for their places; govern thou them, that they may govern us in peace, godliness, and true Religion: Bless all that fear thee, and call upon thy Name; all our Christian Brethren and Sisters, that suffer sickness, or any other affliction, or misery, especially those who do anywhere suffer persecution for the testimony of thy holy Gospel▪ grant them patience to bear thy Cross, and deliverance when, and which way it shall seem best to thy Divine Wisdom; and Lord, suffer us never to forget our last end, and those reckonings which then we must render unto thee; in health and prosperity make us mindful of sickness, and of the evil day that is behind, that these things may not overtake us as a snare, but that we may in some good measure, like wise Virgins, be found prepared for the coming of Christ, the sweet Bridegroom of our souls. And now, O Lord, most holy and just, we confess there is no cause why thou who art so much displeased with sin, shouldest hear the prayers of sinners, but for his sake who suffered for sin, and sinned not, in the only mediation therefore of thine eternal Son Jesus Christ our Lord and Savior, we humbly beg these and all other graces which thou knowest to be needful for us and for thy whole Church, shutting up these our imperfect requests in that most holy prayer which Christ himself hath taught us to say unto thee, *Our Father which art in Heaven, &c.*

A Morning Prayer for the Sabbath Day.

O Most High, O Eternal God, all whose works are glorious, all whose thoughts are very deep, there can be no better thing than to praise thy Name, and declare thy loving kindness in the morning, on thy holy and blessed Sabbath day, for it is thy Will and Commandment, that we should sanctify this day in thy service, and praise him, and in the thankful remembrance of the Creation of the world, by the power of thy Word, so of the Redemption of mankind by the death of thy Son; thine, O Lord, I confess is greatness, and power, and glory, and victory, and praise, for all that is in Heaven and Earth is thine; thine is the Kingdom, O Lord, and thou excellest as head over all, both riches and honor come of thee, and thou raigest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all; now therefore, O my God, I praise thy glorious Name, that whereas I wretched sinner having so many ways provoked thy Majesty to anger and displeasure, thou notwithstanding of thy favor and goodness, passing by profaneness and infirmities, hast vouchsafed, O heavenly Father, to add this Sabbath again to the number of my days; and vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son, whose glorious Resurrection thy whole Church celebrateth this day, to pardon and forgive me all my sins and misdeeds; especially, O Lord, cleanse my soul from those filthy sins which my corrupt nature is most prone unto, with the blood of thy most pure and undefiled Lamb, and let thy Holy Spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in Righteousness, and true Holiness all the days of our life; and as of thy mercy thou hast brought me safe to the beginning of this day, so I beseech thee to make it a day of Reconciliation betwixt my sinful soul and thy Divine Majesty; give me grace to make it a day of Repentance unto thee, that thy goodness may seal it to be a day of pardon unto me; and that I may remember, that the keeping holy of this, is a commandment which thine own finger hath written, that on this day I might meditate on thy glorious works of our Creation and Redemption, and learn how to keep all the rest of thy holy Laws and Commandments; and when anon I shall with the rest of the holy Assembly appear before thy presence, to offer unto thee our morning Sacrifice of praise and thanksgiving, and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy servant, oh let not my sins stand as a cloud, to stop my prayers from ascending unto thee, or keep back thy grace from descending by thy Word into my heart. I know, O Lord, and tremble to think, that three parts of the good seed falls upon bad ground; O let not my heart be like the high way, which through hardness and want of true understanding receives not the seed, till the evil one cometh and catcheth it away; nor the stony ground, which heareth with joy for a time, but falleth away as soon as persecution ariseth for the Gospels sake; nor like the thorny ground, which by the cares of this world, and deceitfulness of riches choketh the Word which it heareth, and maketh it altogether unfruitful; but that like unto the good ground, I may hear thy Word with an honest and a good heart, understand it, and keep it, and bring forth fruit with patience, in that measure that thy Divine Wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the door of utterance unto thy faithful servant, whom thou hast sent unto us to open our eyes, that we may turn from darkness to light, and from the power of Satan unto God, that we may receive forgiveness of sins, and an inheritance among them which are sanctified by Faith in Christ; and give me grace to submit myself to his Ministry, as well when he terrifieth me with judgments, as

when he comforteth me with thy mercies; and that I may have him in a singular love for his works sake, because he watcheth for my soul, as he that must give an account for the same unto his Master; and give me grace to behave myself in the holy Congregation with comeliness and reverence as in thy presence, and in the sight of thy holy Angels. Keep me from drowsiness and sleepiness, and from all wandering thoughts, and worldly imaginations; sanctify my memory, that it may be apt to receive, and firm to remember those good and profitable doctrines which shall be taught unto us out of thy Word, and that through the assistance of thy holy Spirit, I may put the same lessons in practice, for my directions in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name; and that this day which godless and profane persons spend in their own lusts and pleasures, I as an obedient servant of thine may make my chief delight to consecrate it to thy honor and glory, not doing my own ways, nor seeking mine own will, nor speaking a vain word, but that ceasing from the works of sin, as well as from the work of my ordinary calling, I may through thy blessing feel in my heart the beginning of that eternal Sabbath, which with unspeakable joy & glory I shall celebrate with thy Saints and Angels to thy praise and worship in thy heavenly Kingdom for evermore; all which I humbly beg and crave at thy hands, in the Name and Mediation of my Lord and Savior Jesus Christ, in that form of prayer which he hath taught me, *Our Father which art in Heaven, &c.*

A Private Evening Prayer for the Sabbath Day.

O Holy, holy, holy Lord God of Sabbath, suffer me who am but dust and ashes, to speak unto thy glorious Majesty; I know that thou art a consuming fire, I acknowledge that I am but wretched stubble, my sins are in thy sight, and Satan stands at my right hand to accuse me for them; I come not to excuse, but to judge myself worthy of all those judgments which thy justice might most justly inflict upon me, a wretched creature, for my sins and my transgressions, the number of them is so great, and the nature of them is so grievous, that they make me seem vile in mine own eyes, how much more loathsome in thy sight. I confess they make me so far from being worthy to be called thy Son, that I am altogether unworthy to have the name of thy meanest servant; and if thou shouldst but recompense me according to my deserts, the Earth, as weary of such a sinful burden, should open her mouth, and swallow me up like one of *Dathans* Family, into the bottomless pit of Hell; for if thou didst not spare the natural branches, those Angels of glorious excellency, but hurledst them down from thy heavenly habitation in the pains of hellish darkness, to be kept unto damnation, when they sinned but once against thy Majesty, and didst expel our first Parents out of Paradise, when they did but transgress one of thy Laws: Alas, what a vengeance may I expect, who have not offended in one sin only, but heaping sin upon sin, without any true Repentance, drinking in iniquity as it were water, ever pouring in, but never pouring out any filthiness; and transgressed all thy Laws and Commandments; yea this present day thou hast straightly commanded me to keep holy to thy praise and worship, I have not so religiously kept and observed, nor prepared my soul in that holiness and chastity of heart as was fit to meet thy blessed Majesty in the holy Assembly of thy Saints: I have not attended to the Preaching of thy Word, nor to the administration of thy Sacrament, with that humility, reverence and devotion that I should; for though I was present at those exercises

in my body, yet Lord, I was overtaken with much drowsiness, that when I was awake, my mind was so distracted and carried away with vain and worldly thoughts, that my soul seemed to be absent, and out of the Church. I have not so duly as I should meditated with myself, nor conferred with my Family upon those good instructions which I have heard and received out of thy holy Word, by the public Minister, for default whereof, Satan hath stolen the most part of those instructions out of my heart, and I wretched creature, have forgotten them, as though they had never been heard; and my family doth not thrive in knowledge and satisfaction under my government, as they should, though I know that many of my poor Brethren live in want and necessity; some in pain, and comfortless, yet I have not remembered to relieve the one with my alms, nor the other with my consolations, but have feasted myself, and satisfied mine own lust; I have spent most part of the day in idle talk, vain sports and exercises; yea, Lord, I have, &c. *here confess what faults thou hast done that day, by omission or commission, and then fetching a deep sigh from thy heart*, and for all these my sins, my conscience cries guilty, thy Laws condemns me, and I am in thy hand to receive the sentence and curse that is due to the willful breach of so holy a Commandment: but what if I am by the Law condemned, yet Lord, thy Gospel assures me that thy mercy is above all thy works, and that thy grace transcends thy Law, and thy goodness delights there to reign, where sinners do most abound. In the multitude of the mercies and merits of Jesus Christ my Savior, I beseech thee, O Lord, who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner, to pardon and forgive unto me all these my sins, and all the errors of that day, and of my whole life, and free my soul from that curse and judgment which is due unto me for them. Thou that didst justify the contrite Publican for four words of confession, and receivedst the prodigal Child when he had spent all the stock of grace, into favor, upon his repentance, pardon all my sins likewise, O Lord, and suffer me not to perish for my transgressions. O spare me for thy mercy sake, and receive me unto favor again. Wilt thou, O Lord, reject me, who hast received all Publicans and sinners, that upon repentance sued unto thee for grace. Shall I alone be excluded from thy mercy? far be it from me to think so, for thou art the same God of mercy unto me that thou wast unto them, and thy compassion never fails; wherefore, O Lord, deal not with me after my merits, but according to thy great mercy, execute not thy severe justice against me a sinner, but execute thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but only those bloody wounds, bitter death and passion which thy blessed Son, my only Savior, hath suffered for me, him, in whom only thou art well pleased, I offer up unto thee, for all my sins wherewith thou art displeased; he my Mediator, the request of whose blood speaking better things than that of *Abel*, thy mercy can never gainsay, illuminate my understanding▪ and sanctify my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons which this day, or at any other time hath been taught unto me out of thy holy Word, that I may remember them; thy Commandments to keep them, thy Judgments to avoid them, and thy sweet promises to rely upon them in time of misery and distress; and now, O Lord, I resign myself to thy most holy Will, O receive me into thy favor, and so draw me by thy grace unto thyself, that I may as well be thine by Love and Implantation, as by Calling and Creation, and give me grace so to keep holy thy Sabbath in this life, as that when this life is ended, I may with all thy Saints

and Angels, celebrate an eternal rest of joy and praise to the honor of thy most holy Name in thy heavenly Kingdom forever more. *Amen.*

Devotions for several Occasions.

In the Name of the Father, of the Son, and of the Holy Ghost.

Our Father which art in Heaven, &c.

A Morning Prayer.

O Eternal Son of Righteousness, who camest from the bosom of the Father, to enlighten the darkness of the world, I praise thy Name that thou hast preserved me from the danger of this night, and hast continued to me still the opportunities of serving thee, and advancing my hopes of a blessed eternity, let thy mercies shine brightly upon me, and dissipate the clouds and darkneses of my spirit and understanding; rectify my affections, and purify my will, and all my actions, that whatsoever I shall do or suffer this day, or in my whole life, my words and purposes, my thoughts, and all my intentions, may be sanctified, and be acceptable to thy Divine Majesty. *Amen.*

Grant that my understanding may know thee, my heart may love thee, and all my faculties and powers may give thee due obedience, and serve thee; preserve me this day from all sin and danger, from all violences and snares of mine enemies, visible, or invisible; let thy holy fear be as a bridle to my distemperatures, and thy love so enkindle and actuate all my endeavors, that no pleasures or allurements of the world may draw me from thy service, nor any difficulty or temptation may be my hindrance; let the profound humility and innocence of my blessed Savior keep from me all pride and haughtiness of mind, all self-love and vain-glory, all obstinacy and disobedience, all fraudulency, and hurtful dissimulation, and let the graces of the Holy Ghost take such absolute possession and seisure of my soul, and all his faculties, that I may bring down, and cast out the spirit of uncleanness and intemperance, of malice and envy, idleness and disdain, that I may never despise any of thy creatures, but myself, that so being little in my own fight, I may be great in thine. *Amen.*

An Evening Prayer.

In the Name of the Father, and of the Son, and of the Holy Ghost.

Our Father which art in Heaven, &c.

O Lord God, who art the light and splendor of souls, in the brightness of thy countenance is eternal day, that knows no night; in thy arms, and in thy protection is all quietness, tranquility and everlasting repose, while the darkness covers the face of the earth, receive my body and soul into thy custody; let not the spirits of darkness come near my dwelling, neither suffer my fancy to be abused with the illusions of the night. Lord, I am thy servant, and the sheep of thy pasture, let not the Devil, who goeth up and down seeking whom he may devour, abuse my body, or make a prey of my soul, but defend me from all those calamities which I have deserved, and protect my soul, that it consent not to any work of

darkness, lest mine enemy say, he hath prevailed over me, or do mischief to a soul redeemed with thy most precious blood. *Amen.*

Pardon and forgive me all the sins and offenses of my youth and age, the errors of mine understanding, the inordination of mine affections, the irregularity of all my actions, and particularly of whatsoever I have transgressed this day, in thought, word, or deed. Lord, let not thy wrath arise, for although I have deserved the extremest pressure of thine indignation, yet remember my infirmity, and how thou hast sent thy Son to reveal thy infinite mercy to us, and convey pardon and salvation to the penitent. I beseech thee also to accept the heartiest devotion, and humble acknowledgment of a thankful heart for all thy blessings and preservation of me this day; for unless thy providence and grace had been my defense and guide, I had committed more and more grievous sins against thee, and had been swallowed up by thy just wrath, and severest judgments, mercy sweet Jesus. *Amen.*

Grant unto thy servant true humility, great contrition, a tender conscience, and obedient heart, an understanding always busied in honest and pious thoughts, a willing, tractable heart, and ever prone to do good, affections even and moderate, a watchful custody over my senses, that by those windows sin may never enter in, nor death by sin; make me to watch over my tongue, and keep the door of my lips, that no corrupt or unseemly communication proceed out of my mouth, that I may never slander, calumniate, or detract from the reputation of my neighbor, that I be not busy in the faults of others, but careful to correct my own, being gentle and merciful to others, severe towards myself, that I may speak much of thy praises, and what I can for the edification of my Brethren. *Amen.*

Give me a soul watchful in the service of Religion, constant in holy purposes, ingenious and free from sordid ends, or servile flattery, a modest gravity in my deportment, affability, a fair, courteous demeanour towards all men, austerity in condemning my own sins, sweetness in fraternal correction, and reprehending others, mature judgment, a chaste body, and a clean soul, patience in suffering, deliberation in my words and actions, good counsels in all my purposes; make me just in performing promises, and in all my duties, sedulous in my calling, profitable to the Commonwealth, a true Son of the Church, and of a disposition meek and charitable towards all men. *Amen.*

O Lord, let thy grace be so present with me, that though my body sleep, yet my soul may forever be watchful, that I sleep not in sin, or pretermitt any opportunity of doing thee service: Let the remembrance of thy goodness and glory be first and last with me, and so unite my heart unto thee with habitual charity, that all my actions and sayings may be directed to thy glory, and every motion and inclination, either of soul or body, may in some capacity or other receive a blessing from thee, and do thee service, that whether I sleep or wake, travel or rest, eat or drink, live or die, I may always feel the light of thy countenance shining so upon me, that my labors may be easy, my rest blessed, my food sanctified, and my whole life spent with so much sanctity and peace, that scaping from the darkness of this world, I may at last come to the land of everlasting rest, in thy light to behold light and glory through Jesus Christ our Lord. *Amen.*

Blessed be the holy and undivided Trinity now and ever more.

Another Prayer for the Evening.

Visit, we beseech thee, O Lord, this habitation with thy mercy, and us thy servants with thy salvation, and repel far from us all the snares of the enemy. Let thy holy Angels dwell here to keep us in peace and safety, and thy blessing be upon us forever, through Jesus Christ our Lord. *Amen.*

O Lord Jesus Christ, the lively Image of thy Fathers mercy and glory, the Savior of all them that put their trust in thee, we offer and present to thee all our strength, and powers of our souls and body, and whatsoever we are, or have, to be preserved, governed, and possessed by thee; preserve us from all vicious, vain and proud cogitations, unchaste affections, from all those things which thou hatest; grant us thy holy charity, that we may love thee above all the world, that we may with all sincerity of intention, and zealous affections, seek thee alone, and in thee alone take our rest, inseparably joining ourselves unto thee, who art worthy to be beloved and adored of all thy creatures with lowest prostration, and highest affection, now and forever more. *Amen.*

O Father of mercies, and God of all comfort, let thy blessing be upon us, and upon all the members of thy holy Church, all health and safety both of body and soul; assist us against all our enemies, visible and invisible, now and forever more; send us a quiet night, and a holy death in the actual communion of the Catholic Church, and in thy charity, through Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven, &c.

Now and in all dangers and afflictions of soul and body, in the hour of death, and in the day of Judgment, save and deliver us, O sweet Savior and Redeemer Jesus. *Amen.*

Short Prayers for several Occasions for the King.

O Lord our heavenly Father, high and mighty, King of Kings, who in thy hands hast the heart of Kings, and canst turn them as the Rivers of water, send the light of thy countenance and abundance of blessings upon thy servant our Sovereign Lord King *Charles*, make him as holy, valiant, and prosperous as King *David*, wise and rich like *Solomon*, zealous for the honor of thy Law and Temple as *Josiah*, and give him all sorts of great assistances to enable him to serve thee, to glorify thy holy Name, to protect thy Church, to promote true Religion, to overcome all his enemies, to make glad all his people, that he serving thee with all diligence, and utmost of his endeavors his people may serve him with honor and obedience, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord. *Amen.*

For the Queen.

O God of Heaven, Father of all mercies, have mercy upon our most gracious Queen, unite her unto thee with the hands of faith and love, preserve her to her lives end in thy favor, and

make her instrumental of glory to thy Name, of refreshment to the Church, of Joy to the all faithful people of this Kingdom, and crown her with an eternal weight of glory, through Jesus Christ our Lord. *Amen.*

For our Children.

O Father of Heaven, God of all the creatures, by whose providence mankind is increased, I bless thy Name for bestowing on me that blessing of the righteous man, the blessing of children; Lord, bless them with health, with life, and good understanding, with fair opportunities and advantages of education, society, tutors and governors, and above all with the graces of thy holy Spirit, that they may live and be blessed under thy protection, grow in grace, and be in favor with God and man, and at last make up the number of thine elect Children, through Jesus Christ our Lord. *Amen.*

A Prayer of a Wife for her Husband.

O My God, who hast graciously been pleased to call me to the holy state of Matrimony, bless me in it with the grace of chastity, with loyalty, obedience, and complacency to my husband; and bless him with long life, with healthful body, with an understanding soul, with abundance of thy graces, which may make him to be and continue thy servant, a true Son of the Church, and a supporter and guide to his Wife, a blessing and a comfort to his Children, through Jesus Christ our Lord. *Amen.*

Of a Husband for his Wife.

O Merciful God, who art a Father to us thy Children, espouse to thy holy Church a Savior, and a Redeemer to all mankind; have mercy upon thy Handmaid my Wife, endow her with all the ornaments of thy heavenly grace, make her to be holy and devout, as *Hester*, loving and amiable, as *Rachel*, fruitful, as *Leah*, that being filled with grace and benediction here, she may be partaker of thy glory hereafter, through Jesus Christ our Lord. *Amen.*

For safety in Childbirth.

O Blessed Jesu, Son of the Eternal God, who according to thy humility, wert born of a holy Maid, who conceived thee without sin, and brought thee forth without pain, have mercy upon me thy humble servant, and as by thy blessing I have conceived, so grant that by thy favorable assistance I may be safely delivered. Lord, grant me patience, and strength, and confidence in thee, and send thy holy Angel to be my Guardian in the hour of my travel. O shut not up my soul with sinners, nor my life with them that go down to the Pit; I humbly also beg mercy for my Child, grant a comely body, and an understanding soul, life, and an opportunity of Baptism, and thy grace from the cradle to his grave, that it may increase the number of Saints in that holy fellowship of Saints and Angels, where thou raigest and livest, Eternal God, world without end. *Amen.*

Before a Journey.

O Lord, who didst lead thy servants *Abraham*, and *Jacob*, thy people *Israel*, thy servant *Tobias*, and wise men of the East, in their several Journies, by thy providence, by thy Ministry of Angels, by a Pillar of Fire, and by the guidance of a Star, vouchsafe to preserve us thy servants in the way that we are now to go, be, O Lord, a guide unto us in our preparation, a shadow in the day, and covering by night, a rest to our weariness, and a staff to our weakness, a portion in adversity, a protection from danger, that by thy assistance we may perform our Journey safely to thy honor, to our own comfort, and last bring us to the everlasting Rest of our heavenly Country, through him who is the way, the truth and the life, our blessed Lord and Savior Jesus Christ. *Amen*.

For Afflicted persons.

O Lord God, merciful and gracious Father, whose compassion extends to all that are in misery and need, that takest delight in relieving the distresses of the afflicted, give refreshment to all the comfortless, provide for the poor, give ease to all them that are tormented with sharp pains, health to the diseased, liberty and redemption to the captives, cheerfulness of spirit to all them that are in great desolation. Lord, let thy Spirit confirm all them that are strong, strengthen all them that are weak, and speak peace to the afflicted conscience, that the light of thy countenance being restored to them, they may rejoice in thy salvation, and sing praises unto thy Name, who hast delivered their souls from death, their eyes from tears, and their feet from falling; grant this for the honor of thy mercy, and the glory of thy Name, through Jesus Christ our Lord. *Amen*.

A Prayer against Temptations.

O God and Father of our Lord Jesus Christ, thy Name is great, thy Essence infinite, thy Goodness is Eternal, and thy Power hath no limit, thou art the God and Father of all, blessed forever more, look down in mercy and compassion from thy dwelling, hear my prayers and supplications, and deliver me from all temptations of the world, the flesh, and the Devil; take not thy grace from me; let me never want thy help in my need, nor thy comfort in the day of my danger or calamity; never try me beyond my strength, nor afflict me beyond my patience, nor smite me but with a fatherly Rod: I have no strength of my own, thou art my confidence, my Rock, and my strong salvation; save me O God, from the miseries of this world, and never let me suffer the calamities of the next; rescue me from the evils I have deserved, and preserve me from the punishment of this world, that living before thee with a clean heart, and undefiled body, and a sanctified spirit, I may at the day of Judgment be presented pure and spotless by the blood of the Lamb, that I may sing eternal Hallelujahs in heavenly places, to the honor of God our Savior, who hath redeemed our souls from death, our eyes from tears, and our feet from falling; grant this in the riches of thy mercy, through Jesus Christ our Lord. *Amen*.

A General Confesson.

Almighty God, I a miserable sinner, do humbly confess that I am truly sorrowful for my many and great, my innumerable and intolerable crimes, of which my conscience does accuse me, by night and by day, and by which I have provoked thy severest wrath and

indignation against me. I have broken all thy Righteous Laws and Commandments by word or deed, by vain thoughts, or sinful desires. I have sinned against thee in all my Relations and capacities, in all places, and at all times; I can neither reckon their number, nor bear their burden, nor suffer thine anger, which I have deserved; but thou, O Lord God, art merciful and gracious, have mercy upon me, pardon me for all the evil I have done; judge me not for all the good I have omitted; take not thy favor from me, but delight thou to sanctify and save me, and work in me to will and to do of thy good pleasure, all my duty which thou O Lord requirest of me, that being sanctified by thy Spirit, delivered from my sins, I may serve thee in a religious and holy conversation through Jesus Christ our Lord. *Amen.*

A Prayer used by His late Majesty in the time of his trouble and restraint.

O Most glorious Lord God, Father, Son, and Holy Ghost, I here humbly adore thy most sacred Majesty, and I bless and magnify thy Name, for that thou hast been pleased so often and strangely to deliver me from the striving of my people: Father, forgive them who have thus risen up against me, and do thou yet turn their hearts both unto thee, and unto me, and do thou afford me help, that I, being firmly established in the Throne thou hast placed me in, may defend thy Church committed to my care, and keep all this thine and my people in truth and peace, through Jesus Christ our Lord. *Amen.*

A Prayer for pardon of Sin.

ALmighty and most merciful Father, look down upon me thy unworthy servant, who here prostrate myself at the footstool of thy Throne of Grace, yea look upon me, O Father, through the mediation, and in the merits of Jesus Christ, in whom only thou art well pleased, for of myself I am not worthy to stand before thee, or to speak with my unclean lips unto thee, most holy and eternal God; for as in sin I was conceived and born, so likewise I have broken all thy holy Laws and Commandments, by my sinful motions, unclean thoughts, evil words, and wicked works, omitting my duties I ought to do, and committing many vices which thou hast forbidden under pain of death, of thy heavy displeasure. As for my sins, O Lord, they are innumerable, wherefore I stand here liable to all the miseries of this life, and everlasting torment in that to come; if thou shouldest deal with me according to my deserts, I confess Lord that it is thy mercy which endureth forever, and thy compassion which never fails, which is the cause I have not been long ago consumed; but with thee there is mercy and plenteous redemption; in the multitude therefore of thy mercies, and by the merits of Jesus Christ, I entreat thy Divine Majesty that thou wilt not enter into judgment with thy servant, nor be extreme to mark what is done amiss, but be thou merciful unto me, and wash away all my sins and transgressions with that precious blood that my Savior shed for me; and I beseech thee, O Lord, not only to wash away all my sins, but also to purge my heart by thy holy Spirit from the dross of my natural corruption, and as thou dost add days to my life, so, good Lord, I beseech thee, to add repentance to my days, that when I have past this mortal life, I may be partaker of thy heavenly Kingdom, through the merits of Jesus Christ our Lord. *Amen.*

A Prayer and Confession in and for the time of Affliction.

Almighty and most merciful Father, it is only thy goodness that admits of my imperfect prayers, and the knowledge that thy mercies are infinite, which can give me any hope of thy acceptance, or granting them; for it is my bounden and necessary duty to confess my sins freely unto thee, and of all men living I have need of, and most reason so to do; no man living hath been so much obliged by thee, for that degree of knowledge which thou hast given me, adding likewise the guilt of my transgression; for it is through failing and imperfection that I have so many ways provoked thy gracious Majesty to wrath and indignation against me, but with shame and grief I confess that I have done amiss, and dealt wickedly, that therein I followed the persuasion of worldly wisdom, forsaking the dictates of a right informed conscience; wherefore, O Lord, I have no excuse to make, no hope left, but in the multitude of thy mercies; for I know my repentance is weak, and my prayers are faulty, grant therefore, O most merciful Father, so to strengthen my repentance, and amend my prayers, that thou mayest clear the way for thine own mercies, to which, O let thy Justice at last give place, putting a speedy end to my deserved afflictions: In the mean time give me patience to endure, constancy against temptations, and a discerning spirit to choose what is best for thy glory, and my comfort, and the good of others; grant this, O most merciful Father, for thy Son Jesus Christ his sake, our only Savior. *Amen.*

A Prayer in time of Captivity.

O Powerful and Eternal God, to whom nothing is so great that it may resist, or so small that it is contemned, look upon my miseries with the eye of mercy, and let thy infinite power vouchsafe to limit out some proportion of deliverance unto me, as to thee shall seem most convenient; let not injury O Lord, triumph over me, and let my falls by thy hand be corrected; and make not my unjust enemies the Ministers of thy Justice; but yet my God, if in thy wisdom this be the aptest castisement for my inexcusable transgressions; if this ungrateful bondage be fittest for my over high desires; if the pride of my not enough humble heart be to be thus broken, O Lord, I yield to thy Will, cheerfully embracing what sorrow thou wilt have me suffer; only thus much let me crave of thee: Let my craving, O Lord, be acceptable unto thee, since it even proceeds from thee, that by goodness, which is thyself, thou wilt suffer some beam of thy Majesty so to shine in my heart, that I, who acknowledge it my noblest title to be thy creature, may still in my greatest affliction depend confidently on thee; let calamity be the exercise, but not the overthrow of my virtue: O let not their prevailing power be to my destruction; and if it be thy will that they more and more vex me with punishment, yet, O Lord, never let their wickedness have such a hand, but that I may still carry a pure mind, and a steadfast resolution ever to serve thee without fear or presumption, yet with that humble confidence which may best please thee; so that at the last I may come to thy eternal Kingdom, through the merits of thy Son our Lord and Savior Jesus Christ. *Amen.*

A Prayer to be said for the Sick by them that visit him.

O Merciful Father, who art the Lord and giver of life, to whom belongeth the issues of death, we thy children here assembled, do acknowledge that in respect of our manifold sins, we are not worthy to ask any blessing for ourselves at thy hands, much less to become suitors to thy

Divine Majesty in the behalf of others, yet because thou hast promised, that the prayers of the righteous shall avail much with thee, in the obedience therefore of thy commandment, and in confidence of thy gracious promise, we are bold to become humble suitors to thy Divine Majesty in the behalf of this our dear Brother or Sister, whom thou hast visited with the chastisement of thy own fatherly hand, we could gladly wish the restauration of his health, and a longer continuance of his life, and Christian-fellowship amongst us; but for as much as it appeareth, as far as we can discern that thou hast appointed by this visitation to call for him out of this mortal life, we submit our wills to thy blessed will, and humbly entreat thee, for Jesus Christ his sake, and the merits of his bitter death and passion which he hath suffered for him, that thou wouldest pardon and forgive unto him all his sins, as well that wherein he was conceived and born, as also the offenses and transgressions which ever since to this day and hour he hath committed, in thought, word and deed, against thy Divine Majesty; cast them behind thy back; remove them as far from thy presence as the East is from the West; blot them out of the book of thy remembrance; lay them not to his charge; wash them away with the blood of Christ, that they may never be more seen; and deliver him from all the Judgments which are due unto him for all his sins, that they may never trouble his conscience, nor rise in judgment against his soul; and impute unto him the Righteousness of Jesus Christ, whereby he may appear righteous in thy sight; and in his extremity at this time we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and misery; pity thy wounded servant, like the good *Samaritan*; for here is a sick soul that needeth the help of such a heavenly Physician, O Lord, increase his faith, that he may believe that Christ died for him, and that his blood cleanseth all his sins; and either assuage his pain, or else increase his patience, to endure thy blessed will and pleasure in all things: And good Lord, lay no more upon him than thou wilt enable him to bear: heave him up unto thyself with those sighs and groans that cannot be expressed; make him now to see what is the hope of his calling, and what is the exceeding greatness of thy mercy and power towards them that believe in thee; and in his weakness, O Lord, show thou thy strength; defend him against the suggestions and temptations of the Devil, who as in all his life-time, will now in his weakness seek to assail him, and to devour him; oh save his soul, and reprove Satan, and command thy holy Angels to be about him, and aid him; and chase away all evil and malignant spirits far from him; make him more and more to loath the world, and desire to be loosed, and to be with Christ; and when that good hour and time shall come, wherein thou hast determined to call for him out of this present life; give him grace peacefully and joyfully to yield up his soul into thy merciful hands, and do thou receive him unto thy mercy, and let thy blessed Angels carry him into thy Kingdom; make his last hour his best hour, his last words his best words, his last thoughts his best thoughts, and when the sight of his eyes is gone, and his tongue shall fail to do his office, grant O Lord, that his soul with *Stephen* may behold Jesus Christ in Heaven ready to receive him; and that thy Spirit within him may make requests for him with sighs that cannot be expressed. Teach us in him to read and see our own ends and mortality, and therefore to be careful to prepare ourselves for our last end, and put ourselves in readiness against the time that thou shalt call for us in the like manner. Thus, O Lord, we recommend this our dear Brother (or Sister) thy sick servant, unto

thy eternal grace and mercy in that prayer which Christ our Savior hath taught us, saying, *Our Father which art in Heaven, &c.*

The grace of our Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end. Amen.

LET them read often unto the sick some special Chapters of the holy Scriptures; as the 14th and 19th chapters of *Job*, the 34th chapter of *Deuteronomy*, the two last chapters of *Joshua*, the 17th chapter of the first of *Kings*, the 2d, 4th, and 12th chapter of the 2d of *Kings*, the 38th, 40th, and 65th chapters of *Isaiah*, the history of the passion of Christ, the 8th chapter to the *Romans*, the 15th chapter of the first Epistle to the *Corinthians*, the 4th of the first to the *Thessalonians*, the first of the second Epistle to the *Corinthians*, the first and the last of St. *James*, the 11th and the 12th to the *Hebrews*, the first Epistle of *Peter*, the three first, and the three last chapters of the *Revelations*, or some of these, exhorting the sick to wait upon God by faith and patience, till he send for him; and praying the Lord to send them a joyful meeting in the Kingdom of Heaven, and a blessed resurrection at the last day, that then they may depart at their pleasure, in the peace of God.

A Prayer in time of imminent Danger.

O Most merciful Father, though my sins are many and grievous, that I may rather expect the effects of thine anger, than so great a deliverance as to deliver me from my present great danger, yet, O Lord, since thy mercies are over all thy works, and thou never failest to relieve all those who with humble and unfeigned repentance come to thee for succor, it were to multiply, not to diminish my transgressions, to despair of thy heavenly favors; wherefore I humbly desire thy Divine Majesty, that thou wilt not only forgive all my sins, but also free me out of the hand of mine enemies, and protect me from the malice of my cruel adversary; but if thy wrath, and my heinous sins and offenses will not otherwise be satisfied, than by suffering me to fall under my present afflictions, thy will be done; yet with humble importunity I do, and shall never leave to implore the assistance of thy heavenly Spirit, that my cause, as I am thy distressed servant, may not suffer through my weakness, or want of courage. O Lord, so strengthen and enlighten all the faculties of my mind, that with clearness I may show forth, and manfully endure this bloody trial, that so my sufferings may not only glorify thee, but likewise be a furtherance to my salvation hereafter; grant this, O heavenly Father, for his sake who suffered for me, even Jesus Christ the Righteous. *Amen.*

A Prayer of Thanksgiving for any great Deliverance.

O God, my God and Father, thou hast strangely preserved and rescued me from all evil, and for the glory of thine own Name, thou hast diverted the Arrow that was directed against me; what am I, O Lord, and what can I do, or what have I done, that thou shouldest do this for me? I am, O God, a miserable sinner, and I can do nothing without thy mighty grace, and I have done nothing by myself, but what I am ashamed of; and I have received great mercies, and miracles of providence: I see, O God, that thy goodness is the cause and measure of all my hopes, and all thy good, and upon the confidence and greatness of that goodness, I humbly beg of thy sacred Majesty, to keep and defend me from all evil, by thy wise

providence, to lead me into all good, by the conduct of thy Divine Spirit; and where I have done amiss, give me pardon; and where I have mistaken, give me pity; and where I have been injured, give me thy favor, and a gracious exchange, that I may serve thee here with diligence, and hereafter may rejoice with thee, and love thee, as I desire to love thee, and as thou deservest to be loved, even with all the powers and degrees of passion of essence, to eternal Ages, in the inheritance of Jesus Christ, whom I love, for whom I will not refuse to die, to whom with thee, O gracious Father, and the holy Spirit, be all glory and honor, love and obedience, forever and forever. *Amen.*

A Prayer wherewith to conclude all our Devotions.

ALmighty God, who hast promised to hear the Petitions of all them that ask in thy Sons Name, I beseech thee mercifully to incline thine ears unto me, who have now made my prayers and supplications unto thee, and grant that those things which I have faithfully asked in thy Sons Name, according to thy Will, may be effectually obtained to the relief of my necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

The Blessing.

THE Peace of God which passeth all understanding, the blessing of God Almighty, the Father, Son, and the Holy Ghost, the Virtue of Christ's blessed Cross and Passion, be with me, and all mine, now and at the last hour. *Amen.*

FINIS.

